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FROM A CHRISTIAN STANDPOINT.

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Through our Home Medium.

THE RICH MAN AND LAZARUS.

The testimony of Abraham was true as regarded the condition of the rich man and Lazarus, but in regard to position they were very near when the communion between them took place. This will be seen from the account given, as no communication could have occurred across a material gulf such as the term *great* signifies. The spirit world contains all souls who have passed from mortal to spirit life, and the condition of moral and spiritual development determines their spirit surroundings.

The rich man "saw Abraham afar off, with Lazarus in his bosom." This means his spirit sight was open to the glory and beauty of a soul not stained with the wicked life he had led in the mortal form. Seeing Lazarus in the spirit of glory and beauty compared with the darkness of his inner life and the torture of his spirit for thus neglecting the cries of his fellow man, made him exclaim: "Father Abraham, send Lazarus that he may dip the tip of his finger in water to cool my parched tongue, for I am tormented in these flames!" The flames of a conscience burning with fire which the errors committed in the form make to the spirit hotter than a furnace seven times heated with material fire. He who says the Spiritualists' hell is a small compensation to be rendered for a life-time enjoyment of the pleasures of earth, makes to himself a greater damnation than that described by orthodoxy, as sure as fact is more powerful than figure. No *figure* in the hell taught by the spiritual philosophy. You may theorize as much as you will, but truth is truth, and will be eternal.

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Lazarus, who felt in the earth life that light was beaming from the celestial spheres, laid at the rich man's gate patiently awaiting the convoy of angels which he in the spirit of submission saw would soon, by the will of God, convey him to that place of "pure delight, where saints immortal reign," and thus he made that spiritual progress which prepared him for the place of repose denominated Abraham's bosom. The fixed gulf was clearly seen by the rich man, and this he desired removed that he might reach the glorified home of Lazarus. He knew that Lazarus could help him upward by bringing to him the light of his own pure radiance. It was for this that he desired his approach. Abraham knew he must help himself, by suffering the penalty of God's violated law. His groanings and good desires were the beginning of that progress. Abraham meant to instruct him in regard to the government of God when he said, "In yonder world you had your good things and likewise Lazarus evil things, but now he is happy and thou art tormented." You trusted in riches the world could give, and turned a deaf ear to the cries of those less favored by natural gifts to accumulate Mammon's treasures. Lazarus trusted in the spirit of all good, and by the laws of spirit reached that degree of purity and holiness which made him the constant care of angels that when the mortal was laid aside he should have an abundant entrance into the bright and glorious state of spirits who love God from the inner life. There is a sort of selfish feeling which many construe into the idea of love to God when no selfish desires or enjoyments have the idea of God in them. Many think love to God consists in worshipping after the manner of men

making great display of their cravings and desires to worship God in sincerity, when they scarcely think to love God they must love their neighbor also. "How can a man love God, whom he hath not seen, and hate his brother, whom he hath seen?" This is a question which every one should ask from the depths of the inner life. As there may be song without praise, so there may be profession without love. Unless your love finds utterance in kind words, sympathetic tears and good deeds, such as you claim to be the fruits of the spirit, your love is mere selfishness which delights more in selfish gratification than in the alleviation of God's suffering children. He who does not feel for the meanest outcast of earth is fixing that "great gulf" between him and some soul who in spirit life will be afar off in Abraham's bosom, while he will be tormented by the flames of a remorse that will burn with unquenchable intensity until the last farthing for wrong doing shall be paid and the spirit refined from its dross by progressive purity, shall be fitted for the home of Lazarus and Abraham.

Lazarus is a type or representative of that class of persons who bear the trials and ills of life as the refining process which God intends shall fit them for higher joys, and wait patiently for his will in them to be accomplished. The gulf Abraham saw was impassable because the aura which surrounded the rich man was repulsive to the purified spirit of Lazarus. His spirit was that of the just man made perfect through suffering, the will of God being to bring him to heavenly places through tribulation and trial. He could not have sent Lazarus to the rich man's brethren, for the reason that nothing pure is attracted by wicked, vicious spirits. The laws which regulate these things are not within the power or control of spirit or mortal. They regulate themselves by the conditions which are necessary to their harmonious action. Nothing can attract the spirit of good but living as these laws direct. Then conditions are natural which prove their own harmony by the results that follow. Abraham had understood this while in the body, and in the spirit world he could clearly see the difficulties in the rich man's approach to Lazarus, or Lazarus' approach to him. Repulsion was the law which kept them apart, hence the gulf was impassable until the errors of mortal life should be canceled by the debtor's sufferings and desires to rise. He did not express any desire to go to Lazarus, but for Lazarus to come and alleviate the only

means of paying the penalty of evil doing. This was contrary to law and the moral government of God.

The churches have laid stress upon the conversation of Abraham and Lazarus as furnishing great and conclusive proof that none who pass from earth can return, and that the teachings of Spiritualists are without foundation, so far as the modern phase is concerned. If no traveler from the spirit world has ever visited the earth sphere, then the basis of Christianity is moved from the rock of its foundation. Paul understood this and said, "The letter killeth, but the spirit giveth life." The spirit of the manifest opposition to communion with angels is the cause of the spiritual barrenness of the church which was established upon spirit communion. Jesus Christ and his disciples communed with Moses and Elias in the mount, and there the Son was acknowledged by the Father in the spirit of power and great glory. "This is my beloved son; hear ye him." Then the manifestation of power was withdrawn, and Jesus was left alone. He was the chosen vessel to make the power of spirit manifest God, who at sundry times and in divers places makes mankind feel his presence by the ministering agents who, go to do his work in his spirit. His spirit is gentle, peaceable, full of love and goodness. This criterion should be the test of communications. When they come fraught with evil and evil results, the instruction contained in them should be disregarded. They do not come from good and wise spirits who by God's spirit are directed, but come from the evil attractions of those who by the spirit laws bring undeveloped spirits, who still feel the revengeful and wicked propensities which were manifested in the earth life. Try the spirits always. If there is not good in their communications, discard their teachings, for there is nothing but good emanating from God.

The rich man was of that class which Jesus had reference to when he said, "How hardly shall a rich man enter the kingdom of heaven!" He trusted in his riches to the neglect of his spirit's development. He would not hear Moses and the prophets, but thought as many do of spirit communion, that they were deluded, and not capable of teaching him in spiritual things. Jesus Christ uttered the declaration in regard to the rich man and Lazarus. He was instructed in the history by the angel world who came and ministered to him the testimony he would need to make plain his

mission and teachings. When he wanted an illustration he could always have it by the prayerful spirit he always possessed. By invocation and holy aspirations he could summon the angel he prayed for. You can have light just in proportion as your aspirations rise high up in spirit realms. The apostles knew this, and prayed to God, the Father of our Lord Jesus Christ, to help them to declare his will and counsel. Paul was especially emphatic in his petitions, and felt that God would recognize and bless his work.

One thought more. It is this: that no message from the spirit world which in itself is good and can effect nothing but good, but should be received with faith. This faith will add to itself by the hundred fold increase. All the Christian graces mentioned by the apostle are founded upon faith. This must exist before spirits can come in power to any medium and make them the light-houses to the way-worn and tempest-tossed mariner on the sea of life. The sails of the "old ship" of church theology are tattered and torn, and must give place to a new and strong rigging—one sufficient to enable her to override the waves of materialism and infidelity. The old rigging has done its work effectually and well, but new and stronger is required to set the old ship seaward with the assurance that she will safely reach her moorings in the haven of everlasting peace. The crew then safely landed and ready to ascend the broad, green hills of progressive knowledge, will echo and re-echo the glad song, "The old ship of Zion has landed many thousands and can land as many more;" and will be sung by angels who feel the truth and know its realization.

Mr. Gerald Massey, in his little book, "Concerning Spiritualism," says: "With many persons these physical manifestations are looked upon as an end in themselves, to be followed for their own sake, instead of a means to an end—an incentive to growth in spiritual life. Numbers of curiosity-mongers run about, with their foolish eyebrows lifted in restless search after repeated appeals to their barren wonder, victims to an idle curiosity that uses the eyeglass to scrutinize, instead of the eye to comprehend. This is the materialism of Spiritualism—gross and godless as any other kind of materialism."

"THE VOICE OF TRUTH."

PROSPECTUS.

We have arrived at a new era in the world of thought. No reflecting observer can fail to see everywhere an upheaval of the old fossilized ideas in religion, in science, in society. The press, true to its mission, is every day heralding the announcement of new and startling ideas in every department of human learning and human thought. The true philosopher is he who does not close his eyes to facts, and we, the undersigned, believing that, in these latter days, a door of communication has been widely opened between mortals and immortals, and having consecrated ourselves to the work of announcing and demonstrating to an anxious, waiting world this glorious truth; and knowing that through the press alone can any great truths be widely and successfully proclaimed, hereby inform our friends and the public that we contemplate issuing a weekly journal, to be called the VOICE OF TRUTH; and to be devoted to the interests of spiritual science, to the spread of the true Harmonial Philosophy, to the examination of all current general literature, to the encouragement of free and liberal thought, and to the real welfare of humanity in general. We have reason to believe that we can enlist for our pages some of the best and highest talent in the land, and we shall spare no pains to speak with a "voice" which shall utter no uncertain sound, and which will be indeed the "voice of truth." We hope soon to issue a specimen number, and we ask the friends who favor this project to send us their names, so that we may be able to determine as soon as may be what are our prospects, and what hopes we may indulge of a favorable reception from the reading and thinking public in all parts of our land.

Our paper will be a good-sized quarto of eight pages, and the subscription price will be probably \$2.50 per annum. Letters of inquiry may be addressed to Mrs. Shindler or Mrs. Hawks.

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All papers friendly to this enterprise will please insert this prospectus, and send us marked copy and oblige.

HOWEVER widely we may differ with the author of the following article, we are not inclined to throw it aside. Truth has nothing to fear from error, and whatever is true will be so forever. We not only believe in free thought and free speech, but the privilege of free discussion. Hence we have given the readers of the Magazine articles differing with our views freely. We do not know that Christians claim that Jesus is the author of all that he said. The truth spoken or written long before his advent does not make it any the less important by having been previously uttered. These principles are the basis upon which we are to build up our character, and work out for ourselves a destiny here which is to qualify us to enter a high state of intellectual and moral purity, when we pass out of the natural and enter upon the spiritual world.

CHRISTIAN SPIRITUALISM

In the Light of Rational Criticism.

WM. EMMETTE COLEMAN.

BRO. WATSON — Your Magazine being constantly filled with articles in advocacy of Christian Spiritualism, with rarely if ever a line antagonistic to that phase of thought, I crave the privilege of submitting a few reflections explanatory of the fact why it is that I am not, and cannot be, what is known as a Christian Spiritualist, in any sense of that term. As the *Banner of Light, Religio Philosophical Journal* and other Spiritual journals often publish articles favorable to Christian Spiritualism, it is but just, I think, that the organ of our Christian brethren should occasionally favor its readers with something from the other side of the question, particularly as the motto of the editor is —

To seize the truth wherever found,
On Christian or on heathen ground.

To be a Christian Spiritualist necessitates the acceptance of Christ as a spiritual leader in some sense, else the term Christian is without signification. With many the spiritual leadership of Christ consists in the fullness and sufficiency of the teachings of Jesus, religious, ethical and spiritual. It is claimed by them that the moral and religious precepts and principles given to the world by Jesus are the *summum bonum* of religious truth, the *ne plus ultra* of natural and spiritual ethics. It is contended that

the sayings and doings of this young Hebrew, eighteen hundred years ago, constitute a revelation from the Supreme Fountain of causation and spirituality, perfect, full, complete, both by way of precept and example, for the spiritual guidance and illumination of the human race on this planet, for all time to come, never having been exceeded or superseded, and in all probability never will be. This to my mind is a thorough fallacy, a baseless assumption, wholly unwarranted by the facts, and it only requires a careful investigation of the subject, divesting ourselves of all educational bias or prepossession, with an eye single to the discovery and application of the truth, irrespective of what that truth may be, to enable us to have the verity of this completely established.

A comparison of the fragmentary and confused accounts of the teachings and acts of Jesus contained in the New Testament (our only source of information thereon), with the lives and writings of other sages of antiquity, both Jewish and heathen (so called), clearly establishes the incontrovertible fact that Jesus was not by any means an original teacher or thinker, save in the matter of certain unwise, impracticable and extravagant precepts attributed to him in the gospels, some of which no doubt were really uttered by him. It is an irrefutable truth that everything good, wise, salutary and healthful to man proceeding from Jesus was not original with him, but had been taught by others, in most cases many others, before him, while everything that was original with him was more or less foolish, absurd, impracticable of actualization in real life, or, as was the case in some instances, positively immoral.

At the time that Jesus lived the Jewish Talmud was the principal source of religious instruction, and Jesus' teachings evidence plainly that from that book did he derive almost his entire system of thought, moral and religious. The Talmud, it must be observed, was composed of commentaries and explanations of the sacred books of the Jewish nation, the Old Testament Scriptures, the product of gradual growth since the time of the Babylonian captivity, after which, epoch in their national history the Jews lost the knowledge of their original language, Hebrew, in which the Scriptures were written, it thus becoming necessary for the Rabbis and doctors of the law to expound their meaning to the common people. From this arose the synagogue system in Judea, the synagogue being the parent of

the modern Christian church and chapel service and sermonizing. The various commentaries and instructions given to the people by their rabbinical preceptors from generation to generation being collected together, formed in Jesus' time the Talmud, and in this work we find the gist of Jesus' teaching, often in nearly the exact words ascribed to Jesus in the gospels.

The Lord's prayer, which has been regarded for nearly two thousand years as peculiar to Jesus, is contained. every sentence of it, in the Talmud, almost verbatim as found in the Testament. Several of Jesus' most striking and apposite parables are included in the Talmud, for example, the wedding feast, and that with which the sermon on the mount concludes in Matthew, the parable of the house built on a rock and on the sand. The various theological terms used by Jesus and the apostles, baptism, redemption, grace, faith, salvation, regeneration, Son of God, Son of man, kingdom of heaven, Father in heaven, etc., were not as most suppose, invented by Christianity, but were household words in Talmudic Judaism, so that not only were the moral precepts of Jesus borrowed from this work, but his theological ideas and dogmas as well.

The summary of Jesus' teachings, as given by him, consisted of these two commandments, "Love the Lord with all the heart, soul, mind and strength," and "love thy neighbor as thyself," both of which he derived from the Old Testament, the former being found in Deuteronomy vi, 5, and the latter in Leviticus xix, 18. Jesus especially declared that he did not come to destroy the law and the prophets, and that not one jot or tittle should pass from the law till all be fulfilled. The golden rule, oft regarded as the most pre-eminent of moral precepts, besides being taught by Confucius five hundred years before Jesus, but of whom it is extremely improbable that Jesus ever heard, was likewise inculcated by Hillel, the most eminent Jewish Rabbi of the generation preceding Jesus, who died when Jesus was ten years old, and from whom, doubtless, Jesus obtained it; in fact, the whole of the sermon on the mount, with a few slight exceptions, is paralleled in Hillel's writings. The principles of Jesus relative to marriage, wealth and poverty, non-resistance, and so on, were prominent tenets among the Essenes, a Jewish sect which existed previous to and cotemporary with Jesus, of which sect many have supposed Jesus to have been a member.

About fifty years prior to the birth of Jesus, the book of Enoch appeared among the Jews. This apocryphal and apocalyptic production contains much, very much, that was subsequently reproduced in our New Testament, both in the sayings of Jesus and in the teachings of Paul and the other epistolary writers, but more prominently yet in the book of Revelation (apocalypse), which borrows largely both in incident and imagery from Enoch. In the book of Jude, presumed to be written by the brother or cousin of Jesus, and one of the twelve disciples, appears a quotation from the book of Enoch (see ver. 14, 15). This quotation, which is found in the second chapter of Enoch, the author of Jude declares to be a genuine prophecy of Enoch, the seventh from Adam, living before the flood, in whose name the book was published, and by whom it purported to have been written, but, as is well known, the work was composed about half a century before Christ. Did space admit, I could cite numerous passages from Enoch in exact correspondence with the New Testament Scripture, in many cases nearly word for word.

In that book, as in the Talmud, and as was held by the Jews in general, saving the Sadducees, may be found the exact doctrines taught by Jesus relative to the coming of the Son of man in the clouds of heaven, the resurrection of the dead, the day of judgment, the punishment of the wicked in everlasting fire, and the reward of the righteous in heaven. The eschatology of Jesus is borrowed *in toto* from that prevalent in Judea during his lifetime. Not one single new idea respecting the "four final things," death, judgment, heaven and hell, can be found in Jesus' teachings as embodied in the gospels.

We thus find that the teachings of Jesus were merely a reflex of the ideas and principles then current among the people of Israel, and as contained in the Old Testament, the Talmud, the book of Enoch, and as held by the Essenian brotherhood, save, as before observed, certain unwise and impracticable precepts, such as: "Take no thought for the morrow;" "When stricken on one cheek, turn the other;" "To him that takes your coat, give your cloak also;" "By faith as a mustard seed mountains can be removed;" "Take no more thought for food and clothing than the flowers and birds" (Matt. vi, 25-33); "Sell all and give to the poor," or, make yourselves paupers and beggars; "Love your enemies

and hate your friends" (Matt. v, 44, Luke xiv, 26); "Any two agreeing, and asking anything whatsoever from God, it will be given them" (Matt. xviii, 19); "Blasphemy against the Holy Ghost," attributing Jesus' words to the devil, "an unpardonable sin" (Mark iii, 29, 30), and many others of a similar nature. So far as can be ascertained, all such doctrines are original with Jesus, not being found in the literature of any nation except in the four gospels, even the other books of the New Testament being free from all such extravagant and exaggerated expressions.

We find various prophecies attributed to Jesus in the Bible, none of which were fulfilled. He predicted (as did all the apostles after him) the destruction of the world and his second coming in that generation, before all the people then living should be dead (Matt. xvi, 28; xxiv, 29-31, 34, 35). He promised his twelve disciples that they should sit on twelve thrones, judging the twelve tribes of Israel, one of those to whom the promise was given being Judas! (Matthew xix, 27, 28; Luke xxii, 21, 29, 30). He said he would be three days and three nights in the heart of the earth, but he was only one day, Saturday, and two nights, Friday and Saturday, in a tomb on the surface of the earth (Matt. xii, 40; Mark xiv, 42, 43, 46; xvi, 1, 2, 6). He promised to all of his followers that forsook their wealth, lands, houses, etc., that he would give them an hundred fold of wealth, land and houses, in this world, thereby appealing to their covetousness, and promising them great worldly possessions and riches (probably when he became king of the Jews), although on other occasions he hurled bitter invectives against the rich and riches, declaring the impossibility of rich men inheriting his kingdom (Mark x, 29, 30; Luke vi, 24; Mark x, 23-25). He declared that his twelve disciples would not have time to preach the gospel in the cities of Israel, before he should return to earth and establish his everlasting kingdom, the New Jerusalem from Heaven, as John termed it (Matt. x, 23; Revelation i, 1, 7; xxi, 2; xxii, 10, 12, 20). He also afterward predicted that the gospel would be preached in the whole world, among all nations, in that generation, and Paul, thirty or forty years afterward, declared that the gospel had then been preached to every creature under heaven (Matt. xxiv, 14, 30, 34, 35; Col. i, 23). He told his disciples that in preaching his gospel not a hair of their heads should perish, yet nearly all of them

lost their lives in so doing (Luke xxi, 17, 18, 19; Acts xii, 1, 2; Rev. xvii, 6). He told the penitent thief that he should be with him *that day* in Paradise, yet *two days after* he said he had not yet ascended to his Father (Luke xxiii, 43; John xx, 17). He predicted that the praises of the woman that anointed him should be sounded throughout the world wherever the gospel should be preached, which all can see was never verified, even the name of the woman not being given (Matt. xxvi, 7, 12, 13).

Jesus on several occasions made free with other people's property, and encouraged his disciples in so doing. (Luke viii, 32, 33; John ii, 15, 16; Luke xix, 30; Matthew x, 9, 10, 11; Matthew xii, 1, 3). Jesus was sent to seek and save that which was lost, and went about doing good (Luke xix, 10; Acts x, 38), yet when multitudes came to him to hear and to be healed by him, he withdrew from them, leaving them in disappointment (Matthew viii, 18; Luke iv, 42, 43; Mark iii, 7, 8, 9; Luke v, 15, 16; Mark i, 35, 37, 38; John v, 3, 8, 13). Jesus was sufficiently clairvoyant to see Nathaniel at a distance under a fig tree, but he was unable to see from a distance that a fig tree had no fruit thereon, which tree Jesus in petulant disappointment cursed because it failed to bear fruit out of season (John i, 48, 50; Mark xi, 13, 14, 21). Jesus was sent by God into this world to be put to death and rise again (Acts ii, 23, 24; Matthew xx, 17, 20; Luke xxiv, 44, 46), yet Jesus earnestly and persistently supplicated God that he might not be put to death, thus entreating an unchangeable Deity to change his purposes and alter his will—settled plans—which prayer, if granted, would have precluded the Scriptures from being fulfilled, and have entirely prevented the inauguration of Christianity in the world (Matthew xxvi, 39, 42, 44; Acts ii, 23; Luke xxiv, 25, 27).

Jesus evidently had no idea of being the founder of a universal religion, but confined his ministry exclusively to the Jews, declaring positively that he was only sent to the lost sheep of the house of Israel, and forbade his disciples to preach to the Gentiles and Samaritans, whom he denominated "dogs" (Matthew x, 5, 6; xv, 22, 26), thus showing clearly and unmistakably that he shared the prejudice and bigotry of his countrymen in general, deeming no people worthy of God's favor save the Hebrews—the pets of Jehovah (?). We find the same spirit manifested after Jesus' death by the twelve apostles, who confined their teach-

ings strictly to the Jews and Jewish proselytes, demanding that in all cases, the foreign proselytes should conform strictly to the Mosaic law and ceremonial; Christianity being with them merely the Judaism of the day, with the recognition of the Messiahship of Jesus superadded thereto (Acts x, 28, 34, 44, 45; xi, 1-18).

This narrow, contracted view of Christianity was, however, leveled by Paul, the great iconoclast of the first century and the true founder of Christianity as a system of thought external to the Judaic ritual, in which, however, he was bitterly opposed and threatened as far as possible, and in every manner, by the twelve apostles at Jerusalem, headed by James, the brother of Jesus, who would, necessarily, in their views approximate those of Jesus their Master much nearer than would those of Paul, who, in all probability, never saw Jesus during his (Jesus') earth life.

Jesus thus being simply a Jewish reformer, full of his country's prejudices, bigotry and idiosyncrasies, aiming only to establish among his people the higher precepts and purer teachings of his predecessors and contemporaries, deriving his theories and maxims from pre-existent sacred Scriptures, with no thought or care for the great Gentile world without, I can see no valid reason why he should, in any manner, be regarded and venerated as the world's great religious teacher, the exemplar of moral purity and spiritual excellence, the Christ (or Anointed) of God. What he endeavored to accomplish among the Jews, but *failed* therein, Confucius *succeeded* in performing with the Chinese, Sakia Muni with the East Indians, Zoroaster with the Persians, and Mohammed with the Arabians, and we have as much warrant in truth to call ourselves Confucian or Buddhistic Spiritualists as Christian Spiritualists.

Being profoundly convinced, beyond the shadow of a doubt, that the man Jesus Christ never was the spiritual leader of mankind, and never will be, I find myself acting true to my highest conceptions of right, truth and duty, after a labored and careful investigation of the subject, compelled to be not only for all time a non-Christian Spiritualist, but a positive and persistent opponent of Christianity, root and branch, regarding it, despite the good that it has incidentally accomplished along the pathway of history, and the many admirable precepts and kindly deeds of Jesus, the apostles and Christians in all ages, as one of the most deadly foes to mankind that ever cursed the

earth, which it has deluged in blood, bitterness and woe from its very inception, having been born in blood, cradled in carnage, baptized in crimson gore, and matured in savage slaughter and fiery flames, but now, thanks to the steady march of intellect, the sweeping advance of science, and the rationalistic revealments of the angel host from the bright beyond, it is fast relapsing into the decrepitude of second childhood, scarce able, let us be thankful, to do more than mouth and mutter, jibe and jeer at those it can no longer rack and torture, subdue and murder, and soon will its loathsome corpse be carefully and joyfully deposited in that mausoleum of exploded superstition and buried follies to which it should long since have been consigned, in company with many another relic of barbarism and ancient crudities, such as polygamy, chattel slavery, subjection of woman, alchemy, astrology, monopoly of wealth and capital, war, intemperance, capital and retaliatory punishments, *et hoc genus omne*. *Requiescat in pace*.

Leavenworth, Kansas, May 14, 1877.

From the London Spiritualist.

SPIRITUALISM.

Some of its Moral and Religious Aspects

Read before the Marylebone Association of Inquirers into Spiritualism.

EMILY KISLINGBURY.

During my visit to Paris last autumn, I had the honor of being introduced, at a little gathering of Spiritualists, to a well known French lawyer, who is said to be a strong ally of the Jesuits. After some guarded conversation on each side, for we were each equally suspicious of the other, the lawyer said: "Mademoiselle, has the study of Spiritualism in your country the tendency to lead people away from religion?" I replied, "My answer depends upon what you understand by religion. If by religion you mean a church that refuses to modify its teachings in accordance with the advance of knowledge, I should answer in the affirmative, for Spiritualism certainly has the tendency to overthrow belief grounded merely on authority; but if you mean the aspiration after a higher and nobler life, then Spiritualism, as I understand it, tends to make men more religious." The ally of the Jesuits replied, "Mademoiselle, your answer is extremely well formulated," and passed on to less dangerous topics.

The gist of my subject this evening might, if put into a few words, be summed up in

the above; but the points I think we may specially consider are, What are the actual aspects of Spiritualism from the moral and religious standpoints? How far does it satisfy our religious aspirations, and influence our moral life?

It is claimed by some that Spiritualism supersedes the need for any form of religion whatever, because it demonstrates by proof that which religion supplies by means of belief. Faith in immortality becomes swallowed up in sight, belief is replaced by knowledge. But does this necessarily make men better? Does the sight of one risen from the dead (assuming the fact of personal identity in our spiritual visitants) make us purer, and wiser, and holier than we were before? It has been said that Spiritualism, the knowledge that spirits can move solid objects, and can appear to us under certain conditions, conveys no moral teaching, has no power to move us to deeds of charity, of generosity, of self-sacrificing love. Granted. But these phenomena do not constitute the whole of Spiritualism. If we sum up the great mass of teachings that have been given through trance or writing mediums, or even by the slow processes of raps or tilts, in addition to the little we have learned from the direct utterances from materialized spirits, we shall find that they do convey, at least, this one great lesson, that man reaps the reward of his deeds for good or for evil, not only in the next life, but also in this, internally, if not externally. And in this doctrine, if thoroughly grasped, lies, I think, the superior power of Spiritualism as a moral influence over the mere fear of punishment, as taught by Christian, or rather Jewish, theology, as wielded by human law. The thief knows that he will go to prison if he is caught; but all depends upon the *if*; and the excitement attached to the chances of escape only adds pleasure to the deed. The fear of punishment does not deter him from the act. In the same way the believer in eternal punishment is not morally influenced, simply, I suppose, because his belief is shadowy and unreal. The Spiritualist *knows that there is no escape*; a man *must* be caught, and his punishment begins with the commission of the wrong act. The desire of the true Spiritualist becomes, therefore, to know and show himself as he is, that he may not deceive either himself or others, seeing that he must be found out—to do away with shams, with false appearances, with unmeaning superficialities and conventionalities. He would root out the false everywhere, and substitute the true. He

would inaugurate a new order of society, in which not he who makes the most show is regarded, but he who has the purest heart and leads the most upright life.

But is not this after all, you may say, only the old Jewish system of rewards and punishments, and is not the sign of a higher nature to practice virtue for its own sake, to follow truth without thinking of the gain which it will bring? Most certainly; but if we find that it does reward us, we shall not therefore cease to follow it. If to act from knowledge be less moral than to act from faith, then the more ignorant we remain the more virtuous we become. But I need not follow this train of argument farther.

I contend, therefore, that Spiritualism, by means of knowledge, will increase our appreciation of the highest morality, and that by degrees the world will become truer and better in consequence.

I believe equally that Spiritualism has power to influence the religious side of our nature. A knowledge of the relations of our spirits to the Highest Spirit, and to the intermediate spirits between us and Him; a knowledge of the true method and real uses of prayer; of how to awaken aspiration, to inspire hope in despair, to administer consolation in sorrow, to save the tempted, to raise the fallen, will be surely so much gain to poor struggling human nature. The churches have, it is true, been working in this direction for centuries to the best of their ability, and all honor to them for their labor and their love; but the dim candle of faith has often misled men into paths of error which they would have avoided if they had been left to their own unassisted instincts; and the world is reaping the consequence of those errors in forms of religion which are incapable of binding men's consciences or of appealing to their reason. A religion which meets the real necessities of the human spirit, because it is based on a knowledge of its powers and attributes, and which can support its teachings by demonstration, will have a real influence in reforming men's lives; and for the intellectual difficulties which beset religion, all the perplexities which now surround the subjects of fate, free-will, original sin, and the existence of evil, will disappear as we learn more of the nature of spirit, of its action here and of its life beyond the grave. Now comes the question, Does Spiritualism make men better? Are not Spiritualists as untruthful, quarrelsome, jealous and uncharitable as non-Spiritualists? If they are so it is because they are only

half Spiritualists; because they mistake phenomenalism for the whole of Spiritualism. And here I must express what I fear not many here will agree with, that we English Spiritualists require to cultivate that side of our subject which constitutes the beginning and end of Continental Spiritualism, the receiving of spirit teachings through trance and writing mediumship, and the assembling ourselves together to learn not only about physical facts, but about the facts of spiritual existence, which cannot apparently be conveyed to us as directly when the spirit beyond is required to clothe itself in our robes of flesh, and to force itself back into the conditions of matter. Would it not be well for us to hold more frequent circles for the development of the mentally-given phenomena, with a view to eliciting further knowledge of the higher life of spirits, and to gaining, perchance, thereby some deeper insight into that of our own spirits, their action and destiny, of how and whence we come, and whither we go?

I do not think that the attempts that have hitherto been made to furnish us with devotional exercises, in the form of Spiritualist Sunday services, have been successful; nor can I believe that Spiritualism will create an entirely new form of worship. In the past each new religion has been grafted upon the old, and the spirit has gradually passed from the one to the other. Christianity grew in the first place out of Judaism, and finally became assimilated with the heathen forms of the various countries in which it took root. It seems more likely that Spiritualism will enter into the churches, and gradually modify and revivify the ancient forms; that a new church will grow organically out of the old, and that a new spirit will enter into it. I know that this is not the opinion of some of the most earnest and deep-thinking Spiritualists, who are entitled to be heard with respect; they are in favor of sweeping away worn-out creeds and forms, and inventing fresh ones, or doing without them altogether. To me it seems that if we attempt to do without, we shall lose something which appealed to our best instincts, and satisfied our highest aspirations; more than that, encouraged a holy frame of mind, and which was an incentive to noble deeds.

So that, after all, while Spiritualism on the one hand replaces our former faith by knowledge, faith itself is enlarging its borders, and pushing forward into domains as much beyond the reach of science as those which science has now conquered were once beyond its ken. The Infinite is ever widen-

ing to our astonished gaze the higher we climb, so that there is no danger of our having to sigh for new worlds to conquer. But while science is making sure of the ground beneath our feet, we need equally to be enabled to feel that there is a heaven above our heads, and therefore I plead that the spiritual side of our subject is the one which requires more special attention and development among English Spiritualists.

Before closing these few remarks, I wish to make it clearly understood that I don't intend to imply that it is the duty of Spiritualists to rest wholly in their Spiritualism. In fact, I lean so strongly to the contrary opinion that I am glad of this opportunity of appealing publicly to Spiritualists to be up and doing in the world's work. The knowledge which Spiritualism affords us of the continuance of man's existence after leaving the body, enables us to estimate more highly and more correctly than others not possessing that knowledge, the importance of his life here, as a step in his education. I should like, therefore, to see Spiritualists taking part in all the great movements for social reform, for the education of the people, and for the improvement of public health and morality. Many of these movements are largely aided, if not wholly inaugurated, by those calling themselves Agnostics or Materialists; and if they, with their dim light or utter darkness about the future, are willing to give their energies for the improvement and well-being of the race, surely we should not wish to be behind them. Instead then of Spiritualists undertaking to found new social institutions apart from the world, I would recommend their going in heart and hand with the great social reformers of the day, and let them be in the vanguard of the battle, bearing the brunt of the fight. Let them work on the School Boards, for the public schools for girls with Mrs. William Gray, for the improvement of laws affecting the labor and position of women (for I am speaking more especially to women), for opening the museums and picture galleries on Sunday with the Sunday Society, or for the reform of the Lunacy Laws—laws very likely to infringe on the liberty of Spiritualists; in short, whatever way they may have opportunity or ability. I think that Spiritualists are in some danger of being too much absorbed by their Spiritualism, that is, making it an end in itself, instead of a means to nobler living and acting. The day may come when we can have schools, and churches, and other institutions of our own, but I rather doubt the desirability

of this; it would tend to sectarian narrowness, and the battle against authority must be fought over again. Let Spiritualists organize among themselves for their own proper objects, and for carrying out more effectively their special work; but let those who are not actually engaged in the development of the movement go out into the world's work, bearing in their hearts a secret consolation and knowledge which will sustain them through the heat and burden of the day, and which they can impart to others who see their light, and who shall desire to walk by it because of its unexampled and exceeding brightness.

For the Spiritual Magazine.

AN ADDRESS TO THE CLERGY.

B. A. HALLETT, WILMINGTON.

REVEREND GENTLEMEN—We shall utterly fail in our intention, if in this address we shall say one word with the purpose of wounding your feelings or to stir up strife. While we may express many sentiments that will be antagonistic to your early training and present opinions, we trust we shall say them in so kindly a spirit, in that charity "that doth not behave itself unseemly," that we may convince you that while attacking errors of opinion, we make no war on those who hold them. It is not our purpose to urge you to accept of our views or to propagate them from your pulpits, but to call your special attention to a subject intimately connected with your profession, and which, in our opinion, is wielding an influence not realized by the religious teachers of to-day. That subject is Spiritualism; and while we shall not attempt to prove its phenomena genuine, we will endeavor to present some reasons why we think you should examine the subject and test the matter for yourselves. Believing as we do, most sincerely, that you have been and are now doing much good, we wish you God-speed in all efforts that will result in lifting men up to higher spiritual planes. We would not, if we could, put so much as a straw in your way, to impair your influence upon men for the right. Yet so fully are we convinced that the subject of Spiritualism is important, and one which you as religious teachers cannot safely ignore, that we urge its examination upon you. The time was when a sneer of contempt was thought sufficient to annihilate it, but that time has passed away forever; for it is now wielding such an influence, either for good or for evil, that it demands attention.

Those who have not given their attention to this subject can have no correct opinion of the number of Spiritualists or the rapidity with which their views are spreading far and wide. Those who have given this subject their special attention, report that in the United States alone, to say nothing of other countries, there are not less than six millions of Spiritualists. When you come to realize that the great body of Spiritualists are *thinkers*, that they cling to their convictions in spite of the odium and ridicule that has been heaped upon them, you, as thinking men, must conclude that they have not accepted Spiritualism without believing it contained *something* that brings conviction, and on which they might stand. As sensible men, you cannot believe that vast numbers of men and women, of all classes and conditions of society, in this day of intellectual attainments and scientific knowledge, could be drawn into a mental vacuum and follow for years a poor will-o'-the-wisp.

Is it surprising that this vast number who are without a shadow of doubt of its truth, with able men among them who can clearly and forcibly set forth their views, should have made their power and influence felt? Even the humblest among them can and do say to their opponents, "You may if you will, verify the facts on which my convictions are based," and the manifestations that the skeptic has witnessed in his own family circle have brought with them such conviction that no gibes, jeers or eloquence could afterward dispel.

Is it not as evident as the sun at noonday that phenomena that can be verified at any moment will bring more conviction to the mind than all the metaphysics ever written, or dogmas which cannot be demonstrated, ever preached from any pulpit?

Can the rapid spread of Christianity in the first century be rationally accounted for if you leave out of sight those manifestations of spirit power which attended those twelve humble men of Galilee? What was it on that pentecostal day that added three thousand to the church, if not the phenomena of spirits speaking through the lips of its disciples in languages which the disciples had never learned?

You may not hope to stay the progress of Spiritualism "by lying supinely on your backs" or opposing it with metaphysical propositions that are not demonstrable, when it can bring to its aid similar manifestations to those which made Christianity a success.

If the church believes as she says (and

we have no reason to doubt her sincerity), that Spiritualism is sapping the foundations of morality and a saving faith, is it not the duty of her leaders and conservators to examine it, that they may know wherein the danger lies, and how best to meet its attacks? Will you fight it in the dark, without knowing your enemy? If you do, you will find after a long struggle that you have been fighting an "ignis fatuus," and have not struck Spiritualism one blow.

The general who would hope for success must know the strength and position of the enemy; and if you, believing Spiritualism error, would fight it successfully, you should not despise it, but give it your serious and careful attention, to find, if possible, its vulnerable points.

If you have given but casual attention to the tendency of the times, it must be evident that you ought to examine it; for it is invading your churches, and taking those from you most useful to the church, for they are of those who do their own thinking. There are many in the church who are Spiritualists, but for prudential reasons do not avow it, as they do not desire to make their family martyrs by robbing them of Christian fellowship and sympathy, yet hold to its tenets none the less firmly, and most earnestly wish that the church would enter upon an examination of its claims to truth.

We beg you, be not deceived. You can not defeat it by the "do nothing" policy, for at the most inopportune moment it rears its head, and will not down at your bidding. We would urge upon you to meet it in a manly and charitable spirit, that you may learn its objects, and pursue no longer that path which has been followed in the past, denying its phenomena and ridiculing its teachings, and when this failed called its believers infidels and atheists; until at last, beaten at all points, and having to confess that there was *something* in its phenomena very wonderful, claimed this *something* was the devil.

One who would affirm that this policy had been successful in arresting its progress, would either know nothing of the thing he affirmed, or be regardless of the truth; for its influence is to be felt on every hand, and its tenets are now often heard in the pulpit under the name of advanced thought. If in twenty-nine years it has attained to such widespread influence, and found a lodgment in the hearts of millions of intelligent men, in the face of the opposition of the church, and in spite of the greater

power of the secular press, who shall be able now to predict, gathering power and momentum as it rolls on, its power and influence when another quarter of a century shall have passed over its head? Do you feel strong enough to fight it single-handed and alone, with nothing but metaphysical dogmas in your hands? Will you despise the aid, as we think, it will bring you, to help you fight your battle with science and materialism? Before you make such a decision, we pray you to look upon the indications that ought to come home to you as ministers of the gospel. What proportion of those now gathered into the church belong to the thinking class? Alas, it is but small; and you are looking to your Sunday-schools, to children who have been taught the dogmas of the church, to fill up your ranks, while, the doctrines of the church have almost ceased to have the least effect upon men. Look upon the vast numbers who never visit your churches and over whom you could have no influence should you preach to them in the byways and hedges, but who applaud to the very echo those who oppose and speak evil of you. Look upon the indifference in the church. Does it not show that the vast majority of its members are looking upon the church as a social institution, and are not believing what it teaches, or what they themselves profess? It must be painful to you, when you tell parents of your own church that their children who have attained to the age of accountability are out of the "ark of safety," and liable to fall into the pit of "endless night," and urge it upon them with all the earnestness and pathos to which your responsibility to them and your Master impels you, to see them rise up out of their seats when you have finished what to them should have been a moving appeal, as calm and as unconcerned as if it all had been spoken in an unknown tongue, and walk out of the church arm in arm with a friend, passing the compliments of the day or inquiring the state of the market. We say this must be painful to you, when you know that had you met that father or mother on the street, and told them that you had seen their children in great physical danger, that they would have allowed neither business nor pleasure to detain them from attending to their rescue.

Why this different course of conduct? Simply this, in the one case they believe you, and in the other they do not. Is it upon children and the great body of indifferents in the church that you are willing to

rely in that contest which is surely coming to you with science and materialism? If so, you will find that though you may number them by millions, the greater part will stand idly by, but always ready to attach themselves to the winning and popular side.

When we see such indications of indifference—and who shall say we do not see them?—ought we to conclude that the subject of religion has less hold on men now than formerly? We think not; for we sincerely believe that the teachings of Jesus have greater influence on men to-day than at any former period of time; but we may, nay, we must conclude that dogmas that were fought over in the fourth century, and revamped in the sixteenth, are losing their effect, and men in this nineteenth century are no longer willing to rest in castles in the air, in metaphysical propositions that have no base, but are looking for something that is not to be taken so much upon trust. They wish to feel solid ground beneath their feet, and see something tangible to which they may cling, above their heads.

The fact may be painful, and we may hide it from our eyes as much as we will, yet it forces itself upon us more and more, that the Bible is less revered to-day than in times past. It has utterly failed to convince thousands of earnest men of the truth of immortality, because it rests the proof of it on "miracles" which occurred eighteen hundred years ago, and which you are saying cannot be verified as they happened, and can happen but once in all time.

The advances made in physical sciences of late years are bringing men to believe more and more in the universal and unvarying reign of law; and as this conviction gains ground less and less reliance is placed in the miracles, because you claim that they are above or contrary to universal law. When that time comes—and we believe that had it not been for the opposing influence of Spiritualism it would have been already here—that a majority of men shall believe that the phenomena recorded in the Bible are spurious and the invention of man, from that moment will your usefulness as religious teachers, with the Bible as your base, have an end. You may think there is no danger, but you have only to note the utterances of the scientists, and you will feel less confident. Are they not standing up boldly, not heeding the cry of Infidel, and taunting you with "these old grandmother tales," as they call the miracles, and asking you to produce one to-day? Did not Professor Tyndal challenge you to put

prayer to a test? Is not Prof. Huxley saying that if the British Isles were without a religion, it would never enter into his head to introduce that of the Bible? One man, the Duke of Argyle—has come to your aid and would do you yeoman service in his "Reign of Law," but so few of you seem disposed to join hands with him. It may be that you see his conclusions lead irresistibly to Spiritualism, for if manifestations eighteen hundred years ago occurred under law, they may occur again to-day under the operations of an unchanging and universal law.

What has been your course amid the changes that are taking place in the public mind? Have you not refused to examine the phenomena of Spiritualism, and yet denounced them as spurious, and plead with your membership to have nothing to do with them? Seeming not to realize that to the same extent you are able to weaken men's faith in those of to-day, you destroy their belief in those of eighteen hundred years ago, if these men believe in the reign of law. If you were able to convince us, who have seen in broad daylight a hand detached from an arm, and felt it on our person, that we were mistaken, mesmerized or humbugged, "for the thing is impossible and could not be," how, we ask, could you induce us to believe that two thousand years ago there came forth the fingers of a man's hand and wrote upon the wall of Belshazzar's palace? If it is in your power to satisfy us that we have not seen a message signed by our dear friend's name, written in our presence and under such conditions that it was impossible for a hand of flesh to do it, how shall we believe that Mene, Mene, Tekel, Upharsin, was written in the way the Bible states it? Are not our own senses better evidence of a fact than the word of a king and his guests two thousand years ago, and they in a drunken debauch?

Suppose you take the position, as some do, that the manifestations are genuine, but are the work of the devil; do you not see that this would be a two-edged sword, that could be used against the Bible miracles with as much success as against Spiritualism? and was in fact the identical answer which the Jews made to Christ when they could not deny the facts. Has it been wise in the religious press to pour contempt upon the phenomena of Spiritualism, and catch up with avidity any objection raised by scientists, when these same scientists treat with equal contempt and disdain the phenomena

recorded in the Bible, on which the religious press insist and rely?

In our opinion your course has been suicidal, and its tendency has been to pull down your own house above your heads, and the time has now come when you should examine Spiritualism, that you may find that which, so much needed, will stir the flagging zeal of your followers, and give you a sure foundation for your faith in immortality. We ask you to change your course; meet Spiritualism in a frank and charitable spirit, and examine its claims to truth. Give it a fair, impartial and searching trial, not tiring because of two or three failures to get manifestations, but with patient, earnest search probe it to the bottom, and then if you find it a delusion and a snare, you are on vantage ground, for you can then show wherein it is so, and destroy it with its own weapons.

Are you willing to say, as some do, "I dare not examine it, for fear it will unsettle my faith?" Is your faith so weak and faint in your system that you dare not put it to a test? If so, it is not worthy of the name; you but half believe it, and have condemned it already. Are you so wedded to some favorite dogmas that you dare not look upon them with a searching eye, for fear you may find some false glitter and sham? What do you fear if you are fully satisfied that you hold the truth? Surely you cannot fear for the truth, for it is no puny infant to be nursed and petted, but a strong man armed, and will "live through God's eternal years." Spiritualism can never destroy any truth you may hold, for all truth is in harmony and sympathy, because its author is God. If Spiritualism is truth, it will go hand in hand with the truths of Christianity, and serve to bring out in brighter radiance and glory the truths taught by Christ.

What does Spiritualism propose to do for men? In our opinion, simply to enable men to rest their faith in immortality, not as now, upon an assumption, but on the sure ground of fact and knowledge, that men may no longer say "I have a reasonable hope," but with not a cloud in the clear sky of their conviction, may cry out with Paul, "For we know if this earthly house of our tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."

If Paul was correct when he said, "If Christ be not risen then is our preaching vain," is not Spiritualism a friend to you, when it comes in these doubting times with demonstrative proof that those we call dead

do yet live, and are able, *through* law, to make it manifest?

O gentlemen, is the Protestant church of to-day to stand, as the Catholic church has stood in the past, as a bulwark against the world's advance, refusing with stoical indifference to examine subjects that are claiming the world's attention, until left far in the rear, it gives a laggard's assent, and changes its interpretation of the Bible to suit the times?

How much wiser the course, to examine Spiritualism and keep abreast with the times. If you do not you may be sure that there are many who hear you Sunday after Sunday do keep up, and know that without the light which Spiritualism affords you will never have clear and definite views of what is meant when it is recorded, "They spake with tongues as the spirit moved them." Do you urge upon your membership as Paul did upon his Corinthian brethren, "to earnestly desire the gifts" of healing, to prophesy, to discern spirits, and to speak with tongues? So far from this, you entreat them to have nothing to do with Spiritualism—not so much as to witness its phenomena.

Is it a tenable position for you to say that these gifts were only for Christ's immediate disciples, when you have law, Paul and Christ all against you? Do you not teach that Jesus gave you this commission, "Go ye into all the world and preach the gospel to every creature," "and these are the signs that shall follow them that do believe," "they shall cast out demons, they shall speak with tongues, they shall lay their hands on the sick and they shall recover?" One of two things is evident, if the Bible speaks truly, that these things are done to-day, or there are now no true believers in Jesus.

Are they done to-day? That is the question which we ask you to decide by an examination of Spiritualism, and it can be done in your own family circle, where there are none to molest or make you afraid.

Will you follow Paul's injunction, "Prove all things, hold fast to that which is good," or will you turn away from it and find yourselves by and by in the position against which Gamaliel cautioned the Jews of old, "fighting against God?"

We beg that you will not be deterred from examining this subject because others have made a bad use of what they found. Spiritualism gives men sure proof of immortality, and on this base they build; and they build well or ill in accordance with

the amount of judgment, reason, intelligence and culture, or prejudice and ignorance that they may bring to bear. We urge you to examine this subject, that you may be satisfied that the *base is sure*; and being satisfied of that, to ask your aid to oppose those who in building are defacing all that is fair and beautiful and true. Spiritualism has not come to break down the Bible or religion, but as an ally to both. It brings the proof of another phase of existence, which is the base of all religions, and brings home to men, as no metaphysical teachings can possibly do, the absolute necessity of religion; for they can realize then that this life is but a span, while that before is eternal.

Spiritualists, through its light, have put away their old notions of a local heaven and a local hell, and come back to that grand truth uttered by Christ, "the kingdom of heaven is within you," and they realize that their heaven or hell will be just that which they have developed within themselves. We ask you to examine Spiritualism because we believe that it was the companion of Christ's teachings eighteen hundred years ago, and should be the ally of Christianity to-day, for what "God has joined together let not man put asunder."

We ask you to examine it, for it will cause you to break away from the dead past, and "the letter of the law that killeth," to fill you with its "spirit that maketh alive," to grapple with the living present. Its light will extend your vision and reveal to you such present truths, that leaving the things that are behind, you would reach out for the grander things before. It would teach you that the spirit of Christianity is progressive; that God did not give *all* his truth to one small nation, but flung it with bountiful and loving hand all over his universe; and that if he was with Israel in the passage of the Red Sea, he also stood with Leonidas and his brave Spartan band at the Pass, and his divine spirit is with all men every where who are battling for the right.

But grandest and best of all, you would no longer be subject to bondage by believing that death was that dark and turbid river which God's universal and everlasting curse compels us to cross; but with the inspiration of the angels upon you, you would teach men that it was but the shining portal, all resplendent with his mercy and goodness, which his loving hand opens to usher us into a grander and higher life.

Then would you fully realize that the grave hath no victory; that it takes into its

bosom but our bodies, of the earth earthy, but has no power over the freed spirit, and it arising superior to all the ills and bonds of earth, is alive and free forevermore.

RELIGION AND SCIENCE.

BY A BROAD CHURCH CLERGYMAN.

The number of communications which have reached me *via* the editor, or directly from those who penetrated the disguise of my pseudonym, must serve as my excuse for again breaking ground on the topic which is inadequately described by the heading I adopted. I retain it, however, for the purpose of enabling my former correspondents to recognize me, and I must ask those to whom I have not been able to write kindly to accept this article as an answer to their letters.

To pass from theory to practice (as most of my correspondents urge me) this is what I propose to do:—

1. For my own use, and my small circle of friends and fellow-students, I have already organized a devotional *seance* at my own house; but the locality is not favorable for many, nor are the dimensions of my *seance*-room sufficient to accommodate any but the most limited circle.

2. I have to thank many correspondents who have offered the use of a room in most eligible and central localities. I have my doubts whether a room used for any other purposes would be exactly suitable for this. I attribute a good deal to the *genus loci* in this matter; but I am weighing the different proposals made, and if I can find a room which may be used only for this one purpose, I will avail myself of the kind offer made by one of my correspondents, to whom I have already written on the subject.

3. Besides this, I should like to extend the idea which I am carrying out in my own domicile, by visiting other suburbs where about seven sympathetic people can be got together; where we can use the little, simple service I have drawn up for the purpose, and then sit and quietly *wait* for results. The method I propose is one of observation rather than experiment. I think it is as wrong to *prescribe* what shall occur, as to dogmatize on the causes of the phenomena when they have occurred. Realize the cardinal fact of intercommunion (and our mere presence at such a *seance* proves that we do *that*), then surely the attitude we should assume is one of quietly *waiting* with reverent expectancy.

I have been disappointed, one more year, in my wish to have a daily seance of this kind between Easter and Whitsuntide. That may yet come, however, if the difficulty of *locale* can be tidied over. It need not, perhaps, be in one place only: and the period of the year makes, of course, no actual difference; only, speaking from my standpoint as a clergyman of the church of England, there seems a special fitness in holding such meetings at a time when the thoughts of those composing them of necessity run in the direction of such subjects. Perhaps by Whitsuntide—the one appropriate season of all—I may yet be able to inaugurate the provisional scheme I have here sketched.

The idea, in my mind, is very much that of the prophesyings of the old Puritans, though of course, with a difference. These were strictly orthodox (alas the term!) meetings, held in private houses, sometimes under the auspices of the clergy, sometimes not, but still with their sanction, and so arranged as not to interfere with church services. Why should not such an idea be revived and pressed into the service of Spiritualism in this age of revivals!

I know and thoroughly appreciate the objections to identifying Spiritualism with any sect or religious denomination. I have a wholesome horror of organizations myself. I know how possible it is to systematize the whole life and spirit out of a rite. But still I claim to represent only one religious body—a large one, it is true, but only one out of many. I have no wish or intention to abandon my position as a minister in that body. I believe I can do more good by remaining where I am and infusing new life in old forms which had threatened to become effete. Let those of other denominations do the same, not trying to make Spiritualism sectarian, but rather to catholicize their sect by means of Spiritualism.

There, as a Broad Churchman, I see the great beauty of the Spiritualistic theory; it is capable of assimilation by all religions. It is the one fundamental doctrine that lies at the root of all. Why trouble ourselves about the cut of a vestment, the form of church government, or the sacramental system, unless we are quite sure that man has a soul to survive and an eternity to live through? And what else gives us the reasonable assurance—which is what I understand by faith—on these two cardinal points except the method of Spiritualism, which is identical with the method of Christ and the early church?

And the very same process which recommends this subject to the theologian, recommends it to the scientific man. The one may sit down with his Bible, the other with his Mill's Inductive Logic, and find the results coincide. Religion and science may yet be made convertible terms by the employment of the inductive method of Spiritualism.—*London Spiritualist.*

For the Spiritual Magazine.

THE NEW AGE.

THOMAS COOK, MINNESOTA STATE
MISSIONARY.

BRO. WATSON—I quite frequently meet with your excellent MAGAZINE in my rambles in the State, and examine its contents with great interest, satisfaction and profit, never failing to make the best use of the facts I glean from its clean, bright pages. And through the reading of your last, or May number, I felt the promptings of the spirit saying "write." Especially was this so on reading the first article given through your home medium, concerning "the key given to the disciples," every word of which is a realization to my spirit, and the letter of Dr. Dewey, of Boston, with whom I became quite well acquainted during a two years' stay and labor in the "Hub." Both of these matters relate to the same grand age or era, the inauguration of a true spiritual era, the *real* "new departure," true steps to which, he claims, have not yet been taken, and which, he justly claims, can not take place until the complete destruction of both superstition and materialism.

This is all doubtless true, especially the latter, and even the former in a certain sense in reference to the *real* "new departure." But I must inquire, are there not those of your readers who have "risen to a full conception of the true spiritual communion," or who can begin to realize the "true spiritual baptism?" My respected Bro. Dewey seems to doubt the possibility of an affirmative answer, for he, previous to the remark I have just cited, says: "I am fully persuaded that no full and complete conception of the spiritual kingdom has found birth in any of our souls." This statement of the good brother simply implies that *he* has not a "complete conception" of spiritual truths, and has not experienced a spiritual birth, that he is not yet ready to drop all the ways of an institutional world of conjugal self-love, marriage, contention,

strife, government, etc., and become a real child of God; for "as many as are led by the spirit of God they are the sons of God." Rom. viii, 14. Spirit Theodore Parker has said, in "Flashes of Light," or messages through Mrs. Fanny Conant, that there are about seven thousand souls on the earth who are receiving the new spiritual baptism. I feel, therefore, that our brother's statements need qualifying at least; for surely there are those of your readers who are ready to be made ready. Besides, the beginning, it is plain and self-evident, must commence with a few devoted men and women who will so love the cause of spiritual or natural truth that, as our revolutionary fathers did for the cause of independence, they will "pledge their lives, their fortunes and their sacred honors" if need be, in its behalf; for "Many shall be called but few chosen." Dr. Dewey, like many other good intentioned souls, seems to expect a great awakening in a nation or among nations, "a nation in a day," as it were, producing a great and wonderful change in governmental matters, whereas the spiritual is not of, like, or belonging to the affairs or institutions of men. Bro. A. J. Davis was told by the spirit of Galen that, "*The church and State were two thieves, between whom truth is daily crucified.*" Now, a "New Dispensation" presupposes the destruction of the old, as to be a new man in Christ (or as Christ) does the old worldly-minded man. Nor can we live in the old and new at the same time, or be of the world and its institutions, and of Christ, or like Christ, at one and the same time. "No man can serve two masters." As many, therefore, as can receive "the key," as Jesus gave it to the disciples, are "born again" of the spirit, and are ready to enter with the few "teachers of philosophy" into a "New Spiritual Dispensation," in which "no one will call anything his own," but "all things will be held in common," and there will be but "one fold and one Shepherd." And he or she who would rule the company, or be chief, will be the greatest servant to the rest of the family group, tribe, church or state. See Matt. xx, 25.

To comprehend the key, of which the spirits in your home circle speak in the May number, is surely possible, by at least a few, and wherever they may be, my spirit goes out to them in sweet harmony and loving sympathy.

I may be addressed at Farmington, Dakota county, Minnesota.

May 3, 1877.

From the Melbourne, Australia, Herald

MR. PEEBLES' LECTURE.

The Prince of Wales Opera House was literally crowded last evening to hear the third lecture of Dr. Peebles upon the subject of Spiritualism and its relation to Christianity. Founding his remarks upon the words of the prophet Obadiah, "Saviors shall come up on Mount Zion," he said that the study of the conservation of forces had demonstrated the fact that the universe knew no loss. Not a particle of dust could be annihilated, neither could a truth be destroyed. Truth, the natural sustenance of the human soul, was incarnated in moral heroes and saviors. When the Chinese called there came Confucius. So also Krishna came to the Hindoos, Plato to the Greeks and Jesus to the Jews. These teachers and saviors came in harmony with the immutable laws of God—came to their own, and "their own received them not." The speaker accepted Peter's definition—"Jesus of Nazareth, a man approved of God." He was called the "son of man" eighty times. He ate, slept, drank, became wearied, and was finally crucified, a martyr to the principles he taught. I see in Jesus, said the lecturer, a teacher, reformer, shepherd, the brightness of the Father's glory, the "man Christ Jesus." He repudiated the Calvinistic doctrine of the atonement, pronouncing it a heathen superstition. The Hindoos still sacrificed goats and kids for a sort of sin offering. The Jews borrowed these practices from the Hindoos and Egyptians; and sectarian Christians slightly modifying, had woven them into the crimson fabric of a creedal Christianity. Salvation was a matter of soul growth, and achieved only through good works. He drew a sharp line of distinction between Jesus and Christ. Jesus was a man, whose Hebrew name was Joshua. He was generally called Joshua, the Galilean—Joshua, the carpenter's son. Christ signified the anointed, the illumined, just as Buddha signified the enlightened. These saviors were not supernatural men, neither were the works ascribed to them. The superhuman power possessed by Jesus was spiritual, or mediumistic. English scientists would denominate it psychic force. He declared that a legion of angels, or spiritual beings, attended Jesus. On the mount of transfiguration the spirits of Moses and Elias appeared and talked in the presence of others. Jesus was the great Hebrew Spiritualist of that period. Though a Spiritualist, mediator, or medium, he could not do all

that was required of him. His power was limited. He confessed that he "could do no mighty works" in a certain place because of the "unbelief." Jesus healed the sick by magnetic power. Lazarus was in a deep trance, similar in appearance to death. An unconscious trance was death to all external things. Jesus awoke him from this state. Mediumship was defined to be a channel for psychic force. It existed germinally in all persons, as did music. It is susceptible of use and abuse. The three prominent phases are physical, psychological, and inspirational, corresponding to mineral, mental, and spiritual magnetism. In the ratio that mediumship became better understood, would communications be more correct? Reason must try all spirits, and test the truthfulness of spirit messages.

For the Spiritual Magazine.

THE SAME RELIGION.

The Gospel of Christ and the Gospel of Spiritualism.

REV. CYRUS JEFFRIES.

NO. I.

The religion of the gospel, as taught by Christ and his apostles, if obeyed as commanded, is certainly the most reasonable, wise and beneficial religion that has ever appeared among men. The religion of Zoroaster, as taught in the Zend Avesta, is doubtless a valuable philosophy, and although it is two thousand years older than that of Christ, yet it falls far short of his gospel in blessings and benefits to mankind.

Also the Vedas of the Brahmins, which contains the doctrines of Brahma, although it teaches in general a system of excellent morals, yet it will bear no comparison in utility and goodness with the gospel of Christ in alleviating the sufferings and sorrows of the human race.

The Shaster, the Bible of the Hindoos compiled by Buddha a thousand years before Christ, has many admirable doctrines and maxims for its three hundred millions of adherents, but its doctrines can claim no equality with the doctrines of Christ in its benefits and blessings to the children of men.

In fact, there has no religion ever been brought within the reach of man that can be compared with that of the gospel of Christ in its wisdom, power and usefulness to mankind.

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And no religion can be brought to our planet that will meet the requirements of our race, like that of Christ. It has all the elements of happiness of both soul and body, and whosoever obeyed becomes good tidings of great joy to the people, as it was promised in its inception, by the angel.

Every commandment is full of blessings and benefits to all who obey them, and the commands of the religion of Christ need only be named to be appreciated by all candid minds; and to witness the power, love and happiness of the commandments I will enumerate a number of them as they stand in the catalogue of the gospel.

The command to cast out evil spirits is one of great importance, as it restores the possessed to their right minds, and gives peace and happiness to all who are oppressed and tormented with devils, and according to the doctrine of Christ and the apostles a great portion of the human race are thus afflicted, which shows clearly the great utility of this injunction, and, as the commandment of Christ, should be obeyed in the churches.

The command to heal the sick is one of the most sacred character, and is of priceless value to every living being. It cures all our sicknesses, heals all our diseases and banishes all our infirmities, which is not only the highest blessing that can be conferred upon men, but it is what no other religion on earth can accomplish, and, being the express command of Christ, it should be held as sacred as the command "Thou shalt worship the Lord thy God."

The command to cure the blind is a blessed injunction, and is good tidings of great joy to numbers, as it was in the days of Christ, when even those that were born blind were cured. And Christ expressly declares to his people, "*He that believeth on me, the works that I do shall he do also; and greater works than these shall he do,*" and as his gospel is the same in this day it was in that day, it should be obeyed the same now it was then.

The command to work miracles is one of vast import, as it comes burdened with all the evidences of its divinity, not only giving convincing proofs of its superiority over all other religions, but every miracle brought a benefit to men and showed to the world the power and benevolence of the gospel of Christ, which should induce all men to receive it just as it came in its purity from Christ, as the religion of signs and wonders from heaven, for it is the same gospel

in the nineteenth century it was in the first century.

The commandment to cure the deaf is one of great blessing and benefit to mankind, not only to the deaf themselves, but it gives assurance to all men of the power and goodness of the gospel of Christ, so that it may well be called good tidings of great joy to all people.

The command to prophesy is worthy of both the attention and the respect of mankind, as it not only enables the prophets or mediums to give direction for future action in the events of life, but it affords us the pleasure of holding converse with happy immortals of the spirit world, and if obeyed as Christ commanded would bring the sons and daughters of men into heavenly communication with the spirit land, and thereby bring life and immortality to light, which would be the greatest blessing could be bestowed upon our race.

The command to cure the dumb not only shows that the gospel is from heaven, but it proves that it is a system of blessings and benefits to the world of man; for what greater blessing could be imparted to a poor dumb creature than the power of speech, and evidences beyond all controversy that the gospel is just what the angel proclaimed it to be, "Good tidings of great joy."

The command to speak in strange tongues to those who possess the gift is a great blessing to our race, as it not only enables men of other nations to hear the gospel in their own language, but it is a means by which the gospel of good tidings is carried to all people.

The command to cure the lame is invaluable in its benefits to the crippled world, and is good tidings of great joy to thousands, as it cures the lame, restores the disabled and raises up the bowed down, imparting life and vigor to the whole body.

The command to see visions, to those who are in possession of that power, is certainly a priceless blessing, as it enables men and women to behold the glory, beauty and friendship of the spirit world, as well as to see the benefits that are in store for the people and to communicate the good tidings to them.

The command to "*have faith in God*" is one of the highest injunctions given to the children of men by Jesus Christ, and as there is but one faith, no person need be mistaken, for if they have it as a grain of mustard seed they can remove mountains. It is through faith that believers are brought into such close communion with the powers

of the spirit world that they are enabled to perform all the signs and wonders Christ himself performed for the benefit of mankind, which is truly good tidings of great joy.

The command to baptize with the Holy Ghost is one of the greatest injunctions delivered by Christ to the sons and daughters of men, and as it is the only true baptism, it brings believers into happy communion with the angels and with the spirits of just men made perfect, which is indeed a substantial joy.

The command to cure the lepers is one of great utility and blessing to the human race, as the leprosy prevails in most of the Eastern nations and is incurable by human agency, but the gospel of Christ gives the power to cure it in a moment, which is certainly good tidings of great joy to every leper.

The command that signs shall follow all that believe is a notable commandment, for signs are to be the great evidence of the truth of the holy religion of Christ to the end of the world, and proves it to be the religion of the spirit clime for the salvation of the world.

The command to raise the dead, or the spirits of the dead, is a blessed and holy injunction, and is not only full proof of a happy immortality beyond the grave, but by it we have the glorious pleasure of holding sweet communion with our friends and kindred who have gone over among the immortals, and of holding converse with the angels of the spirit world, which every one can have full evidence of by the least investigation.

Is it any wonder that the heavenly angel shouted from the skies, "*Behold, I bring you good tidings of great joy, which shall be to all people?*" or that the hosts of the angel world exclaimed, "*Glory to God in the highest, and on earth peace, good will toward men*" when such a catalogue of blessings and benefits as those above indicated are brought from heaven to earth by Jesus Christ and given to men? Oh, what wonder, love and goodness is displayed in the Fatherhood of God toward his children in giving them for their comfort, happiness and salvation such a catalogue of blessings as those enumerated in the above named commandments of Christ!

No religion that has ever been brought forward, whether in heathen lore or classic councils, can be compared with the religion of Christ in its blessings of liberty, love and salvation to a shackled world.

Yet the teachers of orthodox Christianity ignore, deny and trample under foot this whole catalogue of heavenly commandments given by Christ to be taught to the end of the gospel world, and declare them all worthless and done away, and have substituted in their stead the superstitious doctrines of the heathen world, such as a trinity of gods, a vicarious atonement, the reconciling of God to the world, a general judgment, the resurrection of the natural body, the destruction of the world at the sound of Gabriel's trumpet, water baptism, class-meeting, the mourners' bench, etc., not one of which are taught in the gospel of Christ.

It is therefore evident that the gospel as taught by Jesus Christ and his apostles, and the gospel as taught by the ministers of orthodox Christianity, are two entirely separate and distinct systems of religion.

The gospel of Christ as taught by him and his disciples, consists of the commandments of Christ, while the gospel of orthodox Christianity consists of the doctrines and commandments of men, brought forward at the Council of Nice, and established as the Christian religion for the world of nations, although it was no more like the heavenly religion of Christ than was the religion of the Grand Lama. But holding the wealth and power of a prostrate world, which Constantine had put into the hands of these three hundred and eighteen prelates, who, together with the emperor, composed that grand council of nobles, which was no more like the humble church of Christ and the apostles than was the triumph of the Cæsars, and who at once proceeded to abolish the wonder-working religion of primitive Christianity and establish in its stead the creed of the Athanasians, that has stood the landmarks in the roll of generations for fifteen hundred years, sustained by fire and sword, as the imperial religion of Christianity.

And in framing the orthodox religion of modern Christianity, these imperial nobles left out of the creed of their religion every commandment of Christ, not leaving a single sentence of any of the injunctions of the gospel of the Savior in the canons of their divinity, and from that day to this, along the interval of centuries, the professed Christian church has not ceased to frown upon, condemn and persecute every effort made to assert and establish the primitive gospel of Christ in its original purity and power; but wielding the energies and controlling the fortunes of both the spiritual

and secular worlds, she has not ceased to crush out from the minds of men all those blessed and holy commandments of Christ, the hope and salvation of suffering man.

The religion that casts out our devils, cures our sicknesses, heals our lameness, restores our hearing, cures our blindness, baptizes us with the Holy Ghost, raises our dead, and brings life and immortality to light, together with all other blessings and benefits to the children of men, is the pure primitive gospel of Christ, and the very religion that orthodox Christianity denies, condemns and tramples under foot as the dead and buried gospel of Jesus Christ. Yet she had scarcely planted the standard of her material religion on the last soil of heathen idolatry when the tiny raps in the cottage of the humble, like the angel whispers in the manger of Bethlehem, told of a new era that was about to dawn upon the world, and opening wide the portals of the spirit land, would throw such an immortal sunrise across the horizon of the mind that the primitive gospel, in the splendor of its original glory, would plant its banners among the nations and illumine the continents with the Spiritualism of its gospel, until the heavenly immortals shall rule the earth and the two worlds embrace in the great brotherhood of man.

For the primitive religion of Christ and the apostles and the present religion of modern Spiritualism are one and the same religion in every feature. And Spiritualism is the true gospel of signs and wonders as delivered by Christ to his disciples, but has been suppressed and smothered by the power and wrath of orthodox Christianity for fifteen hundred years, or until near thirty years ago this blessed religion made its appearance again on earth, and as in the days of Christ and the apostles it is again healing the sick, casting out devils, curing the lame, restoring the dumb, working of miracles, raising the dead, curing the deaf, restoring the blind, and doing all things it performed in its pristine power, until its religion is fast becoming the wonder and admiration of the nations, and it is now mustering its forces for the Pentecost of the world.

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MEMPHIS, JULY, 1877.

SPIRITUALISM EXPOSED.

Prof. Cooke, the wonderful exposor, at least on paper, has been in our city for three nights, professing to expose Spiritualism. Being absent in a sister State, we did not witness his first night's performance. We were on hand the second, and selected as one of a committee of six to be seated on the stage. His first trick was the "turning water into wine," which we presume any druggist in the city could do as well. We tested some of the colored water and found nothing but its natural taste.

In his attempt to expose the "Slade slate writing" he made a most signal failure. Bringing a double slate for us to examine, we found nothing written thereon. He positively refused to let us put any mark on it by which we could identify it. He then put the slate under the table, and, as every one thought, took it out again, insisting on our coming to witness the writing. This we would not do, but insisted on examining the slate again, which he peremptorily refused to let us do; we as persistently declined to witness the slate writing until we examined the slates again. After considerable delay and altercation we opened the slates and about one-half of it was filled with writing. Knowing he had a table made in the city which the maker told us next day he could not open after Cooke had put the springs on by which he had exchanged the slates, none of the committee would make any further examination, and thus his trick was exposed. He was tied by the committee, as we supposed, very securely, but with a cord large

enough for a plow line. His wrist being larger than he can make his hand, he very easily slips his hands out, when he can and does show them outside the cabinet. We were requested to go inside with him to hold his hands while he put an iron ring on our arm, but he would not let us hold his hands or place ours on his; but blindfolded as we were, he placing his hands on ours, and changing his fingers so as to make the impression on our hands that both his hands were on ours. This we stated to the audience.

His show bill says, "Spirit forms and faces will be plainly seen and often recognized by the audience." The lady was tied by one of the committee with a twine cord around the neck, she keeping her hands between her neck and the cord, a sufficient quantity of which she thus kept concealed to lift it over her head, when she showed her own face, which was "recognized by the audience" as the one who went inside a few moments previous. She did not even change her dress the night we were there. Yet this is called the "spirit bride" expose. Shame upon such humbuggery.

We have never had anything to fall so far below our expectations as this has done. We had supposed he had some mediumistic power, and that some things would be done to puzzle those who witnessed them, but even as a trickster we were disappointed in what he did. His releasing himself from the handcuffs he explained to the Chief of Police, Captain Athy, and Mr. Smith, of which the committee knew nothing. Such, however, is the opposition to Spiritualism, that with the show bills and puffing of the press, he had large crowds to witness his performances. It was certainly a very great success financially to himself, if to no others, but as an expose of any phase of Spiritualism, we unhesitatingly pronounce it a failure. The only thing that looked like an imitation of the physical manifestations of mediums was the ring test, and yet there was no similarity.

We had a ring put on our arm by John King in London, but he floated about all

around and up to the ceiling, talking to us freely, with light sufficient to take his photograph, and when the ring was placed on our hand we were not blindfolded, but with open eyes, and holding the medium securely by the hand.

Those who think we have been deceived may rejoice and say "the humbug has exploded," but

"Truth crushed to earth will rise again,
The eternal years of God are hers."

This excitement will result in the advancement of the truth. Hundreds of persons in this community will gladly avail themselves of the facilities which will be afforded them to have this glorious truth demonstrated as satisfactorily as any other of which the senses are capable of taking cognizance. We close this too long notice of this matter by copying an article from the local column of the *Farmer's Journal* of May 3, published at Taylorville, Ill.:

"We had the celebrated Prof. Cooke, the exposé of Spiritualism, last Monday and Tuesday nights. I went to see the 'humbuggery' of Spiritualism explode, but if it was the unalterable fate of all humbugs to explode, the professor himself would have exploded and his humbugging have had an end. I paid one dollar to learn something of the mysterious workings of Spiritualism, as to the deception practiced by its votaries, but I consider that I was humbugged completely. The most important part he advertised to expose he didn't expose at all; that was Dr. Slade's mysterious slate writing and answering sealed letters, and the process of writing names of dead men on the Professor's arm in letters of blood! This was not alluded to at all, and the committees appointed both evenings, who were with him on the platform, were so hoodwinked that none had a programme, and not one had courage enough to ask the Professor for a fulfillment of his promises. As a performer of tricks of legerdemain he is excellent, but as an exposé of Spiritualism he is certainly the greatest of humbugs."

He did not attempt half the things on his bill the night we were there, and had his own way in those he did perform. The committees at Taylorville, like ours, did not know of their appointment and had no programme at hand to require him to per-

form. We have no fears as to the final result with honest investigators who are desirous of knowing the truth of these things.

THE AGE OF MIRACLES.

We understand that the apostles, prophets and evangelists, spoken of in Eph. v, 10, 11, were extraordinary, inspired officers, whose functions ceased when the miraculous age terminated. We do not think any miracles were wrought after the death of those who were empowered by the apostles to perform them. They were only needed to inaugurate the New Dispensation, and to authenticate the divine legation of Christ and the apostles and their assistants. Pastors and teachers remain as ordinary, uninspired, but necessary officers of the church.

BRO. WATSON—I clip the above from the Nashville *Christian Advocate* of May 5. It comes under the head of "Notes and Queries." A spirit of inquiry has been awakened in the church, and orthodoxy finds it necessary to "dish out" such medicine as this quite frequently of late. No doubt there are many of your readers, taking their first lessons it may be, to whom a word from you on the subject might be of great help. I have a painful recollection of how hard it was for me to overcome this mere "think so," because it had been taught me from infancy.

A METHODIST.

In reply to the above we will say that our recollection is, that Eusebius, "the Father of Church History," states that these miracles, so called, continued in the Christian church until the third century, when the church became corrupt by being brought into close contact with the fostering influence of secular power. Pompous rites and ceremonies were introduced, worldly honors and emoluments were conferred on the teachers of Christianity, and the kingdom of Christ in a great measure converted into a secular kingdom. This power was exercised by the ministry in the days of the primitive purity of the church. It was to accompany those that believed, and we think when the church returns to her primitive simplicity and purity it will have those gifts to demonstrate again the truth of the gospel of good news to all mankind.

AN ANTIDOTE.

When you have read the communication of Mr. Coleman, turn to and read the article of Rev. Cyrus Jeffries as an antidote. Those who are opposed to the teachings of Jesus put a literal construction on his words which the author never designed. He taught the purest morality, reaching the innermost thoughts, abolishing the Mosaic code of revenge, establishing the fact that love to God and our fellow man was the fulfilling the whole law of the dispensation he came to establish. We intended to review Mr. C.'s article, but find we have not room at present. It contains all the charges that can perhaps be made out against Jesus, and the religion he came to establish. His teachings will bear the most rigid scrutiny and criticism for all time. The works that he did attested the divine influence which accompanied him as no other teacher. These signs were to, and did follow those that believed in the days of the primitive simplicity and purity of the church. These gifts are now possessed by many, as in ancient times, who are endued with power from on high to do the works mentioned by our esteemed correspondent, Mr. Jeffries, to which we hope all will refer after reading the article which we think does great injustice to Christianity and its Founder.

LETTER OF INQUIRY.

SOUTH EDMESTON, N.Y., May 5, '77.

REV. S. WATSON—Although a stranger, yet I take the liberty to address you upon the subject of Spiritualism, and inclose a slip which I have just cut from one of our county papers, and which you will see is credited to the *Memphis Avalanche*. Now if your time is not too much occupied with more important matters, will you please write me briefly whether the inclosed article is a hoax, or if not, how much of it is true?

Also will you please give your present views of Spiritualism? Do you still believe that under certain conditions departed spirits can and do communicate with those still in the flesh, and perhaps sometimes become visible to mortals?

I know such were your views a few years

since, but do not know but you may have changed those views.

I have read your Clock Struck One, and also Three, and the theories therein expressed, in the main, appear to me the most reasonable of any theories of religious denominations. I handed the said books to some of our best and most intellectual citizens to read, and all agree with me as to their merits. A Baptist clergyman read them carefully, and then told me there was nothing in them he could not heartily approve. But one man, and only one, would not read them at all (he is a local Methodist preacher), and told me did not wish to hear or read one word in favor of Spiritualism. I replied to him that I did wish to hear any candid and honest arguments, either for or against it, and thereby learn the truth. I am now sixty-two years old, yet I am willing to learn more of the hereafter.

Respectfully,

ORRIN HOWARD.

We have quite a number of letters of inquiry respecting the article published by the *Avalanche* reporter of an interview he had with one who was present in our library when a ceremony was performed between a mortal and an immortal. At least that was the conviction of the twelve or fifteen persons present on that occasion. Our opinion was then, and is now, that the spirits wished to produce an excitement. Through this medium they have been showing themselves for over two years, varying from infants just able to walk about the floor by pushing a chair, to the largest size of grown-up men and women. We have seen so much of this phase that we have lost to a great extent our interest in it, only as a means of convincing others of the truth of Spiritualism. Most persons, like Thomas, want something tangible to the senses, such as these materializations only afford to the investigator.

As to our present views of Spiritualism, they are as they have been for over twenty years. We have seen nothing to shake our faith, which amounts to knowledge (if our senses are good witnesses), of facts. To the honest inquirer after truth they are as susceptible of demonstration as the exacting requirements of science demand. This

phase of it is precisely similar to that mentioned throughout the biblical history.

We are not surprised that the Methodist preacher "did not wish to read or hear one word in favor of Spiritualism." If he has ever read Mr. Wesley's works he has learned that he relates, and says he believed a great deal "in favor of Spiritualism." Nor are we surprised that we have heard it said by a Methodist official that they would turn Mr. Wesley out of the church if he were living now, and were to publish what he did upon that subject.

It is a little singular that the writer should quote the identical words of Dr. Adam Clarke in regard to spirits becoming "visible to mortals." To do this they must materialize, as the natural eye cannot see a spirit. Hence those who appeared under every dispensation were clothed with matter, under the same universal law governing such manifestations at the present time.

SPIRITUALISM has lately been assailed in this city with more vindictiveness than ever before. The tricks of Cooke at the theater, indorsed as they were by the press as an expose of some of the phenomena, produced quite a sensation for a brief period. Sober, reflecting minds have seen the folly of indorsing an expose of what they never witnessed. The editor of the *Western Methodist*, who, when urged to go and investigate by Rev. P. T. in New York, told him he would not go for a thousand dollars, assumes to assure his readers it has been exposed. He devotes a page of his paper to Spiritualism in general and ourself in particular. We were absent in Missouri at the time, but on our return we wrote a reply to his strictures and sent him, which he returned to us, with a letter in which he says:

"I cannot publish, because you touch a great many points and involve persons not connected in any just logical sense with the positions taken by me. Thus you continue the policy which I combat, i. e., the policy to put the church or prominent men

in the church in approving relation to you as a Spiritualist."

We said in our rejected article, "I stated on the floor of the Memphis Conference that I stood where Mr. Wesley, Dr. Adam Clarke and the founders of the Methodist church did upon that subject."

The former gives numerous cases of the return of the departed, identifying themselves to their friends in a manner that admitted of no possible doubt. The latter says in his learned Commentary, that "they can communicate with, and make themselves visible to mortals."

We are not surprised that these recorded facts are kept from the readers of the *Methodist*, or that there are many who would exclude members for entertaining precisely the same opinions expressed by the founders of the Methodist church. There are many ministers and members of churches who entertain these opinions, but as a matter of policy do not publicly avow them. We make the following extract from a letter recently received from a Methodist minister:

"For many years I have believed in ministering angels, and that our departed friends were of that band, but at the same time turned my back upon spirit manifestations through those known as mediums, believing that they were mainly under the control of evil spirits. Not long since I preached two discourses upon this subject, bringing out this view. Considerable discussion followed, both in and outside of the church. A lady heard what I had to say, saw that on one point I was in the dark, and loaned me some of your *MAGAZINES*. I have read them with the deepest interest, and they, together with your excellent books, have been to me a glorious revelation of light and joy. For seventeen years I have been in the ministry of the M. E. Church in this Conference, most of the time in the best appointments, and six years Presiding Elder. I am ready to follow the lead of the great Master, but whether that will take me out of the Methodist church is more than I can at present say. I hope it will not. There ought to be room for Christian Spiritualists in the church of WESLEY, CLARKE, RICHARD WATSON, WILBUR FISK, and BISHOPS SIMPSON

and BOWMAN, but we shall see; time will tell. I have thought that by remaining where I am, I can reach more with the truth, giving it to them as they are able to bear it. There are matters of a personal nature also that incline me to go slowly, to-wit, straitened financial circumstances and somewhat impaired health. These, however, will not stand in my way should the path of duty lead outside the church."

We believe there are hundreds of ministers in the churches similarly situated. If we were properly organized and prepared to support them as the churches are, they would gladly throw off the restraints of their creed-bound dogmas and unite with us.

The *Methodist* says we have "no right to the title of Rev., no right to administer God's Word or the sacraments of Christ's church, and no right to celebrate matrimony as a minister of the gospel." In reply to which we said in our article; "I have never claimed any right from the church since I withdrew from it, but I do claim, and am as legally entitled to 'celebrate matrimony' as Mr. Johnson or any other man, by the laws of Tennessee. I not only have the legal right to 'celebrate matrimony' and to preach by the legalized authority from another source, but by the laws of this State I am authorized, with two others, to ordain ministers of the gospel, who have all the privileges guaranteed to and conferred upon churches."

"I have never wished the church to have the least responsibility for what you please to call 'wicked conduct,' nor do I wish you to call me 'Brother' any more, nor would I ever have gone to your office even 'now and then,' but for your pleading with me, when you published so much against me years ago, not to let it interfere with our personal relations. If I am 'as a heathen man and a publican,' why is it that the ministers and members of several churches have repeatedly solicited me to join them? And why is it that they have frequently invited me to conclude the service for them? One Sabbath I was thus invited, and did conclude the service of three ministers of different churches in this city."

We must ask pardon of our readers for devoting so much space to this matter. There is a combined effort to put down our glorious religion and philosophy in this vicinity, hence the personal attitude of this controversy.

There are a number of things to which we would refer had we the space to spare. It may become necessary to fully vindicate ourself and the cause with which we are identified to publish in extenso some things which perhaps had better wait till the revelations of the future world shall render to every man according to his works, whether they be good or evil. We shall bide our time, not doubting in the least the ultimate triumph of truth over every form of error, whether clad in priestly robes or in tattered garments; for "crushed to earth," it will assert its own eternal right to a triumphant vindication of itself.

A NOVEL PARTY.

Accepting an invitation to attend a strawberry festival given by the spirits, we met a considerable number of the substantial business men and ladies of the city. One room was not large enough to hold them, so the folding doors had to be kept open. After the company was comfortably packed the medium retired behind the curtain, and in a few minutes forms draped in white filled the saucers and passed them to every one in the room. A professor of music was present, and a number of instruments, some of which were played on by the spirits standing by the side of the professor, who performed on the violin.

They showed the dematerialization phase more satisfactorily than any we have seen. Some six or eight times, while persons were holding them, or they beating a drum or ringing a bell, out four to six feet from the curtain, they would appear to go down through the floor, leaving the person holding them standing alone; or they would let the drumstick or the bell fall on the floor while they passed out of sight, returning

again in a few seconds to their partners or music.

This will be attested by those present, yet we are called dupes for believing what our senses bear witness to as they do to other facts of which they can take cognizance. Several times during the evening there were two forms outside in white, while the medium was dressed in dark clothing and apparently dead. Some who were among us recently but have passed over the river, were seen and recognized by those present, thus giving ocular demonstration that there is no death, but only a birth to a higher life.

From the Religio Philosophical Journal of June 2.

ORGANIZATION.

This is a subject which is properly claiming a good deal of attention from the Spiritualists to-day, and efforts for general and local organizations are being made. The cause of Spiritualism has not depended upon organization for its general diffusion over the world, though we believe it is the wish of many, both in the spirit world and this, to have such organizations established as will enable us to co-operate more effectually in the spread of the glorious truths of Spiritualism "broadcast over the whole earth."

One of the strongest tendencies of Spiritualism has been to individualize those who accept its truths, and in many instances to bring them out of the organizations in which they found themselves—out of all the different churches, and out of the great church of humanity, we have come up to this "feast of reason and flow of soul," which the spirits have brought us as a banquet for humanity, and rejoicing in the freedom which it has given to us, we cannot forget the chains which had bound us to a greater or less extent, but like emancipated slaves we stand up "redeemed, regenerated and disenthralled," and turn away from every thing that would bind the soul in its free aspirations after truth.

Hence one of the first conditions of successful organizations among Spiritualists is that which will guarantee the utmost freedom of thought, so that the soul may go out into the realms of spirituality and gather up the rich treasures that are there waiting for it.

We have labored in the past, and are prepared to labor still for such organizations, and we believe the time is coming when the foundations may be laid, not only for numerous local organizations for the purpose of holding meetings where mediums and lecturers may enlighten the people on this important subject, but also for a national association. In a communication from our friend Mrs. Kline, of Ohio, we have the following: "The time has come when those who have been tried, as it were, in the fiery furnace, and are found worthy, must and will be united, that we may overshadow them with power from on high, to come against the beast and its power to overthrow it. You are right in the principles you have adopted, and we advise you and those in sympathy with you to call a convention, after thorough deliberation and understanding as to the place and manner in which all free souls may unite. Our society has been baptized as the 'Faithful,' for their faith has been tried, and all who have been tried and proved faithful shall stand firm amid all the storms that beat around them, and our blessings attend all such. Justice band."

This band is strongly in favor of the Philadelphia platform of "Christian Spiritualists." We are not in favor of any appellation other than Spiritualists, believing that all these lead to controversy. Our excellent brother, Cyrus Jeffries, has written, urging the people to come up to our aid in this grand work, and our State Society has appointed several missionaries, who are prepared to assist in various localities in the formation of societies, and on a very simple basis of co-operation and mutual labor, for holding meetings, having lectures, forming circles, establishing libraries and reading rooms, where our books and papers may be accessible to all who feel interested.

I pray that this new year in the life of modern Spiritualism may inaugurate the reign of harmony in all our ranks throughout the length and breadth of our land; yea, throughout the earth! I pray that sweet love and peace may infill every soul with the divine compassion! Let us forbear in our conversation; let us forget our grievances, fancied or real, and let us have a general amnesty! Let us bless and not curse! Let us raise the fallen; let us strengthen by sympathy and tender pity the tempted. O, my dear friends, God, or the all-seeing power of divine understanding, alone seeth the heart, or knoweth by what imperative causes a single life may have been swayed.

"Every heart knoweth its own bitterness." And while we know that many a wolf has, in sheep's clothing, entered our folds, let us be careful of the tender lambs, who, shorn oftentimes of home and friends, are smitten by the tempests of inharmony in our ranks and left to all the perilous consequences of a disordered state! How many are at this moment, after long years of faithful servitude in the cause, without the actual needs of life! How many who have given their very lives to the cause are to-day forced to a daily conflict with poverty and want. O, it is too bad! We have not conquered!

But if we can unite our scattered forces upon one central, fundamental idea of doing good, how easy will be our progress, how sure our organization into a liberal brotherhood. Still, to promise any successful, permanent organization of Spiritualism, or of Spiritualism and Liberalism combined, without those most essential bonds of unity, harmony and love, wherewith to consolidate and perfect the strength and utility of the organization, seems to me futile. We must heartily adhere to each other in any enterprise, or failure is the result.

Thus, my friends, I feel that the first great and sure step which is needed is reconciliation. "Be ye reconciled unto each other." Is it not the noblest of all things to seek reconciliation, seek peace, seek fellowship of soul, seek community of interest, seek peace with one's self, with the angels of God, and with all the world? Laying down, not our lives, but our prejudices and selfish feelings.

Free to think, feel and act, within the limitations of conscience, but scrupulously always to grant all the rights of others, and benefits included in the law of universal toleration—rejoicing as much in granting the law as in its enjoyment. Then, too, it seems as if we have lacked discipline in some important things. "He that ruleth his own spirit is greater than he that taketh a city" is a scriptural passage of great significance. If in an organization each individual determines to rule his own spirit wisely and discreetly, in agreement with the Golden Rule, being a law unto himself, what a charming system of self-government would bless the institution! Our difficulties would be easily overcome if resolution and determination are harnessed to the enterprise. May heaven, with its countless hosts, inspire the great souls of our world, many of whom will be with you in spirit on this memorable anniversary. May the beneficent pentecost of peace restore to us

the love that gladdened so many souls in the earlier days of our work, and may we all so live as to give the adversaries of our cause no real occasion for contempt or ridicule. Above all things let us heal the wounded hearts of our poor struggling mediums. They are the doors and windows through which the angels gaze upon us and pour out their inspirations to bless the world.

We heartily indorse, as we believe most Spiritualists will, the above article from our esteemed friend Dr. Child. All of our Spiritual papers advocate organization, and we believe if we could meet in a general convention we could agree in regard to a basis of organization, as our friend says, without "any appellation other than Spiritualists."

How is this much desired object to be effected? is the great question. Who is to take the initiatory step in this movement?

We hope and believe the controversy in regard to the Philadelphia Convention has terminated forever, and that we will now unite our scattered forces upon a platform broad enough for all to stand upon. We quote from THE ADDRESS TO THE PEOPLE:

"All that was done at Philadelphia was preliminary. We set forth our idea; we drew up the form in which it seemed to us it would be wise to organize that idea in local societies; and we appointed a committee to sit through the year and oversee and direct the formation of societies, with power at the end of the year to call these societies together in a delegate convention, which shall have full power to continue the work of its committee, or to give it any new shape which the wisdom of the people in convention then assembled shall decide upon. Virtually the Philadelphia Convention is, and in the nature of the case could be nothing but a provisional committee to prepare business and arrange for holding a convention of the people, with full and appellant jurisdiction over all questions relating either to the ground or method of the permanent organization.

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

"It is no sect in the church, and no schism in Spiritualism, that we aim to

establish. We are simply Spiritualists at work. Accepting what of verified fact there may be in science, and holding by all that is well established in the philosophy of Spiritualism, but throwing out the vagaries of the one, and discarding the crudities and false, pernicious theorizing of the other, the New Movement goes forward to establish the religion of Spiritualism upon the enduring foundation of God and the soul.

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

"J. Hamlin Dewey, M. D., of Boston, Mass., is Chairman of the Committee for New England; Rev. William Fishbough, Brooklyn, E. D., is Chairman for the Middle States; Rev. A. J. Fishback, Webster Grove, Mo., is Chairman for the West; and Samuel Watson, of Memphis, Tenn., for the South.

"Col. John McRea, of Sanderson, Fla., and the President of the Texas State Association of Spiritualists and Liberalists have been appointed, to complete the committee for the South."

We find in the *Banner of Light* the following:

"A. C. Martin, M. D., Towash, Texas, writes that the cause is making excellent progress in this town. 'Quite a number of circles have been formed, and we are developing some of the most remarkable mediums of whom I have ever read. I will speak more fully of the varied phenomena hereafter. I second the motion of Bro. S. Watson on the subject of organization, and also the time and place of meeting, July 4th, at Washington.'"

It was thought by many that the time and place specified above would meet the views of the friends generally, but we were satisfied that it would be premature to make such a nomination, for want of time to pre-

pare for it. We will venture now, however, as one of the Committee, to nominate Washington City as the place, and Thursday, the 25th day of October, as the time, for a meeting of all who favor the organization of Spiritualists into a national body, with State, county and local societies to be organized all over the Union.

We are not induced to make this nomination in virtue of any relation we may have sustained to the Philadelphia Convention, but at the urgent solicitation of friends in this and in the spirit world. Bro. Jesse B. Ferguson, controlling Mrs. A. C. Torrey Hawks in our library last night, said, "Do not have it later than October."

We are perfectly willing to go to that or any other convention entirely untrammelled by any action that has been taken at Philadelphia or at any other place in regard to organization. Nor do we desire any position whatever in any organization that may be established.

In the course of nature a few more years will, at furthest, terminate our earth life. Before passing over, however, we desire most sincerely to see some general organization of Spiritualists in America which will be for this country what the "British National Association of Spiritualists" is for England.

Will the Spiritual papers second our motion for a Convention of Spiritualists to be held at Washington on the 25th of October?

Texas led off in the organization of a State Association of Spiritualists and Liberalists. Tennessee followed, adopting mainly her plan of organization. We attended the State Convention of Arkansas, where they adopted a constitution similar to their sister States. Louisiana has some organizations. We have recently visited Mississippi and Missouri, where they are taking steps to organize.

We think the South and West will be pretty well represented, and we hope the Middle and East will meet us at the capital and organize. As the *Banner of Light* said, speaking of the Philadelphia Convent-

"The organization of American Spiritualists we advocated years ago. We have urged it upon Spiritualists as a paramount duty, to especially thoroughly organize local societies and place them on a firm financial basis, after which, through legally appointed delegates, we could establish a permanent national organization."

The *R. P. Journal* advocates organization, and from several hours spent with the talented editor last October in his office, we were assured that we could have harmonized upon a plan of organization, had he not been brutally murdered. We have recommended the "Record Book," prepared for "forming societies of Spiritualists," for sale at the R. P. Publishing House, price \$1.50.

The *Spiritual Scientist* speaking of the movement, says:

"The projectors of the Convention at Philadelphia have acted wisely, for they have neither done too much, nor left undone that which was essential. The necessity of organization is set forth, a declaration of principles as a basis of organization is offered, and a Constitution prepared that will assist those who may feel moved to undertake the good work. There is no 'one man' attempt at leadership; the whole action is merely provisional, and subject to the ratification of a convention to be called next year, and to be composed of delegates from such societies as may accept this basis of organization. The name, a provisional title, is well chosen, and will serve the purpose until the next delegate convention representing the body of Spiritualists shall accept it or give another."

We close this article by quoting and fully indorsing the conclusion of the notice of the *Banner*:

"And now active workers in the cause see the necessity to-day of organization, and have accordingly moved in the matter. All we can say at this time is, if it maintain universality, well; if it degenerate into an oligarchy, it will fail; if personal ambition underlie it, it is doomed; if it involve dogmatism in any form, it will pass into oblivion; if it thwart the independent action of the spirit world, it will assuredly come to grief. But on the other hand, if it work harmoniously with spiritual order and law,

and present spiritual truth to the world in its heaven-born beauty, then humanity will be the better for the united effort."

P. S.—Since the above was written we have received through the *Banner* the platform and constitution of the New Hampshire State Association of Spiritualists. We have not room for it in this issue. They provide for sending delegates to the National Convention. Let other States do likewise, so that they may be represented when we shall meet in convention.

For the Spiritual Magazine.

OUR DIVINE FATHER-AND-MOTHERHOOD.

"C., Os. Co., N. Y., April, '77."

"BRO. COOK—I notice in your article in April MAGAZINE a recognition of a Divine Motherhood. Apparently few ever thought of this. . . . If man was created in the divine image, male and female, then we have a Mother in Deity, as well as a Father. This is the first question to settle before equal companionship of human male and female is ever to be thought of. Now Brother, I wish you would write and publish an article on this subject. . . . M. A."

When Socrates had been some centuries in spirit life, he was asked to tell something of God. He replied: "If you had asked me to do this at the time I first left the earth life, I could have told you all about it. Now, after centuries of thought and study in this higher world, I can tell you nothing." A friend in the great State of New York, seeing my last article in the MAGAZINE, has requested me to write something in reference to our Divine Father-and-Motherhood, and the "equal companionship of male and female" as founded thereon.

In regard to the first part of my friend's inquiry I must reply something as I imagine Socrates would, that the Infinite is, and must ever continue to be to the Finite, the GREAT UNKNOWN. To copy an expression from my paper on the "Evangelical Alliance," I can simply say, "God is. Man can obtain no adequate conception of this Inconceivable Infinite." And yet I apprehend there is no mind who has thought on the subject, but has been convinced of the maternity as well as paternity of the Infin-

ite. God is Love, (the female principle), as well as Wisdom, (the male). True, nearly all sacred writings speak of Deity in the masculine, but this arises from the fact that primitive man worshiped power, rather than the beauty and tenderness of love. Might made right. Hence not only was their God wholly masculine, but woman was subjected to man as the result. "Wives obey your husbands." Here we have strength, masculine might, superior to the gentle and ever attractive characteristics of feminine love.

Let us thank the noble efforts of the reformers of all ages that under the divine principle of progression, this barbarism is passing away, and that our lot has been cast in the dawn of a new day, wherein right shall make might, and divine love and wisdom be equally recognized in our Mother-and-Father-God, and practically applied in the equal companionship of men and women; wherein wives shall be companions, rather than conveniences, and husbands counselors, rather than commanders.

That the Deity is both male and female is seen in every nook of the universe. In fact there is nothing, except perhaps the ultimate atoms wherein sex is eternally fixed, which is not produced by the union, the marriage of these two principles. And it is by the eternal marriage and incessant activity of our divine Father-and-Mother that all forms of matter, both in the visible and the invisible universe, are incessantly developed in infinite and eternal progression.

Positive and negative, or male and female principles on their lower plane of action, we see them everywhere. In the oxygen and nitrogen which compose the air we breathe; in the oxygen and hydrogen of the drop of dew; in the poles of the galvanic battery; in the substances which affinitize with, and so feed both the vegetable and the animal worlds of life; and even the ink which prints this article could not be formed without their action. This is marriage divinely appointed, and an outer manifestation of the Deity; on a low plane it is true, but we see it in suns and stars, in their centrifugal and centripetal motions; and all the way up through higher planes of action, in the multifarious forms and associations of the vegetable and animal kingdoms, till its to us highest plane of manifestation is reached in the holy wedlock of the true woman, where each assists the other in bringing forth a numerous offspring of pure thoughts, holy aspirations

and loving deeds, for the wise culture and progressive development of humanity.

Thus shall man become convinced, by a reverent study and observation of all nature, which is the only incarnation of "God in the flesh," of the universal Motherhood as well as Fatherhood of the Infinite. And thus shall a consequent recognition of the divine equality of these principles practically manifest itself in the equal companionship of man and wife, to the glory, honor, ennoblement, elevation and happiness of each. Thus also shall the world be no longer cursed by the depraved offspring of mere animal passions, but ineffably beautified and blessed by the true children of love and wisdom, who shall peacefully walk the flower-encircled path of life, their natures joyfully pulsating to the rhythmical flow of the divine harmony which is around and about, beneath and above, and within the divinely-begotten natures of their own selves; which they find to be each a conscious note harmoniously set in the musical melody of the divine ALL.

I cannot forbear closing this article with the following thought-laden quotation from the pen of A. J. Davis:

"The progressive state and estimation of woman in the world may be seen in the following synopsis:

In Savageism she is an idolized slave;
In Barbarism she is regarded as a domestic chattel;

In Patriarchalism she is an acknowledged Influence;

In Civilism she is a reasoning Ornament;
In Republicanism she is a principle of Love.

"To the harmonious individual, the age of Republicanism has already arrived; but when he looks without himself, upon society and the world, he sees man and woman in every possible situation and stage of development, on their way up the mount of human progress, like scattered monuments in the path, marking the distance. Some are just emerging from Savageism, some from Barbarism, some from Patriarchalism; but only a few" (mark), "only a few have reached the summit of Civilization, which is the vestibule of Republicanism."—*The Teacher*.

Thus it is that as the human race becomes more and more developed in its onward progress, higher and juster ideals of the Infinite are entertained; and man, in striving to reach his ideal, gives higher, truer and juster worth to him-and-herself.

C. W. Cook.

Warsaw, Ill., May, 1877.

For the Spiritual Magazine.

A TIMELY WARNING.

DEAR DOCTOR—I have been reading lately Mr. Harrison's very remarkable address at the Harrison Testimonial Presentation Meeting of the National Association of Spiritualists, in the early part of 1876, and as I think his remarks on American Spiritualism should be read and pondered on by us, I transcribe them for the MAGAZINE.

M. D. S.

"In America, Spiritualism has had a longer and larger growth than in this country; consequently, by carefully studying what is going on there, we may gain wisdom by their experience, instead of painfully buying the knowledge for ourselves. Mr. Epes Sargent, Dr. Crowell, Mrs. Hardinge, and other good authorities connected with the movement, have latterly raised their voices against the wild theories mooted in the United States in the name of Spiritualism, some of which are felt so to disgrace it that respectable people will not join in the movement, and Mrs. Hardinge, for the same reason, has withdrawn from the public rostrum. What is the real meaning of all this? A critical examination of spirit messages given by writing and by trance, will very commonly show that the same phraseology and the same grammatical construction of sentences are to be found in different spirits through the same medium. This can be seen in almost any book containing messages given by writing mediumship, and is evidence that the mental nature of the medium unconsciously impresses its character upon most of the messages passing through it. Thus in many cases, but not in all, what are called spirit messages consist of say sixty or seventy per cent. of the thoughts of the medium, the remainder only being due to the spirits. Thus it may be assumed that at many spirit circles held regularly, the spirit teachings obtained are slightly higher than the highest ideas of the members of that circle, and have been evolved from their own inner consciousness without spirit aid. Hence if Spiritualism progresses rapidly among low type people, or among people with strong animal proclivities, it follows that no very high system of morality will be evolved, nor can such elements produce as their outcome a religious system calculated to meet the requirements of people of a higher order. Hence I think the weakness of the very large growth of Spiritualism in Amer-

ica arises from the movement having progressed more rapidly among uneducated than educated people, and that to avoid bringing about a similar state of things here, more time, money and energy should be spent in experimental research, and a thorough investigation of such facts as we have, rather than in proselyting, or courting the attention of the public, until our present facts are well proved and classified. If the preceding ideas be true, it follows that nobody can form a clear idea of the course Spiritualism will take in the future, without first studying the laws which govern the evolution of morals and of new religious ideas. . . . This question of the relation of the growth of Spiritualism to the growth of morals is, I believe, now raised for the first time, and it seems to me to be well worthy of attention."

Spiritualists of America! let us see to it that our spiritual ship has ballast as well as sail, and that in all respects she is well constructed and well manned, so as to steer clear of the rocks and quicksands which lie all around us in life's treacherous seas.

EXTRACT FROM A LECTURE

Delivered at Harmonial Hall, May 27,

BY MRS. SHINDLER.

There is now a perfect mania for exposures. But do our traveling professors expose *Spiritualism*? Not in the least. They only set men to thinking; and that is what we want. If we were a set of deluded fools, senseless idiots and dangerous lunatics, all of which epithets, and many more equally gentle and refined have been used, why do we not get angry and fly at the faces of our opponents, insulters and calumniators? Because we know the solid rock of truth on which we stand, and can afford to be calm and serene while the waves of exposure dash at our feet. Because it is an acknowledged fact, that no honest, competent and earnest mind ever went thoroughly into the investigation of this subject without becoming an intelligent Spiritualist. We challenge a denial of this fact; but as "conditions" are now in fashion, we must insist on our own conditions, which, as I said, are honesty, competency and earnestness. In a city like this, there are difficulties about this investigation. Some of our mediums are difficult of access, and I do not much blame them. Seeing the unfairness, the violence, the prejudice mingled

with this subject, I want our mediums to be careful who they admit to their circles. If their manifestations were tricks, they could always succeed; but knowing as they do the wonderful delicacy, the continual uncertainty attending physical manifestations, they, generally frail and sensitive, sit upon the ragged edge of doubt and fear, and, instead of playing tricks themselves, live in mortal terror of having tricks played upon them. The professors (real professors) of Harvard University once undertook to expose Spiritualism. They saw coming into general notice a something, which like the ghost of Banquo, would not "down" at their bidding. They invited several mediums to Cambridge, and expected to demolish the monster at one fell blow. They only disgraced themselves by their unfairness, their violence, their want of agreement, and never gave to the world the result of their investigations; and so in spite of Cambridge and its professors Spiritualism still survives.

Though Spiritualism is not new, though it stands out prominently in the Bible, though all history is full of the same manifestations which are startling the world to-day, yet such is the now general spread of infidelity and materialism, so completely have men outgrown their creeds with nothing to fill the void left in their minds, so obtuse have become men's spiritual senses, that now the world seems to need a new and startling revelation; and it has been given to us, thank God! These things, these manifestations, *seem* new and strange; but in only one respect are they unprecedented, namely, in their sudden and general outbursting all over the civilized world. In England, Scotland and Ireland; in these United States; in Mexico and portions of South America; in France, Germany, Spain, Italy, Holland, Belgium, Hungary, at the Cape of Good Hope, in Africa, India, and even in far-off Australia, the waves of truth are rising, and irrigating the earth with their pure and healthful waters. It is this fact, this universal spread of something which *seems* new and strange, which has arrayed the pulpit and the press against us; this mighty tide of human thought and human feeling; of conviction founded on facts, demonstrated facts. I say, this mighty tide now sweeping majestically onward, gathering strength and volume as it flows, is frightening the men opposed to progress, and they are striving to mop it up, or turn it back with their sneers and their jeers, and their exposures! They can neither

mop it up nor turn it back; they must sail upon its waters or it will overwhelm and wreck their old, shattered, decaying barks, built long ago of theological speculations, embodied in musty and now obsolete creeds. No, they can neither mop it up, nor turn it back. Far wiser would it be if they would strive to create new and safe channels into which these rushing waters may be turned, to spread gently and quietly over all lands for the healing of the nations.

OUR HOME CIRCLE.

BRO. WATSON—I perceive the state of your mind, and feel that sympathy which none but one who sees and knows the trials martyrs to any cause must suffer, can. Spirits can discern the signs of the times, but mortals must wait their fulfillment before they can understand the meaning of those signs. You have a dark period to pass through now, but remember the disciples forsook their Master when he most needed their sympathy. The disciples of Spiritualism, many of them, are like Peter, bold to declare the truth and their fidelity to it when no hindrances present; but there are some too, who will stand a fiery ordeal rather than renounce the truth which they have espoused. Bear this in mind, my brother, and take courage. The darkest time of night is just before the day dawns. Remember "I am with you always, even unto the end," said Jesus when he commissioned his disciples to go as sheep among wolves. Now I know the hearts of many weak brethren have grown faint at what they consider a great calamity to the spiritual cause. Not so; the clouds will break away when the winds are stirred by another and stronger influence. The gentle breezes will steal softly over the now throbbing brows of the faint-hearted, and like the gentle dews of Hermon will baptize the cause afresh, and it, like dross before the refiner's fire, will come out in brightest gold. Falter not in your labors. Angels will be with you, and Jesus will fulfill the promise made to his disciples when darkness and gloom seemed to overshadow their future. I came to comfort you. The Trickster is gone. His influence will be felt for a time in Memphis, but the morning will chase away the darkness of night, and truth will stand like the everlasting hills. You need not fight this influence only as you can turn the minds of the people from it by declaring the counsel of God, as you must do whenever occasion offers.

Men must learn what they oppose before they can judge of an "expose." Ignorance and not truth has produced this excitement. If people were wise, no adventurer could create such a marvel as the traveling trickster produced. He claimed a power he did not himself understand, but he will in the good time coming, when angels will walk to and fro in the midst of mortals, and each one will know for himself what spirits can do, and what they will do. No mediums will be vilified then, but all will "covet earnestly the best gifts," and see the more excellent way pointed out by God's sovereign power. SEHON.

[I remarked, "You know my mind—write on," when the following was written].

Would you have me tell you my blunders in proclaiming man's salvation, or would you have me tell you how to do it from a spirit's standpoint? I came to talk to you about these spiritual matters, and must not approach any other subject to-night. I am watching the ebbing and flowing of the tides in Spiritualism. You know I was ignorant in regard to this most beautiful doctrine and the true teachings of Spiritualism when I was in the body. This I am learning now, and hence my vigilance as to the movements on the earth of the spiritual organization.

From the Religio Philosophical Journal.

BOOK REVIEWS.

A SOUTHERNER AMONG THE SPIRITS; A Record of Investigation in the Spiritual Phenomena. By Mrs. Mary Dana Shindler. Pp. 169, 12 mo. Price \$1. For sale by the author, 344 Jefferson Street, Memphis, Tenn.

This book is the narrative of the investigation of an earnest and devoted woman, who having met with the loss of her husband, has her attention directed to Spiritualism. She says: "Having decided to investigate the subject of modern Spiritualism, I commenced it with an earnest heart and an honest mind; and I now by special request give to my friends the result of that investigation." She began the task in a mood of mind highly favorable for the best results. We have known honest investigations fail of securing adequate tests, not from their own fault, but because they had no spirit forms sufficiently near and dear to interest themselves in the task, or because

so unlike they could not enter into rapport with them. When she came to New York in 1875, from the interior of Texas, to satisfy herself of "the consoling fact of spirit communion," she says she "believed in the immortality of the soul, in the doctrine of the intermediate state, and in the ministry of angels or departed spirits. But that our loved ones could return to us, make their presence known, and absolutely convince us of their identity, I did not believe. The idea seemed too grand and too great to be true." Fortunately her first seance was with Dr. J. V. Mansfield, who gave her as he has so many others, most satisfactory evidence of the presence of spirit friends. Even his failure in giving answer to a certain question became assurance of Dr. Mansfield's honesty, to which she bears unqualified testimony. She next visited Mrs. Thayer, the "flower medium," and under strict test conditions obtained the often described phenomena of flowers. In 1876, Mrs. Shindler, impelled by an irresistible desire to learn more of the phenomena, visited Memphis, and held seances with Mrs. Hawks and Mrs. Miller, and lastly with Mrs. Lewis, through whose mediumship she saw the promised materialization of Washington. After all this varied experience and numerous tests, she rightly concludes:

"I ask, is it any wonder that I most firmly believe in the heart-cheering and soul-inspiring truth of spirit-return and communion? Dear reader, and may I not say dear friend, I not only believe, I KNOW."

Mrs. Shindler is a pleasing writer, and her work is a valuable addition to the accumulating evidences of Spiritualism. She endeavors to condense the largest possible number of facts into the smallest space, and has most admirably succeeded. Her purity of thought, earnestness of purpose and unswerving honesty endear her to her readers and impart greater value to her work, which she has thrown into the right channel for widest dissemination and greatest good. No work is better calculated for missionary purposes. It bears the impress of what is called Christian thought and the subdued spirit of religious zeal, and will awaken the attention of that large class, who, belonging to the church, yet demand a living confirmation of their faith.

The author writes for those persons unacquainted with Spiritualism, and only of those facts to which she can bear personal testimony.