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FROM A CHRISTIAN STANDPOINT.

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Through Home Medium.

**"I AM THE TRUE VINE, AND MY FATHER IS THE HUSBANDMAN."**

In the above language lies the spirit of the relationship between the Father and the Son. Jesus never claimed to be the Son of God, only as the power was given of the Father. He saw the construction which his disciples placed upon his power, but he did not recognize the sonship only in a spiritual sense, the indwelling of the Holy Spirit which is the divine life of all men.

The vine is nurtured, and made to produce fruit perfect in character, by the constant care and watchfulness of the husbandman. So Jesus was the constant care, and medium through which his husbandman, the Father of all creative power, and blessing manifested his will and desire. "My Father worketh hitherto, and I work." As the vine is worked by the husbandman, and made to produce fruit necessary to sustain the physical part, so the spirit of the Father worketh in me to produce those fruits which shall secure the sustenance and growth of the spiritual part. I work the works of my Father—"Of myself I can do nothing." As Jesus came to teach spiritual truth, he could only enlighten his followers by adapting his language to their material understandings, in order that they might comprehend the spiritual meaning when he was removed from them physically, and the spirit of truth should come to enlighten them by the witness he should give in the spirit-man, that God works only through spiritual means. He exercises the power which only belongs to creative intelligence, through the channels of spirit-control. He has created,

and does create by the word of power, but that word acts upon the laws he has established, and puts them in motion just as machinery is moved by the power of its strong agents.

The vine abides in the root, from whence it derives all its strength and nourishment. The soil which feeds the root is created by the combination, and workings of the laws of God; hence he is the husbandman who furnishes all the elements necessary for the growth and perfection of the fruit. It was thus that Jesus understood these things, and taught his disciples the truth that he was the true vine, and God was his Father because of the nourishment and strength his power afforded him in bringing fruits to make the partakers thereof grow in the knowledge, and love, and wisdom of the husbandman, who cared continually for the vine, and made the comers thereunto perfect because of the wisdom gained. "Made wise unto salvation." He taught the lost Israelites what his mission was, when he sought them in the mountains of Judea, by the lakes, and in the wilderness; that he might show them how far they had wandered away from the God of love, and wisdom, and gone a whoring after other gods whose builders and makers were the devices of men's hands. They worshiped idols, made gods of the sun and moon, which were created by the God of heaven only to give them light and heat by day and night, and to exercise that influence according to his laws of benefiting them physically, and direct their minds to the great creative power. They had worshiped other gods; had become corrupt morally, and spiritual bondage was the result. Hence Jesus said "I came to call sinners

to repentance; "I came to seek and to save that which was lost." The lost sheep of the house of Israel is my first concern, and then the Gentile world will be saved through making the testimony of those who shall follow after, to bear me witness that I came from God, and that my coming was to redeem the world from sin unto righteousness.

Jesus was not called the Son of God until his baptism; neither did he enter upon the work of salvation until his baptism. He went about as other men doing the will of his natural parents, but all the time showing that remarkable wisdom which made him the fit channel through which the world was to be enlightened. He was subject to his parents in all things. When John was baptizing he desired to receive the ordinance, in order that he might be prepared for the ministerial office which he felt he must take by the spirit of his Father, which worked in him to will, and to do of his own good pleasure. John was impressed by the spirit of wisdom, to look for a greater in whom the spirit should dwell, and manifest in great power. This impression was with him always; hence, when he saw Jesus coming to his baptism he knew and recognized him as the one to whom that power would be given. His exclamation, "Behold the Lamb of God which taketh away the sins of the world," was so vividly impressed that he could not refrain from its utterance. The baptism was recognized by the voice of God speaking through the manifest spirit of love and innocence, symbolized by the appearance of the dove. All felt the power of the manifestation, and looked upon Jesus Christ as the Son of God by the divine recognition. From thence he was called Christ; which means saving power; and through him the will, and commandments of God were made known, and by obedience to his teachings mankind were to be saved. He is the mediator, and the link in the chain of God's mighty universe which binds the creations of his power to the throne of love and mercy.

To recognize Christ as the Son of God, is to believe that God preceded, and created him. You cannot claim anything more than that he claimed for himself. He said his Father was greater than he, and never presumed to be equal with him, only as they were one in spirit, as he desired he and his disciples should be.

The living principle which exists in all the creations of God, manifests that life

continued beyond the mortal sphere, is a truth that no thinking mind can gainsay. The materialist must acknowledge the power which creates is greater than that which is created, and must continue to create by instilling or breathing the life principle or matter would cease to exist. The power that gives life and energy to the process of evolution is the same power which said the work was finished, and was good. The power that established the laws by which matter is evolved, continues those laws in their mysterious workings. The law of mind over mind, and mind over matter is a question which occasions much research and study in the present generation, and can only be solved by light from the sphere of wisdom. No light can come, unless the demonstration of the problem shall be effected through the understanding of the laws of mind and matter. These will make crooked paths straight, and rough places smooth, and so lift the mist which has long befogged the soul in regard to the immortal life as to render it a truth beyond cavil and doubt. What is termed a mysterious providence, only addresses itself to the reasoning powers to solve its mystery. Providence does not make special arrangements through other than means which meet the case of all, by properly understanding how the end and means are identified.

Spirit guidance will so reform the church theology as to make your pulpits ignore the idea of special providence, only as effected by that means; and the world will know and understand that God does not respect ways and conditions that antagonize the laws of mind and matter. When law, physical, moral, or spiritual is violated, the effect is witnessed in what is called strange and mysterious providence, often causing the soul to grope, and mourn in the darkness of night, when the light of spiritual wisdom should solve the mysterious problem. Light makes manifest, but darkness hides the spiritual truth and renders that dark which should not be. In the light of truth, and truth will triumph, the mind will be calm and peaceful. Then spirits will have those conditions which alone make their approach effective and comforting.

Jesus Christ said "I came not to destroy the law, but to fulfill." The law of God was not regarded by the people to whom he made this declaration. They were under that law which taught precepts that were contrary to the spiritual law of their

being. This law God made to bind his creatures to himself, and this law was continually violated by the Jewish people in the wilderness, and subsequently until the coming of Christ. His coming was to fulfill the law of God, and not the Jewish teachings of that law. He came to teach men obedience. He did the work of his Father—was in all things obedient, and was made perfect thereby. The spiritual law which the obedience of man makes perfect, and secures to him the blessings of his Father, God, was set forth in all the teachings of Jesus Christ, and so the law was fulfilled in him, and he became the author of eternal salvation. This seems to be the ground of division between the churches and Spiritualists, and is so because one is fanatical and the other too infidel in regard to Christ's mission, and how that mission was made to effect the will and commandments of God. His mission was to bring light out of darkness, and make the comers thereunto perfect, by seeing in it the plan of redemption as was ordained by the Father in the hands of a mediator. Jesus Christ was God incarnated, just as the good man is Christ incarnated. The Christ that dwelleth in the pure in spirit saves from sin, and brings that spirit so near the Creator that it feels and realizes all that Jesus did in the garden, when he cried in the spirit of submission "Thy will, and not mine, be done."

The husbandman must be partaker of the fruit, and the vine must yield that fruit in obedience to law. Christ obeyed the spiritual law of God; it was *that* he came to teach, and the fruits of his obedience have been the hope of the world throughout all subsequent ages which have intervened. But the misunderstanding of his mission, and the object designed, have prevented the growth of the soul to that degree of purity and love which naturally flows from the Creator when his spiritual laws are obeyed.

Let the truth make you wise, and the spirit's growth will make you free. God will accept your worship when that worship is made spiritual by the same law which fitted the Son for the work of the Father, and thus became the light of the world. "I must be about my Father's business," which meant enlightening the benighted Jews in regard to the law of God, of which they were ignorant on account of spiritual blindness. The churches will find a parallel in the teachings of Jewish Rabbis,

which Jesus ignored and condemned. He taught a better system of ethics, and made them tremble and quake because of the authority with which he expounded his Father's word. They feared him, and desired to rid their people of such a dangerous heretic, as they believed him to be. Just so the churches feel to-day, towards any disciple of Jesus who presumes to tell them they are ignorant of their own natures, and that God's law must be obeyed. Jesus Christ was pure and holy. You must be like him or the smiles of God will not rest upon you, nor the bliss be realized which is the joy of the inhabitants of the higher spheres.

For the Spiritual Magazine.

### CHRISTIAN SPIRITUALISM.

EUGENE CROWELL, M. D.

#### *What is Religion?*

By nature man is a sensuous, an intellectual, and a religious, or moral being, and in his religious nature originate the sentiments of worship and adoration. Religion therefore is natural to man and is the basis of all organized society. "By common consent," says Dr. S. B. Brittan, "religion is a universal principle, or constituent element in the composition of human nature. In all climes and countries, in the savage state, and in all stages of civilization, man is a religious being. His temples and altars exist in all lands. It is this that chiefly distinguishes man from the inferior animated creation. There is something in animal instinct that is often closely allied to reason, but we discover no distinct shadow of the religious sentiment below the plane of human existence." And, as Joel Tiffany remarks, "There is nothing in the world which summons the human being to such a degree of activity as that which we call the religious nature, there is nothing which takes hold of him so deeply. What other influence in the world could cause a mother to destroy her babe, but the stimulating influence of this religious nature, coming up, as it does, from the deepest fountain of the soul? Make a man believe that his religious nature requires sacrifice, and he will make that sacrifice, cost what it may, simply because his religious nature wells up so strongly, when it is moved, that there is nothing outward which can resist it. Where the individual's religious nature is highly developed it is more powerful than all his other natures."

The religions of the brightest intellect of the age, and of the lowest savage, are widely different, but in principle they are the same. They are the forms in which the religious elements of their natures find expression, and each bears witness to the universality of this sentiment in the human mind. Religion is to every man, in some respects, different, and it may safely be said that any form of belief, or system of rites and practices, in which the religious feelings of men find expression, whether in adoration of Deity, invocation of and reliance on spiritual beings, appeals to purely imaginary beings, the worship of visible objects, the elements, etc., without respect to the character of the belief or practices, if these originate in the religious nature of men, and are upheld by the religious sentiments and feelings, is a religion. Religion is elevating or degrading in the degree that its moral standard is high or low, the moral being the vital and most essential element in all true religion.

"Morality," says Epes Sargent, "is action according to the laws of science, and of enlightened reason, and only those laws have an absolute interior authority which are in accordance with our sense of what is true, and right, and of divine validity. Religion is faith in the moral order of the universe, it is particularly the reverent assumption, in thought and feeling, of the existence of an Intelligent Power, beyond and above us, that can influence us for good, avert evil, and listen to prayer. But religion in the highest sense is not superstition, it is not a cowardly dread of a mysterious Being, who can harm or help us, it is not a greed for the satisfying things of our external life, having no correlation with the pure and generous affections, it is not a craving for any selfish and exclusive salvation, it seeks a salvation from spiritual error, impurity, and blindness. Everything which we feel and know aright is religious."

Religion, in a perverted and corrupt form, can exist without morality; many immoral people are very religious, and in all ages nations and tribes have existed whose religion and morality, alike, have been vile and debasing, but we find that as men become more enlightened, and spiritual, both their religious and moral standard become elevated, and approximate in the ratio of their own moral and religious advancement, so that in those who have advanced in an eminent degree it is difficult, if not impossible, to draw the line between their moral and

religious sense, so harmonious are their conceptions of duty to both God and man.

But religion, as understood by the majority of men, is not necessarily related to morality, and this is evident when we consider the strength of ecclesiastical organizations in different countries, and compare them, in this respect, with the moral states of the people of those countries—thus:

In U. S. there is one clergyman to each	579	of population.
In Eng. and Wales	718	" "
In France	135	" "
In Italy	143	" "
In Spain	54	" "

It would appear from this that the morality and intelligence of these countries are in inverse ratio to the proportion of the clergy to the entire population, and forcibly illustrates the fact, that the further one is guided by a false compass the further he is from the true path. "True religion is before and beyond and deeper than all the churches. It makes churches, itself, only, God-made, in the constitution of human nature. Religion is not priestcraft, it is not ecclesiasticism, it is not ritualism, it is not the acceptance of other people's beliefs, it is not opinion. In a word religion is spiritual, and the forms of it are natural, or man-made."

There can be no better criterion by which to test the question of the character of an ecclesiastical organization, than its tendency, either to a stagnant and corrupt condition, or to a moral and progressive one. "By their fruits ye shall know them." Apply this test to the different theological systems, and to Spiritualism, and with a just and proper allowance for the excesses always associated with the development of a new faith, we will willingly abide the result.

"True religion," says Dr. Gall, "is central truth, and all knowledge, in my opinion, should be gathered around it." The essence of religion is aspiration, the desire for greater light, for more knowledge of God, his character, and will, and a better understanding of our duty, both to Him, and our fellow-men. True religion is the aroma of the soul. It speaks of the existence and quality of the divine nature in man, as the perfume does of the purity and loveliness of the flower. Religion, in another sense, is the philosophy of the soul.

#### SPIRITUALISM IS A RELIGION.

Having thus defined religion, as it is understood by many—perhaps the majority of the most advanced thinkers of the present time, the next question of importance to us is, Is Spiritualism a religion? and in order

to determine this question we will endeavor to arrive at its essential principles, and ascertain what elements of religion are present, and what, if any, are lacking, and I think it will then appear that Spiritualism is as truly a religion as it is a philosophy.

Modern Spiritualism conceives a higher and more rational estimate of the Supreme Being than has yet been presented to the world by any system of religious belief, or philosophy. While science and philosophy, in our day, affirm that God is Law, thus substituting the effect for the cause, and contradicting the self-evident truth that "every intelligent effect must have an intelligent cause," and failing to perceive that it is more difficult to conceive of an impersonal force than of even a personal God, the popular religions of our time recognize in God a changeable Being, of limited perfection, with passions like our own, who, having created human beings, has consigned the majority of them to eternal misery. Spiritualism rejects all such degrading conceptions of Deity, and proclaims an Infinite God, infinite in power, in wisdom, and goodness, the one, sole, self-existent Being, the Father of all, whose loving care extends over all his works. Holy messengers from God teach us of Him, as they taught Pythagoras of old, that "God is neither the object of sense, nor subject to passion, but invisible, only intelligible, and supremely intelligent. In His body He is like the light, and in His soul He resembles truth. He is the universal Spirit that pervades and diffuseth itself over all nature. All beings receive their life from Him. There is but One, only God, who is not, as some are apt to imagine, seated above the world, beyond the orbs of the universe, but being Himself all in all, He sees all the beings that fill His immensity, the only principle, the light of heaven, the Father of all. He produces everything, He orders and disposes everything, He is the reason, the life, and the motion of all beings."

But still, the angelic definition of Deity, that which was most acceptable to primitive, as it is to modern Christian Spiritualism, is, "God is Love."

There are certain fundamental articles of belief common to all orthodox Christians, Catholic and Protestant, alike; they are:

Belief in the Trinity.

In the Bible as the revealed Word of God.

The Atonement.

Baptism.

Sabbath Observance.

Resurrection of the Dead.

General Judgment.

Eternal Rewards and Punishment.

Modern Christianity is based upon these dogmas. That it is a religion no one will pretend to deny. What have we to show as the constituent elements of belief of the religion of Spiritualism? There are:

Belief in the Fatherhood of God, and Brotherhood of man.

The immortality of the Soul.

Spiritual Intercourse.

Ministry of Angels.

Rewards and Penalties for Deeds done in the Body.

Eternal Progression, and Eternal Happiness for All.

Does not Spiritualism here possess all the elements of a religious belief? are they not as pronounced, and unmistakable as, and do they not possess all the force and vitality of the religious ideas embodied in the orthodox Christian system of religion? are not the elements of our belief here enumerated, as intimately related to our religious natures as those of that religion are to the religious natures of its votaries, and are they not equally satisfying to our spiritual natures? are they not far more so, at least, than those of the Protestant Church? That we differ from both churches is fortunately true, but then that difference only marks different stages in the progress of spiritual knowledge and enlightenment, it is a difference of degree, of opinion as to what constitutes the true religious elements, not a denial of these elements. To me, nothing is more evident, than that Spiritualism is not only a philosophy but a religion, a religion in the truest, best, and most comprehensive sense of the word, an enlightened, rational religion, based upon positive knowledge of spiritual things, and their relations, and not upon ecclesiastical dogma, and tradition, and blind, unreasoning faith. The fact is, our religion has come to us so naturally that many of us fail to realize that we have any. In the minds of most people religion is associated with pomp and circumstances, with form and ceremony, and as the religion of Spiritualism has nothing of these—for these are but externals, not a part of true religion—it is only by applying the mind to the understanding of the dual character of Spiritualism that its religious side can be comprehended.

Spirit communion is the basis of Spiritualism. Through it a future life is demonstrated, while the nature and requirements

of that life, and our duty to others, and ourselves, are alike made clear to every earnest, intelligent soul. By it the demands of the heart and the intellect are both satisfied. If the teachings of Spiritualism conflict with certain dogmas of orthodox religion they on the other hand confirm all its cardinal and generally acknowledged truths; God, immortality, accountability, the necessity of good works, pure living and charity, are as cardinal to Spiritualism as to modern Christianity. But Spiritualism is not a savior upon which we can cast the burden of our sins, it only enlightens our minds, makes clear our duty, and points us to the way in which we can elevate ourselves, and if with this knowledge we fail to walk righteously the greater is our condemnation.

If religion consists in the belief in and reverence for God as an object of worship, of love and obedience, if it implies the belief in a future state, and rewards and penalties in that state, if it demands of us the cultivation of a spirit of charity, of justice, and love to our fellow-men, and if it imposes on us the strict practice of virtue, then Spiritualism is a religion, for these are its teachings, and no man can be a consistent and faithful Spiritualist who does not diligently strive to live up to them.

Spiritualism embraces "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report." —Phil. 4: 8. "That which induces you," says Mrs. Perrine, "to feed and clothe the weak and weary, to minister to the sick and desolate, not a religion? which enables you to see your goods and subsance perish, and be content, not religion? which reconciles you to the death of loved ones, and enables you to say it is well, no religion? Spiritualism is a religion standing alone.

Christian Spiritualists also accept the definition of St. James: "Pure and undefiled religion, before God and the Father, is this, To visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world." In other words to exercise charity, to do unto others as you would they should do unto you, and to lead a pure and blameless life. "I believe," says Dr. J. M. Peebles, "in God, in Jesus, in the Divine Spirit, in moral responsibility, in retribution here and hereafter, in the necessity of repentance, purity and holiness of heart," and every true Christian Spiritualist believes the same.

Simple belief in Spiritualism does not make a man a Spiritualist, its teachings must also be followed, we must live as if in the presence of angels, and as near to the divine light as is possible, seeking to understand our whole duty, and to perform it. A religion that does not vitalize the soul, and beautify the whole character, is of little value. The religion of Spiritualism, when rightly understood, and its dictates followed, will confer these blessings, for Spiritualism is *par excellence* the religion of righteousness.

Physical manifestations establish some of the most important truths upon which the religion of Spiritualism is founded, and are sought by the majority of Spiritualists as a means of confirming their faith, and as a means, to this end, few intelligent Spiritualists deny their usefulness, and even necessity. They are as much an integral part of Spiritualism as the rites and sacraments of the churches are essentials of their religion, and any legislation opposed to the free and public exercise of the gifts, through which they are produced, is a direct and flagrant interference with the requirements of our religion. As to whether particular exhibitions, professedly of spiritual phenomena, are genuine, or spurious, this, many times, can only be determined by those who have made the phenomena the subject of careful, critical, and prolonged investigation, and for persons, however intelligent or learned, who have not qualified themselves by thorough examination, to dogmatically decide upon their genuineness, unless imposture is clearly apparent, is in the highest degree presumptuous, and they are guilty of passing judgment upon questions which from ignorance and prejudice they are incapable of deciding.

Spiritualists believe in revelation from God through His instruments, the angels, and through all His works. In all ages of the world God has thus manifested, and He to-day is speaking through numerous men and women, known as mediums, and revealing to us through them His will, power, love and truth, and through these revelations the darkness of superstition and bigotry is being dispelled, the terrors of death annihilated, and continual existence demonstrated. Spiritualism is to Christian Spiritualists as truly a religion as the Romish is to the Catholic. In it the religious and emotional natures find their highest gratification, and the most exalted conceptions of the wisdom, love, and power of

the Eternal Father find their realization, and nothing limits our perception of His character and attributes as therein revealed, but our own finite capacities. The limitations are within ourselves, not in this glorious system of spiritual truths. That system presents to us truths so far beyond our comprehension that when we imperfectly contemplate them we are lost in wonder at their magnitude and importance, and at the same time are overwhelmed by the sense of our own limited capacities to appreciate them.

Any religious faith that entrenches itself within circumscribed boundaries, and shuts out these new thoughts, new facts, and new lights, (new to it,) that admits of no spiritual growth or extension, is either dying or dead, and if it is not already destitute of spirituality it soon will be, for a vital condition of Spirituality is never-ceasing activity, and an ever-present desire for progression. No man nor body of men possesses the whole, even of one spiritual truth, and more light must be let in or the little remaining will flicker and "die out." The dread of new light is a confession of weakness, of apprehension that the faith so jealously guarded can easily be overthrown. Truth is not only strong in itself but it imparts of its own strength and confidence to those who possess it.

It is often affirmed that a man may be strictly, conscientiously moral, and yet not be religious. In the light in which I regard religion this is impossible, for pure and undefiled religion is the highest and most perfect form of morality, and may be represented by the two cardinal principles, the Fatherhood of God and the brotherhood of man, and every man who clearly recognizes these principles and regards them in all his thoughts, and actions, and in all his relations with his fellow beings, is not only a moral but a religious man, and he is moral and religious in the degree that he succeeds in his endeavors, and even though he may outwardly deny the existence of God, yet, if he recognizes and is faithful to the collateral principle, the brotherhood of man, he is moral and religious to that extent, and such a man, though it may be unknown to himself, in his inmost soul probably recognizes the existence and appreciates the protecting power of the God whom his lips deny, and thus his actions are shaped in harmony with the first as well as the second principle.

True and enlightened religion and true morality are one and indivisible. That

form of religion which is based alone on doctrine, tradition, and faith, is false, and that form of morality which is based on selfishness, which disregards the binding force of the two principles just mentioned, is equally false, and true religion and true morality are alike outraged by their pretensions. Good and wise spirits declare these two principles to be the fundamental truths of both religion and morality, and they are equally fundamental to Spiritualism.

Modern Spiritualism is not only a religion but a philosophy. It is related to and concerns itself equally with the facts and principles of both, it embraces all of truth in each. It is a fallacy, as supposed by some, that philosophy relates to the intellect alone while religion is only related to the emotional natures of men. This is true of the present material restricted philosophy, and much of the unphilosophical religion of the period, but true and unfettered philosophy, as it will exist in the future, and true and enlightened religion are one in purpose though different in methods. They are alike based on truth and are systematic strivings after the highest truth, each in its own way, and by its own methods, and as all truth is in its nature divine they are necessarily co-related, and indeed essentially one. The true natures, both of religion and philosophy, are at present concealed under artificial externals, and failing to recognize their kinship they stand arrayed in hostile attitude, but the time is not far distant when they will perceive their true relationship, and recognize the unity of their purposes. It has been truly and tersely said of Spiritualism, that, "its religion is a philosophy, and its philosophy is a religion."

"Spiritualism," says Alfred R. Wallace, the eminent naturalist, "is an experimental science, and affords the only sure foundation for a true philosophy, and a pure religion." And Epes Sargent, with equal truth, says, "Spiritualism is destined to be the religion, based on science, of all advanced minds." If science and religion are ever to meet on common ground, if they are to be as God designed they should be, one in spirit and purpose, it can only be by the acceptance by both of the truths of Spiritualism. This is the crucible in which they are to be tried, and all the dross of error in both eliminated, and they will come forth pure and unalloyed, and then it will be seen how beautifully they blend and harmonize as constituent elements of universal truth.

THE RELIGION OF SPIRITUALISM IDENTICAL  
WITH THE RELIGION OF JESUS.

"A distinguished Episcopal clergyman remarked to us," says Theodore Tilton, in the "Golden Age," "that America seemed to be feeling after a church." That to earnest and thoughtful minds the cold, formal, and speculative theology of the present day is unsatisfactory, and even distasteful, will be apparent to all who will identify themselves with the current of popular religious feeling, and carefully note its character and tendency. It will then be perceived that there is an anxious and expectant state of the public mind, a vague but hopeful feeling that this age, so prolific in good, may not pass without the discovery or revelation of new light, of some sure knowledge of those spiritual things which now are so dark or so dimly discerned. These feelings and desires constantly find expression through the utterances even of the more advanced and thoughtful of the clergy themselves.

At the meeting of the National Council of Congregational churches, held at New Haven, in October, 1874, the Rev. James H. Fairchild, D. D., President of Oberlin College, Ohio, read a paper on "The Character Essential to the Religion which shall take a Strong Hold of the American People." Dr. Fairchild asserted that religion, as it hitherto has been presented, is losing its hold upon us. "Large masses of our people," he says, "are not under the control of religious sentiment. They never enter a place of worship, or manifest any need of such observance." "It requires no prophet to tell us that there is call for a revival of the religious faith of the people, a re-establishment in their convictions of the great facts and truths of Christianity." "There are indications on every side of the unsettling of the minds of men as to the foundation truths of the Christian faith." "A religion limited in its ideas, related to a single phase of human experience, belongs to a non-progressive state of society, and must be sloughed off in order to advancement." "Religion can have no controlling power with an intelligent, thinking people, without a basis in a well considered and rational belief." "The system of religious truth that is to revive the wavering faith of the people, and settle itself in their convictions, must carry with it its own demonstration." "The religion which shall take hold of the hearts of the people must ally itself with

the highest intelligence, and ask nothing of faith which reason cannot grant."

Rev. Dr. Fairchild here expresses the feelings and views of thousands both in and out of the churches. Ralph Waldo Emerson talks in a similar strain. "It is my duty," he says, "to say to you that the need was never greater of a new revelation than now. From the views I have already expressed you will infer the sad conviction which I have, I believe, with numbers, of the universal decay and now almost death of faith in society. The soul is not preached. The Church seems to totter to its fall, almost all life is extinct." And the words of the ablest and most independent of the English prelates, Dr. Magee, Bishop of Peterborough, addressed in a recent charge to his clergy, are worthy of like consideration. "Her (Religion's) deliverance would come by the bursting out of some great school of Christian theology, *which would silence the adversaries of the Supernatural*, and give its friends breathing space in which to grow calm, and wise and moderate again." Rev. Dr. Hepworth, of New York, also appreciates the lifelessness of the Church and the necessity of transforming its dull and formal theology into a vital religion. "It seems to me," he recently said to his congregation, "the less theology we have in the Christian church the better. That may be a strong statement, but I mean every word of it. If I had my way I would not ask a single theological question of anyone who desired entering the church. Indeed few such questions are asked by the officers of this church: I thank God for that."

This stagnant and unsatisfactory condition of the Church, as unsatisfactory to its intelligent members as to its outside well-wishers, is the natural and inevitable result of its exclusion of the supernatural element, and its hostility to active and quickening spiritual influences. As Elder Evans truly remarks, "This great Christian sect (Protestantism) acknowledges, and even authoritatively affirms, that revelation ceased soon after the days of the apostles, thereby effectually cutting off its own claim to be a living body, or church, anything indeed but a dead body, a mere sect, that only lives upon the remembrance or record of the original and by-gone revelation contained in the Bible." And these views of the church, in our day, are the same that were held in regard to it by Wesley in his. "The real cause," he said, "why the gifts of the Holy Ghost are no longer to be



found in the Christian church, is, because the Christians are turned heathen again, and have only a dead form left."

The religion taught by Jesus and his apostles was not a theological but a spiritual one. The God of modern theology is the God of Moses, harsh, unforgiving, and unattractive, while the God of Jesus is the God of Love, the Universal Father. Ten principal commandments were promulgated by Moses, but Jesus gave another which embraces in spirit all those; "Behold I give unto you a new commandment, that ye love one another." And again he says: "He that loveth not knoweth not God, for God is Love." And for such a God, rightly understood and worshipped, fear cannot exist, for, "there is no fear in love, but perfect love casteth out fear, because fear hath torment."

Jesus had that respect for the old dispensation, its laws, and traditions, which every man should have for whatever is reasonably good and proper in the established institutions, traditions, and customs of his country, nothing more than this, and he was not only accused of setting aside or disregarding certain religious laws and observances, but from his own words we know he did so disregard them, as was the case in his violation of the rules respecting the observance of the Sabbath, and from his declaration, that, "the law and the prophets were until John, since that time the Kingdom of God is preached."

We have no reason to believe that our civilization is indebted to Christianity for its existence, but it is evident that it could not have existed, in its present advanced form, had the belief in the old dispensation been exclusively adopted by the nations of Europe. By the adoption of Christianity at the same time the evil in the old dispensation was partially neutralized by the good in the new. The influence of the teachings and example of Jesus upon all generations, since his time, has been more apparent out of the church than in it, for while the church has practically ignored them, their truth and importance have been appreciated by purer and more spiritual individual minds, and these from age to age have proclaimed them, and excited in the minds of others a disposition to also regard them, and through these means the downward tendency of the church has been, in a measure, restrained. The golden rule, to "do unto others as ye would they should do unto you," though not original with Jesus, was proclaimed by him as

the fundamental principle, both of religion and morality, and never since his time has there been a period when it was not the acknowledged rule of action of all truly Christian men.

The other teachings of Jesus were equally elevated in spirit and sentiment: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." "Judge not, that ye be not judged. \* \* \* First cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye." "If ye forgive not men their trespasses neither will your Father forgive your trespasses." "Take heed that ye do not your alms before men, to be seen of them." And his life was as pure and noble as his teachings.

"If I rightly understand his essential and peculiar characteristics," says Dr. J. M. Peebles, "his pre-eminent greatness consisted in his fine harmonial organization, in a constant overshadowing of angelic influences, in the depth of his spirituality and love, in the keenness of his moral perceptions, in the expansiveness and warmth of his sympathies, in his sincerity of heart, in his soul-pervading spirit of obedience to the mandates of right, in his self-sacrificing devotion to the welfare of universal humanity, and in his perfect trust in God. The leading thoughts ever burning in his being for acceptance, and actualization, were the divine Fatherhood of God, the universal fraternity of man, the perpetual ministry of angels and spirits, and the absolute necessity of toleration, charity, forgiveness, love, in a word good works. These crystallizing into action, as a reform-force, for human education and redemption, I denominate the positive religion, and consider it perfectly synonymous with Spiritualism—Spiritualism as a definition and practice in its best and highest estate.

As to the mission of Jesus it cannot be better stated than it was by himself. "The spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor. He hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised."

(TO BE CONTINUED.)

**Sequel to Communication Received  
From a Late Respected Preacher  
of This City.**

It may appear next to incredible to all who have not enjoyed such an experience, that the spirits of those who have departed to the next stage of existence should communicate in an intelligible manner with their friends who still dwell in the fleshly tabernacle. Such considerations, however, when based on knowledge and experience, are as a golden sunbeam of unspeakable value to both illumine, cheer, and direct the footsteps through the trials of earth life.

We have every reason to believe that the Divine Being, who is the source of all things, hath in his government of the universe, been pleased to appoint such a dispensation for man in his elementary stage of existence as the ministry of departed friends, wise, loving, and pure implies. Such a consideration has been admitted in all the various systems of religion by which men's lives have been influenced in the past ages. And the crowning glory of the religion of Jesus, were it fully recognized, is to be found in the same fact.

The claims of Spiritualism involve this consideration; and when it is declared that on this basis, and this basis alone as the key to an endless source of Spiritual advantages, rests the philosophical doctrines of Spiritism, we have then said for it all that is necessary, or that need be essential to induce such a consideration of its claims as will eventually lead the human family into all the advantages which stand connected with the development of the higher life of man.

It is well known to thousands of the dwellers on the earth, that the Spirit World forms a bright and beautiful canopy above, and overshadowing the more material realm of human life. What men require to make them realize this blessed fact is the recognition of the duality of their being, and that due regard for the respective merits of their lower and higher natures, as shall lead them to give to each respectively that proper cultivation, whereby, while faithfully discharging the duties of the earth life, they will in effect be living for the higher and nobler phase of their existence—two things not at all incompatible, when the duality of human nature is accepted, and the laws whereby that dual nature is governed are properly understood and submitted to.

We have been led into this train of thought in connection with a communication which appeared in the *Harbinger* of last month from a late respected preacher of this city, James Martin; and for the purpose of introducing what may appropriately be termed a "Sequel" to that communication, throwing light upon it, and rendering it additionally interesting as the utterance of one who now enjoys clearer light and superior advantages to those which he possessed during the earth life. His explanatory utterances we commend to all who may have an opportunity of reading them, and affectionately urge on his account such a consideration thereof, as shall lead to a higher appreciation of the privileges of communion with those beloved friends who, although absent from the material sight, are ever near us as the almoners of God's benediction to aid our Spiritual growth, and minister to our true happiness.

In reply to a request that J. M. would explain the apparent change in certain theological views which he was supposed to entertain while on earth, it was said by him: "Listen and I will tell you. Brought up as I was, amid those who believed as Theology teaches, my mind learned to move in the same groove; and I felt that whatever thoughts I might have of my own, theirs, at any rate, were strictly correct. As a preacher, I felt bound to expound the sentiments which I had been taught; and, indeed, it was difficult to see any other meaning in the statements of the New Testament for this reason, that I had been trained to connect such meanings with those statements, and taught to believe that any views outside of these were soul-destroying in their tendency.

"As a student of the liberal writings of German Rationalists, and others who were bold enough to venture outside the beaten track, I found food calculated to stimulate me to modify my original views; and perhaps at no period during my ministry was I esteemed so sound in the faith as some of my brethren would have desired. This state of things I freely admit often troubled me much, and led me into some statements which appeared contradictory; but my mind was in an unsettled state, and if I had been surrounded by influences and associations which would have favoured my growth into greater freedom of investigation, and a more candid utterance of what I at some periods thought more consistent with the truth, I would have been quite a different

preacher to what I was. But the restrictions which hampered me, the doubts and difficulties which beset me, all contributed to keep me in a position where growth was next to impossible. Thank God! when I arrived in this world I found all those elements of congeniality which at once placed me at my ease, and led me to some definite conclusion respecting man in his relation to God and to his fellow-man.

"I told you on a former occasion that I had seen things in a new light, and hence was enabled to correct my errors; and this is the reason why in my last communication I appeared to contradict statements made by me when a preacher on earth. Who knew better than yourself that I had doubts concerning many of the so-called cardinal doctrines of Theology; and I felt it only right that I should state freely what I now thought of the very important matters which have to do with man's salvation. O, how gladly would I now frame my speech so as to induce my fellow-men to reconsider questions which they have been led to believe final, and impossible of reconstruction. And as I move among the myriads of human spirits who dwell here, and possessing as I do, such superior means and advantages of knowing and appreciating truth, how my soul longs to tell those to whom I ministered on earth, that there is indeed a more excellent way, one which, while more glorifying to God the Great Father, is less degrading to man as His creature. There are other instruments, however, who will carry on this work; and the progress of the human mind is assured by the fact, that human development is God's will, and the means can never be wanting whereby that shall be accomplished."

Enquiry was then made as to whether J. M. saw no way *now* of influencing the minds of those to whom he ministered on earth, and he replied: "I only see the means of doing this in an indirect manner. Any suggestion which has the effect of throwing doubt on doctrines I taught them myself, would be rejected at once. And it will only be with the few, very few, and the rising generation, that success can be achieved. Hence, I must be willing to wait for the consummation of a hope which fills my mind with light in regard to the future of man."

An enquiry as to his view of eternal reprobation and everlasting suffering in hell, elicited the following response: "I had my doubts about it in the earth-life, I

found it in the lessons which I had been set to learn as a student. I knew it to be the orthodox teaching, but I evaded it as much as I could. The doctrine is entirely human, and is the result of a desire to glorify God at the expense of His own Government of man, which, by such a doctrine, is surrounded by the most repulsive considerations. I have already told you that man is destined to grow up into a higher degree of existence, but his progress may be retarded or accelerated as the result of circumstances; and during that progress, he will be the subject of many strange experiences, but of none either calculated to debase himself, or to throw any reflection on the attribute of God as a God of Love, which could even in the estimation of the least developed of God's creatures tarnish that attribute.—J. M."

Hoping to have the opportunity again at some future time of reporting our friend, we commend the foregoing to the serious attention of the readers of the *Hartinger*.  
H. J. B.

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#### Mr. F. Tennyson on Spiritualism.

The following is an abridgement of a letter written by Mr. F. Tennyson, brother to the Laureate, and communicated to the *Spiritual Magazine* by Mr. John Traill Taylor:

First, Spiritualism is the grand subject of the day to which no other approaches in importance. The psychical and physical phenomena are unquestionably genuine facts; but perhaps you may not be aware to what stupendous issues we are already come. In London and elsewhere, spirits are incarnated for periods varying from a quarter of an hour to three hours, and appear in the seance rooms in the midst of the assembled company clothed in habiliments palpable and material, which under microscopic inspection lose nothing of their wonderful superfine spiritual texture, whereas human fabrics under similar conditions become cables and cart-ropes. Out of these garments portions may be cut before the temporary organism dissolves into its original elements, which it does even while you are looking at it, and the rent in the garment is instantly filled up, and no appearance of a rupture is visible. My sister recently witnessed in London the descent of a spirit from the cabinet where the medium was imprisoned for the time, and unable to stir without being noticed.

He was recognized as a man named Watts.

The actual state of the world is that of practical Atheism. Of this any thoughtful mind must be convinced without much labor of thought. The errors which for so many centuries have been preached from every pulpit in the world have led to this issue, especially the doctrines of a final day of judgment and resurrection of the natural body which, every one knows, in a very brief period disappears altogether, is resolved into gases, salts, and elementary substances, which again enter into combination with other substances, and so on forever. Moreover, the indefinite postponement of this great and final day, for which there is no authority except the language of Scripture, evidently figurative and adopted—in accommodation to the ignorance of that day—from human tribunals—"We shall all stand before the judgment seat of Christ"—has led to a virtual unbelief in the hearts of many men, whatever they may profess to believe as to its actuality, and the best proof of this unbelief is the general worldly-mindedness even of the best of men, and the gross immorality and sensuality of the "swinish multitude," as somebody in Parliament called them half a century ago.

Now, Spiritualism, streaming on the world as from a gigantic bull's-eye lantern, has so taken it by surprise, that the Materialism, but ill-concealed under the most plausible religionisms, breaks out at once into open scorn, not only in the "swinish multitude," but among the scientific leaders of thought and many of the recognized spiritual guides of mankind. As said, the "bull's-eye" suddenly brings to light the ghastly and malignant face of the midnight robber and assassin. The wondrous and unanswerable evidences of another life succeeding this, without a moment's interval, have suddenly quickened the dormant respectabilities of this world from their negational state into one of venomous hostility; have roused the lethargic clergyman, who mistakes for holiness the accurate and regular performance of ritual; the sleek and zanus-faced lawyer, who has been so long in the habit of turning black into white, and *vice versa*, that he ends by believing nothing; the star-gazer, in his observatory, who passes his life in peeping through micrometers at worlds of which, after all, he can make nothing worth mentioning, and by dint of sounding Space and summing Time, can appreciate little beyond these two natural conditions; the

well-to-do-man with a good digestion, whose soul is in his belly; the vain *litterateur* who worships intellect, and, cased in chain-armor of syllogism, rejects all influences which cannot penetrate it, and scorns the much greater man whose plain understanding is satisfied with obeying the dictates of a loving and self-sacrificing will—all these they rouse to do battle in a body against that dreadful night-mare, an immortality outside of the light and heat of the natural sun—the loves and the wisdoms of this world. And really, when one recollects that with the wisest of them, if they ever form a conception of a future, it amounts to nothing better than existence as a floating bubble, an impalpable idealism, without parts or passions, so some excuse may be made for them; or even, if they reach eternal singing upon cold clouds, that may seem to many scarcely preferable to total annihilation, especially to the thorough-going materialist or man of pleasure whose motto is, "Let us eat and drink, for to-morrow we die." I do not think that this is by any means an over-drawn picture of the actual world in which we are living. Conceive, then, the revolution it must undergo if Spiritualism is to progress. It must progress, and the infidel will have to give in before it; and in proportion as men become aware that their secret thoughts are open to their next-door neighbor recently deceased—however unwilling they may be that it should be so—will grow the conviction that the Supreme Spirit Himself may be something more than a myth, in short, may be a witness of our transactions. Hitherto He has been practically ignored as too incomprehensible and remote an abstraction to enter into calculation. The very words uttered three thousand years ago by the Psalmist are strictly applicable to these times, "Does God see? Is there knowledge in the Most High?" But Spiritualism is about to demonstrate to mortals that He is near to every one of us.

The time is coming when mortal man, catching through the "gates ajar" continual glimpses of the eternal life to be, and being thus awakened to a sense of the shadowy, fugitive, but probationary nature of this, will begin seriously to ask himself the question, "What am I doing? What have I been doing all my life? I held converse last night in a seance room with one whom I knew while he was on earth—who took no thought for that morrow which awaits every one born into this world, but much

of the morrow as far as this world was concerned—who now laments that he did no good except to himself, and made no preparation for the after state, and so finds himself lower than many whom he looked down upon here. He sat for half a century at the receipt of customs, amassed great wealth which he could not enjoy even here, and knew not who should gather it; better for him if he had had any motive for his industry better than self-love; and now he warns me, whatever I do, to do it mainly for the good of others." And so on through the whole range of misapplied activities, beginning with the aims and objects of crowned heads down to the living skeleton, who, in order to look upon one penny more added to a useless store, denies himself food and fire until he is found starved to death or murdered. Of course these remarks are merely old, commonplace, which have furnished the preacher his materials for centuries, but they will now be brought home to men, and seen as they have never yet been seen in the awful light of the *instant* future—which will cast all the passions and actions and dazzling shows of this actual world into the shadow of death.

A general survey of the phenomena, their origin and progress, furnishes us with data for forming certain definite conclusions.

(1) Spirits having presented themselves on earth uninvited, and pretty nearly in every part of it, it seems admissible that so vast a movement must have acted by the permission at least, if not the express appointment, of Divine Providence.

(2) If there be among them evil spirits, Anti-Christian in their doctrines, these at all events, by the demolition of creeds which have misled men since the earliest ages of Christianity, are doing a great work, and preparing by their moral teachings, whether compulsory or voluntary, the way for that purer Christianity—that Church "without spot or wrinkle or any such thing."

(3) The naked fact of the manifestations is in itself—whatever the character of the spirits themselves may be—all sufficient to revolutionize the present gross and materialized state of the world. The dazzling proofs of immortality—immediately after so-called death—which they offer to the unbelieving masses, must lead all men to weigh their actions in the balance of reason and justice by the light of awakened conscience, and in the presence of those innumerable witnesses who they must now

believe are continually around them, and to ask themselves the vital question—"Am I, or am I not, an unprofitable servant? Am I, with reference to the immediate life which is to succeed this, placing my talent out at interest? Do they see the shame of my nakedness, or am I weaving for myself the white robe of purity? And if hitherto the Omniscience and Omnipresence of God have been inconceivable to me, a natural man, so that I have more or less been in the habit of 'living without him in the world, and following the devices and desires of the flesh and the mind,' can I any longer resist the evidence afforded me by spirits manifesting through mortal mediums, which spirits are doubtless themselves mediums subordinate to higher spirits, and these to higher still—that there is a vast hierarchy of spirits and angels ministering to mortal man—the telegraphic wires along which every moment is flashed with lightning speed and unerring certainty knowledge of all things whatsoever, to the highest appointed minister of the Supreme?" And ought not this to be sufficient to rouse the world to a sense of the absolute futility of living as though a man's conscience were a sealed book to all but himself?

(4) That if evil spirits are doing the negative work of destruction, which is permitted for ulterior purposes of good, there are, on the other hand, a vast number who are working great positive good as healing mediums.

(5) And that the practical morality urged by all and every class of spirits as indispensable, is greatly superior to the faith "held in unrighteousness," which constitutes the staple of most creeds, and is absurdly supposed to cleanse from that unrighteousness, though men ought to remember the words of the prophet, "He will by no means clear the guilty," and the words of the Master, "By their fruits ye shall know them."

(6) There is good reason to believe that only the lower spirits can manifest themselves on the earth-plane—their bodies, though spiritual, being grosser and more nearly allied to the material body of mortals than those of the higher; hence their power over matter and ability to produce the physical phenomena, such as rappings and levitations. Also, that if they discourse on elevated themes, it is owing to their being influenced by spirits of a higher order.

From the Olive Branch.

### THE SPIRIT WORLD.

The continuation of life, after the mortal shall have been laid aside, has ever been a mystery to man. Mankind have always speculated upon this theme. From the earliest period of which we have any record, down to the present, it has been the all absorbing question, "if a man die, shall he live again?" This was uttered by faithful Job in the sincerity of his soul, while suffering afflictions grievous to be borne. Afterwards, we find him uttering these words of resignation: "All my appointed days will I wait, until the change come." This is an expression full of interest. For what Job felt in his soul, has been experienced many times by earth's children, while suffering afflictions that come to them in violation of law.

The change referred to, signifies a change of locality or location. If physical death had been referred to, the word change would not apply fully. It means a change of worlds. If it were only from the place occupied as a home, to the silent city of the dead, that would not be a change, but returning what had been borrowed for a time; giving back to mother earth what was her own, by right of possession.

The change referred to by Job, means the same that the word does as used in the spiritual philosophy—a change of worlds—a change from the material to the spiritual. This is a natural manifestation, and is occurring every moment. Thousands are continually passing through this change. Where do they go to is an important inquiry. Mankind give very different answers to this question. Though having the same foundation upon which to base their opinions, nearly all differ in regard to the interpretation thereof.

While so many disagree, who shall decide what the facts are regarding the matter under discussion? If Job could ask one of the present day, what more assurance could be given than was offered at that time when he, in the agony of his spirit, sought relief.

This has ever been a mooted question. Who is to solve the mystery? Theology goes no farther than the narrow tomb. It leaves its believers at the brink of the river, to be rowed over by the silent boatman. A religion of hope can go no farther. Hope ends at the tomb. Faith ends at the same point in the journey of life. The man clad in the habiliments of his sacred

office, says the form now consigned to the narrow tomb has gone to that bourne from whence no traveler returns! What do they mean by a bourne in some distant locality? If no traveler returns, how do they know of a bourne or place to which the loved one has gone? What assurance have they that there is naught but the narrow grave? Human sight can go no farther. All that belongs to the physical ends there. What do they know of any other place? Is it from what they read? Is that all the proof they have? How do they know the record is not falsified? Can they produce any proof from those who wrote the book? Where are they? Gone to that bourne from whence no traveler returns.

What man will risk his hopes of happiness in the material life without some assurance, some permanent basis upon which it can be secured? Can man be satisfied with the assurance offered from desks that are termed sacred? Alas, no! It has never given satisfaction. Hope has carried individuals to the grave, but beyond all is darkness and gloom.

If life be a reality, a continued existence, why should there be any mystery about it, and why is it not possible to ascertain the fact? For if continual it is a fact. And in connection with the manifestation are laws that govern, to which the spirit is subject. If these laws exist, it must be for a specific purpose, else what use for their enactment. All laws which govern in the life forces, come from the great law giver, the supreme architect of the universe, called Infinite Power, or God, because beyond the comprehension of mortals.

Mankind are compelled to worship through natural avenues. The term Infinite Power compasses too much for the human mind to grasp, hence the appellation God is applied to concentrate thought, and bring the mind into such a condition that this power may be comprehended in part.

From this fountain flows all law that affects life in the physical, or in the material conditions of life. It is the central source that penetrates even the most remote particle of matter in the universe of life, because it is spirit. All laws emanating from this source are embodied in spirit. They are seen and comprehended only as they are manifest in outward form. This is all man can know of God. He is spirit and can only be seen by the manifestations made.

Mankind can have little conception of

what Infinite Power is. There are various forms through which this power manifests itself, not only in man but in other forms of life below him; in the blade or grass, in the tree, in the rose, the fragrance of which fills the air and presents a symbol of a true life. It blossoms on the parent stem, so full of beauty; but the winds of autumn and frosts of winter will sap its forces and hold it in icy fetters until the return of spring, when it will again blossom in beauty.

With these examples placed before man by nature, how can he speak of a bourne from whence no traveler returns? Had Job been a close observer of nature, he would not have asked the question,—“if a man die, shall he live again?” because in his own spirit could he have found the answer full and complete.

The oft-repeated expression, “a bourne from whence no traveler returns,” indicates that in the mind there is a belief in something beyond the mortal. But they know not how to obtain a glimpse of the reality—how to learn of the future. Is it a possibility?

Paul says he knew a man who was caught up into the third heaven, and heard voices and words not lawful for him to utter. John, while on the isle of Patmos, saw and heard what seems a mystery, yet he explained it in a manner so vivid as to leave an impression, that beyond this life there is a world inhabited by intelligences, possessing powers and faculties similar to those possessed in the earth life. In the case of Paul it is evident that he did not hear anything of a startling character until he reached the third heaven as he called it. I shall use the term sphere, which means the same, and is more easily comprehended by those to whom I address myself at this time.

There is a difference between the spirit world and spiritual worlds. All worlds are spiritual. The planet earth is a spiritual world. It is the first sphere in the combination of spiritual worlds. Spirits, whose ambitions and desires, when in the mortal form, were of a wordly nature, to such an extent that little or no time was given to the cultivation of the spiritual nature in man, when they pass from the visible form to the invisible, find their home upon this first sphere. That is, they cannot leave the earth conditions until the powers of the mind have been brought into subjection to the higher law. They are therefore held

by the law of their being, to the only place in life they are fitted to occupy.

Could the spiritual sight of mortals be opened, they would see the earth peopled by a class of spirits, many of whom are still seeking their old haunts of vice and shame, taking delight in the midnight revelries, as when they were in the mortal form. Do you ask why is this? I answer, it is the law of life. Like attracts like, and where there are no high aspirations there can be no advancement.

These spirits must be educated, raised out of such conditions; and who are best fitted to perform this work? Those to whom they are attracted. The spirit world is endeavoring to impart instruction to those in the spiritual spheres. But it is a difficult matter to convince a spirit who occupies a lower sphere, that there is anything higher than the place they now occupy. Something must be done to awaken the spirit and leave an impress that there is something better in the outstretching future. The conditions of those in the first and lower spheres is so much like their earthly houses and associations, that many will not be convinced for a time that they do not possess the physical form. The spirit form is so natural and so nearly allied to the old casket, that it is at times difficult to satisfy the more ignorant that they have changed conditions.

Those in mortal form to whom this class of spirits are attracted, possess the power to elevate the spirit of the departed friend. If you have been in the habit of indulging in the intoxicating cup, let the spirit see that you have reformed. When he comes into your magnetism he perceives not the perfumes of alcohol arising, to influence the appetite, and it leaves an impression. Thought and reflection follow, and then he is led to listen to the voice from the higher spheres, which says “come up higher.” If the spirit once begins the ascent, there is no turning back.

When they reach a position where the mind can perceive the conditions of those below them, both spirits disrobed, and those still in the habiliments of clay, and reflect that they have advanced in the scale of mentality, their souls are filled with thanksgiving and praise, and there is joy in heaven that another has come up out of the lower conditions of ignorance and is now clothed with intelligence. They move on from one sphere to another, gathering

knowledge and wisdom like flowers that blossom on the way.

Much of the sorrow experienced in this first sphere, is caused by earthly associations. Many a spirit who has lived under a peculiar form of teaching, passing to spirit life, fails to find what has been taught them as the teaching of God. Why are not the promises realized? Disappointed and sorrowful they fall into a condition of mental stupor, with this vision ever before their minds. Their attractions hold them to the same form of teaching, and thus thousands are held in darkness and gloom, waiting for the judgment day to arrive. Could their minds be led into spiritual channels which would help them out of these material surroundings, they would see that they were laboring under a delusion which kept them in the gulf of despair.

It is not necessary at this time to argue whether there is a place beyond the material surroundings. Enough has been said on this point. The intelligence of mankind acknowledges the fact. If there is a place, it must be objective, else it could not be demonstrated. The first sphere is demonstrated by the existence of the planet Earth. Those living in that sphere are in fact living as spirits in their sphere.

There is no great change at the separation of the physical from the spiritual. It is only from one form to another, the location being the same, the mind action the same, and the aspirations of the soul similar in their influence upon the life. While confined to this sphere no marked difference will be seen. 'Tis only when the spirit begins its ascent that new aspirations and emotions take possession of the being. Then progress is realized. There may have been some before, but it was so slight that no perceptible difference was observed.

When carried above the first or earth sphere new beauties are seen, and different conditions are experienced. New feelings and desires take possession of the whole being. Old things have then passed away. A new world is opened. The sight can penetrate farther into spheres above. Thus the spirit begins to unfold and expand. Ministering angels lend their influence and by loving words and kind deeds the traveler is borne along, gathering in the fragrance of a renewed life. So tangible is this to the spirit that the mind is often led to ask, is this the future life of which the prophets wrote? How different it is from the crude ideas entertained in the past.

Spheres in spirit life I will designate by

conditions, that those who are not familiar with the expressions used, may not be led astray. The first sphere is the earthly condition, where material objects attract and enlist the energies of the mind. In the second sphere, material things have in a measure ceased to retain the attention of the mind, and the interest in them is gradually weakening.

In the third sphere, all that is of a material nature has been swept away, and no longer has any effect or influence upon the spirit. It was this sphere which Paul visited, where only things of a spiritual nature are experienced. To a spirit in the first or lower spheres, conditions in the third sphere are shrouded in mystery. All that is there experienced is of a spiritual nature, that to a mind not unfolded would be incomprehensible. The forms of speech; the occupation of spirits are all upon a higher plane. There cannot be any direct assimilation. Those in the first must advance by growth to such a condition that what is of a higher nature may be comprehended.

A child just entering upon its studies could not comprehend an example in mathematics. They may have it explained, but their minds have not been educated to such a condition that they can grasp the reality. Hence they are compelled to remain in the infant class until by growth and study they can master more advanced problems. Thus it is in spirit life. While those in the higher spheres can go to those in a lower condition and impart knowledge which they possess, those in the lower cannot go to them, because the law of their life holds them to that condition.

These spheres and conditions constitute the heaven and hell in spirit life. There are many spheres and conditions. 'Tis like stairs; step by step the spirit ascends, while far in advance may be seen a faint reflection from the wisdom or higher spheres or conditions, beckoning the traveler on and up the towering heights to the spirit world proper, which is a definite world or planet, inhabited by spirits who have gained admittance there through the observance of law, and a desire for spiritual advancement.

It is optional with the spirit whether they remain in the first spheres or ascend to higher ones. There is no law that compels any to advance, but the demands of the law must be met ere any can pass beyond the first stages or conditions.



The hope of heaven is a power that buoys up many souls while they struggle amid the conflicting scenes of the earthly existence, yet they know not what their heaven is—whether on a spiritual planet, or whether they are to again take on a form of mortality and live, as has been said of Adam and Eve, in a garden decked with all the beauties of nature.

Minds differ in their conception of heaven. The red man is firm in his convictions that he will be translated to a new country, where he will find employment in the chase. The Mohammedan's heaven is a world of idleness, where beautiful forms will be in attendance to while away the tediousness of the hours. The Christian's heaven is a place where he will sit and sing himself away in everlasting bliss.

Which of these three conditions would appeal to the reason of mankind as the most natural? Continual singing and making music on harps would seem too absurd, considering the limited number who have voices cultivated to give forth musical tones, that would harmonize with others. The playing of harps is passing into disuse. It is one of the relics of the past. It is plain that a very brief time would suffice to disgust both performers and listeners.

The Mohammedan's theory is of a sensual nature or character, and as those elements belong only to the material, he will be disappointed in his hope of heaven. The red man's theory is the most rational of all. He knows only what he has gathered from the wild forest. He copies nature as his guide, and passes to the land of the spirit with the expectation of hunting the buffalo and other game, to supply the wants and necessities of the physical man. He has a more correct idea of the future life than the Christian, for while accepting nature as his guide, he cannot go far astray.

These conditions, as you will observe, all point to the first or lower spheres. They are natural in their conceptions. The Christians' heaven is a city inclosed by a wall, having entrance to its broad avenues by gates of precious metal, all pointing to the predominance of material interests, as the desire and object to be attained. Little spirituality can be observed in either theory, yet the Christian nations claim to be the only people who are possessed of knowledge that is of any benefit to the spirit when left to travel its own way, guided by its own resources.

In contradistinction to the different

theories expressed, comes the spiritual. Disrobed of the material, the spirit finds no further use for that which pertains to those conditions. The Spiritualist knows he will ultimately find a spiritual heaven, a spiritual planet or world, inhabited by spirits, as the planet earth is peopled with material bodies.

This subject has been the theme of numberless prayers and inquiries. Recognizing spirit as the all in all of life, the Spiritualist reasons that if the life be continued, it must be in a spiritual form. If the spirit have a form, it must have a place in which to rest. Spirit cannot dwell for any length of time in the atmosphere that surrounds things material. They must find their own location. The law of attraction inhering in spirit draws them to the spirit.

You ask where is the spirit world, define its location. I ask you to define the location of the planet earth. You say it is in space. The spirit world is in space, as objective to the spirit, as the planet earth is to mortals. There can be no difference.

The laws that govern the planet earth are for the object of spiritualizing it. This work is in process. You see it not, because you cannot see spirit; yet in the fullness of time the planet earth will become a spiritual world, inhabited by spirit forms. Not a material form will be known upon its surface. Through the law of life, time will bring this realization, as it has with other planets.

Mars is a world of itself. Material life does not exist there, yet the planet is peopled. Jupiter is inhabited by a similar race of spiritual beings. Where are they located? In space. Where and what is space? This vast unknown realm no man or spirit can know.

The natural tendency of the spirit is to gravitate towards the spirit world. The spheres through which spirits pass, are like the gradations of the school. First the alphabet must be learned. The student must begin with that because it is the foundation. Without it words could not be formed or sentences constructed. It becomes the first sphere or condition in acquiring an education. Gradually, step by step as the mind expands and unfolds, more extensive knowledge is gained, until at last the education is pronounced complete.

In a similar manner we ascend in spirit life, the spirit world being the ultimatum of all hopes and aspirations. This can be realized only by active labor. No person can learn for another, nor can one person

perform in spirit life what belongs to another. Each has their specific duty to perform, and when all requirements have been met, there comes that blissful state known only to the pure and faithful.

Bear these thoughts with you in your daily lives, and let your lives be such that when the hour of change shall come, you may be prepared to enjoy a higher condition of existence, leaving earthly objects behind you, looking only to the crown of glory that may become yours in the spirit world.

June 14th, 1877. JOHN MURRAY.

### **Spiritualism in Texas—The Work of Col. and Mrs. Eldridge, etc.**

To the Editor of the *Banner of Light*:

I presume a few words from Texas will not be unacceptable to yourself and readers.

The cause of Spiritualism is not in as flourishing a condition in this as in the more northern States. Our numbers are quite respectable, but scattered over such a wide extent of territory that organization and unity of action are difficult. Our State Association exists, and that is all. There are a few local organizations, which, though generally weak, are sowing good seed and laying the foundation for something better. The outlook, however, is hopeful and full of promise. There are here, as there were in earlier days at the North, very many who take an interest in Spiritualism, and who only lack opportunity for investigation and a little moral support to become thoroughly convinced and active Spiritualists. The opportunities and support will come in time. We are gradually overcoming the bitter opposition of the churches, and gaining a moral standing that will encourage the timid and hesitating, and give us the strength necessary for efficient action.

We have had a few earnest workers among us who have awakened an interest that will eventually bear good fruit. Among the number are Col. Eldridge and his wife, who made a tour through a portion of the State during the spring and early summer, meeting with gratifying success. With one exception they received the most flattering notices from the secular press, and created the most favorable impression among both believers and skeptics. Among all our lecturers and mediums there are few, if any, who can accomplish as much toward convincing the better classes of the truth

of the Spiritual Philosophy as Colonel and Mrs. E. They are both intelligent, cultivated, refined, sincere and earnest. The former was a colonel in the Confederate service, and has since been in the practice of the law at Memphis, Tenn., holding a high position among the leading members of the bar of that city. He is an agreeable gentleman and a pleasant and forcible speaker. His lectures, though not radical, are liberal and full of thought. He appeals directly to the better impulses of man and woman, and aims to show to the world the refining and elevating influences of true Spiritualism, and in such a manner as to meet a ready response in the hearts of those who love truth and morality. Mrs. E.'s mediumistic powers are good, and of their genuineness there can be no doubt. She possesses in a rare degree all those womanly qualities that win respect and esteem. Dignified and modest, yet affable and pleasant, and with an air of simple truthfulness and sincerity, she disarms suspicion at once, and gains the confidence of even the most skeptical. They certainly deserve success, for they have sacrificed flattering prospects in life to labor for the good of others. Col E. lectures, free, and his wife's charges are moderate—the money refunded if satisfaction is not given, while those too poor to pay are given the preference over others. During their recent trip they scarcely received more than their expenses—paying their way as they went. Commencing in October they intend to make a more extended tour through the State, effecting local organizations wherever possible. Due notice of their appointments will be given through the *Banner* and other spiritual papers. They are at present in Waco, where Mrs. E. is resting and recuperating her health.

Mrs. Hawks has recently been lecturing in Galveston and Hempstead, and has, I learn, met with good success. There is a strong society in the latter place, thanks to the labors of Judge Booth, President of our State Association, aided by Colonel and Mrs. Eldridge.

Faternally,

CHAS. E. DWYER,

*Sec'y State Spiritual and Liberal Asso.  
Houston, Tex.*

From the *Religio Philosophical Journal*.

**MRS. ANNIE O. TORREY HAWKS.**

Col. S. S. Henderson of Shreveport, La., writes: We Southerners are proud of our fertile soil, our cotton, sugar, rice and

numerous other products. But if from the flowery bosom of our sunny land a genius should rise with promethean torch in hand, we wink like bats in the sunshine, and are half disposed to repudiate the rare product and stupidly ask, "Where did you come from?" When it first began to be breathed through the press, that one Mrs. Hawks was lecturing in Memphis and elsewhere, it never occurred to us that she was a Southern reared woman; she was pronounced a genius and spoke in public, hence could hardly be of a Southern school. Well, Mrs. Hawks is in Shreveport, and has delivered a number of superb lectures to which many hundred of our most intelligent people of all ages and sexes have listened with undisguised delight and certain profit, and the more she lectures the more the people wish to hear her. Would you believe it? She was reared in the great grand State of Texas, and to make complete her record, she is a Tennessean by adoption! The subjects of the lectures delivered by this grandly-natured and Texas-nurtured woman are as varied and comprehensive as the round of human knowledge may suggest or embrace, with the exception of her Sabbath day lectures which in truth, are sermons. She leaves it to her audience to select the theme or themes and then and there without previous thought or preparation, with closed eyes to shut out molestation and insure tranquil commune with the high source from which she draws her wondrous thoughts, and in language pure, and flowing eloquence, she utters forth a tide of learning and wisdom, while the spirit of fancy and poesy breathes entrancing music all along the way. On all subjects her efforts are grand. At the conclusion of each lecture she invites the audience to bring forward subjects for poems, and no matter how abstruse, how rare, obscure or difficult these subjects may be, she improvises poems beautiful and pertinent. On Thursday night last she delivered what she announced as her last lecture in Shreveport for the present. The few remarks she made in so announcing, is the only speech of hers that has been coolly received by our people.

From the London Medium and Daybreak.

#### SPIRIT CONTROL AND QUOTATION FROM A CLOSED BOOK.

"Samuel" placed his medium's hands on Mr. Burrell's head, and the latter was quickly controlled by Dr. Monck's own

mother. We then asked for a trance-address through Dr. Monck. Mr. Briggs suggested the subject. The entranced medium at once rose, and for more than half an hour poured forth a flood of eloquent language and thought, which was a masterly and exhaustive exposition of the subject. To test the spirit's ability to quote from a book, I held Dr. Watson's book, "The Clock Struck Three," in my hand, and desired "Samuel" to favor us with an appropriate quotation therefrom, while I kept it closed in my hand. He accordingly introduced a quotation of a whole page from the book, and gave us the exact number of the page. The extract was a most appropriate illustration of the subject of the address, and, as we afterwards found, was given *verbatim* without the slightest error. (1) Now Dr. Monck did not know, prior to the seance, that an address would be requested, therefore he could not have got the quotation by heart beforehand; and (2) this would have been further impossible, because no one knew the book I should select. I took it off-hand from the shelves of my library. (3) It could not have been thought-reading, for none of us had ever read the passage then quoted.

From the Religio Philosophical Journal.

#### IMPORTANT ANNOUNCEMENT.

##### Ethics of Spiritualism.

It affords us extreme felicity to be able to announce to our readers the important fact that we have perfected an arrangement whereby we are to receive from the inspired pen of the man whom of all men in the ranks of Spiritualism will be acknowledged as best able to handle the subject, a series of articles treating of the Ethics of Spiritualism. The writer is Hudson Tuttle, author of "Physical man, Arcana of nature, God Idea in History, Christ Idea in History, Career of Religious Ideas," and other works; as well as an industrious and careful writer for the current spiritualistic press. Mr. Tuttle brings to this task a long and varied experience made under circumstances and surroundings calculated to develop his wisdom to a high degree. In the quiet of his country home aided by every needed accessory, his mind has become illuminated upon this subject by the direct interposition of some of the ablest men who have lived on earth, and

now from the Spirit-world are working for the uplifting of the human race.

Spiritualism has been charged with immoral tendencies. It is proposed to show that it is the foundation of all systems of religion and the source of the purest morals. Ethics studied by the light of evolution and the immortality of the human spirit, becomes a theme wide as the universe, as deep as its foundation, as lofty as the throne of Infinite force. The field is unexplored, and the methods of study original. The design is to furnish a code of morals flowing out of man's spiritual nature, and the continuous development of his physical life.

It will emphatically answer the question: "What do the spirits teach concerning the conduct of life?"

This series of articles alone should insure us thousands of new readers. We shall very shortly commence their publication and trust our readers will realize their importance without further amplification at our hands.

For the Spiritual Magazine.

#### A REMARKABLE TEST.

On Thursday evening, September 20th, 1877, about 8 o'clock P. M. a developing circle was being held at the residence of Dr. Samuel Watson, on Union street in Memphis, for the purpose of developing a new medium. Several old citizens of Memphis were present. A spirit announced himself as John Barneveldt, and said that he was born in 1549 and died in 1619—that he was Grand Pensionary of the States of Holland and was executed as a traitor. Inquiries were made of all present and none had ever heard of such a person. The writer was handed a memorandum of the above announcement and requested to examine and find out if such a person had lived. By referring to a "Dictionary of Biography, comprising the most eminent characters of all ages, nations and professions," edited by R. A. Davenport and published at Boston in 1832, by Gray and Bowen, I find the following:

"Barneveldt John D. Olden, a celebrated Dutch Statesman, was born about 1549 and filled many high offices with great integrity and patriotism; among them was that of Grand Pensionary of the States of Holland. Being, however, a strenuous opponent of the ambitious pro-

jects of Prince Maurice that prince succeeded in procuring him to be condemned to death on the shamelessly false pretense of having betrayed his country to the Spaniards. The sentence was executed in 1619."

Can science and philosophy suggest any other hypothesis consistent with those facts, other than that it was the spirit of the departed Statesman?

VERITAS.

#### THE "VOICE OF TRUTH."

DEAR DOCTOR:—Will you be kind enough to announce to your readers that we have deferred issuing the specimen number of the "Voice of Truth" till about the middle of November, so that the regular weekly issues may commence with the first of the year 1878? For good and sufficient reasons we have been advised to this course, and we hope that our friends will exercise patience towards us, and do what they can for us when the time for action arrives.

Yours truly,

MARY DANA SHINDLER,  
ANNIE C. TORREY HAWKS,  
Associate Editors.

#### THOUGHTS ON ORGANIZATION.— NO. II.

BY A. E. NEWTON.

Having in a previous paper pointed out some of the objects for the promotion of which organization seems undesirable, I will now proceed to inquire:

What then may be proposed as objects worth organizing for, by persons interested in Spiritualism?

1st. Inquiry, or investigation. Those who are in any doubt as to the reality of spirit-communion, or who wish more light on its various forms and methods, as well as those who are seeking the true philosophy of life, in morals, religion, social ethics, and every other department, but are not yet satisfied on important points, may well continue to investigate, and may very properly unite for mutual assistance in investigation. Every "circle" for inquiry or observation, which has its recognized head or leader, and its medium of communication, is an organization, more or less complex. Many local societies which maintain public meetings and lectures, are little more than associations of

inquirers—i. e., of persons who have come to no settled convictions on important questions of spiritual philosophy or of practical life.

But associations of <sup>men</sup> ~~inquirers would do well to~~ abstain from promulgation, or teaching, whether of facts, theories, or principles, until the members have come to some agreement therein. Dissensions and divisions are sure to arise in a society when public speakers are employed to put forth views which a part do not concur in.

Associations, local, State and national, to promote investigation of the *facts* of Spiritualism, by thorough scientific methods, and to publish the results of the same, might be eminently useful and valuable. They might perform a service for the advancement of spiritual truth and human progress of at least equal worth to that rendered by our honored associations for the advancement of physical science. But it would be vitally important that such societies should refrain, as do the scientific bodies referred to, from meddling with questions of theology, morals, or reform. The members, as individuals or as members of other associations formed for the purpose, might advocate whatever beliefs or schemes of reform they should see fit; but in their associative capacity as spiritual scientists they should confine themselves rigidly to the observation, verification and annunciation of psychical phenomena. To such an association of pneumatologists or psychologists, local, State, or national, the writer would be glad to belong.

2d. But there are those who have passed the stage of mere inquiry—those who have become thoroughly convinced not only of the facts of spirit-manifestation and communion in various forms, but also of certain fundamental spiritual truths and underlying principles of a true life, the practice of which they feel to be desirable and obligatory to a greater or less degree. Others are ~~doubtless~~ advancing towards similar convictions. Among these principles is that of *Universal Brotherhood*, from which follows the duty of *living in all things for the good of all, and abstaining from all things harmful to any*. We all know that the practice of this one principle to its full extent would ~~greatly modify if not~~ revolutionize human society and its institutions and bring the angelic life on earth.

Why should not those who have arrived at such convictions unite, organize to aid, encourage and sustain each other in *true*

*living*? This seems ~~to the writer~~ eminently desirable, and it is urged upon the thoughtful consideration of all earnest Spiritualists. True, the proposition, when fully apprehended, means much; but is it any too much for those to attempt who profess to have received the heavenly light, and to have been brought into realized communion with "spirits of the just made perfect?"

It would devolve, of course, upon each society or organized body to determine *by what methods* and *to what extent* its members would engage to aid and encourage each other in true living. Some might chose to do this only to the extent of maintaining meetings, private or public, as circles, lectures, &c., in which the principles agreed upon shall be discussed, expounded, and their applications pointed out, with appropriate exhortations to good practice, by competent teachers in or out of the body. Others might wish to go farther, and institute measures for mutual kindly criticism among the members, (a good substitute <sup>gen</sup> <sup>sp</sup> <sup>al c</sup> <sup>inde</sup> for the unkindly fault-finding, back-biting and tale-bearing, so generally prevalent), as a means for improving character.

Other methods of useful action might be—the providing of measures, through committees or otherwise.

(a) For the instruction of the young in right principles, in lyceums or other schools.

(b) For looking after, protecting and aiding worthy mediums when they may need it, in order that they may be kept in the best conditions for their work, <sup>and save</sup>

(c) For caring for the sick and destitute in the neighborhood. <sup>temp</sup>

(d) For affording counsel to the tempted and unfortunate, and a helping hand to uplift the fallen. <sup>to</sup> <sup>help</sup>

(e) For assisting by advice or material aid the unsuccessful in life, that they may "keep the wolf from the door." <sup>gift</sup>

(f) For affording mutual protection to the members against wrong, and in doing right.

(g) For promoting efforts at co-operation in industries, in legitimate business, and in housekeeping,—thus to some extent combining material as well as spiritual interests.

(h) For any other good work that circumstances may call for, or the love of humanity may prompt.

Some may be prepared to go further still, and endeavor to institute a practical *Brotherhood of the New Life*, in which all

interests shall be one, and the law of which shall be the law of Heaven—doing unto others as we would have others do unto us—or living for the universal good. But few, probably, are ready for this measure as yet.

3d. Promulgation. Having begun to put in practice the benign principles of what is so generally termed "our beautiful Philosophy," and tested its value as an uplifting and saving power, then we shall be in a favorable position to set them forth and urge them upon the attention of the unspiritual world. If our new Gospel is all that we claim for it, the best advocacy it can have is *to live it*, and then we are prepared to set it forth with convincing power for the benefit of others. Its *promulgation*, therefore, whether by lectures or the press, should be a secondary, instead of the primary or sole object of organization, as it has usually been made.

These three objects, and especially the second named, are surely of sufficient magnitude and importance to justify co-operation for their attainment. They may be expanded to cover the whole of life and its duties. But it is not expected that they will appeal very strongly except to those whose spiritual natures are so far unfolded that the aspiration for a true life—i. e., for personal improvement and perfection of character, and the highest usefulness to others—predominates over all other desires. When this is the case, we are ready, in humility and self-abnegation, to seek the assistance of and to co-operate with each other in overcoming our faults and attaining the noblest characters. Until then, any attempt to come into close associative relations will be likely to develop antagonisms that will drive us farther asunder than before. Abundant experience has illustrated this law.

It is by no means necessary or important that all who call themselves Spiritualists should enter into organizations. In fact, some seem to be so constituted that it is practically impossible for them to work together with others, in harmony, in any undertaking. Let such remain "individuals" until their sharp corners are worn off by attrition or discipline, and their natures rounded out by spiritual growth. The attempt, so often made, to unite *all* spiritualists on a basis so *broad* that none can reject it, may be well-meant, but is utterly futile. The bond of union relied upon proves but a rope of sand, and the organized bodies fall to pieces by the inherent repulsions of the particles.

Let it be noted that the proper object of organization is not to provide places for office-seekers, nor pulpits or platforms, with fat salaries attached, for a new order of preachers or priesthood, after the pattern of old ecclesiasticisms. Teachers and promulgators will doubtless always be necessary, but teachers should be *workers* too. The new dispensation seeks to combine and harmonize the material with the spiritual concerns of humanity—to marry earth to heaven—to bring religion fully into the daily avocations and enjoyments of life. Its leaders, therefore, will not be mere intellectualists, theorizers, successful disputants, or eloquent pulpit and platform orators, but those who can practically lead the way to happier home-life, better social relations, juster industrial, commercial and governmental institutions, relieving the burdens of toil and lessening material cares. Its priesthood will be not only teachers of spiritual things but also chiefs of Industry, of Arts, of Applied Science, of practical Education, who will seek to reconcile man with nature, as well as with God—or rather with God in nature, instead of in mistaken human conceptions—and to give man the mastery over nature's benignant forces.

In another paper, I will consider the question, Should Spiritualists have a basis of principles, or creed?

NOTE.—The Editor of this Magazine, in remarks appended to a previous article, expresses the opinion, that I am "mistaken in regard to the fundamental points upon which Spiritualists agree," and affirms that they hold that the future "existence is precisely what we make it in our earth-life." True, that is probably the general belief at present; but I have been acquainted with a numerous and influential class of modern Spiritualists, having at one time control of a widely circulated journal in this country, who held and taught a quite different doctrine—namely, that all sin, or moral evil, is inherent in or resultant from the *physical body*, and when that is laid aside at death, the soul or spirit emerges from it pure and perfect in character and happiness, whatever the earthly life may have been;—hence that no mischief, falsehood, or evil of any kind should ever be attributed to disembodied spirits.

This class of Spiritualists were probably, for the most part, converts from old style Universalism, which imagined a sudden "leap into glory" for all mankind at death

—a notion now somewhat out of date even among Universalists, if I mistake not. That all Spiritualists of this class have outgrown this pernicious error, I should be glad to think; but I notice that books teaching substantially the same doctrine are still published by a prominent spiritualist publishing house, and largely advertised by the most widely circulated spiritualistic journals.

The Editor also thinks that "the most radical as well as the most conservative" of Spiritualists agree upon the principle "that no one must be proscribed for their opinion." Possibly so, *in theory*; but as a matter of fact no sectarians in this country are more sharply proscriptive of each other than are different classes of Spiritualists in most localities within my knowledge. I think this will be found to be the case in all communities where Spiritualism has had a hold for any considerable time, sufficient to evolve important differences of sentiment. That the same will be the case in those sections (the South, for example) where its prevalence is more recent, there can be no doubt, unless human nature undergoes a radical change.

I think, therefore, that my carefully worded statement may stand, just as I wrote it, viz., that "*about* the only propositions of importance in which *all* persons calling themselves Spiritualists are agreed, are," etc. etc.,—emphasizing two words the full force of which may have been overlooked by the Editor.

We heartily endorse the above communication. This is one of the most important subjects for the consideration of Spiritualists. We believed that there was too much machinery attached to the Philadelphia Convention proceedings to work harmoniously. The general principles adopted by that body, are, we believe, the only ones upon which permanent success can be rationally expected; and whilst we may ignore the name of Christian, because of its dubious import, yet the teachings of the Founder of Christianity are those which must form the true basis of a spiritual organization.

It is a striking coincidence that our correspondent uses the same figure that the editor of the *London Spiritualist* does in regard to our organization, as will be seen by the following extract from that able periodical:

In America they have failed to establish a national organization, because after an excellent managing body was elected, that body, instead of going to work, opening rooms, and presenting so many advantages to American Spiritualists that they could not help supporting it, appealed to the popular suffrage in small localities as to its future steps. Thus was the strength of the nucleus frittered away; months of time were lost, and those who can pull down, but are not endowed with the nobler power of building up, were allowed to deter from a useful course of action those who did not agree with them. In consequence of the American committee inaugurating small talks instead of at once beginning useful work, Spiritualism in America is a rope of sand, almost powerless for offence or defence, although there are far more Spiritualists in that country than in Great Britain.

We hope the time is not far distant when this "rope of sand" will be changed into the solid granite.

Our friend's "Note" demands a passing notice. We are glad to say that during our whole experience of more than a score of years we have met with but two Spiritualists who entertained the opinions he expresses in his first paragraph. They belonged to our Circle of Investigation here is 1856. One of them had been a very prominent Methodist official; the other a Universalist.

Both of these were convinced that their views were not entertained by the controlling intelligence of our circle. We assert, and think we are prepared to prove, that Spiritualists agree upon more cardinal, fundamental principles than the orthodox churches. They proscribe no one for their opinion, hence we think an organization might be had allowing liberal views and yet unite and work together harmoniously for the promotion of the cause of truth. We speak particularly for the South, where we have not been cursed with those excrescences which some have been disposed to hitch on to Spiritualism. Then we want an organization for many reasons, prominent among which are the development of moral and religious nature, in order to bring mankind up to that standard of purity which only will bring happiness in this or the future state.

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## FAITH AND WORKS.

"For as the body without the spirit is dead, so faith without works is dead also."—*James 2 : 26.*

The teachings of theology are that faith is the condition upon which is suspended the salvation of mankind, who hear and are capable of accepting the gospel. This we believe to be a fundamental error—one which is fraught with the most dangerous consequences to man's present and eternal interests.

While faith has an important part to perform in the economy of man's redemption, it is not as has been expressed by the founder of the largest Protestant church, "the only condition of salvation." This popular teaching we believe to be a most dangerous heresy, without authority from the Great Teacher, upon whom the whole Christian system rests.

Let us examine carefully what he taught as the conditions of salvation. There are three points brought to view in his sermon on the mount. *Forgiveness* in the form of prayer and the comments thereon. The law of recompense as taught by being "cast into prison," "verily I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing." In the conclusion he says, not the hearer or the believer, but the "doer" of the things he had said "shall be likened to the wise man." Throughout this whole sermon there is not a word about faith, but it is full of works from the commencement to the close. It is true that Jesus did require faith in order for him to perform the works

which he did, but they had reference to the maladies and afflictions to which humanity was subjected.

Faith in his power was so essential to his healing that there were places where it is said he could not do many mighty works because of their unbelief. But we cannot conceive that this faith had any reference to their moral status.

In the 25th chapter of Matthew Jesus brings the judgement day "When the Son of man shall come in his glory and all the holy angels with him, then shall he sit upon the throne of his glory and before him shall be gathered all nations and he shall separate them one from another, as a shepherd divideth his sheep from the goats."

Why this separation? Want of faith? Nay, verily not a word about faith; but works are made the cause of the separation, and a reward passed upon each class, one for doing, and the other for not doing good to others. Feeding the hungry, clothing the naked, visiting the sick and the prisoner, and ministering to their wants, constitutes the basis of their justification or their condemnation. Even though this may have been done unto the least he will regard it as having been done to himself, and reward them accordingly. This is in perfect harmony with the golden rule of conduct given in the sermon and the teachings to the lawyer who asked him about the conditions of salvation. To him he said: "Love God and man; on these two hang all the law and prophets; against such there is no law" to condemn any one. In all these there is not the slightest reference to faith. Nor can any instance be found of his making faith, in his atoning sacrifice for sin, the condition of salvation, as is taught by the churches. The case of the thief on the cross is often referred to in order to establish the instantaneous efficacy of faith to save even in the agonies of death. This teaching we believe has been productive of much evil in the present state, and its effects will be seen for ages in the spirit-world.

The popular teaching that the whole life



may be spent in the service of "the world, the flesh, and the Devil," and just as the last flickerings of the lamp of life are expiring, by the exercise of an intellectual faculty the vilest sinner may become the holiest saint, is a dangerous error, not recognized by the teachings of Jesus or the soundest principles of philosophy which govern our mental and moral natures. The only case seeming to favor that—

"While the lamp holds out to burn  
The vilest sinner may return,"

is this "penitent thief," as he is called. Let us look at this remarkable case. Luke is the only one of the evangelists who gives currency to this dangerous dogma. He says one of thieves said, "Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise." Luke was not one of the disciples. He was a physician who wrote his Gospel and the "Acts of the Apostles" to Theophilus about the year 63 or 64, and was designed for his brother Gentiles. Mark mentions the crucifixion of the two thieves, but says nothing about this important event. John, the only one of the disciples who witnessed the crucifixion, omits it altogether, notwithstanding he gives a detailed account of the circumstances attending this memorable event. It is, to say the least of it, a singular omission by the only witness who was present to know the fact. Matthew says: "Then were there two thieves crucified with him: one on the right hand, and another on the left. And they that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will save him: for he said,

I am the Son of God. The thieves also, which were crucified with him, cast the same in his teeth."

The weight of the testimony is decidedly against the testimony of Luke. But suppose we admit, for the sake of argument, that he has given the facts as they transpired, what does it prove? That the thief went to Heaven? Not at all; for Jesus after his resurrection declares to Mary that he had not yet ascended. Admit he went with Jesus to the place of departed spirits, some of whom were in prison, to whom Jesus preached, according to the testimony of Peter. It is written he descended into Hell. So that it may be proved that he went to Hades but not to Heaven. It is said Judas went to his own place; so did this thief, and so will every one go to the place they are fitted for, and to no other. The universal law by which the pure and good ascend, is the same which impels the vicious and vile to descend to their own place. This fitness is not the result of a momentary exercise of the intellect, but a life-long working "out of our own salvation," as Paul expresses it.

Is it possible to conceive that a thief taken from prison to be crucified would be the first one to have any correct views of the spiritual nature of the kingdom Jesus came to establish? We cannot think that he had any more correct views on this subject than the disciples who had been with Jesus three years and a half, and had heard his teachings and seen his works, attesting the sincerity of his mission, and yet not one of them had any correct idea of the true character of the mission of Christ. Hence, when he was arrested through the instrumentality of their treasurer, and denied by one of the bravest of their number, the history declares "then all the disciples forsook him and fled." They returned to their former occupations and gave up all hopes of a temporal kingdom they had believed he came to establish. Such are the facts of history, all of which go to prove that the intimate associates of Jesus were

ignorant of the first principles of the religion he had come to establish. They would not believe the testimony of these associates who had seen and recognized him after his resurrection. Thomas must not only see him, but must thrust his hands into his side, and put his fingers into the print of the nails in his hands before he would believe he had arisen.

We confess it requires greater credulity than we have to believe that there was any exercise of any faculty by this thief by which he was saved more than his comrade in crime. The teaching of death-bed conversions based upon this case, is, as we believe, "baseless as the fabric of a vision," and has done more harm than we shall ever know until the solemn realities of the eternal state are revealed, and our deeds done in the body will be seen, are that which will fix our state in the spirit-world.

Faith has an important work to perform in the economy of man's salvation. Without it we can do nothing. We engage in no enterprise even of a temporal nature without faith. We can prosecute no undertaking successfully without faith. The husbandman prepares his soil, sows his seed, and cultivates the ground by faith that he shall reap a harvest; but his faith without work would never make his crop. The traveler believes if he perseveres he will reach the end of his journey, but that belief will not take him there without an effort on his part. Paul says, "Though I may have all faith, so that I could remove mountains and have not charity (or love), I am nothing." As Jesus opened his dispensation by enforcing the necessity of "doing" the things he had taught, without ever referring to faith, so John closes the revelation in the same manner, by saying "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

We hope all in arrears will read the paragraph on the Red Cross.

Having been invited by the pastor of the First Methodist Church to hear him preach on the subject of Spiritualism, we attended on Sunday evening the 14th.

The following are his notes he handed us after the lecture:

#### SPIRITISM.

From what stand-point shall we view it? From that of reason and our senses.

We shall first consider the *fact* of Spiritism.

1. Is it a delusion? Are its advocates dupes and cheats? Ans.—If a delusion why not expose it? One may imitate *some* of the phenomena of Spiritism, and yet not all of the phenomena; e. g. Magicians and Moses. But because these Magicians performed some of Moses' feats, does that argue that Moses wrought his by magic? Because a juggler performs some of the feats of Spiritism must we conclude that *all* Spiritists perform theirs that way? But all the feats have not been imitated. How shall we account for those not imitated? Shall we assume the position that it is the result of some natural cause that yet remains latent? Ans.—But these results have been exhibited for untold ages, and thus far have baffled all the efforts of Scientists. Again—

If the results of natural causes, why should these results so differ from other results of hidden causes? Others are speechless, non-intelligent; these speak and declare who they are.

Are we not, by all rules of thought, forced to the conclusion that these manifestations are prompted by spirit-intelligence? But what kind of spirit-intelligence makes these manifestations?

Here we enter upon a field without a natural guide, and nature is such a faithful leader in all except Spiritology. Nature here preserves unbroken, eternal silence. On this shoreless sea, two guides present themselves, one is Divine Revelation, the other "the Spirits."

Divine Revelation does not teach that spirits of the departed return to earth to commune with the living. But it does teach that demons (evil spirits) do have access to men; and it warns us to beware of them. It also states that in a few instances, spirits of eminent dead have returned by command of God, to give revelations to eminent Divines. And in anticipation of this, we are commanded to

try the spirits. But by what rule are we to try the spirits? There is but *one rule* given us—The Bible.

Now we take it that whatever spirit teaches contrary to the Bible is not of God.

But I ask, do those who are led by spirits believe all the Bible? They began Spiritism by believing the whole Bible, but they have elided verse after verse until their Bible is quite small.

Are these spirits the spirits of the departed, or are they imitators? I incline to the belief that they are *imitators*—evil spirits. But can I prove this? I can only prove the *possibility* of it. Since I cannot prove it beyond doubt, let me admit all that Spiritists say; let us admit that they are the spirits of the departed.

Then is it *safe* to take them as guides? Knowledge is received here by slow and gradual processes; we know nought to the contrary but that it is so received yonder. If all who have crossed over have received the ultimatum of knowledge, then may we not expect unity of thought and knowledge of them? But they differ. Again—

A character is a thing of growth and does not change by death. If otherwise, then would not all over there be equally good or equally bad, and their code of morals the same? But is this true? Do they not differ in character there and rule?

Now if I am to be led by the spirits, which ones am I to follow? The good or the bad? The wise or ignorant? Also, by what rule am I to determine who are good? who wise? I have no rule except the Bible. But the Bible says, let them alone.

There must be a rule to govern intelligence, else anarchy. This rule must be authoritative—that is, of God. But if I reject this Bible—I have no rule, no authority; I am at sea without compass or rudder.

Were Spiritism to teach the Bible I could believe it; were they to confess Christ, I could believe them. But in rejecting these they reject all rule, all authority. Therefore I cannot follow them.

He admitted, in his first proposition, that the phenomena of Spiritualism were true. That it was no delusion, and had never been exposed. That while the trickster might do some of the things done by spirits yet that does not prove to have been exposed anymore than that the Magicians of Egypt, who having done nearly all the

miracles wrought by Moses, proved that they were performed by magic.

Natural causes have never explained them. Science has utterly failed to account for them upon natural principles.

Is it true that "Divine Revelation does not teach that spirits of the departed return to earth to communicate with the living?" We think not. The Old and New Testaments abound with numerous cases of spirit-communion.

Nor is it true that "Spirits of eminent dead have returned" only "by command of God to give revelations to eminent divines." There was no command of God for a man to wrestle with Jacob all night, who said to him, "Let me go, for the day breaketh." Nor for the man who met with Manoah's wife several times, and conversed freely with her. Neither was it the command of God that Saul should consult with Samuel through the medium of the woman of Endor.

We do not even find that God commanded Moses and Elias to go to the mountain top and talk with Jesus, Peter, James, and John. We have no evidence that God commanded the man to commune with Cornelius, or the man of Macedonia to invite Paul over to help them in his native land. Indeed, we scarcely find a case where these visitors came by the command of God. This is like many other assumptions made from the pulpit, and is without authority from the record. They came then, as they do now, sometimes on important missions, but often in regard to minor matters. It was a common occurrence under every dispensation from the patriarchal to the close of the New Testament.

It was admitted that good spirits are sent to eminent divines. It is also recorded that God sent a lying spirit to deceive Ahab. Thus we find the necessity of trying the spirits, as John says, by what they teach. This is good theology as well as the teachings of Spiritualism.

The preacher ignored the teachings of spirits because they "differ." It is an old

proverb that those who live in glass houses should not throw stones at their neighbors. Do not the hundreds of sects who claim the Bible as their "divine revelation" "differ" in regard to almost every doctrine of their creeds?

The great leading idea of the lecture was that "The Bible says let them alone." "Thou shalt not suffer a witch to live."

For a long time the opposers of Spiritualism cried out "Humbug!"—"Delusion!"—"Fanaticism!"—"Its advocates are crazy!" Having been driven from these positions by indisputable facts, they have changed their tactics and now the battle cry is "It is of the Devil!"—"It is forbidden in the Bible!"—"Let them alone!" Let us look at this subject fairly, and see what are the facts in regard to this matter. There are those who understand Deut. 18: 10-11 as prohibiting all intercourse with the dead. This is an important question to settle. To whom was this Mosaic law given, and under what circumstances and surroundings? If we turn to the twelfth chapter of Deuteronomy we will find it written, "These are the statutes, and judgments which ye shall observe to do in the land which the Lord God of thy fathers giveth thee." Thus we see it has none of the characteristics of the moral law given to Moses on Mt. Sinai. One was for a particular nation in "the land," the other of universal application to all people in all ages of the world. If this Israelitish statute was of the nature that the preacher endeavored to impress his audience, it seems to us that it should have been put in the Decalogue, and not among hundreds of things which we know pertain only to that age and people. There was a tendency upon their part to return to Egypt. This was, perhaps, the reason why they were forbidden "to multiply their horses." Their tendency to superstition may have been the reason why this statute was given: "The dreamer of dreams shall be put to death; thou shalt surely kill him." "If there arise among you a prophet or a dreamer of dreams,

that prophet or that dreamer of dreams shall be put to death," Deut. xiii: 1-5. Now read in the prophet Joel what he says, having doubtless reference to the Christian dispensation, as St. Peter says on the day of Pentecost, Acts iv: 16-17: "But this is that which was spoken by the prophet Joel; and it shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams."

God is said to be the author of both of these. How can they be reconciled only by admitting the ceremonial law had reference only to the Israelites.

It is our duty to prove from that standard guide-book the Bible, that such statements are untrue and arise from completely losing sight of the fact that the commands were given to the Israelites to *avoid* intercourse with the Pagan witches and wizards, who, controlled by the "Gods" of the Moabites, the Ammonites, the Hittites, the Cananites &c., would give the Jews false information, and thwart, as far as in them lay, the Divine plans continually unfolding, to erect them as a *distinct nation*. This was to be done for ulterior objects connected with the civilization and expansion of the human intellect in its future history throughout the world, and known so far to us through the second or "Messiah" dispensation. But, be it remembered, that in no one instance did Moses, did "the Lord," forbid conversing with and consulting Jewish seers, or through them with angels of the Lord, "from the Lord," and through them obtaining knowledge on spiritual and on business matters. We need not show the absurdity of taking a piece of the Mosaic work and saying, "You and I are forbidden to consult witches on pain of death," and yet without stint, eat pork, which is equally forbidden.

That the permission to confer with Jewish spirits on religious and business questions was in accord with the Divine Will, we

shall now prove—remembering these words are written, not for Atheists or for Deists, but for Christians, who take the Bible as their guide. So now we go to the law and the testimony, and ask you to ponder over the declaration made about 2,972 years ago. (1 Sam. ix. 9). “Beforetime, in Israel, when a man went to *inquire* of God, thus he spake:—“*Come, let us go to the seer;*” for he that is now called a Prophet was beforetime called “a Seer,”—in our day “a Medium;” and in Christian families the *enquiry* is principally through prayer to God, with the Bible on the table, in the presence of the seer, or Christian Medium. It is therefore clear that while the Jews were, for the reasons assigned, forbidden to consult the Pagan seers, it was their privilege to confer with the Jewish ones, and that it had the Divine sanction. Let us take the continuation of the commandments (Exodus xxii.) as narrated in the next chapter, verse 20: “Behold I send an Angel before thee, to keep thee in the way (*spirit guidance*), and to bring thee into the place which I have prepared (*spirit foreknowledge*). Beware of him, and obey his voice (*spirit speech*).” Turn to 1 Sam. ix. 6—8. We find that Saul had lost his *asses*. He could not find them. His servant advised him, “Behold now, there is in this city a man of God; all that he (*the seer—the medium*) saith cometh surely to pass: now let us go thither; here is the fourth part of a shekel of silver (*threepence farthing*), that will I give to the man of God, to tell us the way (to the asses).” Samuel’s “Satanic agency” powers, as they would now be called, were well known to the “maidens” of the district; for Saul was directed by them which way to go to find the seer. He went, but in the meantime, the Lord showed his approval of the incidents, by telling the medium, Samuel, “in his ear,” that is by voice: “To-morrow I will send thee a man thou shalt anoint to be captain over my people.” This shows that Saul gained his kingship while consulting a medium respecting the business question he was anxious to get answered.

The order for putting the heathen mediums to death was 3,390 years ago. Saul going to Samuel, the seer, with a threepence-farthing fee in his hand to know where his asses were, was 2,994 years ago, that is 396 years *after* the witch law was promulgated, which now-a-day Christians desire to lean on. If our modern Christians were right, we must call Samuel a wizard, consulted by the Jew Saul, who, for doing so, ought to have been put to death with Samuel, the appointed of the Lord, instead of being anointed the king of God’s chosen people.

Our friend must have read Spiritualism very different from anything we have ever read, if he expects “unity of thought and knowledge of them.” This is not found even with the New Testament writers.

What we call death is only the throwing off of the outward covering without the slightest change of the intellectual or moral status of those who enter the spirit world. Hence, every diversity of belief that is entertained here will be communicated from there until they learn better. This is one reason why Spiritualists ignore authority in both worlds.

The lecturer seems not to have progressed out of the notion that soon after the departure from the present state they should all have “unity of thought and knowledge;” so that their teachings would be harmonious. This will never be while their states and conditions are so diversified, and consequently viewed from their own stand-points they must “differ.”

The lecturer declared that the spirits who communicated were evil spirits. We would ask, Is it reasonable to suppose that God would permit that class to control mediums and deny the same to good spirits, or have evil spirits more power than good ones to control? That there are evil spirits who obsess individuals is an established fact, recorded in the New Testament. These were cast out by Jesus and his disciples. Also by the seventy sent out, and they saw others casting them out, and forbid them, because they followed not their Master.

This kind of obsession is common in our day, and these spirits may be cast out by means in harmony with universal law. A large portion of the lunatics are thus obsessed. When, by the use of opiates, spirituous liquors, or any other cause, the brain is so affected as to destroy the individuality; the door is opened, and as Jesus said, a stronger than he enters in and takes possession of his person.

In conclusion we state, emphatically, that spirits, *good, bad and indifferent* can, and do, communicate with mortals through thousands of mediums all around the world at the present time. We must exercise our common sense and discriminate who they are by what they teach, regarding them as having no more authority than the nature of their communications will give them.

It is a glorious truth that there are millions in our own country who enjoy this communion with loved ones departed, and know for themselves the truth of these things, as well as those who use the telegraph and communicate with their friends across the ocean. Those are thousands of miles away. These are around us, in close proximity to us, and manifest themselves to the senses, demonstrating their identity beyond the possibility of delusion. No: do they believe they are violating any law, or acting contrary to any precept that has any reference to this age or dispensation. They do not believe they are living under a statute made in the wilderness for an ignorant and superstitious people just emerging from several hundred years of slavery, but in the latter part of the nineteenth century, when light and immortality have been brought to light by the gospel. They believe that we are on the eve of the time when the soul's immortality will be demonstrated to all; when the veil which separates the two worlds will, to a great extent, be removed; when our friends who have passed over the river will manifest themselves in open daylight in a more tangible form than many now believe to be possible. They cannot be argued or ridi-

culed out of the belief, knowledge, or the enjoyment of the most distinguished privilege ever conferred upon man.

#### MEMPHIS MEDIUMS.

We have a number of these for different phases of manifestations.

##### MRS. HAWKS' SEANCES.

We are requested to say that Mrs. Hawks will give two seances a week, one on Monday and one on Wednesday evenings. These are club seances, at \$10.00 each, the number of investigators being limited to ten. If fewer in number, the sum of \$10.00 can be made up among them. The object of these seances is to procure funds for the contemplated weekly, the *Voice of Truth*, and they are of no pecuniary benefit to the medium; and it is earnestly hoped that the friends of truth will interest themselves to form clubs for these seances. Residence 206 Union Street.

Mrs. Eldridge, who is one of the best independent slate-writing mediums we have ever seen, is at No. 143 Main St. just above the court house, third floor.

Mrs. Clanney, cor. of Exchange and Fourth, is a trance and personating medium. Those who go to see these mediums should compensate them for the service rendered.

#### HARMONIAL HALL.

Col. J. W. Eldridge, we are informed, delivered a very fine lecture there last Sunday. Having an appointment in the country we could not attend. We learn that Mrs. Hawks had an overflowing house on Sunday night, and delivered a very profound lecture on a subject chosen by a committee. We have enlarged the Hall so as to be able to accommodate the crowds that attend her lectures.

We have also fitted up a seance-room there, and hope ere long to be able to give such manifestations there as will convince the most sceptical.

## HOME CIRCLE.

The time has come when mankind must know the truth: Spirits are striving hard to make it shine in letters which can be known and read of all men. You my brother, must stand by the truth, let others fly as wide as the universe from it. Unbelievers in God, and his mighty power to save to the uttermost, should never raise their voices, when they stand upon holy ground where God and angels meet for the salvation of men, and make the will of the divine manifest through such agents as consecrate their spirits to God and the good of his creatures.

Your meetings at your hall will prove of no avail, unless good results can be traced to them. The persons who congregate there will never be impressed with the truth of spirit communion in such discordant conditions as existed there last Sabbath. You must be to them what Moses was to the Israelites, and lead them out of the wilderness of ignorance "into the marvelous light and liberty of the Gospel" which Jesus-Christ taught was to save the world. He said believe the things which ye do see and hear; meaning that such would be the signs of the success of that Gospel.

I try to impress you often when you know it not. You feel an impulse to drive away wrong impressions, by calling the minds of your hearers from infidel teachings, to the pure and holy Gospel taught by Jesus of Nazareth; whom God approved in mighty workings of power. Be not weary; the time is short in which you have to work on the mortal plane. Do your work well, for angels are guiding your footsteps, lest you dash your foot against a stone, and thereby fall from the high calling of God in Christ Jesus. You must array yourself in battle panoply and be always ready to speak when the enemy invades the territory which Christ conquered by the will and power given of the father. You are his representative in this generation as his apostles were in that immediately succeeding his earthly ministry. Never yield the faith you possess, and when you pass from the earth sphere, you will find the rich reward promised to the faithful steward. I bid you good night.

MOSES BROCK.

The following is an extract from a communication addressed to our home medium.

I want now to tell you and your brother of my entrance into spirit-life. My spirit was filled with such an influx of joy, from

the celestial spheres conveyed by the spirits of the just and good, that I was lost and bewildered for a time in the glorious light and beauty, spread out before my spiritual vision. My loved ones as well as those to whom I was bound in earth-life by the ties of spirit affinity, ushered me into the beautiful realm of spirits and bade me to drink from the fountain of purity and wisdom. I drank of that spiritual rock which is Christ, and can never thirst again; for the water of life which he taught me was free for all is constantly before me a living reality. No faith, but knowledge which makes faith full fruition

The beauties spread out before my glorified spirit, are far beyond anything mortal mind can conceive. I often thought while in the body that spirits should be more explicit in giving information about the life and surroundings of spirits. But now, I can only say as others have done. No mortal mind can conceive nor understand, the joys and beauties and loveliness which await the soul whom God has honored with his image, and whose obedience and faith, and the constant exercise of those virtues, has accomplished his mission on earth by fighting the good fight and laying up treasures in heaven. My soul doth magnify the Lord, and in his presence my spirit is full of boundless love. In his ways I meditate, and glorify the power which moves the mighty universe of law. The laws I studied and found unalterable while in the body, reach every atom of spiritual realms.

Press forward, my friends, in the good work of enlightening and doing good, and God will bring you up higher when the lamp of mortal life shall burn out, and spiritual life shall catch the expiring flame, and burst forth with brilliancy increased an hundred fold. I love to visit your home circle, and aid you to understand the laws which prevail in the glorified spheres. Be patient and let your light shine as you receive wisdom from the land above where all is harmony and love.

CYRUS JEFFRIES.

C. B. Kitteringham & Co. are about to commence the publication of a monthly paper at Hempstead, Texas, to be called the *Texas Spiritualist*; terms, one dollar per year. There are many Spiritualists in Texas, and if they all put their shoulder to the wheel, they can support a monthly journal without much difficulty.—(*R. P. Journal*)

**MESSRS. J. M. & S. S. ALLEN.**

I desire to say to the friends of Spiritualism in the more Southern portion of our land, we will visit you this fall and the coming winter, as mediums for mental (not physical) manifestations, wherever our services may be desired, and we can have the needful guarantee of a reasonable support. It would be desirable to hear at once or very soon from those who wish us to visit their place or section, in order that we may be able to plan our route. We had thought to traverse the following States, and perhaps still others: Maryland, Delaware, Virginia, East and West Tennessee, and Georgia, Arkansas and Texas. Would visit Florida if way opens rightly. Now let all those who feel deeply interested in the grand educative work, which the angels of love and wisdom are doing, and who are willing and desirous to *co-operate* with them by every means at their command, make known their wants, their situation, at once. We will heed the call, if possible. If you have an "organization," and are united and strong (you are the latter, if the former), let us hear from you for a series of Sunday lectures. If not organized, we will come and help you to *get so*! By public lectures, public and private circles and individual sittings, etc., we shall be able to contribute to the work some increase of vigor—to enhance the wave of spirituality which has commenced moving auspiciously over the Southern people, and which shall yet purify and elevate universal humanity by its benign influence, where in the reign of "true Christianity," and establish what the world has never yet seen—a *true civilization*.

With best wishes for the continued success of the *Magazine*, and a hope of meeting you again ere very long (if Providence so directs.) Yours for human elevation,

JAMES M. ALLEN,  
SARAH S. ALLEN.

Address 215 Chestnut St., Philadelphia, Pa. Care ALFRED H. LOVE.

UNION CITY, TENN., Oct. 12th, 1877.  
REV. S. WATSON, Memphis, Tenn.

*Dear old Friend and Brother*—The gifted and talented friend and sister, Mrs. Hawks, has paid us a visit, and we have had a glorious time, notwithstanding we were doomed to some disappointment on her second appointment, which was to have been at the Cumberland Presbyterian Church, where she first lectured on Monday night last.

A few old fogies rose up in their wrath, and declared that such oratory and eloquence could not be delivered in the Cumberland Presbyterian Church. So you see, we were forced to go to the Court-house, where she was greeted with another large and in the main, and intelligent audience, and was heard with marked attention and due respect; in fact the audience was much more quiet and orderly, than if the judge had been their on his seat.

I have heard quite an intelligent lawyer say that Mrs. Hawks gained a great victory over the little and narrow-hearted opposition, shown by a few of the church-members. I feel just like it was times that all Christian Spiritualists were standing in the proper place and not remain any longer where their hands are tied, and are compelled to feed and foster the powers that fight them the hardest, and I, for one, will so act, for we are not able to work for and feed the different churches and get nothing to eat ourselves. Now, my dear old friend, if you think I am about to act rashly let me hear from you in your own good time. Respectfully, W. D. SCATES.

**THE CLOCK STRUCK THREE.**

Is a new and substantially bound book of 352 large pages, by Dr. Samuel Watson, of Memphis, Tenn., formerly editor of the *Memphis Christian Advocate*. The main object of the work is to show up the existence of a delightful harmony between Christianity, Science and Spiritualism, and we must bear witness for the Doctor that he has handled his subject with decided ability. Every person interested in Spiritualism viewed from a Christian standpoint, would, undoubtedly, find for themselves a rare treat in Dr. Watson's "Clock Struck Three. Can be had of the author, by mail, for \$1.50.—[*Journal of Progress*.]

**SPIRITS.**

This is a pleasantly written account of investigations made by an author, Mrs. Mary Dana Schindler, with reference to the subject of Spiritualism. A resident of Texas, she went North, visited all the prominent Spiritualists put the manifestations to the most rigid tests at her command and at length became convinced that Spiritualism was a reality. Finally, after having returned and spent some time at her home in Texas, she removed to Memphis, Tenn., where she published this book, and where she now resides. A neatly executed copy of the work may be had of her by mail for \$5.—[*Journal of Progress*.]