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PAUL COMMISSIONED BY ANGEL MINISTRY.

The revelation of the mission of Paul was to prepare him for the opposition he would meet in declaring that mission to the Gentiles. The revelation was intended to be so powerful as to make him believe that his commission came direct from God. He had fallen to the ground, and with closed eyes exclaimed, "Who art thou, Lord?" The answer was returned, "I am Jesus whom thou persecutest." Jesus had instructed the angel to answer him thus in order to give force to the revelation. Paul was endeavoring to teach that Jesus was an impostor, and persecuted the people calling themselves his followers. Jesus had taught the ceremonial man was only the external man, but that true religion or worship from the inner spiritual part was only acceptable to God. Paul was a ceremonial Pharisee, and thought the rebukes which that class received from the Master deserved all the persecution that could be heaped upon his disciples, hence with zeal and malice he engaged in the work. Thus it was necessary in order to convert him from wicked ways, and make him a vessel fit for the Master's use, to bring the angel world very near to his vision. This was done, and Paul felt the inspiration welling up from his inner soul, and the desire to fulfill its demands was premonitioned by the question he asked.

Paul received his commission in the same way that mediums do now, who are intended to preach the new gospel, or rather the gospel taught by Jesus Christ, and by which the world must and will be redeemed.

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Inspirational mediums are the instruments through which the laws and phases of spiritual communication must be explained. Through them the vessels which must be filled in order that the spirit control can work to the world's enlightenment, will be termed vessels of honor. By this I mean, as Paul and others preached the kingdom of heaven to be spiritual and not carnal, so the vessels of honor will be those which contain the divine spark in such bright effulgence that its rays will illuminate the whole being and impart its brightness to contiguous surroundings. This was what Christ meant by "Let your light shine." Inspirational mediums are those through whose organisms come the truth of the spiritual theory—the manifest knowledge that angels do come and hold converse with mortals. The brain is so electrified by spirit touch as to make it give a certain sound. The holy baptism which comes through spirit laws, comes when the spirit of the medium is in rapport with higher and holier spirits, and they binding the whole machinery of God to him by that spirit chain which Jesus said made him and his Father one; he prayed that he and his disciples might be one, as he and his Father were one. In them he must abide, as the root abides in the vine. He is the root and the life of the spirit manifestations which have for their aim and end the elevation of the spiritual part of man. The material manifestations excite more a spirit or feeling of curiosity than a contemplation of the spiritual benefit to be derived from communion with loved ones. Oh, tarry not too long, my mortal friends, among the flesh-pots of Egypt; for the Canaan of peace and bliss and joy which comes from God t

his children for their inheritance here and in the higher life, is not to be reached by the material plane or phase of spirit communion.

Paul was commissioned to break the infidel bonds which bound the Gentile world to superstitious idolatry, and made them regard God as a thing of man's device. They knew there was a something within them which looked for satisfaction from some source, but what that source was they could not determine by the dim light they had, made so by the material idea they had of God. To them the angel world had never been sent as to the Jews, because God intended them to represent the wild olive tree spoken of in the apostle's writings, and that he should be the grafter of those wild branches upon the parent tree from which they had been broken, by the infidel idea that God had no people but the Jews. The term Gentile means those considered by the Jews to be a people whom God had not included in his elective provision, and consequently were dogs and unclean. The angel Peter saw, or the manifestation produced by spirit power, was significant of the bigoted view of the Jews, and intended to teach them that God elected no one on account of ancestral origin or ceremonial education. Peter saw and understood this. He was clairvoyant, and could see the spiritual meaning of much the other disciples did not. This, however, is a little digressive, as it is not my purpose to speak of Peter, but of Paul's mission to the Gentiles.

He would not have been converted, nor understood his mission, had he been less powerfully manifested to. He was raised a bigoted Jew, and educated at the feet of Gamaliel because he was considered the best exponent of Jewish doctrine and Mosaic interpretation. This was done that Paul might exercise all his zeal and energy, backed up by all the wisdom of Jewish lore and learning, upon the Gentiles, for their ignorant and ungodly worship of graven images. The Jews believed no other people were included in the inheritance of God, since by his foreknowledge no other was given a part in his elective grace. Just here I wish to make a few remarks in regard to the doctrine of foreknowledge, as the epistle to the Romans is construed to mean by some the failure of the broad and free plan of salvation which God has provided for all his creatures, by the establishment of such laws as will enable each one of his creation to be saved, if those laws are

tenaciously observed. Jesus Christ manifested that free salvation when he said, "Come unto me all ye that labor and are heavy laden, and I will give you rest." He told the Pharisees that they imposed burdens too heavy to be borne, and would not touch them with one of their fingers. That many would go into the kingdom less favored by divine manifestations, and that they would be thrust out.

The mission of Paul was revealed in a wonderful manifestation of spirit power. The holy spirit of God was made manifest in his heart by the sudden awakening of his spirit man, and the opening of his eyes to the manifest spirit of instruction, which he saw was contained in that he had learned at Gamaliel's feet; he saw the spirit power of God, and felt he was manifested in his inner being. Now what he loved before was hateful to his developed spirit, and, blind as he was, he felt that God was seen by spirit sight, and that his way was blazed by spirits of "just men made perfect," by the laws which he had so long violated. He was a powerful spirit, and now that he was awakened by a consciousness of the wickedness he had done, and a firm resolve to do the bidding of his Father, he remembered the prophecy that "Like as a lamb before his shearer is dumb, so He opened not his mouth." With this prophecy plain to his spirit sight, he went with the spirit of meekness and submission to the work God designed him for. The angel sent to reveal Paul's mission was ordered by Jesus Christ (who, as I told you in a former article, is the dispenser of all angel missions) to guide him in the work of his ministry, and to lead him onward and upward through the great laws of the universe of God, that he might be enabled to so enlighten the Gentile world as to make them forsake the superstitious idolatry which made their spiritual barrenness so apparent, and to seek the God of their creation and redemption.

The wild olive tree manifested signs of growth, and Paul said they could be grafted in and become the bearers of more abundant harvest of good things than were the old and withered branches, whose fruits were not of holiness and true righteousness.

Through Paul the ministry of angels was made known on more than one occasion, as all readers of the New Testament Scriptures well know, unless they read and believe not. Suppose some of the preachers who "cry aloud and spare not" against spirit manifestations should see as Paul did

the presence of angel guides and counselors? They would pronounce the manifestation the work of the devil, no doubt, or mental aberration. The Jews said the same of Jesus. Paul acknowledged his angel visitors, and made known their instructions. He had faith, because his spirit was developed to that plane which made him willing to count all things but loss for the excellency of the knowledge of Christ. Too many count all spiritual things but dross when weighed in the scale of worldly-minded worshippers whose God is public opinion. Paul cared for none of these things, so he might be a vessel purified and fit for the work he was commissioned to do. Those who preach Paul, Peter, John and James should remember they preach much they do not understand when they say Peter, Paul and others were inspired, and deny the inspiration of mediums who tell that God is all and in all.

The apostles were commissioned by Jesus Christ, and to-day he commissions just as he commissioned Paul. He sends his angels to bid his ministers go into all the world and preach the gospel of glad tidings to all people. Paul now speaks through mediums as he was used by angels to make known the will of God to the Gentiles. "Great is the mystery of godliness." Great and wonderful are thy works, oh Lord, and thy ways are not according to the prejudiced minds of thy creatures, but in harmony with the spirit's development, and will bring all things to praise and honor thee—manifesting the glory of thy kingdom on earth and in heaven.

J. R. Francis, one of the associate editors of the *R. P. Journal*, believes that he has heard from its proprietor, S. S. Jones, since his entrance into the spirit world. He describes his sensation on awakening there, and says that the statements made in his articles concerning the summer land have been verified. He has met Parker, Pierpont, Owen and others, but he was too weak to talk to them. He says he can do as much for reform in the spirit world as when here.

The visit of Dr. Slade to St. Petersburg has been postponed, M. Aksakof having decided upon the month of November as the most suitable time. Mr. Simmons has postponed his return to America. They have taken a small house at the Hague, and Misses Slade and Simmons are with them.

For the Spiritual Magazine.

TAXING CHURCH PROPERTY, ETC.

GEN. J. EDWARDS.

It is estimated that the church property throughout the United States is valued at three hundred and sixty-five millions of dollars; which property by law is exempt from taxation; all of which is wrong, and opposed to the genius and spirit of our free institutions—if it is not in direct violation of the Constitution itself.

The adoption of this practice by the legislatures has recently led to new and other encroachments upon the civil and religious rights of the people in some instances, not necessary here to enumerate.

There are church edifices in our Eastern cities which cost from a half to a million of dollars each, while the congregations in each will not comprise but a few hundred people. There stands in this city a church edifice, erected many years ago under the old style of architecture, which must have cost in its erection fifty thousand dollars. It is large and commodious, and while on the outside it looks old-fashioned, it presents a neat and comfortable appearance within. This church stands unoccupied now, and has been unoccupied for nearly two years, for the reason the congregation concluded to erect a more costly and fashionable edifice—one with a steeple so high as to out-top all surrounding competitors. The new church cost about two hundred thousand dollars. It is an ornament to the city if not to true religion. It will not accommodate more pew-holders than the old church, nor any more comfortably; but that was not the spirit which prompted the abandonment of the old or erection of the new; it was the pride of the human heart, the desire for display and pomp, to outdo others in worldly show.

It is estimated the church property located in the District of Columbia is worth ten millions of dollars. If that amount was invested in bonds, the interest arising therefrom would clothe and feed well every pauper in the District. The times, every one knows, have been extremely hard for a few years past, especially with very poor people who could not find employment. And this extreme poverty has resulted in all manner of vice, especially the vice of intemperance. The suffering of poor people during the past winter has been terrible.

The gospel Jesus preached was the brotherhood of man. It was to clothe the

naked and feed the hungry. What practical good does it do to listen to finely-spun discourses against intemperance and prostitution, when death stares in the face thousands through pinching cold or starvation? If church going people erect costly church edifices to flatter God and Jesus Christ through fine buildings and high steeples in a proud emulation to excel their neighbors and pander to the rich and fashionable, they will find their great mistake when they enter the everlasting spirit life. Thousands of poor people have died from cold and starvation within a few years past in this District, right under the shadow of these costly churches, who will in spirit form reflect back their ghostly images in the mirrors that each spirit that is held responsible created while in human form, and carries with it to the land of spirits, where all things will be squared by God's plumb-line.

In the days when Jesus of Nazareth and his disciples preached through Judea, they harangued the people in the streets, on the highways and in the groves, wherever they could obtain an audience. The best of all was, the gospel was preached to the poor. If people who claim to follow in the footsteps of the humble and gentle Master, would practically perform their duty, as he enforced by precept and example, it would not be long before a vast change would take place for the better over the face of poor humanity.

On one occasion, not a thousand miles away from this city, a poor starving family sent a ragged daughter to a clergyman near by, occupying one of those magnificent churches, begging bread. The clergyman turned the child away with a cold, stern scowl upon his brow, and told the child to go where the public provided for such people. The family actually froze and starved to death. But their spirits were wafted to a better and more congenial clime by angel hands. In whatever domain of human existence wherein truth is found, it is of divine origin. Old theology has taught us and still teaches us that somewhere in the dim distance of the future a terrible day of judgment will arrive, when all who have lived upon this little mundane sphere will be congregated before the judgment-seat of Christ, and there to receive a just sentence of approval, and some are to go away into the little New Jerusalem described by John in his vision on the Isle of Patmos, where they shall ever walk those golden streets with harps in hand singing the song of Moses and the Lamb forever.

The question naturally suggests itself to an inquiring mind, Are the inhabitants of all the other millions of worlds subjected to the same pains and penalties?

There are millions of living witnesses to-day, including many of the most learned and gigantic minds, who have learned, through the advent of modern spirit intercourse with the denizens of the after life, with proof palpable, that such a theory is fallacious. The whole theory of a future existence is found to be based upon natural law, general in its provision, founded in a just rationalism freed from all superstition. It is a general leveler, as God's love and the angels' love treat all spirits who come there by the same rule, whether high or low, rich or poor.

The Pope of Rome, whom the church declared to be infallible, will have no more show in the spirit life than the Lazaruses who go there. The dogma of his church declaring poor old Pius IX infallible, will produce no more effect in the spirit world than the parchment upon which that dogma was written. It all depends upon the inner life of the individual. The Pope of Rome, when his mortal body is laid away, like other mortals, in the grave, is food for worms. The vestments worn by priests about the burning candle altars, the swinging of the pot of incense, the bowing before crucifixes and images will avail nothing in the great hereafter. No forms, no ceremonies here will count anything. The following is the only form laid down in the whole New Testament for mankind to go by: "God is a spirit, and they that worship him must worship him in spirit and truth." "Worship God with spirit and the understanding."

People when they enter spirit life, will take their stand upon that round of the ladder of ascension in accordance with their inner lives built up while in mortal existence. The judgment of God meets each spirit on entering the spirit land, and it takes its stand upon that round of the ladder to which it is entitled. "The kingdom of heaven is within," and not outside, in forms of worship. Spirits are rewarded for doing right, through unselfish motives, when in the flesh. The natural law of attraction draws it to its kind. So are the wicked and debased of earth adjudged by the law of attraction; they go down to their liking and kind, and must suffer the anguish of a guilty conscience, and work out of its darkened conditions by the natural law of spirit unfoldment. No spirit on first enter-

ing spirit life is prepared to enter at once on the higher attainments of ethereal existence. The universe of God is heaven, with its various degrees of spirit conditions, fitted to each individual spirit.

In leaving the mortal or primary department of life, all of matter is left behind. To grow in purity of the ethereal life is the individual work of each spirit throughout the ages of eternity. A clergyman remarked to me a few days ago that his Bible taught him that when his friends died their spirits went so far away that they never thought of returning to behold the pain and misery of friends left behind. I replied that my Bible taught me a mother's love for her child never ceased, whether on earth or in heaven, that my mother, who had departed this life near sixty years ago, was constantly with me, and that I often conversed with her.

In the whole economy of God's divine arrangement in the relation mortals sustain to the Great Father, is there any plan so natural, reasonable and just as that presented to us now-a-days in revealing to our long darkened visions the sublime plan of unfoldment in the after life, as taught us indirectly through the lips of our loved angel friends who have gone on before? The system of old theology is cold, withering and blasting; the new is attractive, warm, inspiring, grand and glorious in its results. To those who have tasted of the powers of the good world to come, and held sweet communion with the heavenly messengers of peace, it lifts all such up from the sub-lunary things of time and sense; they walk by sight and not by faith. Actual knowledge supplants hope long deferred. The machinations of priests can never jostle out of the way those who have become grounded by actual knowledge and held intercourse with loved ones gone on before.

To know these sublime truths in their workings in the great summer land brings heaven and earth near together. It destroys the sting of death, and causes the departing spirit to smile over the power of the grave.

The knowledge thus obtained lifts the human soul out of the earth sloughs of doubt and despondency; it enlarges one's conception of the justice, wisdom and love of the heavenly Father. The advantage a knowledge in the philosophy and religion of Spiritualism has over the old theology of the churches, is, admitting two individuals, one orthodox and the other Spiritualist, both enter the spirit world

equal in point of acceptance and purity of character; the orthodox spirit will have to unlearn much of earth's erroneous education, and then to learn those laws which govern the soul's progression. The Spiritualist enters the hereafter prepared right off to accept those grand truths of unfolding progression, therefore starts right off in the race of working its way up nearer and nearer to God.

Jonathan Edwards, formerly president of Princeton College, New Jersey, one of the most erudite scholars of his time, who wrote several volumes upon theology, and was a most excellent man, has had a terrible time of it in spirit existence to get rid of his old opinions and prejudices.

Thomas Paine, in all his writings, never uttered a sentiment one-hundredth part as blighting in its effect upon the happiness of the human heart as some of the sentiments recorded by Edwards—honestly and sincerely, no doubt.

Edwards was a Calvinist, and held to the doctrine of the decrees of God, of election, and reprobation of the human race, for heaven or hell. In treating upon the infinite wisdom and justice of God in justification of this theory of doctrine, he said that a mother could take her own child, elected by God's eternal decree to everlasting damnation, and drop it into the pit of hell and smile over the act in meeting the justice of God's eternal decrees. Edwards further declared that hell was paved over with the skulls of infants not a span long. Go back just one hundred years when this doctrine was uttered from the pulpits all over this land, and then consider what mothers must have experienced in the fearful realization of its real enactment. How nature did revolt in the breast of mothers over such doctrines from the pulpit; how many hundreds and thousands of mothers who became crazed over such unnatural and revolting doctrine! It is truth which alone can make people free. Poor Edwards! how often has he returned to earth within the last few years and communicated, so as to undo a great wrong he had unwittingly perpetrated upon the human race! How often has he materialized himself and shoved out that long, bony arm of his and with the other measured off a span length upon it in condemnation of the horrid doctrine he instilled into the minds of the people!

Edwards on entering the spirit life found the spirit of every child which came up from earth was saved and safely housed in

the summer land, where they were cared for by angel hands, and educated and prepared for maturer growth in higher spiritual attainments. There he was confronted by the crazed mothers face to face. Edwards has often returned to undo the wrong he had done to nature, and so it will be with thousands of others who have been teaching gross errors. Spiritualism unfolds all the truth which embraces the present and the future that concerns the destiny of man. It is the bounden duty of all to investigate these truths for themselves. If they are then convinced of their truth come out like honest men and women and own up the truth regardless of what others may say or do, and it will do their spirits good in time and eternity.

Washington, D. C.

For the Spiritual Magazine.

THE TABLE SERVICE.

BRO. WATSON—To my mind, the table service, or the daily ministration as it is called in Scripture, is one of the utmost importance, and should command the attention of all candid Spiritualists. It was through tables that God, by the disposition of angels, communicated his great commandments to mankind, and delivered to the race the wise and holy law of the Decalogue; and it was through those great tables that many of the wisest nations of the earth have acknowledged their duty to God, to their brother nations, and to themselves. Then, if a nation has received communications on tables from the Great Spirit of the universe by angelic spiritual manifestations, why may not individuals receive communications from the good spirits of the spirit world, for their good, on tables?

And, if Abraham partook of natural food with spirits at his table in his day, why may not we be allowed to partake of spiritual food with spirits at our tables in this day? seeing that the gospel dispensation is entirely a spiritual dispensation. And if spirits feasted with Lot at his table on carnal things, in a carnal era, may not we be permitted to feast with spirits on spiritual things, in a spiritual era?

We will therefore examine the table service as set forth in the Scripture, and in so doing we cannot fail to recognize it as one of the great features of the gospel of Christ. We will then take up the table service as it stands in the gospel, and read and paraphrase it as we pass along.

“And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration.”—Acts vi, 1st verse.

The disciples multiplied greatly from beholding the signs and miracles that were wrought, and from seeing the manifestations in the table service, which were all, doubtless, of a convincing character. And the murmuring against the Hebrews by the Grecians was because the Jews did not allow the women to take part in the daily ministrations. The daily ministrations were doubtless the circles or seances of believers, for they met daily in their houses, as Christ had told them that where two or three were gathered together in his name, there would he be in the midst of them.

“Then the twelve called the multitude of the disciples unto them and said, it is not reason that we should leave the Word of God and serve tables.”—2d verse.

The twelve were the twelve apostles of Christ, and the multitude of the disciples were the believers or members of the gospel church, and the serving of tables was the table service, or the spiritual meetings of the brothers and sisters around the tables, for the demonstration of spiritual communion, with good spirits of the spirit world.

“Wherefore brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.”—3d verse.

They were to look out seven men, the number seven is the sacred number, or the purifying number, and they were to be men of honest report, full of the Holy Ghost; that is, they were to be possessed of spiritual gifts, so as to command spirits, work miracles, and perform signs and wonders for the benefit and blessing of the people. These were the kind of men to be appointed over this business—the table service. Hence they were not pastors, as some affirm, nor were they deacons, as others have declared, but they were prophets or mediums; being full of the Holy Ghost, they did great works among the people in the table service.

“But we will give ourselves continually to prayer, and to the ministry of the Word.”—4th verse.

It was the apostles' business to attend to the ministry of the Word by preaching the gospel, while it was the business of the prophets or mediums to oversee the table service in the performance of its signs and

wonders, for the convincing and converting of the people to the gospel of Christ.

"And the saying pleased the whole multitude; and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch."—5th verse.

These men were all full of faith and of the Holy Ghost, and were therefore endowed with all the powers of prophets or mediums for the table service.

"Whom they set before the apostles; and when they had prayed, they laid their hands on them."—6th verse.

If the table service was only the supplying of the poor with clothing and provisions out of the treasury, as some commentators say, and were merely clerks to measure out cloths and weigh out provisions, why should they be so careful to select men of great power and wisdom, full of faith and of the Holy Ghost, able to perform great signs and wonders and work miracles among the people, and why so solemnly ordain them by the laying on of hands if their office was nothing more than secular clerkships? But their gifts and powers showed that they were ordained to higher calling than that of worldly employment. Being full of the Holy Ghost and heavenly gifts, they were ordained as prophets over the table service in the church.

"And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of priests were obedient unto the faith."—7th verse.

From the very time that the seven prophets or mediums were ordained to the table service, the church increased and the disciples multiplied greatly, and even a great company of the priests, from seeing the wonders, signs and miracles wrought by the ordained prophets or mediums, were converted to the faith.

"And Stephen, full of faith and power, did great wonders and miracles among the people."—8th verse.

This was the very business to which Stephen and his associates were ordained, and not merely to hand around the bread and wine at the sacrament of the Lord's supper, as some say, or to weigh out the provisions, as others say, or to act as deacons, as many say, or to buy clothing and provisions for the poor, as a few say, for they would not need the gifts and power of working miracles in the performance of any one of these secular occupations. And since no two of

the great expounders of this chapter of scripture can clearly agree what the table service really was. But since the table service is again established on earth, with all its signs and wonders, it is evident that the table service of modern Spiritualism is the table service of primitive Christianity. For Stephen did such great wonders and miracles among the people, that even the priests themselves believed the gospel.

"Then there arose certain of the synagogue which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen."—9th verse.

The Libertines were the descendants of persons who had been slaves, and had obtained their freedom, and having a synagogue of their own with an academy belonging to it in Jerusalem, in which were many learned men, some of whom challenged Stephen to public disputation, in which he joined.

"And they were not able to resist the wisdom and the spirit by which he spake."—10th verse.

This shows clearly that Stephen was a prophet or medium over the table service, for he spoke by a spirit, as all prophets or mediums do; for other spirits than their own speak through them. And they were not able to resist the wisdom and the spirit, by which he spake, hence he spoke by a spirit, which proves beyond a doubt that the table service of primitive Christianity is the table service of modern Spiritualism, now established in all nations.

"Then they suborned men, which said, We have heard him speak blasphemous words against Moses and against God."—11th verse.

All good prophets or mediums have to pass the same ordeal now as then; hence they know that the table service of primitive Christianity and modern Spiritualism are one and the same.

"And they stirred up the people and the elders and the scribes, and came upon him and caught him, and brought him to the council."—12th verse.

These are the very same proceedings that are brought against the prophets or mediums of the table service of this day, and prove conclusively that the table service of the apostle's day is the table service of this day.

"And they set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place and the law."—13th verse.

All Spiritualists know that the persecutions of the prophets or mediums of the

table service of this day are but a rehearsal of the persecutions of the prophets or mediums of the table service in the apostolic day, which goes to show that the table service of this day is the same table service they had in that day.

"For we have heard him say that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us."—14th verse.

This accusation, like that against Spiritualists, was a great truth, and came to pass just as it was declared by Stephen, which showed him to be a great prophet or medium over the table service for which he was ordained.

"And all that sat in the council, looking steadfastly on him, saw his face, as it had been the face of an angel."—15th verse.

This was the Holy Ghost, or the spiritual influence, that was shining through him, from the good spirit that was controlling him in his great prophecy of the coming of the Son of man; which proves that the table service is of spiritual origin, and is worthy the solemn consideration of every Christian.

As the table is the great instrument through which the children of men receive the comforts and blessings that sustain natural life, so the angels and spirits use the table as the great instrument through which the children of men can receive the comforts and blessings of the spirit world that sustain spiritual life.

And as the table is the center where friends and kindred meet to feast and commune in friendship and love in earth life, so angels and spirits make the table the center around which the living sons and daughters of men can hold communion with the spirits of their departed friends and kindred in love and friendship in spirit life in the spirit world.

And as the table is the implement around which the children of men meet to satisfy the natural appetites of the body, so the angels and spirits make the table the implement around which the spirits of both the living and the dead can meet to satisfy the spiritual appetites of the soul, in sweet communion and converse with each other.

And to show that the table is a spiritual, as well as a natural implement, we will give the words of Christ himself:

"And I appoint unto you a kingdom, as my Father hath appointed unto me; That ye may eat and drink at my table in my kingdom."—Luke xxii, 29, 30.

In this scripture Christ has informed us

that there are tables in the spirit world, as well as in the natural world; and that we if found worthy, can eat and drink at his table in his kingdom. This is doubtless the reason why the table service was instituted among men in the natural world, as its institution not only united the two worlds, but it brings life and immortality to light, by making the living conversant with the spirits of their departed friends and kindred of the spirit world.

The great Spiritualistic seer Emanuel Swedenborg, in his comment on the table, corroborates this truth by saying:

"And thou shalt make a table; that hereby is signified a receptacle of things celestial, appears from the signification of a table, as denoting heaven, as to the reception of such things as are from the Lord there; which are the good of love and the good of faith, and the blessedness and happiness thence derived. These things are signified by a table, because by foods are signified the celestial things which are of the good of love and faith, and hence wisdom and intelligence, which in common discourse are also called heavenly foods, and also meant by foods in the Word. These things also are occasionally exhibited in heaven representatively by a table, upon which are foods of every kind. Hence it is evident that by a table is signified a receptacle of things celestial, thus heaven as to the reception of such things as are from the Lord."—n 9527, Arcana Celestia.

From this view it is only through a table in the first place that we can hold communication with the spirit world, because the table is the receptacle of things that are from the Lord. It is from the table that we receive the food that sustains earthly life, and the table being representative, we therefore receive from it the food that sustains spiritual life. And as to the two tables received from the Great Spirit of the universe, the one was for God and the other for man; the first showing man's duty to God, and the second man's duty to his fellow-man; and the two tables being joined together were as one, and were called the tables of the covenant, or the tables that united God and man and heaven and earth in one. So that all who obey the commandments of the tables are in union and communion with God and the angels. And as these tables show the spiritual union of God and man as the great table service of the Jewish natural dispensation, so the still greater table service of Christ and the apostles as above indicated, show the spir-

itual dispensation which was instituted not only for holding communication with angels and spirits of the spirit world, but to bring life and immortality to light, that men might see and hear and know, by conversing through the tables with their departed kindred and friends, that there is a happy and glorious spirit world in the vast beyond.

Yours for the truth,

CYRUS JEFFRIES.

From the London Spiritualist

RELIGION AND SCIENCE.

BY A BROAD CHURCH CLERGYMAN.

There is much which is calculated to interest the student of Spiritualism in the recent valedictory address of Dean Stanley, at St. Andrew's. As the typical Broad Churchman, Dean Stanley must, of necessity, command the respect of those who are the broadest of all Broad Churchmen; who are gradually elaborating a new meaning for the word "faith" by disassociating it from mere credulity, and giving its original idea of belief based upon reasonable evidence; and who alone seem to have succeeded (in the words of the *Westminster Review* for October, 1875) in re-establishing, on what professes to be the ground of positive evidence, the fading belief in a future life. "Not," continues this pungent writer, "such a future as is dear to the reigning theology, but a future developed from the present—a continuation under improved conditions of the scheme of things around us." It cannot be too clearly understood, at the present remarkable crisis in the history of religious thought, that this is what Spiritualism claims to do—the validity of its claim being, of course, a matter of evidence—to establish, according to the rules of inductive logic, and as the result of a pure dialectical process, those principles of belief in man's immortality which we have hitherto been bidden to take on trust from a book, or a church, or an individual teacher. Certainly no effort can more thoroughly command the sympathies of the honest theologian and the real man of science than the endeavor to make the results of logical induction and authoritative teaching coalesce, or to point out wherein they differ. The method of mere prescription is failing in its effect. Men will not accept teaching at second hand and without credentials. Why should they—or rather how *can* they, when once pri-

vate judgment is admitted as a factor in the process of faith?

The tendency of looking at matters from a Spiritualistic point of view is at once to put theology in its proper place as one of the sciences—the highest, if we like, but still a science—and amenable to the laws of science, like mathematics or geology. To this, then, the pseudo-theologian, vulgarly so called, objects, and in place of belief based on evidence, he puts *credulity founded on authority*. The *soi-disant* man of science, so called, demurs, because he says the object matter of theology runs counter to what he calls the uniformity of the laws of nature, meaning thereby his knowledge of those laws. You cannot, he asserts, see, feel, taste and handle the subjects with which theology deals; you cannot make it amenable to the laws of inductive logic. Therefore, he concludes, it is no matter for his investigation.

Spiritualism denies the minor premises in this case. You can, it says, see, feel and handle the subjects with which theology deals. It is a matter of inductive logic. Very likely the Spiritualist himself who thus argues arrived at his belief in Spiritualism by an inductive process. He tried false guesses (as Dr. Whewell says) to account for phenomena, and after doing so for a long time, made a better guess, and so got at the true theory. He tried to solve everything by proving charlatanism, which accounted for some things, but not all; tried to reduce all experiences to imagination, and found that hypothesis failed to cover his facts. Then, after many other guesses, he took the unquestioned phenomena to be due to the source from which they claimed to emanate—the spiritual world. He tried that hypothesis, and using it deductively by way of verification, saw that it accounted for his facts, and therefore gave him every reason to believe that his induction was a valid one.

Now, does this process—which is unquestionably scientific—differ from or square with that of theology—not the theology of Little Bethel, but the theology of the New Testament? There is the crucial question for our parsons and our "followers."

If Christ's miracles meant anything at all beyond simple thaumaturgy, their meaning was evidential. When he wished to prove that the maid was not dead, but sleeping, what did Christ do? He woke the maid up, and silenced the scientific people who laughed his "theory" to scorn, by a plain

palpable fact. When he attributed disease to evil spirits, he talked to the indwelling demon, and so proved the possession. He received replies; he eventually drove the spirits away, and so healed the disease. When he himself was dead, he came back and showed himself to his disciples over and over again, as they sat in circle. He gave them signs to follow belief, bade them work miracles for conviction, and told them he would always be with them, not in body, but in spirit, to help them do this, and to continue that method, of which Pentecost was an imagination. He laid down no sort of limit for the prevalence of this matter. He did not hint that this regime was to last only during the lifetime of the apostles, or for three centuries, when recent testimony rendered it comparatively needless, and that it was then to die out when it was most wanted. Has it died out? There is the question to which modern Spiritualism alone is ready to make answer with its splendid negative. This negation is based on fact, not on theory, and therein differs from the unscientific theology popularly but most falsely so called.

Surely, then, as science is adopting a suicidal policy by denouncing spirituality, Spiritualism would make an exceedingly unwise concession if it allowed itself to be disassociated either from science or theology (if we must adopt the popular distinction), as though they were antagonistic. They are not so; and (in the view of parsonic people at all events) it is the very highest mission of Spiritualism to prove their identity, and that the New Faith is the revival of Primitive Christianity.

Holding such views as these, the clergyman would go into his oratory just in the same spirit as the chemist into his laboratory, expecting that, if certain conditions were complied with, certain results would follow; assured that he could, by using the proper means, enjoy "an hour's communion with the dead," now and in London, just as well as nineteen centuries ago in Jerusalem; that signs would follow belief in his case just as in the case of the early church. There was no distinction between natural and supernatural then; the two horizons blended; why should the case be different now?

The writer of these words is about to put this matter to practical test. During those very days from Easter to Whitsuntide, when he is forced by the course of his church duties to commemorate the appearance of the risen Christ and the outpouring of the

Spirit, he proposes to sit daily at a devotional seance—literally for an hour's communion with the dead.

Quite accepting Dean Stanley's position that what is preternatural need not be supernatural, he believes (rightly or wrongly as the event will prove) that the adjuncts of worship are likely to keep off those low influences which undoubtedly do beset ordinary seances, and also to lift the sitters into the possible range of a higher influence than that which science sees stereotyped in its laws of nature.

He has neither time nor inclination for propagandism, and has had enough of evidence to convince himself. He seeks, therefore, only the sympathetic co-operation of one or two congenial persons, and does not solicit even this. He can work, as he has worked, alone. Curiosity-mongers will lose their time if they write to him (for has he not a waste basket?), but those really interested in the matter may address him under cover to the editor.

From the Olive Branch.

ADDRESS

**Delivered Sunday Evening, February 4,
by [Spirit] Bishop Polk, through the
Mediumship of A. A. Wheelock.**

SUBJECT—*The results of earth life carried forward and their effect on the spirit.*

It may seem to some rather strange that I should even attempt the use of these forces which I now control for the first time in this form, to give expression to a few thoughts which I desire to present for your consideration. I regard them of general and individual interest to every intelligent being now clothed with that peculiar garb or dress called the material body, and which was once mine as a clothing, as well as belonging to you now as a possession.

Yet I am here in my personality as an intelligence, under difficulties, I grant, many of which you could not understand if I should attempt to explain, for they are beyond your reach, they are beyond your grasp or comprehension. But there is much that you may understand if you give attention to what is presented, what is spread out before you by infinite power and wisdom.

The subject I have selected to consider is *The results of earth life carried forward and their effect on the spirit.* The passages of Scripture read in your hearing, and especially Paul's emphatic declaration of the

existence of a "spirit body," will convey something of an idea of the line of thought I wish to present. It is not so much of my own personal experience in spirit or earth life that I desire to speak, as it is to point out, if possible, the laws that underlie and connect your existence, as well as mine, with the present hour and all future time.

The moment I commence considering this subject there comes flooding upon my mind the experiences that were mine in passing from the earthly body; there comes a flood of recollections, in attempting to explain which it is requisite that you should understand something of the law which underlies the special phenomenon which you call death: but which in time, in God's good time, you will rejoice in as the fulfillment of life's unfolding.

The idea of a future existence, definitely established and perfected, when presented to the human mind generally creates a degree of wonderment—manifest wonderment prevails—notwithstanding the teachings of the past; teachings in which I myself engaged while in the mortal form. During the years I wore the robes of a bishop, I assisted in my feeble way to convey to the mind some idea of a future existence; but how feeble, how worthless, how worse than vain they were as I now perceive them. Why this wonderment in the mind in the midst of all these teachings in regard to future existence? Why this marvel and inquiry? Is there nothing in theology or religion, so-called, that can satisfy the mind of the individual as to the certainty of a future and what that existence will be? If not, of what value is their teaching? If you examine closely the condition of the public mind at the present time, you will perceive at once that the existence of this wonderment is ample proof of the falsity of these teachings!

Why do men wonder and marvel at the possibility of the appearance of a spirit? Or that the spirit being in existence possesses intelligence and power to exhibit thought and feeling, and make other manifestations which were natural to that individual while occupying the physical body? Why this wonderment and marvel that a spirit exists, and under proper conditions can manifest its power? All admit the fact of the existence of spirits, it being in harmony with all Christian teaching. The Bible contains abundant unquestioned testimony covering the fact of spirit existence, and their power to manifest in the use of

natural means—a human body. But when a spirit returns to give testimony of life continued, wonderment and marvel fills the mind. Examination will reveal the fact that there is no knowledge in the mind of such a person in regard to the future. This may seem, perhaps a very strange position for me, considering my vocation in the earth life, but nevertheless it is true.

There is no knowledge with Christians as regards a future state of existence, but all is marvel and wonder whenever this subject is broached. Who of all the religious teachers knows aught in regard to a future? Who that believes so fervently; who that hopes so sincerely; who possesses aught but belief in any form as regards a future state? Who among them all possesses the least knowledge in regard to the matter? Indeed, not one iota of knowledge is possessed. No man that teaches simply belief in a future life knows aught of that life. If he did, and was assured of it, and was firmly convinced of it in his own consciousness, there would cease at once even desire for inquiry in regard to a future state. If definite knowledge was possessed this inquiry would cease.

I speak now advisedly, having looked over this matter very thoroughly, and having changed the basis of my views upon examination of the subject, because of evidence thrust upon me. I aver now in regard to those who thus believe, that in the midst of their delusion they know naught, absolutely nothing of the future state. In what position does this place my brothers of the ministry in the earth life? In what position does it place the Sabbath-school teachers? In what position does it place those who blindly believe and follow these teachings? It places them in the position of *not knowing* what they claim and believe, because the necessary evidence is lacking. No man can prove an uncertainty! Belief in a future is nothing more. It is the difference between knowing and not knowing; between having positive knowledge by experience and never having had that experience, and yet assuming to know without it. This is the difference, nothing more or less.

If you ask how it is, and by what means an intelligence once occupying a physical form can communicate with the children of earth, I answer, there is no method known to the Infinite, much less to man; no method or possibility known to the spirit world—but one. There is but one way to hear from spirits who once lived in t'

mortal form. That way is God's way, the decree of the Infinite. All power, all wisdom is in him, and he has provided fortunately for you and for me, a natural way for the manifestation of spirit intelligence; and the way, my friends, is this—to know aught of the experience that I have had in spirit life you must hear from me.

You may suppose, you may dream, you may conjecture, you may anticipate and spend your lives in that exercise, and you will know no more when you have thus passed an eternity than you did before you commenced. You will know no more of me, unless I can communicate with you in my individuality as Bishop Polk, than if I was in the earth form, and for some sufficient cause you could neither see, touch, hear me, nor hear of my whereabouts. The method of communication is natural—it is God's way. Then why may not I manifest intelligence when natural means have been provided? There must be a natural foundation for the revelation of so grand and glorious a truth for mortals to understand. That basis is the natural existence of the spirit, fully individualized; possessing a spirit body for use, as necessary and natural to its condition in spirit life as was the physical body.

The words which have been read to you from Paul's first epistle to the Corinthians, show that he comprehended the existence of a spiritual body. Notwithstanding the Christian's faith and belief, the merest mention of this subject causes inquiry and wonderment in the mind. I fully realize the anxious inquiry each human soul is making, and your earnest desire to know all about it. Well, the day will come when you will know all about it. But you wish to know now what the experience of life is to a human intelligence divested of the physical form. In the first place you must understand something of the basis of such existence.

Paul uses these definite words in speaking of the basis and foundation of that existence—"There is a natural body and there is a spiritual body." Mark the language; not that there *is to be* a spiritual body; not that one shall be made and prepared for you; but the idea that is presented is this: just as certainly as there is a physical body in existence, so certainly is there a spiritual body in existence, which he presents as an objective fact, and this fact as a truth. I desire to impress upon your minds the fact of your spiritual body being in existence now. If your spirit vision were unfolded

you would see with every physical body in this room a spiritual body.

Now the necessity of this will become apparent as we proceed. There is, then, a spiritual body required by the necessity of the spirit, as you will perceive; while those who claim the Bible in argument as the basis upon which they rest their hopes of a future life, must admit the existence of a spirit body. While the spirit body is formed by the action of natural elements and forces, under the direction of natural laws, as is the physical, there is abundant Bible authority in support of this great truth. In the fifteenth chapter of Paul's second epistle to the Corinthians he thus confidently declares: "For we know that if our earthly house of this tabernacle were dissolved we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven."

The spiritual house from heaven thus spoken of was a spiritual body—that is to say, that was the peculiar language Paul used to express his conception of heaven and spiritual things. In the inner soul life of the spirit heaven reigns; not up or down, in this direction or that; oh no, not necessarily so at all, for it may be possible that hell is in an upward direction, and that heaven is in a downward direction, as you understand these terms. Heaven is in the soul, the inner-life; and that is what Paul meant when speaking of the law of growth, the spirit's unfolding and a spiritual body, which is in existence for you at this hour, clothed upon through the law of growth and development, constantly laying off and continually taking on, as the physical body grows, which you will find definitely set forth in First Corinthians, fifteenth chapter, forty-third and forty-fourth verses: "It is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body. There is a natural body and there is a spiritual body." Although there is little or no explanation as regards the process by which this grand result in nature is attained, the assertion is so positive and without the least qualification, that no individual who honestly accepts the Bible as authority can but admit the fundamental basis of the spiritual philosophy, which involves the necessity of a spiritual body, as Paul declared.

This is a subject full of deep and profound philosophy, and inquiries come troop-

ing up before the mind when it is considered. What is there unreasonable in the idea that the soul of each being becomes developed through and by the law of growth necessary for this earthly existence, and that the soul forces may develop through and by the changing of elements another body that you are to occupy? Why not? There is a necessity in each human life. No other way answers or satisfies that requires one.

To those who claim there is no spiritual form or body, I would ask, What will you do when you have done with this earthly body? How will you exist without a form? You may ask, Cannot provision for this be made in that future state? If this were so then in what condition would be the soul, the spirit and the mind when leaving the physical? Would they not be without a body? Most certainly they cannot exist without a form. You can have no conception of existence unless it has form.

The soul, the spirit and the mind which now exist, move out and leave the physical structure a lifeless habitation, and can not again occupy it, no matter whether they leave suddenly, like a blast of the wind, or whether it be through a long, lingering sickness—it makes no difference. The man, woman or child leaving the physical structure when the change comes, must have a body or cease to exist. One of these alternatives is as certain as the fact of existence. The man must have a body to use or he is useless in heaven, or hell, or anywhere else. No matter where he is, he is of no use and no value unless he has a body. Hence Paul's declaration, "There is a natural body and a spiritual body."

What is it then that lives, or dies, as you use the term? What is it? I affirm that it is the soul, the spirit and the mind that lives, and at the time of change they take possession of a body which is yours now; a spiritual body; material in a sense, immaterial in another sense; immaterial in the sense of bones, muscles, nerves and flesh, which constitute the physical body, and not so dense; yet it is substance, or essence of substance in a refined state, but nevertheless condensed enough to serve the purposes of a body to the mind and soul in the condition of life to which you are journeying.

All that is requisite for this body peculiar to your every necessity, all that pertains to the spiritual body is absolute, real and positive, and more enduring than this earthly body; for there is far more real life than

you realize in spirit, for the spirit body has both form and feature; is clothed upon, having the same pattern as the physical body. The soul, under the law of the life forces, gives the best it has for the more perfect development of that form. Such is your physical form, such is your spirit form also. Then the first requisite for life continued is a spirit body to occupy, to inhabit; having form, individuality and all the elements and forces which constitute a positive existence! Remember the position, remember the necessity. Why? There is no existence possible without a spirit form! If the soul, the spirit and the mind must have a material form for use, that necessitates organization and structure for their use in the future.

Now comes the interesting inquiry, What is the structure and constitution of the spirit body? I affirm that your spirit body is in existence now; that they are here. Your spirit body is not inside of you, but your spirit form envelops your physical body as the atmosphere envelops you; and when you pass from the mortal form it is the simple process of moving out of one house into another, though of different material, yet a suitable habitation, as fully adapted to the new condition of life upon which the spirit enters as is the physical form to the spirit in earth life. Your spirit form moves about with you, for it completely envelops you.

The moment that the soul and the spirit in the unity of their forces have developed a physical structure, the embryo man or woman, that moment the wondrous development of the spirit body begins. You may ask, How is it then in the case of a child who passes suddenly into spirit life before having obtained full growth? Is the spirit form perfect? Is it fully developed? I answer, No, but nature, in her abundance, and God, in his wisdom, have provided for this and every other emergency.

Think not, a sorrowing mother, when you pass to spirit life to meet the little boy or girl who left your home and heart so desolate, to see the little form; to hear the prattling words and lisping accents of childhood. Ah no, for the few years of separation will bring you, instead of a little boy or girl, a man in his nobility, or a woman radiant in her beauty! Such will be the result through the law of growth in spirit life.

But, you ask, if the earthly life be brought to a close before the spirit form is developed, how does the spirit body unfold?

a condition of the failure of the spirit to remain in the earthly body; to live three-score years and ten; nature has provided means in the electric and magnetic elements that inhere in the law of motherhood while in the earth condition, and although the spirit has passed from the earthly body it is held in earth scenes until the elements that constitute the spirit body are gathered up and unfolded; until manhood and womanhood are perfected in form.

Oh, there is wisdom with the Infinite! There is an abundant supply in nature. There is no need or necessity, dear friends, that has not been provided for. You need not be anxious about your spiritual bodies—they will be provided for you; that is to say, they will unfold whether you wish it or not. You have nought to do with the law of their development, no more than you had with the fact of being consulted whether you would possess the body you now occupy; and you will not be consulted in regard to your spirit body, or the laws established by infinite wisdom, and therefore unalterable. All that is requisite will be accomplished regardless of your wishes, ignorance or knowledge. This will have no effect upon the fundamental law, as it is established.

Your spirit body being provided while in the earth form, you perceive it will be impossible to get out of the physical body without coming in contact with your spirit form. It is not necessary to look for your spirit body. When you find you are compelled to leave the physical body; that you must go out, you will not need to look around and inquire, "Where is my spirit body?" You cannot leave your earthly form without coming in contact with your spirit form.

It is very much like the relation you sustain to the atmosphere in your development. Your physical body requires a house for shelter—to live in. When you come out of your house you are surrounded by the atmosphere; but when in your house you are surrounded by both; for the atmosphere envelops both you and the dwelling. When you come out of your house there is the atmosphere—you do not look for it; it is all around you, as is your spirit form when you leave the earthly body.

But can the spirit leave the physical body and return? There is much wonderment expressed in regard to this natural phenomena of life, which is as natural as the universal phenomena of existence. Were it not possible for the spirit to leave the physical form before the change called death,

each spirit would become a prisoner in the material body. For whatever the process and means by which change is secured, it must be natural, and therefore must have been provided for in nature before the hour requiring change. By this it is proven that the spirit can leave the body. The law of release is the universal law of life.

In certain states or conditions of the physical body, it is possible for every spirit to leave the body; and the spirit of every person in this hall, or even on this planet, whether conscious of the experience or not, has left the body time and again and returned; that is to say, withdrawn from it, leaving the body in its natural magnetic state of unconsciousness—by the withdrawal of the spirit, creates the condition of sleep, rest and recuperation of the physical structure.

The spirit in this state journeys wheresoever it will, within the requirement of the law that still holds connection with the physical, though it may not be able to impress the physical brain with its experiences; and they often are remembered only in disturbed or pleasant dreams. The spirit may thus withdraw and leave the physical form without any injury to it. That it may, is evident as you behold the lifeless form, not yet cold; so natural that you are in doubt whether the spirit has departed, yet the spirit has left the body, without the least sign of violence or injury to it; there is a lifeless casket, perfect in every department! Can you discover the process? Oh no, no more than you can discover the process of the spirits entering the physical body; and both these processes belong to the hidden mysteries of life, as far as human knowledge is concerned.

The method of the spirit in withdrawing from the physical body is this: To concentrate its power on the vital organs, thus withdrawing circulation from the extremities. There is no such thing as being released from the body instantaneously. The body may be injured and become benumbed, but the spirit must do its work in accordance with the law of nature, which is to withdraw from the extremities to the vital organs; then withdraw to the brain, which is the soul center of the physical being; concentrating its forces at this point it withdraws from the material form, and is immediately "clothed upon" by the spirit body. Some spirits pass through this experience with greater rapidity and ease than others. The experiences of spirits differ in this respect.

I passed suddenly from my earthly body upon the battle field. I had no expectation of going, as when in a lingering sickness—a wasting away of the body—one looks forward to the change. I was not looking for it. A bursting shell thrown from the enemy's guns forced my spirit out of my physical body, by which for the time all my powers of sensation seemed benumbed. The memory of this is not pleasant to recall.

In the condition where the spirit withdraws slowly from the physical form, and consciousness extends to the external functions, it is often permitted to see the form it is to occupy, and to see those who come to welcome and lovingly aid and assist, as they may, in the change which the spirit is to experience. When that is the case, then indeed the stream of death is very narrow. When that is the case, the experience of the spirit is of a most happy character. When the mind forces and all the powers of the being are brought into requisition to harmonize with nature's requirements in the change, the spirit sees often the forms of loved ones, and feels the presence of the Infinite Soul. You may have the experience, if calmly, in full possession of the mind force, and ripened for it, you may pass through the change so gently as scarcely to note it, unless it be in the full sense of a joyous deliverance from earthly trials. This may be your experience, as it has been the experience of many.

When entering spirit life in the full possession of consciousness, each spirit is taken to that condition of life which is naturally adapted to them, aided by the kind guides who welcome the spirit and assist in the process of change, or "the new birth!" This is the new birth spoken of by our Elder Brother, and there is no other. Leaving the physical form by the natural change called death, and entering the spiritual body, is being "born again."

In my own case, unfortunately for myself, passing out of my physical form suddenly, and by violence, I was rendered insensible for a time, and when I awoke to consciousness found myself possessing a body so natural to me, that for a time it was with difficulty that I could comprehend I had changed conditions of life. So like my earthly form was my spirit body I then occupied, that I failed to realize in my bewildered condition the change that I had experienced; but when I came clearly to understand the situation, I found myself surrounded by loving friends, who were kindly administering to all my necessities.

You all have friends in spirit life; but the number who can aid you, let me say, will depend upon your life here. You may find many friends waiting to receive you, or you may reach spirit life with few to respond to your call as you anticipate, and with few to welcome your coming. Your life deeds here will determine the reception that you will receive. Bear this in mind and remember that your experience may be joyous.

As I look over my earth life I see my errors and shortcomings, and see where I might have done very differently, when the opportunity was mine. Oh, the bitterness of regret for wasted time and neglected opportunities that fills the soul, as the memory of events comes before it! I could paint to you, had I the time and you the patience, the anguish that fills the mind, after having left the mortal form, when this consciousness dawns upon it.

A word here in regard to conditions in spirit life. Why should there be wonderment or marvel that all the spirit's necessities should be provided for; everything which is requisite? Why not? It is as positive, tangible and real an existence as is life in the mortal form: and those intelligences who have passed to spirit life are from day to day endeavoring to demonstrate to mortals that it is as real, as positive a reality as your physical bodies, or anything else material; as positive as that the universe of life is a reality.

I do not ask you to take this upon belief, for you can demonstrate its truth by the testimony of those near and dear to you, if you open your hearts and "let the good angels come in." If you desire them to come in, open your doors, open your hearts, give them opportunity, and they will come and by unquestionable evidence prove again and again, until you are convinced of positive existence in spirit life, which I am now endeavoring to unfold to you. But I must hasten to the conclusion of my subject.

I found that life in spirit was as natural as in the material; and herein many are at fault in considering the future state. You may have thought it something marvelous, wondrous, mysterious and undefined as an existence. Let me assure you, it is as natural as your present life. It is not a new life taken up, but the same life carried forward, as I well know; and I have come to testify to you of the positive reality and glorious unfolding of this existence. If life's duties in the physical be recognized and fulfilled, your souls will be in harmony with the Infinite, the soul of all, and the

blessed realizations will be yours. This is life in the spirit world.

Spirit life is an objective, positive existence; governed by laws as much as your world, and the planets wheeling in space around you. All that is sweet, pure and holy in earth life, is also to be found in spirit. All that is beautiful, grand and glorious beyond your conception of beauty, are definite realities in this land where your loved ones dwell, and to which you are journeying.

Little as you know of spirit life, yet you may know much more if you will inquire, and use the natural means to ascertain. In that life all that is needed to supply every want and necessity of the spirit is amply provided. How grand, how glorious the prospect of the future! What sublime conceptions rise before the vision! The spirit is there enabled to perceive what is in store for the soul. In its development, growth depends of course upon obedience to the laws which govern and control. You can not ignore the laws of being without suffering the consequences. If you transgress here, you cannot escape, for the law is positive and eternal, and whoever violates the physical law must suffer the penalty.

If you live truly, the glory of the change called death, when experienced, will destroy its sting, and rob the grave of its victory; for the stream is narrow and bridged by loving angel hands. May you so live that you may cross over in triumph to those who will assist, guide and bless you in spirit life.

May such an understanding of the future be unfolded to you through and by the manifestations of those whom you once knew and loved in the earthly form, that all doubts and fears may be laid aside. May you await in faith and confidence the call of the All Father, and may you catch glimpses of loved ones in spirit life ere you depart, who with ceaseless watching and deathless love await your coming.

There is no limit to the progress of the soul! There is an answer to the aspirations of each soul; and in each life the true, earnest, sincere aspiration for good is answered by the loving Father of all, through the ministration of his ministering angels.

May your earth life be such as to prepare you for this change so glorious; that when you enter spirit life you may be received with songs of welcome, with smiles upon your faces and joy in your hearts, as the result of a well spent life in the mortal form, which is the only way that peace and happiness in spirit life can be secured.

For the Spiritual Magazine.

SPIRITUALISM IN NEW YORK CITY

BROTHER WATSON—Supposing that your Southern readers will be interested in hearing of the progress of our holy cause in distant places, I transcribe a portion of a letter just received from A. A. Thurber, Esq., of New York city. I had sent him a few copies of my work just issued, "A Southerner Among the Spirits," which he had kindly offered to dispose of for me. He says:

"I hope the book will find a large sale, as it is a *matter of fact book*, which is wanted. No theories, nor speculations, nor beliefs; solid facts are the things to eradicate error, of which the children of this planet have had enough for eighteen hundred years. In regard to the sale of your book, you will soon learn the best course to pursue, as you seem to be well blessed with good guides from the other shore. Mrs. Linsley has had a hard winter, three months' sickness, and her children have been sick also; but now they are better, and she is again holding seances; I still think she is one of our best mediums. The spirits are able to play on instruments, two at a time, carry articles about the room, giving them to whom the party mentally directs; hands and pictures are made, and we have independent conversations in different voices, as in earth life. They give us their names, where they lived, and when they changed conditions, sing melodious songs in different voices, and, in fact, seem as natural as when in material life. So you see we are 'living among the spirits.' Maud Lord has been here for two months, and has made many friends, and done a good work. Mrs. Wilson has been to Ohio and the western part of this State, and has done well. I have had a large experience the past winter. My spirit friends placed me in rapport with a medium who was a Roman Catholic, and I had a hard struggle with the Catholic spirits, who were determined to hold her in her old faith, but at last, with the aid of my spirit friends, we conquered them, and she is proving a splendid medium. They entrance her, and give us much that is entertaining and instructive—write independently while she is asleep, and tell her to bring the writing to me, and I will know the names. This she has done, and I have found the names of my spirit mother, sister, brother and friends, of whom she could never have heard, as she is from France, and has been in this country only a few

years. The spirits keep us informed of all her family affairs, deaths, business, etc., before any news by mail or telegraph can arrive. Hoping to hear from you soon, I remain your friend and well-wisher in the great field of progress, A. A. THURBER,
"811 2d ave., New York."

If you think the above extracts will interest your readers, you are at liberty to give them a place in your MAGAZINE.

MARY DANA SHINDLER.

ELEVENTH ANNUAL MEETING Of the Pennsylvania State Society of Spiritualists, March 31, 1877.

We make the following extract from the proceedings of the meeting:

In the absence of the President, Mary A. Stretch was called to the chair. The Secretary read the call of the meeting. On motion, Lydia A. Schofield, Samuel Maxwell, M. D., and A. Mary Wise were appointed a Committee on Resolutions and Business.

Joel H. Rhodes, M. D., Sarah A. Anthony, Joseph S. Harmer, Dr. Mary Mann and William R. Evans were appointed a Committee on Nominations.

Elizabeth George, Eliza L. Ashburner, Charles Humphries, Henry B. Howard and Mrs. VanDuzee were appointed a Committee on Finance.

Edward S. Wheeler gave some reminiscences of the early days of Massachusetts State Association, which was the first Society of this kind. He referred to the labors of Cephas B. Lynn, then a Lyceum boy.

The Committee on Business reported for the afternoon: Reading of letters and conference on the Anniversary, ten-minute speeches; the meeting to close after the reading of the report of the Committee on Resolutions.

A letter from J. H. Harter, of Auburn, N. Y., was read.

Dr. Henry T. Child said: The fundamental principles of Spiritualism were very simple, and could be embodied in a few words. There are three fundamental principles: The first proposition, one which mankind had been grasping after for long ages, but had only faintly realized, was, that man is a *spirit now and here*. We look upon these material forms, and in the crudeness and superficiality of our thoughts we call them men and women; but when our

spiritual eyes are opened, as they may be even in this life, we see that there is an interior spiritual body in each one. We may at times see these outward material bodies fading away like the clouds at night, leaving the stars—so the spirit shines out before us in beauty and brightness. The second proposition, which comes to us as a conviction, and is demonstrated and confirmed by the facts of Spiritualism, is that these spirits are immortal, and have continued consciousness, unbroken by the change called death. The third proposition, which is so beautifully illustrated in all the phenomena of Spiritualism, is that spirits after the change called death can and do visit us and commune with us, giving the most absolute proofs of identity and a vast amount of important information in regard to the after life. Standing upon these as a foundation we shall be unmoved by the taunts of scorn from the ignorant, the slanders of the bigot and the self-conceited denunciations of the so-called scientific, whose superficial observations do not reach beyond the surface of material things. I rejoice to know that there are millions to-day who are established firmly in this belief, and that myriads in all lands and among all classes are seeking this knowledge. Let us do all we can to open the avenues of knowledge, and sow this gospel of glad tidings unto all people, "broadcast over the whole earth with a liberal hand."

J. M. Speer presented the following declaration of sentiments: We believe that all persons should have and enjoy the full and free use of all their rights, being at all times careful that they do not injure others in body or in mind; that it is the duty and privilege of all individuals and associations to promote the happiness and welfare of their kind, co-operating as opportunities are favorable in establishing useful industries, judicious economies, promoting liberal sentiments, generous feelings, universal charity, exact justice, good order and love of the beautiful in nature and art, encouraging thorough, equal and universal education, which shall assist all classes to be lovers and benefactors of their kind, gentle in their manners, pure in their thoughts, chaste in their habits, teachers of nature's laws, and promoters of liberty, union, peace and health.

Dr. L. K. Coonley made a short address. Dr. Child, Tristram H. Brown, of Trenton, N. J., and Miss Ella E. Gibson spoke of the progress of the cause. A letter from Mrs. Mary J. Wilcoxson was read; also

one from Cyrus Jeffries, of Pennsylvania, in which he said:

"Would it not be well to recommend the holding of a national assembly of Spiritualists at Washington, D. C., embracing the Fourth of July, 1877, for the purpose of perfecting a permanent organization of American Spiritualists? And would it not be well to recommend to that assembly in the formation of their compact or Constitution, to adopt our faith as a religion, and not as a philosophy alone, as this would bring us within the pale of both the national and State Constitutions, and would ever protect us in our rights before the law?"

"And would it not also be well to recommend to that assembly that in forming their Constitution they adopt no creed, confession or discipline as a faith for our people, but that they merely set forth a permanent platform of principles as a bond of unity for the brother and sisterhood of all good Spiritualists?"

"And would it not be well for your State meeting at present to appoint the requisite number of delegates to the National Assembly or Convention for the State of Pennsylvania?"

RESOLUTIONS.

1. That we believe that the highest form of Spiritualism is manifested by the development of true lives here by obedience to the physical, mental and spiritual laws.

2. That it is the practice, rather more than profession alone that is the real lever by which the world is moved, and that righteousness is the fulcrum upon which this must be placed.

3. That in commemorating this, the 29th anniversary of modern Spiritualism, we rejoice in the knowledge that true Spiritualism is moving on, and notwithstanding all obstacles will meet the coming demands of humanity.

4. That good would result by meeting in various sections to discuss the question of organization, and that we extend an earnest invitation to the Spiritualists in this State to meet in their several localities to consider the propriety of organizing for social meetings and lectures, and to open libraries and reading rooms; and we request them to report to our Secretary.

5. That in advocating organizations we mean the formation of such associations as will not cramp the human soul in its aspiration after higher conditions; that while we desire co-operation in labor for the good of all, there must be no dictation, no creed or formula to which all must subscribe, but

freedom of thought and the right to express our best and highest ideas.

6. That we believe the time is coming when a National Convention should be held, and we recommend the friends of our cause throughout the country to act in the matter.

Rev. Cyrus Jeffries was elected President of the Society.

ORGANIZATION IN WASHINGTON.

A meeting for the organization of the First Society of Progressive Spiritualists of the city of Washington, D. C., was held at the residence of General M. McEwen, on Wednesday evening, April 18, 1877.

Gen. J. Edwards having been called to the chair, stated the object of the meeting.

A committee was appointed to report the names of suitable persons for the various offices, and after consultation submitted the following:

For President—Dr. J. Mayhew.

Vice President—Dr. J. Brainard.

Secretary—Mrs. W. N. Holt.

Treasurer—George White.

Stewards—F. White, Dr. Duncan and H. M. Higby.

The report was accepted, and the candidates elected to the several offices.

Committees were appointed to draft by-laws, to draft an act of incorporation, to attend to the finances, to secure a suitable hall, and the President authorized to open correspondence with lecturers with a view to engagements, etc.

The following preamble and resolutions were offered by Gen. Edwards, and unanimously adopted:

WHEREAS, The time has arrived in the history of Spiritualism, when the numerical strength of its votaries, having reached formidable proportions, are yet left without any national organization or united system of action to protect its adherents, or in promulgating its heaven-born philosophy through spiritual lecturers and mediums, as well as to protect themselves against charlatans, impostors and frauds, therefore be it

Resolved, 1. That this Society will act in conjunction with the National Conference of Spiritualists which assembled in the city of Philadelphia on July 4, 1876, and will appoint delegates to the next National Convention for the purpose of framing a declaration of principles, and such rules and regulations as will enable Spiritualists to be brought into a closer bond of fraternal relations throughout the United States.

2. That in the event the National Convention of Spiritualists for the present year is held in Washington City, this association will extend a cordial welcome to the visiting delegates in attendance on the Convention, and during their temporary sojourn in our city.

From the *Dennison Cresset*.

A SEANCE WITH MRS. ELDRIDGE.

Sunday afternoon we repaired to the residence of Mrs. Dr. J. R. Cook, on Gandy street, for the purpose of having a sitting with the wonderful spiritual medium Mrs. J. W. Eldridge, of Memphis, Tenn., who arrived in our city Saturday.

We there met B. C. Murray, editor of the *News*, accompanied by his wife, and James W. Burson, editor of the *Cresset*. After spending about an hour in the parlor in social converse, Col. Eldridge invited the party to his room in the second story, for the purpose of witnessing the manifestations that appear in the presence of his wife. Mrs. Eldridge is a lady about twenty-five years of age, rather delicate, owing as the Colonel informed us, to being overworked, having held in the city of Shreveport nearly two hundred sittings in three weeks, with her club of investigators. She has a modest demeanor, and at first impresses her visitors that the work is imposed upon her, but this idea is soon dissipated after being in her presence for a few moments.

In the center of the room an ordinary table was placed; over this was thrown a table covering and a cloak belonging to Col. Eldridge. The table was closely examined, also the cloak and covering. All present were fully satisfied that there was no possible means of deception.

The medium, Mrs. Eldridge, then sat down in a chair at the table. In her hand she took a small slate, which was placed firmly on the table underneath; in two seconds time a noise was heard, the same as when writing on a slate with a pencil, but the most wonderful thing of all is that no pencil is used by the medium. She being the only one in the world who purports to receive messages from those who have "passed over" in that manner, the intelligence communicating having a pencil of its own.

Loud knocks were heard on the slate, which on being removed from underneath the table, a name was found written on it. No one present recognized the name, but

the spirit claimed to be a cousin of Jesse Cook; that gentleman said he could not remember any such person. The slate was placed under the table a second time, the same name being written more plainly than before. Mr. Cook exclaimed, "Why, that is my cousin Mary Bentley! I had almost forgotten her." Then three loud knocks were heard, which signifies yes. The slate was again placed under the table, and on being exposed to the light Mr. Cook's father's name was found written on it, number of years he had been dead, the State in which he died, and the month. Mrs. Dr. Cook also received a message from her deceased husband very satisfactory to her. The writer shook hands with a materialized spirit hand under the table. Materialized hands were thrust out from under the table so that all present could see them.

How shall demonstrations like these be accounted for except on the hypothesis of spirit agency? For ourselves, most assuredly, we have been in no haste to jump to a conclusion in regard to the phenomena so universally diffused and of so extraordinary a character, and it becomes every intelligent mind to enter into an investigation of them with candor and fairness.

COL. ELDRIDGE'S LECTURE.

The announcement in the daily papers that Col. J. W. Eldridge, of Memphis, was to deliver a lecture on Spiritualism at Nolan Hall Sunday evening, attracted a very large number of people. Long before the lecturer made his appearance every seat was taken, and eventually the number of people became so great that many went away unable to gain admittance. Among the audience were a large number of ladies, from some of our best families. At half-past eight the lecturer entered the hall accompanied by his wife. Col. Eldridge is a gentleman of commanding presence, straight and erect, with an open, benevolent face, impressing upon his hearers that whatever may be the strangeness of his belief on religion, theology and kindred subjects, he is at least sincere in its enunciation to the world. Before commencing the lecture the Colonel read a chapter from the New Testament, and delivered an earnest and beautiful supplication to God. At the conclusion of the prayer he selected a text from John xiv, upon which he based his remarks. His lecture was a practical exposition of Spiritualism, a belief now rife in all parts of the civilized world, and numbers nearly ten millions in this country alone. He relat-

his own experience, that he had seen, conversed face to face with persons who had "passed over," as natural as when in earth life. He also briefly gave a description of a few of the wonderful manifestations that take place in the presence of his wife. It would be impossible for us to give the full text of the Colonel's remarks, but the lecture throughout was intensely interesting, and the immense audience went away fully satisfied, if not indorsing everything that they had heard; that at least the speaker was an earnest and true worker in the cause which he espoused.

ORGANIZATION.

We copy the following from the correspondence of the *Religio Philosophical Journal*, and fully indorse it. It seems to us that Spiritualists might unite and organize on such a basis. Let us follow the advice of Paul, "forgetting the things that are behind, press forward to those which are before." It is now too late for timely notice to be given to meet on the fourth of July. We suggest the latter part of October, at Washington, D. C., for the Convention. What say you, *Banner, Journal, Scientist*, etc., and the Committee, to the time and place?

I am glad that "Organization" has become the great subject of thought and the practical work of the hour. In my judgment it is the best step that can be taken to advance the great cause we have at heart. As there seems to be considerable difference of opinion in regard to what shall be our creed, or whether we shall organize without a creed, and each think for himself and trust the thought, I submit the following, in hopes that it may tend to harmonize in the right direction.

As in union there is strength, the cause of Spiritualism will be strengthened and advanced by organization, although the individuals composing an organization may not be stronger in their convictions of duty or labor with greater zeal. I believe in independent, individual thought and action as far as practicable, but in organization there is greater than individual power. I would encourage individual effort where harmonious organization is not practicable. Every organization has an existence for a specific purpose; and I believe that we

should have a declaration of principles, or at least a plain statement defining definitely the objects of organization. As regards a name, I know of nothing more appropriate than Progressive Spiritualists, for these two words comprehend what we are or ought to be.

But to what shall we subscribe as our creed or platform of principles? or shall we organize without a doctrinal platform? When we organize we should subscribe to a platform that will admit of growth—development to the extent of our ability to unfold in all the virtuous channels into which thought may be directed and knowledge gained, or our platform will be outgrown and our organization die.

We believe in the ministration of spirits. We believe that as the spirit is unfolded here in earth life, it will enter the spirit world when it experiences the change called death. We believe that if we would pass from time into an exalted sphere of eternity we must unfold and prepare the spirit for exalted enjoyments before it passes through the door that leads to the grander realizations of eternity. This being our belief, the object of organization is readily seen to be the spiritual welfare of man, the dissemination of such knowledge as shall give man a nobler ambition, and fit him, as far as possible, for the enjoyments of the highest heaven. This leads us to consider how we can best accomplish so desirable an end. In the first place, as nearly as possible, we should know ourselves, and learn the most efficient way of unfolding and developing the various powers of the soul. To develop the spirit harmoniously it must have light, knowledge, which will increase every talent and strengthen every faculty with which it is endowed. And this is no trifling task. The harmonious development of the human spirit, to fit it for the higher enjoyments of celestial life, is the most fitting labor of time, and we neglect such development at the sacrifice of the highest good to wander in the darker ways of eternity. In view of these considerations and convictions our duties seem imperative, and it behooves us to improve and make the most of our opportunities, and as light—knowledge—is the great strengthening, moving force that is to develop the powers of man, let us seek light—knowledge—from every channel that will make us stronger in virtue and nobler and better in all we do.

As we would know more of the past, even of the origin of human life, we would open every door and avenue that will lead

us back, far back through the mazes of the historic past, and learn all that it is possible for us to know of primitive man and the childhood of the world. In like manner as we are anxious to know the destiny of the human family—the goal to which we are all fast tending—we would avail ourselves of every channel of information and accept what can be established as true, although it may differ greatly from our long-cherished convictions. There should be no bar to progress or development in any direction. We should labor to advance the cause of truth and the overthrow of wrong. We should live out our highest aspirations, and sow the seeds of virtue and goodness where the weeds of sin and superstition are rankly growing, and nourish the tender germs of our planting with solicitous care.

I hold this is the plan
Of heaven's divine Evangel,
The true, the perfect man
Becomes the perfect angel.

And when the world shall come to believe in and accept a principle or truth that is as self-evident as this appears to be, religion will have a significance far more exalted than it has ever known.

WM. W. STOCKWELL.

REVIEW OF DR. DUPIN'S BOOK,

(Written in French and published at Ostend)

BY MARY DANA SHINDLER.

CHRISTIANITY — SPIRITISM — CONFERENCE AT OSTEND. By Dr. Dupin. First series.

The first portion of this book consists of "Proofs of the Existence of God." After speaking of the gravity of the subject, asking assistance from God, and acknowledging his own incapacity to handle such a theme, the author asks an attentive hearing. He attempts first to prove the existence of God, and promises, in a subsequent conference, to prove the individuality of the soul after the dissolution of the body. He then alludes to his "lamented master, Allan Kardec," of whose intellect and writings he speaks in exalted terms. He speaks of what are called "scientific proofs" of God's existence, and wishes to see if human science is sufficient for the task. "Alas," he exclaims, "we shall perceive that this is sometimes powerless. We shall find it necessary to seek light from a superior source—that of the divine science itself. And when we find our own reason and judgment insufficient, we shall address ourselves humbly to God. Collecting all the proofs

which have been given by all schools of philosophy, we will closely scrutinize them. We shall find them wanting, and therefore we must accept the teachings given outside of human science. God's existence proven, we shall have the consolation of knowing that there is a Supreme being, a FATHER, who watches over all his children, guilty or otherwise."

He divides his proofs into three classes: 1st, physical; 2d, moral; 3d, metaphysical. After examining the physical proofs, he says: "I have shown that in these ways human science proves nothing, and leads to doubt." Then comes the second class, the moral; and he says: "For the second time we find human science conducting to doubt, and not proving the existence of God." Now there is but one class left, the metaphysical; and with this he succeeds no better than with the others; and the inquirer is left a hardened unbeliever. "And what," asks our author, "has produced this? Human science?"

Then he asks, "What is that *divine* science which furnishes to us proofs of the existence of God?" And he answers, "It is revelation." By this word he does not merely mean the written word, but the revelation made in all time and in every place to the human soul. "God reveals himself in all languages, however uncultivated and barbarous they may be; in the origin, and the history of all people." Then he brings forward the Bible revelations of one supreme God, both in the Old and New Testaments, and finally speaks of the revelations now being made to the world; the new revelation made by spirits. "What," says he, "do these invisibles teach us? God, always God! Permit me," he continues, "to give you a little of my own experience." Then follow some spirit teachings; and after a eulogy of science, kept in its proper place, he says, "Revelation first, and afterward human science."

The next chapter is on the individuality of the soul through its successive lives. Now comes the teaching of Kardec, whom our author calls "master." As it is very well known, Kardec and most of the French spiritists believe in the doctrine of reincarnation.

This must suffice; for it would swell this article beyond a proper limit to follow our author further. The book is well written, both in style and spirit.

The Slade case cost Spiritualists about \$3000. The lawyers only were benefited

For the Spiritual Magazine.

JESUS OF NAZARETH.

Was he More than Other Men, or Was he a Great Medium of his day?

BRO. WATSON—The present query as to who should be the spiritual leader of men, and in the organization of a spiritual platform who should be declared leader as well as the foundation of such a platform, invites us to speak frankly to you the truth of this much discussed question.

First, no one can well proceed and make any headway in his true onward march to soul liberty, without a faithful and well-experienced leader to guide him; second, no organized body is safe if the platform be not built upon a solid rock; third, there is no rock safe to build upon but law and gospel. In it is contained the sum of all by-laws, and their divisions, which embrace the order of progress. This order is to establish a practical form of worship to cover all demands; and the object of spiritual organization is to secure physical power and rights belonging to a free people who strive to become the benefactors of the human family, inasmuch as they willingly accept the truths brought by angel missionaries and servants of all the orders in the spirit spheres, being wholly conscious of the truth that this labor is not only possible, but highly beneficial; moreover, that the great plan demands all this, and otherwise could not be completed and fulfilled; wherefore the new order is taught by angels, it being the order of the Supreme Ruler, and so in compliance with natural law. Therefore, this religion embraces science with as great magnitude as it does moral law and divine gospel, as taught by the spirit of grace and truth. For this you should have those three divisions in your platform and allow your organization to find its resting place on the three rocks; for it is so designed and decided by divine wisdom, that for a leader in pure devotion to God and the spirit of grace and truth, none other than Jesus of Nazareth is fitted for it and in his right place; his is that right. He is not, as declared by many, a good medium only, but all the rights claimed by divine authority for him are truly his. He was born into the flesh to bring God and man together, and there is no one above him. His is the majestic right of all power given him by his Father, who, although he is the common Father of all, yet the Parent of Jesus in a special sense.

In the second department there is liberty given for an experienced leader voted in by members of each organization, and each one has unlimited right in his sphere to give expression to his thoughts and to that which leaders from the spiritual side may dictate. Yet all teachings given through mediums of different types corresponding to the differences of mental status, should be criticised by the best authorities, and made matters of interest by those whose abilities can thus be used. In so doing a more even mental development can be attained with less labor and controversy.

It is a well known fact to those who are experienced in spiritual things, that many things are given through mediums which are destructive instead of beneficial, and only serve as a review given for consideration, but not for acceptance. All teachings that are doubtful we desire competent minds to comment upon and give their views upon them, to thus enlighten those below them with the light they have received, and aid those noble, philanthropic souls in advanced spirit spheres, yearning to clear up the mental darkness and bring humanity to the recognition of their rights and duties, one to another, all being members of one family, children of the Universal Parent.

Why not work harmoniously together to move the grand and glorious car of progress onward, having no divided opinions concerning the divine decree and its leader? For if you are led by the spirit of truth you will recognize the type Fountain Head and gladly accept him as the leader.

JUSTICE BAND,
Through Mrs. A. Kline, Medium.

EXTRACT

From a Business Letter from a Minister.

BRO. WATSON—I appreciate the MAGAZINE I assure you, and publicly defend our heavenly philosophy. Oregon is a very hard place spiritually, notwithstanding we are advancing rapidly, taking all things into consideration, and my good brother, permit me to tender you my most devout gratitude for the favors that you have conferred in sending to me so many odd numbers of the MAGAZINE. They assist me so much in my ministerial labors that with them I am enabled to perform the labor of twelve men in the ministry, or to do twelve times the preaching that I could do without them; and as I go I take them with me and distribute them, and they are read publicly and privately. I think you should feel

humble and thankful for the great work you are accomplishing even here in Oregon. The returns are not at all encouraging to you at present, but the harvest is whitening and spiritual demonstrations becoming more and more powerful and vivid, and the consequence is Spiritualism will assume a more popular garb and have numerous advocates. Then you may expect to hear more favorable news from me.

EUGENE CROWELL, M. D.

The name of this able writer is familiar to every Spiritualist, and as we always desire to learn of those whose writings please us, we know our readers will be entertained by the brief synopsis of his life we here present.

Dr. Crowell was born in New York in 1817, and consequently is in his sixtieth year. His father was a Methodist clergyman, and he received a religious culture which evinces itself in his writings.

He graduated as a physician in 1848 at the University of New York. In 1851 he went to California, where he remained until 1868. Since then he has resided in Brooklyn, having retired from practice, in which his intuitive perception of disease, combined with his thorough attainments in medical science, made him eminently successful as a physician.

He returned to his home from the Golden State after nearly twenty years devoted to the welfare of humanity, leaving a wide circle of friends, and an enviable fame.

From 18 to 55 years, he was a materialist, despite his early religious culture, and was converted to Spiritualism through mesmerism, and a profound study of the laws of spiritual forces, facts and phenomena. A long and laborious investigation, from which the most patient would have shrunk in discouragement, resulted in his great work on "Spiritualism and Primitive Christianity," which fills the niche of honor in the library of Spiritualism. He saw that spiritual communications of all ages and races must of necessity be amenable to one common law, and the explanation of one age must be true of all others. He held the key to the mysteries, and alternately interprets the Bible by the light of Modern Spiritualism, and the latter by the former.

No church member can read candidly, a single chapter of this great and exhaustive work without being convinced that whatever may be the source of the so-called modern phenomena of Spiritualism, his own revelation flows from the same fount,

and whatever affects and explains the one affects and explains the other.

Dr. Crowell shows how grandly and beautifully the golden strands of Spiritualism are woven into the warp of human history, sometimes disappearing beneath the vulgar materialism of mortal life, obscured by the opaque strands of ignorance; or glistening distorted through the overlying error, only to appear as the pattern, imparting the greater glow and luster, by the dark and earthly background from which it emerges, and against which it appears.

Dr. Crowell's recent tract on "Spiritualism and Insanity," is the most conclusive document yet produced on that subject, and is unanswerable. It completely and finally settles the question. He shows that Spiritualism is one of the least prolific causes of insanity; that it does not compare with religion in that respect, and that its tendency is directly the reverse. It is a paper that every Spiritualist should have in readiness to thrust into the hands of those opponents who never weary of the "mad dog" cry of insanity, for if they read it, however slightly, they will never again proclaim their ignorance by the assertion.

Once thoroughly convinced of the truthfulness of the manifestations, Dr. Crowell did not hesitate to bestow on it all his energies and the ripe fruition of his life. The cause has much more to expect from his vigorous pen.—*R. P. Journal.*

BLOOMINGTON, April 11, 1877.

MRS. WATSON—Please pardon the liberty I am taking in addressing you. Although an entire stranger, I am not prompted by curiosity in thus trespassing upon your time, but simply to express the interest I feel in your welfare. During the past week I have been perusing your husband's book, and have been entranced, as it were, by the grandeur and beauty of the truths inculcated within its pages, which, if carefully studied and rightly understood, will be to each student a pearl of priceless value. The desire to offer my humble tribute upon the altar of its worth is irresistible—this is my plea for writing. Please express to your noble husband my gratitude that he has given to the world this book. It will ever be a beacon light to bereaved hearts throughout the world. This age needed him, and nobly has he stepped to the front and battled for this truth, breaking the strong chain that bound him to church and creed. Throwing to the winds the world's praise,

he has given for the promulgation of this glorious truth his great intellect, and me that peace the world cannot give, which is heaven. Were I to tell you all I felt while reading this book you might deem it flattery. Again and again have I laid away my idols, until God and heaven seemed afar off, but clinging to this faith I know there are no dead, God is the All Father, and our loved ones are ever with us. Mrs. Watson, you, too, are doing the angels' work. The power you possess must afford you much happiness. How much I would like to meet with you. I would be most happy to hear from you. My best wishes to you and yours. Hoping when we cross the river we may find a home where every mystery will be explained, every circle complete, every aspiration fulfilled, and the one great incentive soul-culture, I bid you a kind good-by.

NELLIE P.

From Mrs. Shindler's new Work, entitled "A Southerner Among the Spirits."

MATERIAL AND ASTRAL LIGHT.

As the question is often asked why comparative darkness is so generally an accompaniment of physical phenomena, I will give a few extracts from standard writers upon this subject, at the risk of being accused of introducing philosophy when I promised only fact. I transcribe the following words from a small pamphlet published by Mr. T. R. Hazard, called "Modern Spiritualism Scientifically Explained." These explanations were given by a spirit through the mediumship of John C. Grinnell, who is now himself in spirit life. He says:

"The magnetisms of the air are heavier in a dark atmosphere than in the light, and hence heavier physical manifestations can be made in the dark than in the light, for the reason that the light tends to dispel and dissipate the coarser magnetisms that should surround and protect the spirit aura, so that they cannot be collected and concentrated with so much body and force in the light as in the dark." Again: "The darker and heavier the surrounding atmosphere is, the greater is the force spirits can bring to bear on material bodies."

And Mr. Hazard says: "The presence of light is often as great a hindrance to the obtaining of physical phenomena as that of bigotry and spiritual pride is to the obtaining of the highest spiritual truth through mediums. Why this is so has never to my knowledge been clearly demonstrated, any

more than it has been shown why it is that fire burns more freely at night than in sunlight, or why a telegraphic dispatch will pass more readily beneath the Atlantic when the waves are shrouded in darkness, or why or how it passes at all!"

In Mrs. Britten's splendid compilation, "Art Magic," we find:

"Light is motion in the atmosphere; and tends to promote an energy of action which is unfavorable to the influence of the astral light (the animating or spiritual principle), in which spirits live and move and have their being. Material light and astral light are as antagonistic to each other as the north poles of separate magnets—they mutually repel each other. Hence, avoid as much as possible the action of material light. For obvious reasons the custom of sitting in total darkness should be held equally objectionable, except under stringent test conditions, and where remarkable evidences of physical power are demanded."

The book may be obtained from Mrs. Shindler, 344 Jefferson street. Price, \$1; postage, 6c.

BRO. WATSON—You are ever ready to extend a helping hand to those who need assistance, and therefore I ask you to give place in your MAGAZINE to a note I have just received from Brother Vandercook. Though rather too complimentary to me, his refined and grateful feelings breathe through every word, and I take this opportunity to say that his ballad, "Cease thy weeping," is a very sweet and affecting song, and, as a great adjunct to general popularity, not too difficult for the average performer. I hope all who wish to encourage struggling merit will send at once for Mr. Vandercook's ballad.

Yours with much affection,

MARY DANA SHINDLER.

"ALLEGAN, MICH.

"MY DEAR SISTER—When your order came for my ballad some time since, I did not for a moment think who you were. Your name was familiar to me, but I could not recall you. Now I am informed that you are author of the beautiful, beautiful, "Pass under the rod" and "Shed not a tear," and I want to thank you for the notice you have taken of a poor, unfortunate cripple, by purchasing his song. Yes, I thank you. To be noticed by one whose fame is world-wide, is to me a blessing

indeed. Having just commenced the battle of life, such encouragement is a great help to me. Soon I am to have another ballad published, and will take pleasure in sending you a complimentary copy. I would like to know if you were pleased with "Cease thy weeping." Pardon me for taking your time by sending this note. May the good angels bless you, is the prayer of your unfortunate friend,

"Very truly yours,
"M. C. VANDERCOOK."

OUR HOME CIRCLE.

I came last night to tell you something, but you would not write for me. Now I ask you to be patient, I want to give you a minute description of the spirit world and my home.

My home is more beautiful than an earth home with all the skill the most skillful horticulturist could make it; more beautiful than the most gifted artist could paint it; more grand and magnificent than the most heavenly-minded poet could describe. None but angels can tell of the beauties of the spirit world, but they must have an organism holy and consecrated to the spiritual work, as Jesus was, before they can convey a correct idea of spirit, and what spirit enjoys. This is why we have such difficulty in satisfying mortals as to the appearance of the spirit world. They are so material, and the medium too often is not developed above the material idea of the spirit's movements. The medium too often feels spirit control and is ready to yield without trying or testing the manifestation—whether it is good or bad. Undeveloped spirits sometimes control, and give all kinds of descriptions, just for the purpose of confusing and muddling the brain. They enjoy your bewilderment, for they are suffering the same in regard to things above them. You must question all communications, for I tell you they are often spurious and not to be relied on. You must remember one thing always, which is, God *never* deceives, and any communication not consistent with his moral government and in accordance with awakened consciousness and judgment cannot be taken as truth.

Now if I tell you that my home is built of crystal stone, which you read of in Revelation, you must bear in mind that John saw with spirit sight, and the crystal walls were the limit of his spiritual development. He could not see further up into the great

spiritual realms of God's habitation. You look far out in the distance and seem to see the point of union where the heavens and earth in one combine. This you know is not true, but that is the limit of vision—what is further on you know not until it is manifested by progression. So in the spirit world; none can describe anything beyond the spirit's progression. The higher spirits tell us of greater beauty and loveliness than we have yet attained, but for me to tell you how that looks and feels which I have not seen and felt by spirit progress, would be beyond my mind to do. Spirits must realize for themselves all that pertains to spirit, before they can form a correct conception of spiritual things and what the spirit's surroundings are in spirit life. We can tell you nothing more than we do. So far as what is real and tangible to spirit, is just as much so as physical or material things are to mortals.

If I were to tell you a certain flower with which you are well acquainted—know its color, form and fragrance—runs and blooms perpetually about my home, you would think, how can that be, when that flower blooms only once a year? I will make this plain by telling you I love that flower, and its constant presence makes me happy. God lets me have all things to make me happy, and cause my spirit to reach out after his glory and perfection. Now do you understand why you so often hear this expression: "We have flowers, birds, streams, trees, etc., but they are all spiritual?" Yes, they are spiritual, but none the less real. Nay verily, but thousands of times more so, since we keep them as long as we find pleasure and happiness in them. This we do until the spirit grows entirely out of all things earthly, and finds no pleasure in earthly resemblances.

I want now to tell you what we know of the white-robed throng which you understand the children of the kingdom to mean. The white robes which were made white in the "blood of the Lamb" are significant of the purity which the life of Jesus set forth for his disciples to imitate. The blood is the life principle in the human organization. This being shed upon the cross in accordance with the law, Jewish hate and malice revealed must be met, or suffer the penalty enforced by a law of malice, hence the life principle was required. In the shedding of this blood the life was taken, which left the stamp of purity upon those who were like him in spirit, and saved, through the obedience he taught and still teaches.

by the life he lived on earth. My home is the home of the disciples of Christ who have added to their faith those Christian graces without which the spirit is in the abode of darkness. If the life upon earth is consecrated to the service of God, then these graces are the natural adornments of spirits in the life immortal. If the reaping is darkness it is in consequence of spirit sowing, and nothing but recompense will purify the spirit and fit it for a home in the celestial spheres, the nearest approach to the perfection of God. My home is made beautiful by the pure and holy desires of its inhabitants to reach the celestial spheres, and thus we labor to pay the uttermost farthing, and enjoy the liberty of the angels who inhabit the highest heavens.

The beauty and purity of the spirit's surroundings when that spirit is in the image of Christ, can never be told through human organisms. You must lay aside the mortal part and in spirit interview the spirits from the higher spheres to understand the mighty power of God as is manifested in his wonderful works. Do all you can to bring your spirit in harmony with God, for he is in you to will and to do. Therefore follow in the footsteps of the incarnate God, for Jesus was the incarnation of that spirit which is like God. In him dwelt those virtues and beauties which made him the chosen of God to make known his will to man. There is mystery in these things, because the laws of God are beyond the comprehension of mortals in their true operations as regards the final destiny of man. Treasure the sunbeams, and the source from whence they proceed will be manifest to your spirit sight when the mortal is laid aside and all things spiritual will appear. MOLLIE.

NEW MATERIALIZING MEDIUM.

Dr. Curtis, writing from Chattanooga, Tenn., says:

FRIEND WATSON—We have developed a medium here for materialization, through whom have come eight full-formed spirits, two of whom speak and shake hands; this always in a light strong enough to read a newspaper readily. Six are recognized. At the last sitting the curtain was held aside by spirit hands, while two other spirits, standing behind, pushed the medium into the room, the manifestations continuing as before. Watch and wait.

"There's a happy time coming,
We shall meet it by and by."

A RETROSPECT.

Casting a retrospective glance over the past twenty years, with its shadows and sunshine, its partial defeats and grand victories, I feel that upon the whole I've been blessed beyond all blessing. Life with me, in its best sense, has been a complete success. There have been just enough thorns to give me a relish for the roses. For every sob, I've heard a score of songs, and for every frown I've seen a thousand smiles. Saying nothing here of the artistic aid received from Mrs. Peebles, nothing of Government positions, nothing of my connection with learned societies in this and foreign lands, my solid work has been in public lectures, journalism and book making. This latter field is widening. My work increases.

Of falsifiers, sneaks and scavengers, I've nothing to say. They die away in forgetfulness, gorged with the filth they have fed upon. Sincerely pitying them, I pass on. The noblest souls of earth (Socrates and Jesus, Swedenborg and Wesley, too trusting, too believing), have warmed serpents into life. These, seeking to sting their benefactors, stung themselves to death. Such is God's retributive justice.

Wiser from past observations, my intuitions were never so clear, my inspirations never so uplifting, my health never so robust. This latter I ascribe to the watchful care of guardian angels and to careful obedience to the physical and moral laws of my being, the one giving me vigorous health, the other a clean conscience.

My trust in God, faith in the saving power of Christ, my admiration of the Harmonial Philosophy, my knowledge of spirit ministries, my efforts to aid the really needy, my charity for the unfortunate, and my love for universal humanity—all deepen as I near the silent valley of the dead.

Patiently do I wait for the angels that know me to kiss down the lids over my eyes, and whisper "Pass through the pearl-lit gate"—the gate of life—into the golden gardens of immortality: And then let none say, "He is dead!" but, rather, "He has left a world too doubting, too cold, too selfish, for the happier isles of the blest."

J. M. PEEBLES.

San Francisco, Dec. 30, 1876.

Will those who write us date their letters with the State, as well as the office where they want the MAGAZINE sent?

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MATERIALIZATIONS.

We have devoted much time for several years to the investigation of this phase of Spiritualism. This we have done, not because we believed it to be the most important, but that it is on the plane that meets the demands of most investigators. This has been the case, so far as we have been able to learn, in all ages. Mankind want something tangible—something of which the senses can take cognizance. Thomas declared that he would not believe in the resurrection of Jesus unless his eyes could see and his hands feel the wounds made at the crucifixion. No matter how intellectual mankind may be, in the investigation of facts they depend very naturally upon their senses; and when these faculties unite in their testimony, there is no higher tribunal to which they can appeal to know the truth. This is why we have devoted so much space to this peculiar phase of the subject.

Ours is called a Christian nation, and a very large proportion of our people profess to believe the biblical history. However much they may live in the violation of its teachings, it wields an influence on the popular mind that no other book does. It will reach the masses and attract the attention more readily than facts drawn from any other source.

This Book abounds with this phase of Spiritualism—from the “three men who stood by” Abraham, whose feet he washed, and who ate the meal his wife prepared for them under the tree, all through the Old and New Testament, to the materialized

angel who appeared to John in the isle of Patmos.

One of these materialized spirits seems to have been in close contact with Jacob for some time at night. Gen. xxxii, 24: “There wrestled with him a man until the breaking of the day. . . . And he said, Let me go, for the day breaketh.”

We are often asked, Why do these materializations require darkness? We might answer that recent discoveries by Professor Crookes show that light is a motor power, and prevents that chemical action necessary for these manifestations. We would be gratified if some of our inquisitors would inform us why most of the spirit manifestations in the Bible occurred at night. It is a singular fact that there is scarcely a phase of modern Spiritualism, from the sublime to the ridiculous, that its counterpart can not be found in the Bible.

The Father of his country on some occasions has not only materialized his person so as to be recognized by all present, but his uniform, as he wore it when struggling for the independence of his country. This he did within a few feet of where we now write. On some occasions, when the conditions were favorable, he materialized his sword. So Joshua saw “a man over against him with his sword drawn in his hand; and Joshua went unto him and said unto him, Art thou for us, or for our adversaries?” This man was doubtless the one who was promised to be sent before Israel, to bring them into the place prepared for them. “Beware of him and obey his voice, provoke him not, for mine angel shall go before thee.”

A materialized “man” appeared to Manoa’s wife several times before he saw him. When Manoah first saw him he asked him, “Art thou the man that spakest unto the woman? And he said, I am.” After he had accomplished his mission he “ascended in the flame of the altar,” “and appeared no more to Manoah and his wife.”

In 1st Kings xix, it is recorded that an angel cooked a meal for Elijah. “And h

arose and did eat and drink, and went in the strength of that meat forty days and forty nights."

One more case in the Old Testament, and we pass to the New. It is recorded in the fifth chapter of Daniel that "Belshazzar made a great feast to a thousand of his lords, and drank wine before the thousands." They desecrated the holy "vessels which his father Nebuchadnezzar had taken out of the temple which is in Jerusalem, that the king and his princes, his wives and his concubines might drink therein." "In the same hour came forth the fingers of a man's hand and wrote over against the candlestick on the plaster of the wall of the king's palace, and the king saw the part of the hand that wrote." The wise men of Babylon could not interpret the writing, and only Daniel could solve the meaning of the mysterious characters written by the man's hand. "In that night was Belshazzar the king of the Chaldeans slain."

Some say this was a miracle. Not at all, more than thousands of similar cases that are occurring all around the world, where visible hands are writing messages to friends who see them take the pen or pencil and write the communications given. This case did not occur among the Israelites, but among the Chaldeans, who also had this phase of Spiritualism as well as the Jews.

In materializations the hand is the more common form. Of these we have seen hundreds. We have had them in three or four different rooms in our dwelling, not in gaslight only, but in sunlight, and at noon, when all present but one, including a Methodist preacher and his wife, took hold of and shook hands with the hand thus materialized. Nothing miraculous about any of these things, but all done in harmony with universal law.

We come now to the New Testament manifestations. It is very evident that the apostles and primitive Christians relied very much upon the tangible evidence afforded them to demonstrate the truth of Christianity. The resurrection of Jesus is the basis

upon which the whole superstructure rests. Paul says in his letter to the Corinthians, "If Christ be not risen then is our preaching vain, and your faith is also vain."

Whatever is claimed for the resurrection body of Jesus, pertains to the bodies of his brethren. "We shall be like him," is the declaration of the highest authority. The two Marys were the first who saw him. "After that he appeared in another form unto two of them as they walked and went into the country. And they went and told it to the residue, neither believed they them. Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he vanished out of their sight."

On another occasion "Jesus himself stood in the midst of them, and said unto them, Peace be unto you. But they were terrified and affrighted, and supposed they had seen a spirit. And he said unto them, Why are ye troubled, and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I, myself. Handle me and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken he shewed them his hands and his feet. And while they yet believed not for joy and wondered, he said unto them, Have ye here any meat? And they gave him a piece of broiled fish and a honeycomb. And he took it and did eat before them."

Some will doubtless think it awful to state that we have seen similar things occur at our own home. The hands and the bare feet have been seen and felt by us. Also the pulse, showing that the materialized body was for the time being perfect; not as Jesus says, a spirit, for the natural eye can not see a spirit. We have seen them eat and drink as naturally as mortals, when there was no possibility of being deceived.

John, who wrote some time after the others, says that Mary "saw Jesus standing and knew not that it was Jesus. Jesus

saith unto her, Why weepest thou? whom seekest thou? She supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself and saith unto him, Rabbi, which is to say, Master. Jesus saith unto her, Touch me not, for I have not yet ascended to my Father."

"The same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he showed unto them his hands and his side. Then were the disciples glad when they saw the Lord."

The fact here stated, that the "doors were shut," is obviously given to show that matter is no obstruction to materialization. Brick walls present no obstacle to spirits entering, and in a moment show themselves as perfect human beings. This we have seen since our last issue. Mrs. Miller had scarcely taken her seat in our library behind the curtain, with nothing but brick walls around her, when three persons showed themselves distinctly—dressed in white. One was on one side, next the wall, the other two on the other side by the wall, within a few feet of where we were.

There are many like Thomas, who wish to place their hands in the wounds of Jesus before they will believe; yet he did not, when he saw them, desire any further evidence of the identity of his Master. He relied upon the most deceptive of the senses for his knowledge of the fact of its being really the risen Jesus. Not only the world, but the disciples, needed tangible evidence of immortality. Jesus gave them that evidence in his own person. The early Christian writers relied on physical evidence for a confirmation of this glorious truth.

Luke, writing to Theophilus, referring to the "former treatise," alluding to the gospel he wrote, says: "To whom he shewed

himself by many infallible proofs, being seen of them forty days, and speaking of things pertaining to the kingdom of God." Acts i, 3.

Again, Acts x, 40, 41: "Him God raised up the third day, and shewed him openly, not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead."

How many "witnesses" were there of the resurrection of Jesus? And how long time was he seen of them? Forty days. We have thousands of living witnesses of the resurrection from the dead, now, all over the world, not for a few weeks, but for years they have been seeing, handling, eating and drinking with some of them, under circumstances which admit of no doubt of the individuality of those who come to give us proof of such a nature as Thomas required to make him believe.

That age needed that kind of evidence of the truth of immortality. The Sadducees believed in neither spirit nor resurrection or any existence after death. This age needs the same testimony. Materialism has well nigh spread over the intelligent portions of Europe. The intellect of our country is rapidly drifting in that direction, and if Spiritualism does not stop this tide of skepticism in regard to a future mode of existence we shall soon be overwhelmed with its influence. We hope and believe that materialism will be exterminated; but by what instrumentality is this to be effected? We cannot tell, but our conviction is that this materialization phase of Spiritualism will be the instrument by which this glorious work will be accomplished.

"A SOUTHERNER AMONG THE SPIRITS."

This book may still be obtained by addressing the author, MRS. MARY D. SHINDLER, at 344 Jefferson street (extended), Memphis, Tenn., or Dr. Samuel Watson, 225 Union. Mrs. Shindler hopes that those who intend to purchase will do so as soon as convenient.

SPIRITUALISM IN THE CHURCH.

MURFREESBORO, N. C.

ELDER SAM'L WATSON—"Clock Struck Three" has reached me safe and sound, and I have already given it two careful perusals, and pray that the influence of the Great Spirit may overshadow you in all that you may write or say upon the all-consoling doctrine of the immortality of the soul; not only for your goodness of heart in sending me the book, but that you may be spared yet many years to promulgate the interest of the everlasting gospel as taught by our blessed Savior and his immediate disciples. I am doing all I can to spread the truth as I understand it, by urging the propriety of reading and investigating the subject by the people, but find that it is worse than useless to attempt a reformation among the masses, so long as their teachers are down upon it, and pronounce it heresy. Hence I have directed my battery upon the preachers, believing as I do, that there is much honesty among them yet, and only lack moral courage and independence to publicly teach what they inwardly believe. This you know we have high authority for saying, as it has been the case in every dispensation of the world.

In looking over a copy of the *Herald*, of Richmond, Va., published by Jeter & Dickerson, I find an article headed "Spiritualism in our Churches—How Shall it be Dealt With?" which I inclose, and request its publication in your MAGAZINE, with such comments thereon as may be suggested to your mind.

Yours in hope of a glorious immortality,
A. W. DARDEN.

SPIRITUALISM IN OUR CHURCHES—HOW SHOULD IT BE DEALT WITH?

The above seems likely to become a question of practical importance to the churches in this country. Already is one of our churches involved in trouble from this source. A council of four churches has been called, including the church of which I am a member. I have been personally urged to attend and assist in the investigation of the case, which seems to have occasioned a good deal of feeling in the neighborhood of the church chiefly interested. As circumstances imperatively forbid my attendance, I have written my views of the proper course in such cases, at the solicitation of members of the council from my own and one other church.

In the first place, I take the ground that I am utterly opposed to the discussion of this subject in our churches. What, then, if a member is an avowed Spiritualist? If that is all, I would say let him alone. A church has nothing to gain and much to lose by a disputation with such a member. He would maintain that he had witnessed or perhaps experienced supernatural spiritual manifestations. We would be bound to admit that, in the so-called spiritual seances there were extraordinary and inexplicable manifestations. Now, to deal with and exclude a member for an admitted fact, which we could not explain, and which he very confidently asserted was altogether plain to him, would necessarily enlist the sympathy of outsiders in behalf of the excluded man, and drive multitudes away from the church.

Without introducing the subject of Spiritualism into the churches, it will be easy to get rid of such members. The result of my observation and reading is, that those who imbibe this wild theory soon become infatuated. They should of course be privately labored with, the evils of the system should be kindly pointed out, and the delusion, if possible, made apparent. If these efforts fail, the obvious duties of church members will soon be neglected, and the most glaring heresies embraced. I have read every number of Watson's SPIRITUAL MAGAZINE from its origin, and gradually have heretical sentiments been introduced until Samuel Watson, editor of the MAGAZINE, would doctrinally not be recognized as the Rev. Samuel Watson, former editor of the *Memphis Christian Advocate*. They are antipodes.

No good Spiritualist can admit the plenary inspiration of the Holy Scriptures—the vicarious atonement of Christ—justification alone by faith in the Son of God—regeneration or the new birth—or eternal future rewards and punishments.

The denial of any one of these fundamental truths is sufficient ground of exclusion from the church, not on the charge of Spiritualism, but of heresy.

Can the *Herald* point out a better way?
Mt. Lebanon, La. F. COURTNEY.

We can suggest no wiser course in dealing with Spiritualists than that proposed by our correspondent. In some sense we are all Spiritualists. We believe in spirits. No one ought to be condemned for any theory that he may adopt regarding the existence and operations of spirits. It is true, so far

as our observations have extended, that Spiritualists, so-called, have become visionary, wild, and soon found that no church was worthy of their fellowship. We have given the subject a pretty careful examination, and are quite satisfied that spiritual manifestations, as they are termed, if they come from spirits at all, emanate many of them from stupid, false, blasphemous spirits; and there is no proof that any of them come from good spirits. Even if it could be shown that they do, they have shed no light on any subject, moral or religious, that entitles them to our gratitude or confidence. If church members believe in Spiritualism, and behave themselves properly, let them alone, and common sense will correct their credulity, or their credulity will lead them to extravagances that will demand their exclusion from the church.—*Eds. Herald.*

We fully agree with the writer of the above, that "a church has nothing to gain and much to lose by a disputation with such a member," and if all such were excluded, the membership of all the churches would be greatly reduced. There are thousands of church members who are Spiritualists, and would gladly avail themselves of the privilege of withdrawing and attaching themselves to a more spiritual organization. The dogmatic theology of the past does not satisfy the present demands of their "inner man."

We believe that in the near future there will be that kind of an organization which will require no profession of belief in a creed which in their hearts they cannot reconcile with their ideas of a just and good Creator. We have the best evidence from a number of ministers in different churches that they are ready to make a change in their church relations, if the way were open for them to be supported. They are Spiritualists not only "in some sense," as the editor of the *Herald* says he is, but in a much more "extended" sense.

As to the "antipodes" referred to ourselves, we cannot recognize any human authority to settle questions of that nature. We have grown out of some things which we once believed. Having "added to our faith knowledge," we do not propose to go

back to the flesh pots of dogmatic theology, but pursue the even tenor of our way regardless of such assertions as the above.

If some of that important commodity, "common sense," had been used, the editor of the *Herald* would not have stated what hundreds of thousands of Spiritualists know to be erroneous, for "good spirits" as well as "false," communicate. One of the latter class was used, according to biblical history, to deceive Ahab.

The church is often more sensitive in regard to heresy than moral character. If the truth could be clearly ascertained, we think there are but few of the members who do implicitly believe "these fundamental truths" so called, "the denial" of which is said to be "sufficient ground for exclusion."

We rejoice to know that we are free from the trammels imposed by a dark age upon the mind of mankind, and shall claim only what we concede to all—to think and speak according to the convictions of an enlightened conscience.

Bro. M. L. Harlan, of Hutton, Illinois, wishes us to answer the following:

"So far as Spiritualism agrees with Christianity, I want to receive it most fully and gladly. I have some power as a writing medium, but I have found that many false statements were written through me, so that for a time I thought I must give it up. How can I know that a controlling spirit is truthful? and how can I develop my power so that communications may be given correctly through me?"

In answer to the first sentence of our friend's letter, we prefer to have his definition of "Christianity" before we express any opinion in regard to it. Which of the numerous sects calling themselves Christians do you have reference to, if any of them specially? If you simply take the teachings of Jesus as Christianity, then we say they do agree with Spiritualism as we have learned it. It is a fact known to most mediums, that in the early stages of their development they are subject to evil control. Our advice to all such is to live li-

of purity, and thus attract only the spirits of the good and true. By pursuing this course you will soon get above the control of undeveloped and lying spirits. Prove them as John directs, and believe only upon the clearest proofs of their truthfulness.

DR. WATSON—I am an earnest inquirer after truth, and honestly believing that you are sincere in your profession of Spiritualism, I write you this, hoping that you will kindly direct me how to proceed in investigating the subject. If it is possible for me to get communications from my friends in the spirit land, I desire to do so. I am pastor of the M. E. church, South, in this town, and I feel that if your doctrine is true, materialism, which prevails here to an alarming extent, will necessarily fall before it. That the Bible teaches that spirits may act upon spirits, I have not the shadow of a doubt; that John Wesley believed in Spiritualism in a modified sense, I am equally certain; but how I may be educated in Spiritualism, is what I desire to learn from you.

Some one has said, "A fellow feeling makes us wondrous kind." It may be that having passed through a similar state of mind many years since, makes us feel an especial interest in our brother preacher. We too were pastor of a church with over five hundred members when we first investigated the subject of spirit communion. Never did we more sincerely invoke divine aid than we did during that interesting portion of our history. It was when all alone in our closet, praying for "more light," that we first felt the sensible touch of spirit hands. We advise our brother, and all who believe in the efficacy of prayer, to make it the subject matter of special supplication to Him who giveth liberally to all who seek sincerely to know the truth.

Select a few like-minded persons desirous of investigating the subject, and meet twice a week, complying with directions given in the last number of the MAGAZINE for forming circles. Admit only those to your meetings who are willing to comply with the directions given, and require a prompt attendance upon all the members. We

think in a few weeks at furthest you will be amply compensated for your time and labor thus expended.

DR. BRUCE has written a very able open letter to Prof. Brittan, resigning his office as Secretary of the Philadelphia Convention, and nominating him as his successor, which was published in the *Scientist*. Our space will not permit us to copy Professor's Brittan's reply, having arrived too late for publication in this issue. All seem to be desirous for organization, but some have not so much faith as others in the success of the movement.

Prof. Brittan's paper, the *Spiritual Telegraph*, was the first paper of that class we ever read, and we regret that he cannot accept the nomination and push forward a work which is so important for the success of the Harmonial Philosophy. Let us agree on one thing: to meet in convention the latter part of October at Washington City, or some other prominent place, and see what can be done toward organizing a National Convention of Spiritualists.

WE call special attention to the prospectus of a new weekly paper, to be edited by Mrs. Shindler and Mrs. Hawks. We know of no two ladies whom we believe to be more competent than they are to conduct such a journal. We shall gladly welcome their paper to the number of able advocates of reform, and do whatever we can to make their enterprise a success in every respect.

A CORRECTION.—We are requested to state that in the account of our anniversary exercises, the writer unfortunately omitted to mention the very excellent lecture delivered Saturday morning, March 31, by Bro. J. E. MERRIMAN, of this city. The writer of that article asks forgiveness for such "unpardonable carelessness." We were absent at the time, fulfilling a long standing engagement to attend a convention at Harrisburg, Ark. S. W.