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FROM A CHRISTIAN STANDPOINT.

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Through our Home Medium.

GOD IS LOVE.

The little flower that lifts its tiny petals to greet the genial rays of the Spring time sun, tells of the great love the Father has for his children. The laughing rivulet which comes bounding down the mountain side, and smiling in silvery ripples as it goes to augment its kindred stream, flowing on to the greater volumes of water which serve the uses of man, speaks of the love of the Creator for his created. The beautiful rainbow which spans the firmament, in its varied tints, manifests the blessings and goodness of God. The rosy hues of the evening sky, that gently fade as night draws her mantle over the world, reiterate the mighty power of the love of God. The tall mountain that lifts its snow-capped summit to kiss the rays of the morning sun, tells in wonderful language what God has made was through manifold love and goodness. All nature opens her volumes of inspiration and bids the denizens of earth to drink from the fountain of love and wisdom, and to be filled with love to God and their neighbor, which is his law and requirement. The great heart of the universe, in its gigantic throbbings, speaks of the mighty power which moves the colossal machinery of law. The laws of nature are fixed and unchangeable, and when understood and obeyed result in mortal realization of the mercy and love of God. Nature's laws are true; spiritual laws are equally true in the workings and development of spiritual life.

There is a mystery in spiritual things which can be understood only as the spirit-man grows in the knowledge and love

of God. The spirit grows and rises to the plane of spiritual wisdom, just in proportion as it receives the influx of the Divine Spirit. The Holy Spirit, or the spirit of truth, manifests itself in the spirit-man and displays the love of God in the heart by outward manifestations of love, such as flow continually from heart to heart, as the great love of God flows from the fountain to the spirit receiving this love. The spirit thus filled with love rises in the scale of spiritual wisdom, because of its constant drinking from the fountain of all wisdom. It was this great love and wisdom which devised the plan of man's redemption. Man had no conception of God in the sense of spirit. The finiteness of man while in the body makes it impossible for him to understand and love God as he must, to be fitted for spiritual birth into the spheres of eternal life.

God, the great first cause, and creator of everything that exists, because of his priority of existence, made the law of nature which perpetuates the races. He breathed upon man and he became a spirit, because God is spirit. His spirit became the germ of life in man which will continue to germinate in mortal soil and work out the design of creation. Then to be removed to a higher sphere, where this germ of God's life will still grow to his honor and glory; and by his constant care and delegated power will continue to execute the plan of man's redemption.

In love and wisdom Jesus was the manifest power of God. He knew no sin nor transgression, because God's love was his shield, and prepared him for the attacks from evil, and gave him power to accomplish the mission which he ordained him to

fulfill. I said before that the mind of man could not conceive of God as a spirit; hence the spirit which was to redeem man from spiritual bondage, and elevate him to that degree of spiritual wisdom, so as to enable him to comprehend God, was manifested in the life and power of Jesus Christ. He came to show mankind God, hence he said: "He that hath seen me hath seen the Father." He knew from the spirit within him that he was a part of God's own being, and that he could manifest him by doing the works which he knew were prompted by the God-spirit within him. He came to do this—accomplished the mission designed, and sealed it with his blood, that mankind might know of a truth, that he came to open the way to eternal life. His resurrection was the cap-stone to the structure of salvation, built upon the love and wisdom and mercy of God. God is love. He that loveth God is his redeemed creature; for this is the fruit of righteousness. He that loveth his neighbor is accepted with God. This is the redemption of man from the selfish nature of the unregenerate. "Upon these two commandments hang all the law and the prophets."

I told you, in the beginning of my control, that the special object was to instruct you and the readers of the *MAGAZINE* in regard to the mission of Christ. This I have tried to do. Many have received my words, yet many have received "to doubtful disputation." I have labored faithfully in the performance of this work, and you, my medium, have been true to the duty assigned you. When we meet in spirit-life we will sing the song of triumph. When we receive the Master's reward, "Thou hast been faithful over a few things, be thou ruler over many," I will point you to the results which your mediumship has effected, and you will realize then the good that has been accomplished. When I have lacked wisdom, angels from higher spheres have ministered unto me; they receiving it as I knew, from those still higher, until it came, fresh and pure from the fountain of all knowledge and wisdom. Your brain has been electrified so as to receive impressions that have led you into the light of much, which hitherto was dark and incomprehensible. Your spirit is asking, seeking and knocking for truth. Press onward and upward, and as light descends, the nearer you approach it, the brighter will be the radiations from your spirit to those around you.

My mission to you was appointed through the love of God, who made the law of spiritual affinity which brings together spirits possessing affinity for each other. This law attracted my spirit to you in your infancy, because I saw the spiritual part of your being would predominate over the physical or mental. I saw in you those mediumistic gifts which would develop when proper conditions could be effected. These necessary conditions have never been fully attained, hence your mediumship has not yet satisfied your exacting and sceptical mind. Spirits nor you are to blame for these things as they are controlled by unchangeable laws. The failure to comprehend and adapt your life to them has prevented your development beyond what it is. Study the laws of your being—the triune nature of that being. Rise, by entire obedience to the laws which effect that trinity to the summit of the mount of spirit communion.

I was, as I said, attracted to you by the law of affinity, in your childhood, yea, in your infancy. Since that time I have been your counsellor and guide, watching your footsteps, often averting evil and ministering those blessings which God in his love ordained for you. My life in the body was similar to yours; made up of sunshine and shadow. I was of a receptive nature, and took into my spiritual being errors as well as truths. Error was implanted in my mind in youth, and through all my youth and manhood, I felt a restless pining for something, I knew not what. But I knew the longings of my soul were not satisfied with the teachings I received from those who were my educators. I was a minister of the Methodist persuasion, and tried to preach according to the faith of that body, but often I preached to others when I feared I myself would be a castaway. Brethren of the ministry, let me here speak to you yet once more. Be careful of the instructions you give your hearers. They will live in the spirit world as a testimony against you, or as bright stars in your crowns of rejoicing. If false, they will bring to your spirits the penalty. If true, they will meet their reward. The law of recompense is the law of God, and the spirit will, by and through the love of God, reap its own reward.

I struggled on through my earth pilgrimage with these questions continually haunting me: If a man die will he live again? What shall my spirit find when I leave the body? Shall I live, how, and where?

Had I understood the laws of my own being and my spirit's connection with the Father in a spiritual sense, I would have better understood the spiritual meaning of the Word of God, and the mission of Jesus Christ; and how his coming into the world was for my redemption, and how that redemption was to be effected. The love of God passeth all understanding, and must be realized in the inner man before he can comprehend what it is to be filled with all the fulness of God.

The year closes with the present issue of the MAGAZINE. What good has been done by my spirit bearing witness through your organism, to the testimony of apostles and prophets, that Christ's kingdom was spiritual and his mission ordained by God to make his will and commandments known, and man's redemption secured through that mission, by obedience to his teachings, and living as he did, for the glory of God and the good of humanity, I cannot tell until all things are balanced up in the spirit world. I have given all the light I could from the spiritual understanding of these things passing through human organism. I leave results in the hands of the great First Cause, and press my way upward to higher spheres by those laws which control the spirit's progression. I promise not to give the knowledge I receive to the world at regular intervals as I have done through the columns of the MAGAZINE, but to you, my faithful medium, I shall come and commune with the world of spirits, struggling on as I did in lights and shadows; striving to dispel the shadows and make the lights yet brighter, with the radiance that beams upon me from the celestial spheres, in truths which must and will make a new Heaven and a new earth, wherein dwelleth righteousness.

I must now give you my name, as I promised to do when in your solicitude and earnest longing to know, I withheld for a purpose which was wise and prudent. I was in the line of your ancestry, but too far removed from you to claim the tie of kindred blood. Between us, however, exists a tie which more closely binds than that of consanguinity. It is that of spiritual affinity, which forms the societies of Heaven. My name will not be recognized by you, but would by your grand parents were they still in the body. No matter about recognition in the material sense; in the spiritual relationship we are mostly interested. This is for eternity, and will be manifested forever in the spirit world. JOHN H. MANLY.

For the Spiritual Magazine.

CHRISTIAN SPIRITUALISM.

BY EUGENE CROWELL, M. D., OF BROOKLYN, N. Y., AUTHOR OF "PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM IDENTICAL," CONTINUED FROM OCTOBER NUMBER.

What is Religion?

The religion of Jesus consisted in the love and worship of the Heavenly Father, and in doing good to his fellow-men. It was thus founded on love to God and man, was unassociated with dogma, was purely practical—not speculative—and applicable to all the relations of life, and the daily actions and occupations of men. Christianity thus inaugurated, continued with the apostles and early disciples a system of practical benevolence, of equality, and religious and moral reform, associated with a simple form of worship, and accompanied by spiritual manifestations which were not only countenanced but in every proper way encouraged. Dogma and creed were unknown to it. The greatest latitude, the largest liberty of thought and expression, compatible with its simple and pure spirit, were conceded and enjoyed by its adherents. While it was thus tolerant in relation to opinions, it was rigidly exacting as to conduct. This was required to conform, as nearly as possible, to the teachings and example of the inspired Founder of their religion. He who earnestly endeavored to follow these was a Christian.

Jesus promised that the spiritual gifts which he exercised so conspicuously, and worthily, should be continued after him. "He that believeth on me the works that I do shall he do also, and greater works than these shall he do." And these gifts were continued with the early Christians. Justin Martyn, about one hundred and fifty years after this, wrote: "There are prophetic gifts among us to this day, and both men and women endowed with extraordinary powers by the Spirit of God." Irenaeus, about the same time, testifies that some "cast out devils, so that those from whom they were ejected often turned believers. Others had knowledge of future events, visions, and prophetic sayings; others healed the sick by imposition of hands." About the middle of the Third Century, Cyprian wrote: "Beside the visions of the night even boys among us are filled with the Holy Ghost, and in fits of ecstasy see, hear, and speak things b-

which the Lord sees fit to instruct us." And even as late as the Fourth Century, St. Augustine says: "They ask me why do the miracles, which, as you say, were performed in former times, not occur to-day?" And he replies: "At this very day a multitude of miracles do occur. The same God who caused the signs and wonders, which we read of, works similar prodigies still, by such persons as He sees fit to select."

And why did these gifts afterwards cease in the Christian Church? The true answer was given by John Wesley when he said, "The grand reason why the miraculous gifts were so soon withdrawn, was, not only that faith and holiness were well nigh lost, but that dry, formal, orthodox men began even then to ridicule whatever gifts they had not themselves, and to decry them all as either madness or imposture."

Primitive Christianity, in its teachings and peculiar spiritual powers and manifestations, was the original form of Modern Spiritualism, and nearly all phases of the latter were familiar to Jesus and his disciples. See I. Cor. 12. Modern Spiritualism is founded upon the same basic principles as the former. They both proclaim one Father, one gospel, and one salvation for all. Primitive Christianity was based on the teachings of Jesus, and the so-called miracles which attested his spiritual mission. Modern Spiritualism is based on similar teachings, and the seeming miracles that accompany them. We have established the fact that the higher teachings of Spiritualism are directly from spiritual sources, that they agree with those received from like sources, through Jesus, and that phenomena of the same nature attend these teachings, and we thus establish the unity of our teaching and phenomena with those of Jesus and his disciples. The voice of Jesus of Nazareth and a host of saints speak in Modern Spiritualism, and proclaim it to be the full and glorious manifestation of that power which touched his lips with sacred fire, and opened them for the utterance of truth which the world was then unable to receive, but which found lodgment in certain spiritual natures, and have been transmitted by like minds from generation to generation to our time, when the greater intelligence and liberality prevailing furnish the conditions necessary for their reception and comprehension. Spiritualism thus unites the past with the present, and in it is fulfilled the second mission of Jesus—or Christ-spirit—to men. "Spiritualism and Christianity," said our late mortal, now

spiritual, brother, Robert Dale Owen, "are identical in essence, and in their essence, not in the anomalous excrescences with which ignorance or prejudice disfigures them, and both will endure forever." Jesus was emphatically a Spiritualist, and taught the pure truths of Spiritualism with a force and an eloquence that no man, before or since has equalled. He was a medium, and lived in constant communion with the spirit-world, it manifesting through him, and he suffered an ignominious death at the hands of his enemies because he was a Spiritualist and medium. The phenomena and teachings of Spiritualism to-day are regarded by the majority of people precisely as the corresponding phenomena occurring through Jesus and his teachings were regarded by the equally self-sufficient people of his time. One class of minds that now opposes Spiritualism professes to entire belief in the divine, or spiritual manifestations through Jesus, and receives his teachings—as it interprets them—as inspired utterances, while another class has no faith in those or any other spiritual manifestations, or in the existence of spirit itself. The former of these faithfully represent the Pharisees, and the latter the Sadducees of the time of Jesus, and their attitude in relation to Spiritualism is precisely that sustained by their prototypes towards his works and teachings. The workers in the spiritual field of to-day are striving to do for Modern Christianity what Jesus did for Judaism.

It may here be asked, what constitutes a Christian? The answer of the Church is, membership of an orthodox church, and belief in orthodox Christianity; but Spiritualism declares it is to live according to the teachings and example of Jesus Christ. As was said by Mr. Owen, "Spiritualism is the compliment of Christianity, spiritual phenomena are the witnesses of Christianity. All thoughtful believers in the epiphanies of Spiritualism will be Christians as soon as they learn to distinguish between the simple grandeur of Christ's teachings, as embodied in the synoptical gospels, and the Augustinian version of St. Paul's Theology, as adopted in one form by the Church of Rome, and in another indorsed by Calvin and Luther."

"By the true Christian religion," to use the words of Professor Brittan, "I mean the religion of Jesus. and not the poor, but well-dressed effigy that appears in the temples." And in using the phrase, "Christian Spiritualism," we mean to imply that the

Spiritualism of our day is the same as that made manifest to and taught by Jesus in his day, and that we necessarily receive his teachings, they being from the same source from which our highest teachings are derived, and these corroborate his. We are prepared to maintain the position here taken, and further, to prove that we are Christians, and that true Christianity is nearly unknown in the churches. Can the body of intelligent Spiritualists occupy a more desirable, as impregnable a position, in relation to the outside world? If it can, I confess my ignorance as to what that position is, and I think it would be a task, attended with much difficulty, to make even a plausible showing of its desirability, and practical advantages.

Christian Spiritualists contend for, and adhere to the religious principle, or element, in Spiritualism. The name they have chosen is another name for religious Spiritualism, and is more definite and truly expressive than that. Not that Christian Spiritualists ignore, or are indifferent to the philosophical side of Spiritualism, but that by the assumption of this appellation they declare that Spiritualism is a religion as well as a philosophy, and at the same time clearly indicate the relationship of that religion to the religion of Jesus, and the early Christians.

Christian Spiritualists have not the least desire to separate, much less any intention of separating, from the main body of Spiritualists; and doubtless all, like myself, would view with indignation any attempts in that direction. Their whole object is to give individual and collective expression to the religious sentiment, to confer and commune with genial minds whenever the religious feelings of our nature seek expression, and *in all other respects* to be one in spirit and deed with our fellow Spiritualists, working shoulder to shoulder with them in advancing the interests of Spiritualism.

The intention of Spiritualism is not to pull down, but to build up. Unfortunately some professed Spiritualists speak and act as if they conceived its mission to be a destructive instead of a reforming and sustaining one, to bruise instead of heal, to exasperate instead of conciliating, to make enemies instead of friends. Spiritualism is opposed to this rash and belligerent spirit, and it has been—perhaps—a greater foe to its progress than the combined attacks of its enemies; and in justice to the latter it must be said that a very large proportion of their attacks have been incited by the

exhibition of this objectionable spirit on the part of these unwise and iconoclastic Spiritualists

This intolerant spirit, especially when manifested towards the churches, is unworthy of us, and our cause. It can be but little light such persons have received when they have failed to learn the first lesson in Spiritual teachings; namely, the Father-head of God, and the brother-hood of man. Though existing in the full light of Spiritualism they seem to be insensible to its nature and influence, and to its demands on their charity and forbearance. They have yet much to learn of true Spiritualism, as they have of true Christianity, and it would become them, if they have the interest of the cause at heart, to take lessons of wisdom and prudence from the example of Wesley, who, living in an age of comparatively spiritual darkness, was yet far in advance of them in true Spiritual knowledge. "No confession of faith," says his biographer, Southey, "was required from any person who desired to become a member" (of his Society). In this Wesley displayed that consummate prudence which distinguished him whenever he was not led astray by some darling opinion. The door was thus left open to the orthodox of all descriptions, Churchmen or Dissenters, Baptists or Pedo-Baptists, Presbyterians or Independents, Galvinists or Arminians; no profession, no sacrifice of any kind was exacted. The person who joined the new Society was not expected to separate himself from the community to which he previously belonged."

Intolerance and bigotry should be left to the effete organizations of society, they have no place in Spiritualism, and Spiritualists should be, at least, as tolerant as Wesley and his coadjutors, and not permit themselves to be led astray by mistaking their prejudices for convictions, and their intolerant views as compatible with a wise and prudent spirit.

Mr. J. Murray Case in an article published in the *Religio Philosophical Journal*, in December, 1875, truly and forcibly said: "Why is it that so many Spiritualists glory in their opposition to Christ and the Bible? I can see no reason, only a malignant hatred against everything connected with the established churches. There are those who labor more to tear down old institutions and set the world in commotion, than they do to build up the truth. We can never elevate ourselves by pulling down our neighbor. We may reach a man in error

by appealing to his reason, and presenting the truth with kindness, but never by ridicule and abuse. *** We have nothing to gain by setting ourselves up in opposition to the Bible or Christ. That book has more evidences to support the truth of Spiritualism than any other in existence, and we have more reasons to accept Christ as the founder of our philosophy, and the head of our church, than any other religious body. A vast number of Spiritualists never open the Bible except to hunt from its pages some criminal precept, or apparent contradiction, to be used as a weapon to condemn the book. If it teaches some errors let us show the source of those errors, and why they exist. If it contains truths let us present them in all their beauty. If it contains evidences to support our philosophy let us teach them in a manner to reach those who will not believe only on the evidence of that book."

It is but too true, as said by an English writer, "Spiritualists have run madly amuck at all other faiths, opinions, and institutions, as if they only were the people, and that wisdom must die with them. We out Ishmael, Ishmael, to all around us, and then complain, forsooth, that we are an injured, innocent, and misunderstood people. We are in fact still in the eruptive period of spiritual infancy."

Many who oppose the use of the phrase "Christian Spiritualism" confound the teachings of Jesus with those of the orthodox churches. In their prejudice against modern Christian theology they lose sight of the important fact that Christian Spiritualists, like themselves, deny the possession by the Church, as a body, of the true faith, while we maintain that in interpreting the life and teachings of Jesus correctly, and in making him our exemplar, we possess that true faith which the Church, as a body, is destitute of. There are doubtless many Spiritualists who have suffered from the bigotry and intolerance so often manifested by modern Christians, and if any are excusable for entertaining feelings of hostility toward the churches and their supporters, they certainly are. A sufferer from these causes last year in writing to one of our Spiritualist journals, said: "Having received so much abuse and bitter persecution at the hands of all denominations, in this town, calling themselves Christians, *the very name* is odious to me." Although it is much easier to give advice in such cases than to take it, when we ourselves are the subjects of it, yet I will venture to say that

it is far better to get rid of such feelings than to tolerate them, for they are the means of attracting evil influences; they poison the mind and corrupt the judgment, so that we are entirely unable to justly estimate anything that is related, even distantly, to the objects of our aversion. There is reason to believe that much of the opposition to the use of the appellation "Christian," as applied to Spiritualism, has originated in these feelings of bitterness towards the churches, and this is an additional reason why such feelings should not be entertained, for upon this very question the prejudices of such Spiritualists unfavorably affect their judgment, and render them incapable of deciding it upon its merits. Of such I would ask: Have we not as good a claim, at least, to being followers of Jesus, of being Christians, as these very orthodox religionists who have exhibited such an unchristian spirit towards yourselves? and, in fact, is it not only our privilege, but in the interests of truth our duty, to wrest this abused and misunderstood name from them, and employ it in its true and natural relations with Spiritualism?

As before said, there is among earnest thinking minds in the churches a spirit of dissatisfaction prevailing; the demands of their spiritual natures are not met and they are ready to accept the new light, and knowledge, whenever they are properly presented to them, and Spiritualism is a haven for such as these, who, having been educated in the churches, have come to reject their false views of the character and teachings of Jesus, and they will find their true interpretation in Christian Spiritualism. Many have already done so who continue their relations with the churches, and their numbers are rapidly increasing; and even many pulpits are filled by believers in Christian Spiritualism, who preach its doctrines and steadily ignore the dogmas and errors of old theology, and I fully believe that the work they are thus quietly accomplishing in educating their congregations up to the standard of Christian Spiritualism, is as valuable to the cause as their labors would be if they were its professed advocates, and openly striving to disseminate its truths. I have no fault to find with the clergyman, who becoming convinced of the truths of Spiritualism, and burning with the desire of engrafting them in the minds of his congregation, refrains from publicly avowing his belief, while availing himself of every favorable opportunity of disseminating the knowledge of these truths, of im-

parting to others some of the light that has illuminated his own mind. By pursuing this course he is preparing the minds of his people to receive Spiritualism whenever it is presented in a true and favorable light; whereas, were he to make a public avowal of his belief he probably would be driven from his pulpit, and perhaps expelled from the church; and his usefulness, if not wholly destroyed, would at least be greatly diminished.

I am well aware that some will object to these views on the ground of such a course being neither honest nor manly. I believe it to be both. It is honest, because as a Christian minister he professes to expound the truth to those who look, perhaps, to him alone for its exposition. This was the implied understanding with both minister and congregation, when he was called by them to minister to their spiritual wants. He has discovered that many of his previous opinions and teachings were erroneous, while he has received revelations of divine truth which concern every member of his flock, and which it is his bounden duty to communicate to them. The question that immediately presents itself to his mind is: How can I accomplish this duty? There is only one reply: these truths are of such a startling nature, so opposed to the firmly rooted errors of his people, that their full publication by him, together with the acknowledgement of his indebtedness to Modern Spiritualism, would stir to their depths the religious prejudices of his congregation, and he, and the truths he presented, would be spurned and rejected. He must either remain silent upon the subject of the origin of his ideas, and commence with his congregation by feeding them, as babes, with the milk of Spiritualism, hoping in time that their spiritual digestion may acquire sufficient strength to bear stronger and more nourishing food, or he must abandon his pulpit and flock, leaving the latter in their darkness and ignorance, and prove recreant to his highest and plainest duty.

As regards his relations with his denomination, and the Church in general, he stands committed to teach the gospel in spirit and truth, to teach the Christian religion in its purity and strength. True, there are certain dogmas in which he no longer believes, and which he will ignore, but here he is in harmony with all the enlightened minds of his own denomination, and he exercises the right, now so generally exercised by his brother ministers and fellow-members, of regarding with different de-

grees of faith the different doctrines and dogmas of his church. The man who thus placed, thus reasons, decides, and acts, is in my opinion, pursuing not only an honest but a manly course, for he is nobly performing his duty, is acting from the highest motives—the love of truth and his fellow men—and there are clergymen, filling Christian pulpits in our land, to-day, who are perhaps doing as much for Spiritualism as our own most devoted and energetic workers.

There are two important factors to be taken into consideration when we regard the question of making converts in the churches, and both alike seem to be ignored by many Spiritualists who are really earnest in their desires for the spread of truth. These are, first, the inveterate prejudices, based on the deep-seated, life-long teachings of dogmatic theology; and second, the fear of getting out of sight of old landmarks, of drifting into shoreless seas, and being eternally lost. The first, though often disregarded, only requires mention to be acknowledged, but the second factor is not so generally recognized, or at least regarded, but I am convinced that it is a tie of at least equal strength with the other in binding multitudes to the Church. This is the timid element in the churches, and doubtless comprises the majority of their members. To neither of these classes is Christian Spiritualism, when properly presented, repulsive, for they are not called upon to desert their divine Master, Jesus, but simply to take a broader view of his life, character, mission, and teachings, to regard these in a new, more rational and not less attractive light, and thus reconcile the conflicting views which in a greater or less degree harass the minds of all thoughtful, and especially timid, Christians.

It is far better to show orthodox Christians in how many respects we agree with them than to strenuously array our differences of opinion; and many liberal and intelligent members of churches, who have had their attention favorably attracted towards Spiritualism, have been deterred from further consideration of the subject, and become its active opponents, from having their sense of right and propriety outraged by illiberal and violent attacks made upon the Bible and their religion. Spiritualists who are capable of these excesses, are imperfectly constituted, and in their presentation of Spiritualism transform its perfect features into their own likeness, and thus unconsciously substitute their own

unlovely characteristics for the elements of truth and beauty which are peculiar to Spiritualism. There are two powerful weapons that are useful in the propagation of new faiths. They are unreasoning fear and reasoning love. The first it is impossible for us to wield, even if we were so disposed; and if we would use the most efficient means we of necessity are reduced to the sole employment of the second; and those Spiritualists who make the best use of this means and render Spiritualism beautiful and attractive, instead of hideous and repulsive, are necessarily the most successful in making converts.

It seems to me that the student of Spiritualism to whom the revelations of this philosophy, and this religion, have not made the character of Jesus superlatively attractive, and his pure teachings inestimably valuable, has studied and observed to little purpose. The essence of the Christ-principle is love, and we regard Jesus of Nazareth as the best exemplar of this principle, and in selecting him as our standard bearer we proclaim our adhesion to this principle, endorse his teachings, and pay a merited tribute to his character and gifts. "I am not here," said Prof. Brittan, "to defy the Nazarene. In all I say I am regarding him as a man, endowed with remarkable natural powers, possessed of rare spiritual gifts and graces, whose life foreshadowed the grand possibilities of the human race. He was a medium, 'clothed with transcendent brightness,' whose single presence—body, mind and spirit—bridged the gulf between two worlds. And yet many professed Spiritualists are determined we shall relinquish all claim to his mediumship. They would make him the exclusive property of the Christian Church. This is blind infatuation."

In using the phrase "Christian Spiritualism," we do not intend it to be understood that Spiritualism originated with Jesus of Nazareth, or that he is the sole exemplar of it, but that he is the highest and most noble exemplar of its religion, that through him was given its highest teachings, and that his purity of life and devotion to its principles, distinguished him as the model Spiritualist of all the ages and in honoring and exalting him, as our ideal of human perfection, we honor ourselves and our faith in the eyes of the world, and erect a standard of excellence to which we should aspire, and which represents the highest known embodiment of the true spiritual nature.

If history be searched and studied the peer of Jesus of Nazareth cannot be found. "It is very much the fashion now-a-days," says a writer in the "London Spiritual Magazine," "and amongst the American Spiritualists especially, to exalt the heathen philosophers at the expense of Christ, and to place Plato, Socrates, Pythagoras, Confucius, etc., at least on the same level with him. They find in these writers an isolated spark, here and there, of the primal truth, and they would fain persuade us that these little scintillations are equal, or superior, to the full sun of divine truth and knowledge, as seen in Christ. But what says Tertullian, who lived soon after the Greek philosophers, and within less than a century and a half after Christ. 'Socrates, who was put to death for denying the Mythologic gods of Greece, had been previously condemned by the Athenians for revolting propensities, and was so little freed from Pagan superstitions that in his last hours he ordered a cock to be sacrificed to Esculapins, one of the idols whose divinity he had ridiculed. Thales, the prince of physicians, the great and ancient philosopher, when asked by Croesus what we know, certainly of God, could not tell him, whilst the humblest handicraftman, who is a Christian, knows God, and how his greatness is to be comprehended. As to purity of doctrine. Plato taught the community of women, and recommended their striving, naked, in the public games. Diogenes and Speusippus were noted for sensuality. Pythagoras, amongst the Turians, and Teno, amongst the people of Priene, played the tyrants. Lycurgus thought so much more of his own fame than that of the good of the Spartans, that he determined to starve himself to death because they wished to ameliorate his savage laws. Anaxagoras refused to restore the goods left with him by his guests. Aristippus, pretending great severity of manners, in the midst of his purple, indulged himself in all kinds of excesses. Aristotle flattered Alexander, as Plato did Dionyseus, for their own ends."

Jesus was the embodiment of purity, love, and unselfishness. His was a life of self-abnegation for the good of humanity, and through him were manifested the highest and holiest spiritual influences. He was the typical medium, the pure vehicle of angelic utterances, the inspired teacher, the model Spiritualist. If this estimate of the character of Jesus be a correct one, Spiritualists should be the last to detract from his reputation, for he belongs to us,

we alone comprehend and appreciate his marvelous gifts and virtues, and the Spiritualism we are so justly proud is but the renewal, in the fullness of time, of the dispensation called Christian, another outburst of spiritual forces, which under the more favorable conditions of this age, are uprooting and sweeping away the venerable but crumbling structures of error, and in their stead are erecting the solid and enduring monuments of truth and knowledge.

Spiritualism is no new thing. All we can claim is that the laws of spiritual intercourse, and the spiritual philosophy, are better understood by Modern Spiritualists than they ever have been before. This may be unsatisfactory to some Spiritualists, whose pride and ambition would be gratified if the advent of Modern Spiritualism could be truthfully regarded as having been the inauguration of an entirely new faith. We cannot claim for Modern Spiritualism originality, or an exclusive revelation. Spiritualism is as old as mankind; in all ages it has existed, and at certain periods spiritual intercourse, phenomena and revelation have appeared in a more active form, and commanded greater attention than at others. One of the most remarkable of these epochs was at the commencement of the Christian era; Jesus, himself, being the principal and central medium through whom the phenomena were manifested, and revelations made. The character of these phenomena and revelations we all understand. His teachings were up to his time the highest and best the world had ever received, and certainly none since in their entirety have excelled them, and they never can be supplanted as long as mankind are able to appreciate the truth. After an interval of nineteen centuries we again are freely receiving through Modern Spiritualism similar teachings confirming his—the greater intelligence and toleration of this age favoring the higher and more perfect development of mediums—and thus we are enabled, by a comparison of these teachings, to decide upon their truths with a degree of certainty never before attainable, and as a result we find that in all essentials they are sustained and confirmed.

With these and collateral facts before us, we are justly bound to award to Jesus of Nazareth the credit of having been the greatest of mediums, the most reliable of teachers, the purest and best of men. His advent marks the brightest period in the history of Spiritualism, and he himself was

the highest type of a Spiritualist, and how can we in justice or reason object to a public acknowledgment of his eminent superiority? By adopting the name of Christian Spiritualists we declare our high estimation of his character and teachings; it is also a declaration that we profess to imitate his example, and make his teachings—these being identical with those of Modern Spiritualism—the rule of our daily life, as they are the ground-work of our faith.

SPIRIT CONTROL, ETC.

BY GEN. J. EDWARDS.

When Jesus gave the command to his disciples, "Go ye into all the world, and preach my gospel," etc., Jesus also declared in connection, certain signs should accompany those who believed.

While our orthodox neighbors, in a missionary spirit, have ever regarded and acted upon the binding authority of the command to preach the gospel, they have utterly ignored the effect that was promised to follow the preaching and believing.

The orthodox teaching is the wonderful manifestations produced by Jesus and his disciples were miraculous, and not performed with the natural realm of law, therefore miracles ceased with the death of the apostles. But where do they obtain the authority for any such conclusion? Certainly not from the Bible. Our orthodox friends, while claiming faith to be their guide, really have no faith at all in the plainest of all of the declarations of the Master, the most consoling and comforting.

If any portion of the command of the Master is binding to-day, the whole of it is. On the subject of Spirit Control, the churches are most of infidelity and unbelief.

We are aware the Roman Church has always contended for the doctrine of the communion of saints, but have undertaken to confine it to the priesthood. That means power in the hands of the priests, which has been the study and practical workings of that church ever since the day the first Pope sat at Rome, as Christ's Vicegerent upon earth. The Roman Church has strengthened the power of the priesthood, on the plea the lay or common people are too ignorant to come into direct communication with the inhabitants of spirit life.

That is the strong point in sustaining the power of the priesthood, and enables the priests to wear the wand of authority over

the masses of their people, and to compel obedience. That man or woman who surrenders their individuality and independence to think and act for themselves, by seeking for all the information, and to acquire all the knowledge within their grasp, are drones in society, ready to take on the shackles and become abject slaves.

When Henry the Eighth spurned the arrogant authority of the Pope, and established the Church of England, the apostles' creed of the Roman Church was retained in the English, which recognize the doctrine of the "communion of saints" which is repeated whenever and wherever the Episcopal service is performed; with them it is a mere lip service; a dead letter, for the church in practice denies direct spirit intercourse.

On one occasion I invited an intelligent, devout Episcopalian lady to go with me where I assured her she might possibly hold conversation with the spirit of her husband. She replied she had no such desire, and gave as a reason, she had long ago laid away the body of her husband in the grave to rest; that it would be sacrilege to disturb that repose. There, she remarked, let him rest until the resurrection day. That was an entire material view of the case, I rejoined, that applied to the mortal body, which now, was no more than an equal amount of clay, that that body would never be raised again. That the immortal spirit of her husband had already been resurrected and taken on a new spiritual body. That it was the immortal part of her husband I desired to introduce her to. She replied, the spirit of her husband had gone so far away it could never return again; and if he could return he would have no desire to do so and behold the suffering and privations his friends had to endure left behind. This estimable lady but expressed the general views held upon this subject by the orthodox. — What a chilling belief it is. How unnatural; and it has grown out of the fact old theology has taught the people to regard spirits or angels, as Gods; and because in the past ages, from Abraham down to Jesus, the visitations of spirits, walking among mortals, has been looked upon as something supernatural instead of natural, coming with natural law not understood. In truth, superstition has shrouded the pathway to heaven. Well informed Spiritualists know our spirit friends can and do return to earth and hold converse with us, and, under proper conditions, can show themselves. That they still love us, and watch over us; that spirit life is not one of

inactivity, but, to the contrary are ever at work for good for mortals as well as spirits, who are confined in prison.

Poor John Lant has served a three years' term in the New York penitentiary, for the crime of colating and publishing together all the obscene passages occurring in the Bible, and sending it through the mails, in violation of law, in sending obscene literature through that channel, tending to corrupt the public morals. But when the Young Men's Christian Association circulates the identical Scripture passages contained in the Bible, it goes out to the world as a part of the Word of God. A transcript of the Divine Mind, nevertheless the Bible, is an invaluable record in support of spirit visitation and communion.

We love to go back to ancient days and read of spirits walking among mortals and conversing with them, as they did with Abraham, Jacob and Lot.

When father Abraham turned his servant girl adrift, with her little waife upon a cold relentless world, it makes our heart glow with grateful emotion that God sent his messengers into the wilderness to meet the mother, and to provide for the wants of Abraham's child.

When the world frowns the most upon the helpless and unfortunate sons and daughters of God, the more the smiles of the angels.

The highway of life, often to many, seem dark and dubious, but the silver lining to the dark clouds will appear by-and-by. If God and the angels were controlled by the same motives which govern mortals, the future to most people would be dark and cheerless; when abandoned, angels smiled on mother and child. Those who are high in authority, as father Abraham; those who reside in gilded palaces, and tread velvet carpets, and claim to be the autocrats of society, are no more in sight of God and angels than the poorest and vilest prostitutes that live. Every one of God's children has around them their guardian angel friends, for each spirit is a part of the divine essence of the Infinite, and is watched over and cared for. It may suffer in this life from voluntary wrong doing, and in the life beyond until purified from all sin. Or spirits in the flesh may be driven into poverty and crime by the vile acts of others, and by the scowls of hypocritical society, and suffer on and on, still there are divine messengers of love who leave the highest summer land above and come down to earth and careth for God's children.

It has been our great privilege to have seen and conversed with friends who have passed on to the world of causes. I have been conscious of their patient struggling for months and years to return again. The manner of returning had to be learned by them, as mortals have to learn to understand the laws and science to solve earth's problems. The spirit world is one of activity, and the angels never tire in well doing. I have known them to extend the helping hand to the poor, weak and defenceless mortal when the heavens to them seemed as brass, and every avenue of hope seemed closed.

The darkest cloud that ever passed over this broad land was last winter during the pendency of the undetermined Presidential question. For months the worst party blood in all the land had reached fever heat. Neighbors of the two different parties all over this land stood ready to grasp each other by the throat; only waiting for the tocsin of war to be sounded. Anarchy, desolation, and ruin, stared all in the face.

The spirit friends of America were at work, in deep earnest, to avert the pending calamity which threatened their earth friends. All the patriotic fathers of the founders of the Republic, headed by the immortal father of his country, gathered at the Capitol of the nation.

Hundreds, nay thousands of spirit batteries were erected to bring them into rapport with persons in the form, whom it was supposed could exert any influence in the settlement of the vexed question. Millions of spirit messengers were dispatched with the speed of electricity, for the purpose of impressing the brain of those who could exert an influence in the settlement. I shall never forget those dark, sad days, and the great interest manifested by our angel friends. The laws of God which govern His vast universe of worlds are general, and all working under his laws is by and through his agents or messengers in accordance with law; and not a suspension of law.

It has been our privilege to hold converse with many hundreds of spirits. I have never met with a spirit who had not regretted they had not come out boldly while in the flesh and espoused the cause of Spiritualism, and learned the laws which governed and control spirit and matter.

I, therefore, take the liberty of mentioning the name of a spirit in this public manner, who enjoys a wide reputation at the South, who took an active part in the settlement of the Presidential question. Of

all the spirits I have ever heard converse, the spirit of General Simon B. Buckner, was the most eloquent, impressive, clear and distinct. His whole soul was aroused to the emergency of the occasion. During the late civil unpleasantness we were on opposite sides. I always knew him during his earth existence as a humane, conscientious, truthful, honest man—the very soul of honor. Positive, energetic and determined, while in the form, rendered him a fit instrument in the hands of angels to assist in accomplishing great good for mortals. I conversed twice with him pending the settlement of the difficulty, and once after it had been settled. I regret I have not space to enlarge upon his discourse. Suffice it, however, for me to repeat the great love and anxiety he manifested in behalf of the Southern people, who were laboring then under great opposition and deprivation growing out of the late war, and unprepared to pass through an ordeal to settle the question as to who should be President by force of arms.

We all know it was due to the Southern members in Congress, who held the balance of power, who gave a peaceable solution in the settlement of that question. That fact went far to establish in the minds of many ultra politicians at the North the patriotism and sincerity of the South. It opened up a new era of good will among men, and avoided blood letting.

So far as the action of the Returning Board of Louisiana was concerned, doubtless its acts were fraudulent, but then, the Commission had no jurisdiction under the Constitution to go behind a state board to enquire into the numerous frauds committed in parish precincts. It may seem hard for Mr. Tilden and his friends, it could not have been done. But the spirit world controlled the question. If Mr. Tilden had been declared the President, one-half of the people would have been dissatisfied, and through suspicion and want of confidence, would have revolted if Mr. Tilden had done what Mr. Hayes has done since he became President. As it is, Mr. Hayes has had a difficult work to satisfy many of his party friends, with the soundness of his just and liberal policy. Still the work of pacification and reconciliation goes on—and the Southern people were used as the instruments in the hands of their spirit friends to settle the difficulty in the manner it was performed.

President Hayes is but the instrument impressed by spirit power to stand in th

breach, with the olive branch of peace, to unite the whole of our people together, to march forward in the grand progress of events which the world of causes will soon unfold to our darkened visions. There we shall behold the hand of the wise and beneficent Infinite Spirit, and the workings of His divine messengers, with peace, prosperity and progress that shall guide us to higher attainments in this life, and the life to come.

The reference General Edmonds makes to the communications received from statesmen and warriors, reminds us of a number of such we received during the perilous times through which our country has passed. We doubt not that these heroic men feel the same interest in our country that they did when upon earth.

Our attention was first called in this direction in June, at a private sceanee with Mrs. Hawks. Gen. Houston controlled her for some time, speaking in the most desponding manner as to the stability of the government. Gen. Jackson then controlled her and for some time in his own characteristic style said "by the Eternal this government shall stand." Having known both these men from our boyhood till near their departure to the spirit world, we were profoundly impressed with what they said on that occasion.

While in Philadelphia the first of July, Dr. Childs took us to see Mrs. Katy B. Robinson, who had been informed by him that we were a friend of his from the country. A number of persons controlled her, giving to us more demonstrative tests in a short time than we ever had received. Among them was Gen. Jackson, who referred to his controlling a medium in Memphis a short time previous.

During the troublesome times, quite a number of men of other days controlled our home medium. Their communications were of too partisan a character to be published. We gave one from John Adams, who was more conservative than was J. C. Calhoun or even John Hancock, and others. We give below one from the Father of his country, and another from

the hero of New Orleans. The storm has blown over, the political clouds dispersed, and a clear sky and light now shine over us so that we may calmly look back on the dangers which we have passed, and thank God and the angels for our deliverance.

My country, my beloved country, the nursling of my manhood and pride of my old age; twice baptized with the blood of her sons and sires in defense of her rights. Now a third baptism is imminent, but the spirit world is actively engaged to prevent such calamity. The statesmen and warriors are intensely interested and will marshal spirits on earth and in Heaven to form a breastwork, from behind which to fell the foes of her freedom and republican institutions. She shall stand one united people: her soil shall be the home of the free and the brave. The present struggle will result in good to the races who are now one in interest and heart. The demagogues who have sought their ruin shall howl when she is once more free from their corrupt teachings. Howl they will, for Ichabod will emblazen their foreheads, and like the beast of Revelation, they shall be known by their mark. I fought for a free government; and once it was free; when the Adams, Hancocks and Lees were the upholders of her Constitution and executed her laws to the good of her people. My name lives in the hearts of my people because I was the defender and friend of my country's rights.

Those in power must give place to others whose hearts are more Godlike, and who will attach that class of spirits competent to impress the right and ward off the wrong.

Mount Vernon, the place of my mortal remains, is more prized and revered than my principles and labors. Teachings I gave have been forgotten, and usurpation has been the intention of the party in power. This shall not be! While Democracy prevails in Heaven, it must on earth! Freedom of thought, action and speech, must and will exist in this government after she has passed through the present ordeal.

Spiritualism will elevate mankind and bring about more harmonious action. Then right will triumph and all will go well.

Good night. GEORGE WASHINGTON.

By the Eternal this government shall be preserved. There has been corruption in high places until the climax has been reached. Now the trial has come between right and might; right will and shall prevail.

God is just and right, and He will so manage the spirit forces as to control the affairs of this government. This is His form of government, because Democracy is His way of control. No force must be used in God's plan of salvation in political affairs, and none in spiritual matters. The right will ultimately prevail in all things. The sending of military forces into the States yet in doubt, was planned in order that right should be respected. Now the crisis must come; it may be brought with bloody results, but come it will. This government must be lifted out of the hands of bad men, whose only desire or patriotism is for personal elevation and pecuniary benefit. The old heroes of many battle fields and many political contests, are now marshaling the spirit forces to counteract the hellish designs of rabid and wicked men who have so long made the timbers of the old ship quake and tremble. She bears upward now, and the waves of political strife are washing her decks only to make her clean off the filth and slime which has been so long accumulating. She sails on a rough sea now, but will soon anchor in the haven of peace to this distracted country. Now you must all look upward; invoke the aid of statesmen and warriors to help put down the wickedness of this land. Men are rebellious when their rights are trampled upon, and none are to blame for this. The principle of right is innate, part of the spirit-man. He will revolt because it is his nature to do it. The law of life and all nature is to contest the ground of opposition.

Now, I was not expected to control the medium to-night, but the extreme excitement prevailing drew me earthward. I fought upon many battle-fields, but never felt the interest in any struggle I do in the present political one, for I feel the time has come for revolution or reformation. I sat in the White House, not for party fraud, but to execute the laws of my country in the view of good to all sections. I was her defender in the body and will do my utmost to defend her in the life of spirit. She is my charge as much now as when I upheld her Constitution and resolved to die in her defense. Now I leave for other control.

ANDREW JACKSON.

It is through prayer the soul makes the nearest approach to that fountain from whence flows the "living water" which alone can satisfy its immortal thirst.

BROTHER WATSON: Your excellent Magazine for November, came to hand this morning, and I can assure you it is a welcome visitor to our fireside; for the reason that it is freighted with glorious Spiritual truths, containing sublime recognitions of the grand mission and divine excellence of the meek and charitable Jesus, the best patron vouchsafed to mankind. Your interpretations of the Bible from Genesis to Revelation, accords with impressions which naturally belong to the true Christian, such as unalloyed devotion to the great principle of self abnegation, and the unselfish appropriation of our best energies to the promotion of the welfare of our fellowmen all about us. The serious or reverend halo that surround your publications from time to time, gratifies me very much, for you are well aware that Spiritualism is practiced so much as an amusement or simple curiosity. In some instances sensible investigation is dropped, and the most trivial disposition is exhibited, bringing our Philosophy into contempt.

Your book is not only a welcome visitor to me and my family, but every Church-member who can get hold of it, is delighted with the truths it advocates; in fact, many are very much astonished, for they know nothing of true Spiritualism, having been taught by newspaper opposition to believe it a cunningly devised fable, and as a matter of course they read with eagerness, and conclude there is more in our Philosophy than they dreamed of. I hope that all true believers in the facts of Spiritual truths, as demonstrated by our inter-communication with the departed, will be careful to protect it from all trivialities; and let it shine with all the purity and splendor of the Heaven-born teachings of Christ, the great leader. When I commenced this letter, I intended to give an account of the progress of the belief in this city; it has been about three years since the rudimental phenomena of Spiritualism was introduced among us, then by a little company of about six in the upper story of a brick dwelling; the medium, a lady who seemed to have good power at the table, and who also could do some writing with the pencil, and this was as extensive as the results could reach. After many meetings with these results alone, the writer suggested the trial of independent slate writing. In about two weeks the spirits wrote on the slate in an unmistakable manner, producing great surprise, as many of the friends from the other side of the river sent delightful greetings to the

little band, and soon enquirers become numerous at our regular circles as well as singly at the mediums residence; all this has resulted in the formation of a larger circle, composed of about fifty attendants; a hall has been rented at No. 83 4th Avenue, Pittsburg, being 40x40 and 20 feet high, carpeted; a goodly number of chairs, a piano, etc., etc., where meetings are held Tuesday and Thursday evenings of each week. Our society is called the "Scientific and Literary Club," of Pittsburg; this name was thought to be most acceptable for our pioneer effort in this great city. I will keep you informed from time to time of any matter of interest which may occur, or that may be of interest to your many readers. M.

MILFORD, Ellis Co. Tex., Oct. 18, 1877.

S. WATSON, Editor SPIRITUAL MAGAZINE: A friend handed me the Magazine for September and October. I heard Mr. Peebles lecture twice in Washington City, and gave him one of my pamphlets. Robert Dale Owen was a member of Congress from the District where I lived in Indiana. In the year 1814, now 63 years ago, from many causes I became an anxious inquirer for truth, and at the dead of night, with my head on a lonely pillow, was made happy in full faith that I received the truth; all experience and all history confirms me in this faith. The laws of God are just and perfect; obedience to these laws insures protection and happiness. A violation of them insures punishment in proportion to the departure from them. The humble Babe of Bethlehem was the Supreme Judge of these laws; he taught all that was and is essential to salvation now and to all eternity; but he never mentioned the acts of Adam and Eve; neither did the prophets or any other author from the 3d of Genises to the 5th of Romans. The doctrine of a spiritual fall in Adam, and that Christ died to redeem the world from that fall, is not found in the gospel of Christ or any other part of the Bible; all the furies were pronounced on Adam, and were thorns and thistles in tilling the ground; they were told that day that they should return to the earth, but it was not said that this was for transgression. Paul, in 15th Corinthians, argues that temporal death in Adam is a law of God, without which there would be no use for a heaven for man; flesh and blood cannot inherit the kingdom of God. This charge that God punished his son and the world so cruelly for the acts of Adam

and Eve, while they were so blind that they did not know they were naked, no sense of shame or knowledge of good and evil doing; God controlling all by the power of his own will, and for his own glory, knowing the result from the beginning, is the greatest slander on God and violation of the law of God that ever entered the heart and brain of man. This, together with the charge that God bound himself under oath to Abraham, as he is charged with doing, and that Moses and his successors down to Solomon and his successors, were true servants and in their cruel deeds acting by the command of God, is the greatest curse of the world to-day; it is the cause of all the infidelity and corruption of the country. If the Clergy and Statesmen would teach the true gospel of Christ alone, all would soon acknowledge that he taught the whole truth, and all that is necessary to happiness now and forever. I had hoped that the Spiritualists knew and would teach and confine themselves to the truth as it is in Jesus; but in reading the MAGAZINE I have nearly lost hope and faith in them. Is it not possible to get correct information on this point from our departed friends?

"In those days came John, the Baptist, preaching in the wilderness, and saying, repent ye, for the Kingdom of Heaven is at hand." This was the first time the true Kingdom of Heaven had been preached, and he called the Israelites a generation of vipers, the pretended covenant with Abram was all a humbug, and Moses and his God on the Mount, organized a cruel system of idolatrous worship, and Solomon carried it out and added to it the enslaving of his whole kingdom for more than forty years. If Spiritualists could come to Christ alone, they could convert the world and bring on the millenium shortly; there can be no success without coming to the Supreme Judge alone. The little Gods of the old Bible, that talked so much, will not do to depend on; they never talked about spiritual matters, and they were all cruel failures in temporal matters. Christ is charged with endorsing them, but it is a mistake; He spoke of Moses, as a parable, and at other times to condemn them with whom he was talking by their own natures, but he never endorsed their cruel acts.

My doctrine is that the laws of God are just, and that obedience to these laws insures happiness, while a violation of them insures punishment in proportion to the departure from them, and that the result of

the acts of Moses, Joshua, David and Solomon proves them to have been amongst the worst violators of these laws, as no people suffered worse than their subjects did; but a stronger proof of their guilt, is that the decisions of the Supreme Judge settles the question, their acts being in open violation of the principles of His gospel.

I am often asked what Jesus died for? I tell them to go to Christ to know; He said it is expedient that I go away; if I go not away the comforter will not come; but if I go I will send you the comforter. In my fathers house are many mansions; if it were not so, I would have told you; I go to prepare a place for you, that where I am, there, you may be also. It took His death, resurrection and ascension to explain and give faith in the plan of salvation from temporal death in Adam, as Paul calls it, to Spiritual resurrection and ascension in Christ; this was the great comforter. No man had that comforting faith till after His ascension; the law and the Prophets left all in the dark. Christ says search the Scriptures, for in them ye think ye have eternal life, and they are they that testify of me. When we search the old Scriptures, we find no eternal life in them. Some of the Prophets testified of Him, that was all, and His object in this was to call them away from the old Scriptures to himself alone. He was the way, the truth and the life; none could come to the Father but by and through him.

ARVIN WRIGHT.

From the Bolivar Bulletin.

**"MOTHER! MOTHER!! MOTHER!!!"
WERE THE LAST WORDS OF
THE DYING STATESMAN**

BY HAMPTON.

About twenty-two years ago a scene transpired in Washington city that should be cherished as an imperishable memorial.

Silently enter, in imagination, a certain upper-room in that Metropolis, where tireless watchers are moving with muffled footsteps around the bed of one about to die. He was one to whose powers the Senate had bowed during full one-half of its existence, and upon whose lips, touched by the strange inspiration of genius, the nation had hung for near half a century. He was the son of a holy and widowed mother. Though his mind is clear and unimpaired as a matchless diamond, he has ceased all

converse with the living, and lays seemingly awaiting the escort which is to go with him to heaven. Suddenly the watchers are startled at seeing his skeleton hands reached upward while in slow, solemn accents he is heard to say, "Mother! Mother!! Mother!!!" and then quietly breathed his last. Thus went back to God, as it was fit it should, the great soul of Henry Clay, in the companionship of his mother.

Earthly mother-love may be ever so tender, but how purer, holier still, is spirit-mother-love, as it hovers over the couch of the dying child, waiting to wreath with joy the soul of the dear one as it leaves earth for the mansions of light.

No doubt that noble woman followed in spirit her brilliant son in all the vicissitudes of his remarkable career, and hovered frequently over his path to fan to coolness his fevered ambition, and to save him from many false steps. If mothers love so devotedly in life, why can they not love more and purer far when in spirit-form they are free to follow their loved but erring sons in their wanderings.

We believe they can and do; and often as twilight steals apace over earth, in that sacred hour our musing reflections seem to turn intuitively to hold communion with some loved ones on the other shore. So strongly are we moved by this influence that we turn instinctively at times to see if the spirit one can be present, but our dim sight fails to recognize the friendly visitant. The heart is often made vocal with sweet music and we know not whence it cometh, or what power has evoked it, little dreaming that the fingers of a departed loved one has been tuning our spirit's harp strings, thus preparing the soul for some high duty or bitter trouble in the near future. Let it be as it may, we, however, cherish this tender thought, and use it for many precious spiritual contemplations. O! could we step behind the curtain that conceals from view what is transpiring in the other world, we think that chief among the the holy duties of redeemed mothers is to fly earthward to move upon the hearts of wayward children and lead them in wisdom's ways. What must be the intense solicitude among these pure beings as they watch from their high abode and behold how untrue and false some sons are to the teachings they received in early life around the mother's knee. Ancient philosophy is fragrant with this beautiful thought of the sainted becoming ministering spirits. Socrates, in his out-stretchings after the true and the good,

pushed his great, daring mind into many sublime truths that now gleam in the forefront of our holy religion. This angelic interest in human affairs was one of his fond themes of philosophical research.

Would that we of this utilitarian day could think more of heaven and less of earth. No man ever sent heavenward a thought and had it made poorer by the visit. Look up. The beauties that sparkle in those regions where the sainted live can be made ours by accepting an inheritance in them through faith in Christ. Who would fail to make such an investment? Who would not, like Henry Clay, rejoice to have a sainted mother come to accompany the soul into the presence of the Great Judge? Holy thought!

Communication through Our New Medium from an Indian.

Me come drunk with gladness from the hunting-ground of the Great Spirit to again visit the habitation of my ancient foe.

Me no come to lead my braves in the dance of war, nor in taking the scalps of pale-faces to adorn my wigwams in commemoration of the heroic deeds and grand achievements of my braves in the long ago; but me come to say that the bad feeling engendered by the fierce struggles with the pale-face warriors in the by-gone days of my mortal action, is dead forevermore, and has given place to a deep, strong and heartfelt love for all the purposes of the Great Chief; who is, and ever will be, a part of all things existing in nature, and who can only be loved through the beautiful and gigantic works of his creation. This love is the soul-life of all good papooses, and governs their intercourse with bad and good spirits both in and out of the earthly body; without its cultivation and exercise, your souls can never breathe in unison with the Great Soul of the Universe. Cultivate this love, my pale-face friends, by exercising it in your homes and every day walks of life. Its sweet fragrance will inspire you with the spirit of mildness and equity, dissipate the troubles and annoyances incident to the mortal body you inhabit, bring you in perfect concord with celestial angels inhabiting the spirit-clime of your Great Chief; and give you, at the close of your short and transitory life, a lustre to light your way into the Harmonial Home of kindred spirits, to enjoy the delicious fruitage of your benevolent deeds in your earthly career.

Me hope this spirit of love will animate the heart of your Great White Chief in his treatment of the red men in future, and influence his soul to see that their interests are not, as heretofore, placed in the hands of dark-souled chiefs to steal their hearts' treasures under the guise of law. This is the only effectual way in which the white and red men can be bound together in the inseparable bonds of peace and good will, and the fertile lands and vast wilderness, inhabited by the various tribes of nature's children, be made productive of good.

RED JACKET.

Thoughts on Organization. No III.

BY A. E. NEWTON.

III—Should there be a basis of Principles, or "Creed?"

Of course there should. As well attempt to build a castle in the clouds, or to form a living body without a spirit, as to institute an organization of persons without a foundation of common convictions of some sort. These common convictions, or "creed," if you please, are the vital spirit of an organized body. Without them it is but a lifeless corpse, of which we have had many examples. It is only because persons hold certain convictions in common—convictions that prompt to certain forms of efforts—that there is any call or use for organization, to render their efforts more effective. And the coherence and efficiency of the body will depend chiefly upon the character of these convictions and the earnestness with which they are held.

Much has been said and written by Spiritualists against "creeds;" and, very foolishly, for the most part, in my opinion. Many have gone so far as to repudiate the adoption of anything like a statement of principles or convictions as the ground of organization. Such would build a house, standing on—nothing! What wonder that they have never gotten it up—except, on paper? Others have proposed basis so slender and shallow, and have brought together materials so incongruous, that their edifices have toppled over in the first storm, or gone to pieces of their own weight. Such wrecks are all about us.

I repeat, it is only because persons entertain certain convictions in common, that there is any use for organization. A statement of these convictions is a "creed"—from the Latin word *credo*, meaning *I believe*.

in one locality,

Every person who is not an idiot *believes something*; and when a number of persons believe the same truths, having an important bearing on their lives, and prompting to the same line of practical duties, it is proper that they make a statement of such truths or beliefs as a basis for their united action,

True, there may be different kinds of creeds. They may consist of mere abstract, unproved and unprovable assumptions of little or no practical importance to a true life, or of totally mistaken convictions, leading to a false life, and such, doubtless, are usually had in mind by the sweeping opponents of creeds. Or, on the other hand, a creed may be a statement of the grandest and most vital truths, demonstrated to the minds that accept them, and tending to produce noble and worthy lives. Of course, none but the latter kind of creeds are advocated here.

It is no necessary part of a creed that those who accept it should pledge themselves never to change their opinions. On the contrary, all should pledge themselves to keep their minds constantly open for new truths, or new views of truth, as these may be developed; and no one should profess a creed a moment longer than he believes it. All organizations, therefore, should leave the door of withdrawal as freely open as the door of entrance.

The chief use of a statement of principles, as I apprehend, is to secure a membership of persons who are agreed about what they regard as important truths and duties, so that they can work together in harmony. It should embrace as few points as are consistent with this end, and these should be mainly of a practicable bearing. They should be plainly and tersely expressed, with as much brevity as is compatible with clearness, and, I will venture to add, should show a tolerable regard to the simple rules of grammar and rhetoric, if we expect persons of culture and good taste to subscribe their names to them. (I say this because I have rarely seen a document of this kind put forth by Spiritualists that was not enough to make the bones of Lindlay Murray and Hugh Blair rattle in their coffins.)

If all the earnest Spiritualists of any locality cannot agree to any one statement, then let another be drawn up, or as many as may be wanted. Let the adherents of each organize in their own way, and unite as many earnest workers as they can. None but earnest, unselfish workers will be of much use in any society. If two or

more societies are organized, they need not spend their strength in quarreling with each other because they do not see alike; but let them enter upon a friendly competition to see which can do the most good. The fittest will doubtless survive.

IV. HOW SHOULD ORGANIZATION BEGIN?

If the main purpose of association has been correctly set forth in the foregoing observations, it is plain that organizations *for work* should commence in neighborhoods, rather than in the nation at large. Let local societies be formed, of those who know and have confidence in each other. If they have a basis of vital truth, and the true life is their membership, they can hardly fail to grow, and to affect for good the community around them.

When a number of societies have been formed in a district or State, on substantially the same basis, and it appears that they can co-operate to advantage in furthering the purposes had in view, then let them meet by delegates and devise some plan of co-operation for the desired purposes. So when national co-operation shall seem useful and desirable, procedure may be made to national organization. This would seem to be the natural and proper method.

State and National organizations would then have nothing to do with forming creeds or dictating the beliefs of local societies or of individual members. It would be no part of their business to "deal damnation round the land" upon those who might differ from them. The members forming their own convictions in freedom, simply decide for themselves whether they are sufficiently in unity and sympathy with others to co-operate with them for any practical purpose, and what that purpose shall be. It may be merely the interchange of thoughts, experiences and magnetisms in State and National conventions, or it may ultimate in the interchange also of the material or industrial products of various sections, for mutual advantage. And it is not impossible that mutual protection may be required in the conflict between bigoted conservatism and enlightened progress which seems impending in the not distant future.

A Basis of Principles will be suggested in another article.

Col. Eldridge and wife have been detained from filling engagements in Texas by affliction.

ESSENTIALS AND NON-ESSENTIALS.

The Rev. James Freeman Clarke, a liberal preacher, formerly of Louisville, Ky., commenced in Boston, Nov. 4th, a series of six discourses on "Essentials and Non-essentials" in religion. We quote from his first discourse, a few passages which harmonize well with the deductions of spiritualism.

RELIGION IS PROGRESSIVE.

A great city like New York or Chicago, has but one purpose—the bringing together of those within and those without for mutual advantage. But each city has numerous avenues by which it is entered. There are roads which concentrate toward it from all quarters. There are numerous lines of railroads, which bring to it long trains of passengers and freight, entering the city on all sides—steamers come to it by the lake, the river, the sea. But we imagine that the vast *city of God, the heavenly Jerusalem*, has only one entrance, and that the turnpike, where we collect the toll.

The Lord has made his children very different from each other, and, being thus different, he has provided many different ways by which they shall come to him.

Many other and very great evils come from this want of religious perspective which confounds the spirit with the letter, the substance with the form, the permanent with the transient, the kernel with the shell, the soul with the body. The spirit and substance of religion are one and eternal; the same yesterday, to-day and forever. The form changes, the body decays and dies, the kernel in its growth shatters its shell. The law of change applies to the body of religion, as to that of all other human interests. If religion in its spirit is Divine and eternal, in its body it is human and changing. Every church form, ritual, sacrament is human, therefore temporary. Every church creed is elaborated by the wit of man—therefore none can last forever. The Christian church must say, as the Apostle Paul said, "When I was a child, I spoke as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things." This great apostle, possessing one of the most majestic of human intellects, declared that his own creed, precious as it was to him, was to pass away, and be forgotten. "I know in part," said he, "and I teach in part. But when that which is perfect is come, then that which is in part shall be done away. For

now we see, as in a mirror, darkly, (referring to the metallic mirrors of his time), but then face to face."

SPECULATIVE BELIEFS NON-ESSENTIAL.

We deny that Belief is the same as Faith, and we deny that the belief of any proposition is essential to human salvation. We fully agree with John Wesley, who once said that "a string of opinions is no more Christian faith than a string of beads is Christian practice."

When the jailer at Phillippi believed on the Lord Jesus Christ, what was his theological belief? What were his opinions about the Trinity or the Atonement? His faith was simply a trust in the superior power and goodness of that being of whom these wonderful persons before him declared themselves the messengers. The servant, he thought, could not be greater than the master; nor he that was sent greater than he that sent him. Therefore he was willing to trust to this new advent of light and power, and join this persecuted body whose souls were so full of calm and joy, and who seemed so protected by a present Providence. His faith was trust in something higher and better than himself.

What was the theological belief of those whom Jesus healed? What was the creed of the sinful woman whom he forgave, and to whom he said; "Thy faith hath saved thee, go in peace"? What were the doctrinal opinions of the Roman soldier, of whom he declared, "I have not found so great faith, no, not in Israel"? What were the speculative dogmas held by all those whose faith is commemorated in the eleventh chapter of the Hebrews? What were the views of Abel in regard to the Trinity? Was Enoch a Calvinist or an Arminian? What doctrines were held by Noah and Abraham and Sarah, Isaac, Jacob, Gideon, Barak and Samson? In all these cases what was their faith but this: A looking up with trust to something higher than themselves; better than themselves; something above this visible and sensible world: a confidence that, besides all that is seen and temporal, there is something divine, invisible, eternal? This was their faith, and this is the substance of all faith. For this their faith, Samson and Gideon are commended as examples to you.

This faith we believe and know to be essential to all progress. We can only rise to a higher plane by trusting in some power better than ourselves. In order to go up, we must *look up*.

DIFFERENCE OF BELIEF AND FAITH.

The difference between faith and belief is obvious, and the distinction very important. Belief is purely an intellectual act, the result of argument and evidence. Where the evidence is before us belief is involuntary. The object of belief is a proposition, and there are no degrees about it. We either believe the proposition or we do not. If we hesitate about it, and are not quite ready to assent to it, then we do not yet believe it. And a belief does not necessarily make a man any better. The devils believe and tremble. You find good men and bad men believing all sorts of creeds. Some men are uninfluenced by the noblest creeds, though they assent to them; some are uninjured by the lowest and basest.

In all these respects how different is faith. This involves an intellectual element indeed, for we trust in some power or person whom we know. He that cometh to God or to man must believe that they are. But faith has also a moral element, for we trust in good, not in evil. Hope is also involved in it. We have faith in something better than we yet see. Love is in it, for we do not give our faith except where we also give something of our affection. And, moreover, faith is an act. We give ourselves in trust—we lean, we confide, we repose on the good which we know and to which we look up. And this faith, like all other acts, increases and strengthens by habit. We can have a little faith, and we can acquire more.

NATURAL FAITH OF MAN.

Some convictions, some ideas, deep rooted in his inmost nature hold man fast to the infinite and eternal. He looks back through the long geologic ages, but they cannot content his reason; he finds an eternity behind them all. He looks through the immensities of the universe to the faint star-clusters at frightful distances in the enormous space which surrounds our little globe, and his reason commands him to believe in an infinite space beyond. He looks up, in imagination, through a long vista of intelligences higher than man, angels archangels, cherubim and seraphim. Analogy teaches him to believe that higher than thought can climb or the fancy conceive, or the understanding comprehend, there must be series above series, rank above rank of powers; a hierarchy of spiritual beings extending without end up to the throne of God. But he cannot rest in this concep-

tion, he must go beyond and gaze on the one great central power of the universe—above all height, below all depth—the All mighty, the Eternal, the One Above. He is so made that he can never stop in any lower worship, but passes up through all mythologies of old religion to the first cause, the perfect being.

This is the natural faith of man, not of one sect or creed, and the primal faith, which Jesus came to restore and to exalt. Abraham saw his day, because Abraham believed essentially in the truth of Jesus. Something of his day was also seen by Socrates, by Zoroaster, by Confucius, by Buddha, for they also lifted their race to a higher faith in some unspoken majesty of truth and goodness; some radiance seen, though but in a glass darkly, of the holy spirit of Truth. This faith, at least, they all had in an unseen power, higher than anything seen, who would help those who come to him.

MAN HAS A SPIRITUAL NATURE.

I am a transcendentalist. I do not believe that man's senses tell him all he knows. Man is more certain of those truths which come to him through his reason than of those which come through his senses. "All his knowledge," according to the statement of Immanuel Kant, "all his knowledge begins *with* sensible experience, but all does not come *from* experience." He *knows* the ideal realities received through reason better than he knows those transmitted through sense. He *knows* cause and effect, phenomenon and substance, right and wrong, the infinite and the eternal, his own identity, his power of free choice. These ideas are divinely created within him, divinely rooted in the very texture of his reason. By the unalterable and majestic laws of nature, which pervade the world, unchanging and persistent, God has bound the outward universe to himself and established all its variety into one vast order. And by the ideas, equally fixed and unchanging, in the soul of man, he holds fast to himself every created intelligence in a simular unity, and is the centre of the visible and invisible universe.

NATURAL THEISM.

When Paul spoke to the Greeks at Athens he did not tell them he had brought them another God or a new religion; but that he had come to make clear to them the being whom they already worshiped. "Whom ye ignorantly worship, him de-

clare I unto you.' If Paul believed that the Greeks were ignorantly worshipping the true God, why should we deny that the Chinese and Hindoos, the ancient Persians and Egyptians, the negroes of Africa and the Indians of North America have also been ignorantly worshipping the true God. Have not they also, in all their different idolatries and superstitions, been feeling after God if haply they might find him? When the Indian mother, whose infant had fallen into the river, stretched out her arms and cried, "O thou Great Everywhere! save my child!" was she not crying out to the living God, as David was when he fasted and prayed for *his* child—as any Christian mother is, who calls on God to-day?

FAITH HIGHER THAN BELIEF.

A soldier, dying on a field of battle in our war for freedom and union, was asked by a chaplain, who tells the story, to trust in the atoning blood of Christ and ask God for pardon. "No,—not now," said the soldier; "I did not do it when I was strong and well. I will not do it now merely to please God and to prevent him from sending me to hell. That would be the act of a coward." Though the chaplain did not see it, this was really an act of trust in God. The soldier preferred to trust himself to God as he was, than try to pacify the Almighty by a death-bed confession. And that was faith. So when John Stuart Mill wrote his famous sentence protesting against the notion of Mr. Mansell that the goodness of God could be essentially different from ours, and declared that "If he must go to hell for believing in the goodness which seemed to *him* good, then to hell he would go," he also was really expressing faith in God as a faithful creator, who, having made the human mind to believe in right and in truth, would not demand of it to believe differently. And this saying of Mill's is also in essence one with the doctrine of those New England divines who thought no man truly converted till he was willing to be damned for the glory of God. For John Stuart Mill said he was ready to be damned for honesty and truth in the cause of honesty and truth, and that *is* for the glory of God, so far as anything we do can glorify him. Being honest, being true, standing by our true convictions, that glorifies God. The old Arab sheik, Job, said the same when he refused to confess himself a sinner until he could see how and why he was a sinner, and an-

swered the pious persuasions of his friends with this immortal utterance: "Shall I speak *words of wind* to the Almighty? Can I please *him*, as I would please a man. by outward submission and empty flattery?"

HOME CIRCLE.

The love of many has waxed cold, and the churches are beginning to feel it. Her ministers are pining for the lost prosperity of Zion, and wonder why it is so. The reason is very evident to us as we see the state of things from a spiritual stand-point. She is languishing and will continue to do so, until she returns to her first love, and forsakes her idolatrous worship of creeds and ordinances, and seeks the spiritual relationship with the Father and the Son, which Jesus Christ meant when he said "I in the Father and you in me." The ministry weeps and wails, because of offences, but see not because of willful blindness in many instances, the occasion of these offences.

The Church must return to primitive Christianity—recognize the spiritual gifts bestowed upon her organizers by Jesus Christ. These gifts are in force to-day whenever and wherever the conditions are found in which spirit power can be manifested. These gifts will continue in the ranks of those who believe and advocate spiritual religion, until they, like the Church, attach more importance to them than the truths which God manifests through them. The Church has become a ceremonial body as had the Jewish church when Jesus Christ came into the world, and proved by mighty signs and wonders, the power of God manifested in him. His Gospel is the same to-day as it was then but the gospel often preached is more from a prejudiced faith, than the influx of the divine spirit into the spirit man.

The Church is waking up to a sense of weakness, and sees her inability to revolutionize the world and convert the heathen to the faith of orthodox believers. The heathen world as it is often called, knows more of God in a spiritual sense than the fashionable-pewed churches of the present day, where the devil sits in the highest seat, and finds more material to influence than the preacher controls. I am writing tonight to make you all reflect upon the condition of the churches of the present day, and ask yourselves if there are not many who by their daily lives form that class who are represented as saying "Lord, Lord, open

unto us," but are driven away because of not doing the works of faith.

I came only to tell you of my presence—to give you some points as I see them in the present state of the Church, and to warn the spiritual organization against a similar history. Gifts which belong only to spiritual religion or the religion of the Nazarene, will not remain with any people who trust more to the gifts and the manifestations of them, than the special design of God in the bestowment of those gifts. They were intended to proclaim the kingdom of God in mighty power, and not for a wonder-seeking people to talk of in wonder and amazement. Spiritual development must be the object desired in the exercises and manifestations of these gifts. Let the world and all that pertains, be subservient to it; then the spirit of God will baptize His people again as in the primitive church when old things had passed away and all things had become new.

I will come as often as I can and give such truths and opinions as may benefit and help the spiritual car to move forward.

CYRUS JEFFRIES.

TO REV. SAMUEL WATSON:—

Dear Bro.—There has been received through the mediumship of Mrs. Boothby and Mr. Joseph G. Chandler, of Boston, Mass., a most wonderful spirit-portrait; one which has been instantly recognized whenever seen. The manner in which it was given is described in the following letter:

"While present at spiritual seances with Mrs. Boothby (medium), Aug. 9-14th, at her residence, No. 25 Appleton Street, Boston, we witnessed a wonderful phenomenon of spirit power. Dr. Webster, (once professor of the medical college of Cambridge, Mass., and the control of Mrs. Boothby) requested Mr. Joseph G. Chandler to supply himself with a clean piece of window-glass—five by six inches square—and to come to the circle room the following Thursday evening, when he would be given a portrait to paint.

Mr. Chandler provided himself accordingly, and was prompt in attendance: the undersigned ladies from Cincinnati being present. The circle was formed and the gaslight subdued. The spirit of Dr. Webster emerged from the cabinet in full form, with a black cloak falling gracefully from his shoulders, and upon his head a soft hat, apparently of felt. He remarked that the elements were opposed to his retaining his

form long, and called on the artist, Mr. Chandler, for the glass, asking him how many pieces he brought. Mr. Chandler told him two. He replied, "I am glad you have two, as I fear a failure in the first effort," and taking one piece from Mr. Chandler he proceeded to walk up and down the room gently waving the glass, and at the same time humming the tune "Nearer, my God, to Thee." In about five minutes he threw a handkerchief over it and leaned it against a book on the table, and requested us to look at it with a full blaze of gaslight, while he returned into the cabinet. On looking at it we simultaneously exclaimed, "It is Gen. Washington!" Dr. Webster called out to us, "I shall not say for whom it was intended but leave it for the public to decide." While regarding it the fading process took place, and the glass was left without a mark upon its surface. However, the inspirational artist had it so impressed upon his brain that he retired to his studio, and was eminently successful in giving a *fac simile* of the picture given by the spirit on the glass, enlarged to a life-size portrait."

MRS. E. W. GILFORD,

MRS. A. M. STONE.

AVONDALE, CIN.

While these ladies were in Boston they wrote to me concerning the materializing seances at Mrs. Boothby's, but did not mention the picture which Mr. Chandler received.

Gen. Washington is in constant communication with me, and during the summer and fall I received messages daily. He constantly informed me that his mission in giving physical manifestations was about to end, and that he would endeavor to give to the world his spirit picture, before entering the higher planes. He showed me the picture clairvoyantly, and told me that on account of his higher development it was extremely difficult to give it. He also showed me the manner in which it was to be taken, presenting the glass to me with his signature written upon it. He told me—independent of myself—that the picture was to come and would be satisfactory to all. This, in brief, is the manner of its coming.

The picture itself is an oil-painting of the head, arms and chest, life-size. General Washington is dressed in his civilian costume, his hair is white, the face youthful. The portrait is excellent, and artistically painted.

In regard to the spirit Washington, much has been said. I have been his medium and have in my constant communion with him ever observed his devotion to his fellow-men and his unceasing exertions to elevate his race. As a worker in the field of physical manifestations, he has been identified with all its different phenomena; crowning his labor by materializing in different parts of his country, so that all might see the truth. He has been active with his brain as well, and has given many beautiful communications. He has written and discoursed ably upon most important subjects. Surely his work has been well done, and we may now praise the "brave soldier who has fought the good fight." MRS. E. L. LEWIS.

We copy from the London "Medium and Daybreak" these

BEWILDERING PHENOMENA.

BY THE REV. THOMAS COLLEY, LATE OF THE ROYAL NAVY.

Yes, says the self-satisfied critic, bewildering to those whose wild fancies suggest a wilderness where common sense has never farmed the mental waste, where brain-capacity is small, and proper discipline, thoughtful application, diligent study, and the observant powers never had scope to bring to cultivation the rational faculty--bewildering not else.

Well, I have written some, and seen much, and pondered more, and yet I am puzzled still. A fool quickly settles a matter, but a matter last night settled me, unless a fool, in the conviction that as things go, the time is not far off when the invisible will be very clearly seen, and the intangible very sensibly felt; when matter will rarefy to spirit, and spirit solidify to matter, and a strange metempsychosis not unfrequently take place, wherein one of earth, properly qualified, may go on a spiritual excursion into the realm of mind, and one of spirit, rightly conditioned, be able to come on a visit to us for a few days into this world of matter; the one using the life-atoms and bodily constituents of the other adapted to his temporary need, while he from us, taking on the nature of spirit, shall occupy the place in the unseen of our mysterious guest, and as a *locum tenens* tentatively do his duty in the higher life, the thread of his life here, and its obligations and divine purposes, being taken up and observed and outwrought for the time

by the angel incumbent with whom he has made spiritual exchange.

Now, if this is not the wildest stuff ever written out of Bedlam, it is a sane prophecy of future possibilities; and last night's experience warrants me in thinking it rather of the latter. Dr. Monck was again medium. Four of us constituted the circle, all in perfect *rapport* with our instrument, having that confidence in him which is of knowledge, which yet, for the sake of others, and the better to observe what transpired, did not prevent us from taking every care in the application of tests that should answer for the genuineness of the manifestations and satisfy the most exacting.

The sitting was wholly for materialization, and the first form that appeared was that of a child, as it were, as we on this side of eternity would say, about six or seven years of age. This figure in view of all grew out of the medium's left side as he stood entrance before us. It had all the actions and ways of human childhood; clapped its little hands, pursed its mouth to kisses, and spoke in pretty accents, Dr. Monck, under control, speaking to it and instructing it like an elder brother. Then after a few minutes' further stay, sliding back into the medium, it gradually disappeared.

The next form was none other than Dr. Monck's old earth friend, fellow student, brother minister, and chief spirit-control, "Samuel Wheeler." When he in like manner issuing forth first stepped from the medium into a separate being, Dr. Monck was unconscious, under control of "Lilly," and her voice through him contrasted very markedly with the voice of the materialized form—it, to the very syllable, being the voice of "Samuel" as when speaking through the medium. But this did not satisfy our spirit-friend, for the marvel of the night's effort had yet to culminate. Conditions being so good, "Samuel" thought he might dematerialize and awake Dr. Monck, and then be able to rematerialize with the medium in his normal state, fully alive to all that transpired, and conscious of the astounding fact we were to witness; and successful, beyond all conception of the mystery, was this most unique experiment, for after the first alarm of Dr. Monck had passed away, and after the pain and nervous tearings and snatchings he felt in the process of his friend's evolution from himself had subsided, medium and spirit-form conversed naturally together, and the

astonishment and glee of the former were only equalled by our profound sense of inability adequately to grasp at first the vast significance of this amazing demonstration of occult power. Equally with the child-form did "Samuel Wheeler" show all the attributes of humanity, and, in his case, reason and ripe manhood, as in hers girlishness and simplicity. He was not unlike the medium in stature, form, and bearing; and one of our company having intimately known "Samuel" in the earth-life (being frequently one of his congregation when our spirit-friend was as our medium also was, a Baptist minister), unhesitatingly declared that *this* "Samuel Wheeler" was *that* Samuel Wheeler, and no other.

We clip the following from the "Osceola Sentinel." We know the writer and can vouch for the truthfulness of the account she gives:

THREE SEANCES AT MOTT'S.

EDS. SENTINEL.—Recently I visited Mr. Mott, the celebrated materializing medium of Memphis, Mo., and was present at three seances. Believing that some of your readers, at least, would be interested in learning something of my experience there, I will therefore respectfully request enough space in the "Sentinel" in which to give a brief history of what I saw and heard. I was first introduced to Col. Blood, a spirit who has charge of the seances. After some demonstrations the first evening, I was called for, by name, to step forward to the aperture of the cabinet. On my approach the face of a young man was presented which I took to be that of my husband's brother, and hence I asked if it were him. He replied, "No, it is Will." He said, "Cass, don't you know Will, your brother Will?" I remarked, "Will, I did not know you were dead." He replied that it had been but a short time since he passed over—that he died in New Mexico, where he went some six years ago, and had not been heard from by me since. I took him by the hand and conversed with him freely. Next my father came whom I recognized at once and shook hands with; he then called for my little boy to be brought to the cabinet. My brother now returned and brought my spirit baby, and held it up to view, my father remaining all this time; then the curtain was raised by the spirits, so I could plainly see at the same time, my

father, brother, baby and the medium, Mr. Mott, who was sitting in his chair. Several others present received similar convincing tests the same evening. The succeeding evenings my experiences were about the same as described above, except that Father Chaney appeared, whom I fully recognized, even to a wen on his forehead, which he touched with his finger. I am fully satisfied everything was real, and that I was not mistaken or deceived, and I take pleasure in recommending Mr. Mott to all persons who wish to visit a genuine medium.

MRS. S. C. CHANEY.

Osceola, Iowa, Oct. 29, 1877.

The "American Socialist" copies Mr. Newton's article on Organization, in our last issue, prefacing it with the following:

ORGANIZATION AMONG SPIRITUALISTS.

The great body of believers in Spiritualism in this country are thinking about and discussing the subject of organization. At present they are without anything of the kind; and in this respect are far behind their brethren in England, where National Associations of Spiritualists and Psychological Societies exist, which have large membership and influence, and take the lead in promoting investigation, and making known facts and discoveries. While in this country there are many more believers in Spiritualism than in England, there is in the latter country a far greater tendency to unitary action and scientific methods of investigation. To remedy this defect among American Spiritualists is the desire of many leading minds. This is especially the case with all those who believe in the harmony of true Spiritualism with true Christianity, and who recognize in Jesus Christ the greatest spiritual leader that has appeared. An attempt was made several years ago to organize a National Association of Spiritualists, on the basis of such a recognition of Christ's leadership. But the movement was not practically and permanently successful. The attempt, however, served to call attention to the subject of organization, and stimulate discussion of its desirability. At the same time there has been growing a demand for a higher standard of life and character among Spiritualists, for a weeding out of fraud, and for purity of spiritual and physical life as of more

portance than special wonders of mediumship. Among those who are laboring for organization among American Spiritualists on a broad, Christian basis, a leading one is Samuel Watson of Memphis, Tenn., editor of the *AMERICAN SPIRITUAL MAGAZINE*. He was formerly a Methodist minister of high standing and ability. As a Spiritualist he seems to be an honest, fearless and careful investigator, as well as a firm believer in the spiritual leadership of Christ.

MATERIALIZATION.

Having investigated this demonstrative phase of Spiritualism for over three years we have paid but little attention to it for some time. We have attended no seance since the one we mentioned in the Sept. No. of the Magazine.

It was our purpose to have copied an article from the "R. P. Journal," given by Mrs. Hollis' control, James Nolan, with whom we have had a number of interviews, but we have only room for the first paragraph:

QUESTION—Will you fully explain the mechanical process without going into the chemical properties of the various constituents, farther than may be essential to a clear understanding of your statements?

ANSWER.—You understand that electrical particles in a darkened room are in a quiet condition; and they are collected together by the spirits and laid one upon the other until a form is completed. After completing this materialized form, we take magnetism from the medium, or such magnetism as we can get from the circle, and put a coating upon the electrical particles of the physical body just completed; and then the spirit steps into it, and uses it in precisely the same manner as you use your physical form, controlling it by strong will-power. There are, also, other modes of materialization; sometimes we merely gather electrical particles and reflect upon them the face of some spirit, a reflected image as from a mirror is then seen; or we first place these electrical particles gathered in on a sheet, like, for example, a sheet of paper; then we coat this sheet with certain chemicals from the atmosphere, and then we reflect electrically upon them, and that brings the form of a face, and you clearly identify the likeness of a spirit. Then the third process is a transfiguration of the me-

dium into the form of a spirit; for instance, here is a young girl not more than 16; the medium can be covered with a coating and made to look precisely like her, and then made to appear like the form of an old man of ninety. Sometimes spirits walk out upon the floor. Frequently the medium walks out covered with this dressing or a coating looking exactly like your deceased relative, and should that fade off, the medium would be left standing in your presence.

The "Harbinger of Light," published at Melbourne, Australia, gives the following dun to its delinquent subscribers:

Those subscribers who owe for last volume will receive their papers in a Green Wrapper, and we trust this will be a sufficient reminder to induce them to send us the two years' subscription without a special application for the same. Those who owe for more than the past year will please notice the Yellow Wrapper, in which their paper is enveloped. They are requested not to consider so much the spiritual significance of the color as the material or marine one—viz: quarantine, into which we shall have to put their paper until their account on our books is in a healthier state. We have carried on this paper through many difficulties for seven years, and never asked pecuniary aid. If we could get our due for every paper issued it would just pay its way, but as it is we give our time and labor, and are money out of pocket. It is a disgrace to the many who call themselves Spiritualists that it should be so, and we hope the result of this appeal will show that it is nothing worse than thoughtlessness which has prevented us receiving our dues earlier.

We have several hundred who must go into "quarantine" for the same reason. We shall not use the "yellow wrapper," but the red-cross on this the last number we expect to send them. We part with them reluctantly. If we have failed to effect them on the material plane we have not much hope for them on the spiritual. If, however, they become healthier by being placed in the hospital, and will "send us the two years' subscription," we shall be pleased to place their names on our new book and continue our visit to them as usual.

American Spiritual Magazine

PUBLISHED MONTHLY.

S. WATSON, Editor and Proprietor.

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MEMPHIS, DECEMBER, 1877.

TO OUR SUBSCRIBERS.

With this No. we close the third year of the *MAGAZINE*. It has succeeded far beyond our expectations. Its cost exceeded its receipts considerably the first year. The second it about paid its expenses. This year it has done much better.

From the beginning we have sent it to a large number of persons gratuitously, who were poor and unable to pay for it. This number has continued to increase each year, until now with the delinquent list numbers about half of our subscribers.

In view of our contemplated enlargement, by adding one-third more pages to the *MAGAZINE*, we must make a change in our manner of managing its finances. THE CASH SYSTEM MUST BE ADOPTED; or failure to make the *MAGAZINE* pay for its publication must be the inevitable result.

There are near a thousand of our *bona fide* subscribers who owe for this year, a considerable number who owe for two years, and some who owe from the commencement. On their magazines, or the wrapper we have been making a red cross, and some of them have paid up and sent their subscription for next year. Others have informed us they paid some one to send it on, or they sent it themselves. In every such case we have credited them by erasing the cross and putting \$2.00 in its place. This has reduced the number of delinquents. If there be any others we hope they will report themselves forthwith, that they may have the proper credit on our book and the delinquent marked off. To those who justly owe for one or two years, we must say that

unless you pay up we shall be compelled to erase your names and send out your accounts for collection.

The experience of publishers is that the CASH SYSTEM IN ADVANCE is the only safe one. We want to hear from all who are in arrears. Send the money or a postal order for what you owe; and if you do not wish to continue the *MAGAZINE*, inform us, and we will stop it with this No., balancing your account on our mail book.

To those who have been receiving the *MAGAZINE* gratuitously, from whom we have not heard, we shall not transfer their names to our new mail book or send the *MAGAZINE* to them any longer "complimentary," unless we have some intimation that they appreciate it and desire its continuance.

If there are those who have not received all their Nos. and will inform us, we will duplicate them free of expense to them. We have pursued the most liberal policy with the *MAGAZINE* from its commencement, by sending thousands of them where we hoped for good results, and have been assured that much good has been accomplished.

THE "VOICE OF TRUTH."

The "specimen number" of this paper is out and is being sent to those who have requested it. We feel a deep interest in the success of this paper, and are willing to show it, not by profession only, but by practice. These two ladies who have undertaken the enterprise are "worthy and well qualified" for the duties devolving upon them. It must be sustained. We need a spiritual weekly paper in the South, and we know of no two ladies whom we can more fully endorse than we can Mrs. Shindler and Mrs. Hawks.

The former, the daughter of a Presbyterian minister who was pastor of the largest church in Charleston, S. C., for many years. She was brought up with and is double cousin of the celebrated Rev. Dr. Palmer, the most influential Presbyterian minister in the South. She is the author of a number of our finest songs used by the churches.

While she was Mrs. Dana she acquired a fine reputation as a literary writer. She is also in the regular line of succession, her last husband being an Episcopal minister. Having investigated the subject of Spiritualism and been convinced of its truth she has followed her convictions by publishing a book giving her experience, and now in a more enlarged field she will wield her pen in the defence of the harmonial philosophy and general reformation.

Of Mrs. Hawks we have so often spoken in the highest terms that we need not repeat that she is the best inspirational lecturer and medium we have ever seen. If her lectures could be taken down as delivered we think they would be equal to Mrs. Richmond's. Our readers are familiar with her through the "Inner Life Department" of the MAGAZINE last year and before.

Publishing periodicals, like many other things, the main difficulties are in the beginning. The financial question is a very important one, that must be met or other qualifications will not accomplish the object. Are there not liberal Spiritualists in our South land who will contribute to the support of this paper by donating what they can to place it upon a firm basis financially? We propose to be one, who will pay for the last week's issue (no matter what it may cost) of the year 1878, and if necessary for each year for five years. Who will second this motion?

Come, friends of our glorious cause—here is a field full of promise. You may not be able to work for its promotion, but you can help those who are devoting their time and talents to this noble work. Subscription price \$2.50 in advance. Address Mrs. M. D. SHINDLER, 206 Union street, Memphis, Tenn.

"Death is but a door which opens into new and more perfect existence. It is a triumphal arch through which man's immortal spirit passes at the moment of leaving the outer world to depart for a higher, a sublimer, and more magnificent country." —*"The Philosophy of Death, Andrew Jackson Davis."*

TOBACCO.

It has been our purpose, while conducting the MAGAZINE, to devote its pages to the promotion of pure Spiritualism. Obedience to the laws of our physical being is not only conducive to health but essential to the development of our spiritual faculties. There are many Spiritualists who violate those laws, and sooner or later must pay the penalty for that violation.

We believe that the habitual use of tobacco has a deleterious influence on the physical, mental, and spiritual man; yet it is used to an alarming extent, even among Spiritualists. The quid, the cigar, the pipe, are the constant companions of many who profess to be decent people; among whom we number Bishops, Doctors of Divinity, in the church as well as some who profess to be controlled by spirits, as their mediums of communications with mortals. It has all the respectability and fascinating power of the refined and intellectual portion of the community; and yet we believe it to be one of the filthiest practices that prevails among genteel people.

Professed reformers have rarely touched the popular habit of using tobacco; yet its baneful effects are wide spread over our land, and calls largely upon every philanthropist by precept and example to use their influence to banish its use only as a medicine. It is true there is temporary stimulus and soothing power produced by its use, but the vital force is curtailed thereby. We have but little hope of reforming the ministry, but we appeal to all Spiritualists to lay aside this worse than "needless self-indulgence."

Spiritualism requires purity in our natural as well as our spiritual bodies. "Cleanliness," said a distinguished reformer, "is next to godliness."

We profess, as Spiritualists, to have gone up higher in our aspirations and associations than those who know nothing of the sweet communion with loved ones on the other side the veil which separates the spiritual from the natural world. Let us then heed

their advice and abstain from "all filthiness of flesh and spirit," and be pure in life by living in harmony with nature's laws, abstaining from all stimulants or narcotics, thus making our bodies "fit temples" for pure spirits who desire to enter them and control them for the propagation of that purity which alone will give us admittance to the society of the "pure in heart" in the spirit world.

In our younger days we were guilty of the practice we now oppose. We have known the influence of the quid and the cigar, but when we saw the effect the practice had on others, and especially the offensive breath poisoning the atmosphere around, we quit the filthy practice as one of our youthful follies.

More than a quarter of a century since we dined with Judge Sharkey, in Jackson, Miss. He had but recently joined the Methodist Church. In speaking of his history he said that for many years he had been guilty of but one practice that he considered incompatible with Christian character, which was the use of tobacco, and yet how many who profess to teach that the body must be holy as well as the soul, defile their own bodies by the use of the filthy weed.

We feel that we can not close this volume of the MAGAZINE without lifting our warning voice against the pernicious practice so universal, and so deleterious in its effects upon mankind. Reader, if you are among the number who use the weed and are a Spiritualist, let us beseech you to abandon the practice as one that is incompatible with what constitutes 'pure Spiritualism.

IS IT DIABOLICAL ?

We recently visited a very aged minister, who is on the borders of the spirit-land. We had a long and very interesting conversation in regard to the future state. We gave him our views very freely from our stand-point, which seemed to give him much comfort. We prayed with, and for him;

sang "Angel Care," and rejoiced together in hope of a re-union on the other side, or sooner on this side when he passes over Jordan. He said to those present that we had "knocked the scales from his eyes," and that he now looked at the future with more assurance than he ever had before. That evening a number of ministers came to see him. He told them of our visit, and how he had been benefited by our intercourse. They intimated to him their regret that he had been thus exercised; that we were honest, but——. We do not know who all of them were, but we do know that one of them has solicited us to go with him to see different mediums in this city, which we have done, and paid his way when he went, years ago. That he and his wife, while spending several days in our family, requested a medium who was visiting us to come to his room in the third story, south end of our house. It was a beautiful clear day about noon. His blanket-shawl was placed over a small table, a slate was procured, and held by the little girl, when a number of messages were written to him, which he said were from his Father. A hand and arm, twice as large as the little girl's, was extended out in the light, and every one in the room shook hands with it but the writer. There was a strength therein superior to some of the party when they clasped hands.

There are those who will go clandestinely, as Nicodemus did to Jesus, who, unlike him when the time of trouble comes will condemn the practice, if they do not say as some we have known, "It is of the devil." We have no patience with such cowardice. "An honest man is the noblest work of God." Jesus said that those who deny him or are ashamed of him, of them will he be ashamed before his Father and the holy angels. So we say of those who seek, as did Saul, the woman of Endor, and then from the pulpit say that "thou shalt not suffer a witch (medium) to live," is guilty of a duplicity that will meet its merited reward when our earth record has to be met, and the last farthing paid.

THE LAW OF RECOMPENSE.

This is one of the most important lessons to be learned within the vast range of human knowledge. Very few, comparatively, we think, have any just views of this great fundamental principle in God's moral government. The popular teaching of the day in regard to it is one of the greatest errors of the age. We shall continue to lift our voice and use our pen as long as either can be used to warn those who come within our influence that he that doeth wrong, as the Master said, must suffer for the wrong-doing. This is as certain and as inevitable as any law of our being. There is no way of avoiding the penalty of violated law, but by recompense in this world or in the other. Upon this, as much as any other point, does Spiritualism take issue with the creeds and dogmas of the day? If we are to attach importance to what we get from the Spirit World, we must consider this question forever settled. There are those who claim to have conferred upon them power to forgive sins. Others claim to be in the regular line of the Apostolic succession, while others claim to be of the elect number, all representing themselves to be called of God as was Aaron; but unless their lives bear the scrutinizing eye of the ever present God, they will have to suffer for wrong doing on the other side of the river of life.

We have been in communication with a number of preachers who lived and preached in this city in other years. They all bear testimony to the truth of what we are writing. One, who filled the office of Station Preacher and Presiding Elder here, many years ago has told us that some who professed religion while he was their pastor, are now working out their salvation over there. We want to say to all, no matter what station you may fill in church or State, depend on nothing but to do right. Render to all their dues, love God and your fellow man, and as Paul said "WORK OUT YOUR OWN SALVATION."

To Spiritualists we wish to say, (and

to many for the last time), you have a great responsibility resting upon you. Many of you have come from ranks of every grade of scepticism. Your reason has rejected the dogma of a lake of fire, yet there is a fearful hell which is made in the heart, and if that be not removed while here, you must by the great law of affinity, go to your own place, just as Judas and as every individual will go to the place for which he is fitted.

There have been enthusiasts among Spiritualists who have rebounded from one extreme to the other, and thus deny any retribution in the after life. This is a dangerous error, fraught with the most deleterious consequences. Jesus taught a great truth when he said "that whatsoever we sow that we shall reap." If we sow to the wind we shall reap the whirlwind. These are also the teachings of Spiritualism from the most radical to the most conservative, so far as we have ever learned in our investigation and reading for more than a score of years. We give this to many as our parting injunction, let your light shine here that others may see the beauty there is in our heaven-born philosophy.

Let your lives be a practical comment upon the profession you make.

A Spiritualist should be the highest style of humanity, in heart and life; having communion and fellowship with the inhabitants of both worlds, he should use the natural to prepare for the Spiritual and the eternal state upon which he is soon to enter with all his personality of character and destiny he has wrought for himself.

BOUND VOL. III OF MAGAZINE.

We will soon have ready the third volume of the Magazine, which we will send by mail on receipt of \$1.50 postage paid, which is 15c. We are furnishing these volumes of the Magazine for about half the price at which books are sold. We have not as many of this volume as of the first two years, but while we have them we will send volumes I, II and III, on receipt of \$4.

We hope all who wish the Magazine for

1878 will inform us soon, as we desire to know how many copies to have printed. Those who fail to do this may not get the back numbers, as we have been able to send to subscribers for the preceding years. Please remember the cash system has been adopted as the only safe one to pursue.

VISIONS OF THE BEYOND,

By a Seer of To-day, or "Sympathetic Teachings from the Higher Life."

Edited by Herman Snow, Boston; Colby & Rich, publishers, 9 Montgomery Place; San Francisco, Cal., Herman Snow, 319 Thearney street, 1877.

We have read this book with much interest. Mr. Snow was for many years a minister of the Gospel. Having been convinced of the truth of Spiritualism twenty-five years since, he has been an able defender of the truth as he knew it. He has done the cause much good by writing down and publishing the Visions in connection with his personal experience. Had we space we would make some extracts from the book. This we may do at some future time. We advise our friends to send for it. It is gotten up in the usual fine style the publishers do such work; pp. 186.

We hope it will have, as it deserves, a large circulation.

A Toronto Presbyterian Minister Converted to Spiritualism.

(From the Toronto Leader, September 26th, 1877.)

The Rev. John Marples, the well-known Presbyterian minister of this city, and lately a missionary down in the Muskoka district, has just sent in his resignation to the Presbytery, and for the future will no longer have any connection with the Presbyterian body as a clergyman. His reason for taking this step is his firm conviction that Spiritualism is a reality—an opinion which he would not be at liberty to hold or preach, if he continued in the ministry of the Presbyterian Church in Canada. Mr. Marples will, in the course of next week, deliver a public lecture on the subject, in which he will state the process of his conversion to spiritualism. He has arrived at this decision after long, anxious,

and patient investigation of the whole matter, and is now so convinced of its truth as to give up all his prospects of advancement in his church in consequence of his convictions. Mr. Marples, however, totally disavows all belief in many things which some Spiritualists claim to be a necessary part of their seances. He simply maintains that between the world of spirits and that on which we live there exists an intimate connection, and that this intimacy, if kept up as it can be by mediums, tends to make a man a better Christian and more sympathetic with his fellows. He holds that there is a Spirit of God, a Spirit of Angels, a Spirit of Man, and a Spirit permeating Nature—one of magnetism or electricity to speak materially. Mr. Marples had the matter finally tested a few evenings ago before a select assembly from whom a committee was formed. The medium, a lady well known in Toronto, satisfactorily answered various enquiries—in particular she appeared to satisfy one gentleman, an unbeliever as to the spirit of a deceased friend of his of whom she could not possibly have heard. Putting himself *en rapport* with her, he merely mentioned the initial letters of the name of the dead. She at once mentioned the full name, and on being asked how he died, she took her hand out of that of the inquirer and holding both hers above her head made a plunge forward to show that he met his death by drowning. It is not, however, fair either to anticipate Mr. Marples' disclosures or to criticise him or his opinions. The world will be better able to judge of everything after he has placed himself at the bar of public opinion.

The Phrenological Journal.

The publishers of this old and well-established magazine make an important announcement. The price is to be reduced from \$3 to \$2 a year for 1878. This Journal has always been very popular with the people—much more so than its technical name would indicate—and this change should add immensely to its already wide circulation. The character of the magazine will be changed but little, and all the prominent features which have tended to make the JOURNAL popular in the past will be fully maintained, including the *Science of Health Department*, which alone would be worth to many families the cost of a year's subscription. To more widely introduce the JOURNAL at once, the publishers offer it "ON TRIAL," the last thr

months of this year, for the small sum of 25 cents (which may be sent in postage stamps). This will include the November number, which contains, among other things, portraits and sketches of Geo. W. McCrary, Secretary of War, Brigham Young, and Louis Adolphe Thiers; the Oregon Salmon Fishery, illustrated; Light in Dark Places; What is Our Duty; Wives and Shop-women; Indolence in Literature; Letter to a Son in College; What and How Some Great People Ate; Consecrated Life; Our National Dish—Pie, together with a large amount of Editorial and Miscellaneous matter of interest. Price of this number is 30 cents, or as above. Send for it and you will be entertained as well as instructed. The publishers also offer the last three months of this year free to new subscribers who send subscription price, \$2, before December 1st. Address S. R. WELLS & Co., Publishers, 737 Broadway, New York.

HOME CIRCLE.

REV. JOHN MOSS, LATE P. E. OF THE MEMPHIS DISTRICT.

The communications we give below need some explanation to a proper understanding of them. In 1872 he was the Presiding Elder of the Memphis District. When we presented him with a copy of *Clock Struck One*, in the "Christian Advocate" office, in the presence of a number of preachers, he said with emphasis, "I would not believe that spirits returned to earth and communicated with mortals if God himself were to tell me." It was, to say the least of it, a singular coincidence, that soon after, at the Annual Conference, Rev. T. L. Boswell, who had introduced some resolutions into the District Conference condemning the book, and Rev. John Moss should be appointed by the presiding Bishop (Wightman) the first of three members of the Conference to examine into our case and report to the Conference what should be done with it.

He has been on this district as Presiding Elder three years and frequently stayed with us while attending his quarterly meetings. A few weeks since he passed over to the spirit land, and a large concourse of people

attended the memorial service at the Central Methodist Church near us. The meeting was protracted during the ensuing week and our home medium attended. On her return one night Mrs. Hawks was under control in our library. Soon as she was seated near the door the spirit announced that Mr. Moss was with her and would communicate with us soon. He said he was much interested in the meeting, but had not seen God or Jesus.

During our absence he communicated the following. At our regular family meeting he wrote the second communication:

The gospel of the new dispensation is peace and joy in the inner man. This peace is the result of that clear and conscious indwelling of the spirit of God which restores the image of the Divine, and makes the human organism the temple of His mighty presence. Spiritual life and energy never resulted from a quiet and inactive faith. He that doeth the will of my Father the same is he that loveth me. Jesus Christ was God incarnate because the spirit of God dwelt in him. No man dieth to himself; neither can any man live to himself and love God in the spiritual sense which Jesus intended to instill into the soul of man. I say work. I believed in work while in the body. As an evidence I practically made the religion I preached my rule of action. Work your way where faith directs. No faith was ever made perfect without the exercise of the mental faculty being demonstrated by the outward sign.

I am going to Conference and take my place in the cabinet. They will not hear my voice as in other days, but my influence will be felt by those who have the appointing power. They will make some changes which may not be best for the people, still the law of the church will prevail. I am with my preachers just what I was in the body, but they heed not the impressions I make because they are willfully blind to the subject of spirit intercourse as I was. I am learning the ways of God to man according to the Spiritualistic belief to be true, in many respects, but they must learn, too, to leave behind much of the rubbish they have gathered up in their haste to grasp the jewels lying beneath.

The spiritual theory in regard to the spirit's destiny, when separated from the body, is true. Spirits good and bad breathe

the same atmosphere in the spirit world. To the evil it is evil, and to the good it is good. God is God over all His works, and makes the laws He has unchangeably fixed, to praise and glorify Him by their harmonious action and results. Evil and good are opposites; but evil produces evil and good produces good, hence, I say the laws of God are harmonious in their action and results.

I will come soon and tell you at your home circle what I have learned in the Spirit-world, and how my knowledge differs from my earthly faith and teachings.

JOHN MOSS.

NOVEMBER 13.

Well, Bro. Watson, I have come to take all back I ever said that was offensive to you in regard to the subject which has so long been the idol of your life and honest endeavors. You were right and I was wrong, when I uttered the blasphemous expression that I would not believe spirits returned to earth and communicated with mortals if God himself were to tell me. Now, my Bro., I have to atone for that short-coming, for the reason the law of recompense is inevitable, and must have its penalty served, before the transgressor can attain to the joys of heaven prepared for those who are prepared for them, by the laws of the spirit's own being.

I was present when all the sorrowing ones were assembled in Central Church, to do honor to my memory. While I appreciated their respect and love, I could have told them those emblems of mourning did not truthfully represent the condition of the subject. That he was not dead; but one of their assembly thinking how the world and the church misunderstand the subject of death. No death has often been sounded from the ramparts of the spirit-world, and truly there is none. The testimony which Jesus gave when he arose from the dead and became the first fruits of the resurrection, brought to life and liberty, the prisoner who had so long been groping in darkness in regard to the nature of his mission, and what that mission established: Life and immortality beyond the grave.

My entrance into spirit-life was just as bright as I ever imagined it would be, if I from an honest faith and life kept the commandments of my Master. I however did not find a stone-built city with golden streets and pearly gates, and the throne of God in the midst of that city, but I did find the "forty and four thousand" praising God

who had given them the victory through our Lord Jesus Christ. I see the time coming from the signs prevalent, when the Church will throw off the shackles which have so long bound her advocates, and let them enjoy more liberty of faith and speech. When that is done her ministers will preach more with the spirit and understanding; will be better prepared to instruct those who hear, in the "mystery of godliness" and bring to the surface the light which has so long been obscured by the darkness of superstition, and I may add, heresy. The Church is more heretical as I now understand the term, than the spirits of "just men made perfect teach." I will go now, but am coming again. I know your anxiety to hear what I have to say, for you considered me an hard case and true I was. My will was not to believe what I considered false doctrine and faith; hence, I could not receive the light that might otherwise have dawned upon my mind, and made me to have understood the "faith once delivered to the saints," as I now do.

Good night.

JOHN MOSS.

Just as we were going to press, our old friend Bro. Thos. P. Davidson sent for us again to see him. We went and had a glorious time.

Our daughter at our home circle wrote the following in regard to it:

MY DEAR PAPA—I come to tell you that your visit to Uncle Tom Davidson will be the leavening process which will continue until the preachers begin to look round for the only key that unlocks the portals of heaven, and displays the close proximity of spirits and mortals. When they have found the key, and applied it to the lock, they will find it to be the precise one the Master gave, and that can unlock the mysteries which have for nearly two thousand years hung over and obscured the spiritual meaning of the Word of God.

Uncle Tom is waiting the summons in patience, and his soul is feeding upon the manna of heaven. Angels are beckoning him upward, where no sea of trouble or affliction will mar and darken his spiritual life. Well done good, and faithful soldier. The race is almost run. No more forced marches for you, but with the lightning's speed you will re-visit the earth and bring the glad news of the spirit's immortality, and its conscious communion with loved

ones on earth. I was with you when you were communing together this evening. Brother Johnnie was with me. As you sang and prayed, we joined in the thanksgiving with a hearty amen.

All praise be to him who hath redeemed us from the fear of death, and given us life and immortality through His own resurrection, and made us to understand the mystery of the spirit's regeneration. Good night.

BETTIE.

We heartily endorse the following from the "London Spiritualist":

With the experience of the past, it is to be hoped that Spiritualists will not in future worry mediums and themselves by trying to force belief upon persons opposed to the facts and not prepared to receive them; let attention be given only to candid inquirers who come earnestly asking for information. As to the rest of the outside public, scattering among them broadcast instructions now to form spirit circles at home, will make more converts at one-fiftieth the cost in time, trouble, work, and money, than any other mode of proselytising, with the further advantage that all contention about the new phenomena thus developed will be among the sceptics themselves, since they cannot annoy Spiritualists about facts transpiring in their own homes at which no Spiritualist is present. If these suggestions be attended to, the movement will progress with much less friction.

We have long since been convinced that the better course to pursue with persons opposed to Spiritualism, is to present the facts to them and leave them to the exercise of their own volition in their investigation. Such is the nature of the human mind that "trying to force belief" is labor lost. We repeat what we have often said, the home circle is the best place to investigate the subject, or with a few intimate friends. There the conditions necessary for communion with loved ones are more easily obtained, and the results more satisfactory than with promiscuous circles.

The "London Spiritualist" bears its testimony to the genuineness of the materializations through Dr. Monck's mediumship,

as will be seen by the extract below from M. A. Oxen's account given of a seance he witnessed. When we can have this kind of materialization among us then there will be no room to question their genuineness.

The child was, undoubtedly, a separate entity, distinct from the medium. Samuel maintained a perpetual current of conversation, came round to me and grasped both my hands, and placed the medium's lips on the back of one of them. During this time we could all see and hear the little figure clapping her hands, and could hear words proceeding from her mouth. She also rang a little hand-bell with sufficient vigor to break it.

When she had remained for some appreciable time at a distance of not less than six feet from the medium, he drew near to her to give her more vitality; and when this was expended, the process was again renewed, until at length he stood again by her side, and she vanished from my eyes, but the light again was not strong enough to enable me to say positively that the absorption into the body of the medium, described by Mr. Colley, took place. Both stood by the curtain, and by degrees the form vanished, leaving a round misty appearance on the left side of the medium's black coat. This, too, faded, and he came towards us alone. Had the curtain between the two rooms been black, I might have seen what took place more clearly.

After a very brief interval of retirement in the inner room, the medium again stepped forward, and, pulling the curtain aside, stood in the doorway. By his side came a similar misty appearance, which developed rapidly, until there stood before us a man of considerably taller stature than the medium, swarthy and Oriental in type, with large black beard and moustache, and with dusky arms and hands. On his head was an ornament which flashed in the dim light. He was draped from head to foot in white, and, making allowance for the deceptive nature of such an appearance in uncertain light, I should say that Mr. Colley's estimate that the form exceeded the medium's height by eight inches is under rather than over the mark. I speak with confidence, because I asked the figure to stand in a position which enabled me to measure its height against the side of the doorway with my eye. I have no doubt the figure was firmly planted on its feet, because the same height was maintained in all its movements.