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Through our Home Medium.

**The Son of the Bond Woman Shall Not
be Heir with the Son of the
Free Woman.**

The sons of the bond and free women were to represent the Jewish law in contrast with the law of God. It was the law of man that none could inherit the promise but the legitimate offspring, as the son of the free was the offspring of the covenant. God did not mean that his promise should be controlled by Jewish law; hence he said "To thy seed forever." The law under the old Mosaic dispensation was not the law of promise, but the law of a people whose hearts had waxed vain and rebellious. They were continually rebelling against the law which God had ordained for their deliverance from spiritual bondage.

The first promise made to man from the Father of love and wisdom, was the promise of deliverance from the bondage of fear. He said, "The seed of the woman shall bruise the serpent's head." When the sentence of death was pronounced for the violation of that command which should have kept man pure and holy and without fear of death, spiritual or temporal, he became filled with fear, and looked upon God as a vengeful and wrathful being. That idea has been handed down from age to age, keeping man through all his life for fear of death subject to bondage. When Christ came this fear was prominent in the minds of the Jewish people. This was because they had never learned what the spiritual meaning of the promise made to Adam in the garden, and subsequently to Abraham, signified. They were looking always for some dreadful outpouring of God's wrath,

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hence their indifference to learn the nature of Christ's kingdom and their determination to crucify him. This was all in accordance with the plan of God's government, in order to prove to the Jews that "though a man die he shall live again." This was spoken in Hebrew language, and they being material in their conceptions of God, could not understand that anything dead could live; hence Jesus told them, "I am the resurrection and the life," because through him and by him was the resurrection to be established, and they shown that death and the grave should no longer possess such terror, but rather constitute their chief joy, since by them the soul was to be set at liberty, so as to enter in and possess the rich inheritance of God's promise.

Now the son of the bond woman, according to Jewish law, could not be equal with the son of the free. But under God's plan of government all men are equal in a special sense; that is, as pertains to their connection with him. He made all things, and giveth to man all he hath of the blessings which make him the son of the free woman. When Christ commissioned his disciples he made no distinctions. The gospel was to be preached to all people.

Now the idea I wish to set forth prominently in this article is, that the life of man from the creation to the present hour has been made sad and gloomy through fear of death. As the Jewish people were materialistic and could not receive the doctrine of the resurrection, so is the present generation materialistic, and needs a new revelation to manifest the true doctrine of Christ and his disciples on the resurrection. The Jewish church needed the mission of Jesus Christ to break down the "middle wall;" so

church now needs spirituality to reform her creeds and spiritualize her people, so as to receive the Christ principle into the soul, that it may grow to the stature of a full man in Christ Jesus. Spiritualism must be pruned of all the excrescences that dwarf its growth in Christ, then the Christ principle which makes all things to harmonize in the government of God will break down the "middle wall of partition" between the churches and the Spiritual philosophy, and both will, like two streams mingled into one, flow through every land and clime for the healing of the race, and redeem it from fear of death. Then the spiritual theory will be made the lever power in the church which God designs for his glory, who called them by his Son to the rich inheritance which he promised far back in the dim ages of man's bondage.

You must understand the son of the bond and free woman was allegorical, and had reference to spiritual development. This bond woman and her son, or the bondage of sin and ignorance, must be cast out, so that the son of the free woman, meaning light and knowledge, may be manifest. Ignorance and knowledge, light and darkness, are opposite conditions, and can never be equal in making mankind wise and good, which is the end and aim of Christ's instructions. No bondage was ever so oppressive as spiritual bondage. The oppression brought to bear upon Hagar was only the type of the spiritual bondage of the church, as it became apparent during the reign of kings and theocratic predominance of the ages preceding the coming of the spiritual kingdom which the Son of God came to set up. The right to think and act is inherent, God-given. Jesus Christ came to break the bonds which held the Jewish people in bondage. Their religion was ceremonial, and he taught them that God was a spirit, and they must worship him in spirit. He came to set the prisoner free, and let the spirit know his power and mission.

The spiritual dispensation now in its morning is to burst the bonds of that fear which has so long held mortals in bondage and prevented the spiritual growth, by making them view God as a material and wrathful being. I say material, because bound as the souls of men have been by the contracted articles of faith recorded in their church tenets, has circumscribed their conceptions of God, and they cannot have a spiritual conception until the spirit launches out upon the broad domain of spiritual truth, and the soul grows to a full man in the knowledge of

Jesus Christ. His teachings were spiritual, and hence to be as Christ said you must to please God, your spiritual being must enlarge. This must be done by Jesus being your example. Many think they can be part Christian and be saved. No, no; the whole being must be offered as the sacrifice, or the material will outgrow the spiritual. The hand, the foot, head, heart, body, soul and spirit must be consecrated to God, for it is your reasonable service, acceptable to him, which he will reward with the promised inheritance of everlasting life.

Jesus always illustrated his spiritual meaning by reference to material things, but he never failed to instruct those whom he intended to break the bread of life to the hungry multitudes that his teachings had spiritual truth for their basis. Mankind must not suppose that spirits can enlighten them when their minds are in bondage, and they will not have freedom by the means God has ordained. They must be content to live in bondage unless they open the way; for Christ himself could not work his mighty wonders when infidelity held the mind in bondage. Paul understood how this was when he said, "O ye Corinthians, my mouth is open unto you; my heart is enlarged. Ye are not straitened in me, but straitened in your own bowels." Paul understood the nature of death when he said, "Thanks be to God, who giveth us the victory through our Lord Jesus Christ." By him was the resurrection established, and by him light and liberty came. His gospel was the light of the world, hence he made the children free who all their lives had been subject to bondage through fear of death. They did not understand that death was necessary to liberate the germ of life and transplant it into the garden of God's spiritual kingdom, where the waters from the river of life would baptize it and increase its stature and capacities for loving and serving him. Jesus Christ made this plain by surrendering to the law and passing through the grave, so as to demonstrate the resurrection. We shall be like him, and then death will be swallowed up in victory such as he achieved when he came from the grave identical in form as when he entered. But mankind are spiritually blind, cannot see the nature of God's manifestations in, nor what he designs by the dispensation of Spiritualism in the present generation. All its crude and dangerous aspects as it now stands in the world, will, by the power of God manifested through his spirit agents, pass away, and bright and beautiful

as a bride adorned for her husband will spiritual teachings and the Spiritual philosophy stand, as the power which will execute the command that all shall bow to the God of heaven. Then shall all things be delivered to him by his Son, as the spirit's redeemer from bondage, and God shall be all in all. Then death will be life, and the spiritual body described by St. Paul will be like Jesus in the resurrection, and mankind will know him as their "Elder Brother" and redeemer from spiritual bondage. God will wipe away all tears from their eyes, and there shall be no more sighing nor death. The Lamb's book of life will be opened, which will be read by each soul—its deeds of error and deeds of good. Then each will see and understand its own record, and what must be done to cancel the errors and heighten the good.

This last was given me by spirits higher in the realms of bliss than your control. He is striving to reach the highest beatitude in spirit realms, and will give you the knowledge as he advances, so you may be enlightened and qualified to instruct mortals in regard to the spirit's progression, and the fallacy of teachings which keep the children in bondage, and make them unequal with the free woman and her son.

Jesse Shepherd, the wonderful musical medium, who was with us some months since, is now in San Francisco. He has written a very interesting letter to the *R. P. Journal* relative to the success of Spiritualism on the Pacific Coast:

First, I shall tell what I saw at a seance given by Mr. Thomas Reid. This young man has just been developed as a materializing medium, and his manifestations are simply marvelous. He is securely bolted in a cabinet, which is fraud-proof, and the spirits walk out and embrace their friends in the audience. The full name is given, and tests by the audible voice. In fact, at the seance in question, every one received a test, which is saying a great deal when we think of the many times audiences are disappointed in everything.

There seems to be a powerful force brought to bear upon persons of physical test power, and in these parts mediums are developed in two or three days. In the case of Mr. Reid there must have been a battery of extraordinary power at work upon his mental and physical being, for his gifts were brought forth immediately and

without any sittings in the ordinary way. On one occasion no less than three spirits could be seen at the same time in full view—indeed, I have never seen such powerful manifestations anywhere, and my travels all over Europe and America must be taken into consideration. Where in the world have there been manifestations of greater power and variety than on this coast? It seems to me that the atmosphere here is more fitted for the proper development of that fine sense of spirituality than that of the Eastern States.

We have in the city no less than five materializers. Mr. Peck is now in the city holding physical seances. The people are very skeptical as a rule, and require strict and rigid test conditions. It is difficult for a materializing medium to establish a name as such on account of the many who have taken it up as a mere speculation, without any power whatever. In San Francisco the war has been great, and the victories many for Spiritualists. On all sides we hear of new mediums being developed. In families and in churches mediums spring up as in a night and the truth is rapidly advancing into the strongholds of orthodox pulpits and homes.

I find that the great need of the day is for more mediums. We cannot have too many developed mediums; that is what we want more than anything else; for the workers are those who do battle for progress by their deeds and actions and manifestations as mediums. There has just been developed here a wonderful rapping medium in the person of a little girl, the daughter of the Hon. Wallace T. James, of this city. A few days ago we gave a musical seance at the residence of Mr. James, and on that occasion the manifestations were of extraordinary power, several instruments being materialized and played upon at the same time. While we were seated entranced at the piano, it raised and floated in mid-air, the floor fairly shook, and the whole house was shaken as by an earthquake; harps were played upon in the air, drums beaten, voices in all parts of the room, and various other demonstrations of remarkable vigor.

I hear good news from friends all over this State and from the Northwest, of mediums being developed, and of wonderful manifestations taking place every day. As for me, I am not astonished at anything I hear concerning spiritual things, for I am daily brought face to face with the most wonderful so-called marvels, which sh-

the foundations of the church and confound the skeptic. Since my return here from the East my powers have attained a much wider scope as regards the physical tests which so often took place at our musical seances, and in every respect I feel a much greater force brought to bear at every seance which I give here. At present I have to record a startling new phase in my development, which will interest the readers of the *Journal* and my friends who read it on this coast: The other evening, at one of our musical seances, while the piano was being lifted and floated, a number of voices could be heard at once; all giving full names of departed friends to different persons in the audience. At one time the noise was so great that the music could not be heard, and a greater uproar was created by the spirits materializing an immense bass drum, which they beat and rolled with such force as to cause several ladies to faint from fear.

For the Spiritual Magazine.

GOD, SPIRITUALISM, SCIENCE AND RELIGION.

GEN. J. EDWARDS.

All persons, who have carefully and thoughtfully investigated the phenomena of spirit manifestations as revealed through modern spirit intercourse with the inhabitants of the higher life, must come to the conclusion that everything in the universe of God is governed and controlled by and through general law, running through the grand arcana of nature. While we know the facts exist in the manifestations witnessed, we cannot analyze the laws which produce them. The science covering spirit law of intercourse is yet in its infancy, while many of its laws are so subtle it will be a difficult task to understand them.

The Bible record is to be venerated for its antiquity, as a compilation of spirit utterances through ancient mediums, seers and prophets, wherein the statements are not merely historical. Notwithstanding the fact which looks all intelligent persons in the face, that Christendom has several versions of the Bible—the Catholics one and the Protestants another—and with at least five hundred different sects of religionists, each sect giving their own peculiar interpretation as to what the record teaches; the effect of which produces a perfect jargon among so called Christians. Now,

every intelligent mind knows that the record contains very many contradictions, a great many errors in translations—some made ignorantly and many designedly—and yet, in the face of all this, the theological world have labored to impress upon the public mind, as a *truism*, that the Bible record is infallible; a transcript of the divine mind. Upon that theory the world for centuries past has been drenched in human gore, each contending faction guided by a spirit of fanaticism, intolerance and bigotry, waging war of extermination upon other factions.

The Bible contains, with all its imperfections, much truth and inspiration. If some of the ancient mediums, when under the influence of spirit control, gave utterance to what the spirit inspired, the record itself presents us with every phase of mediumship, in an abnormal condition, we behold to-day, for it is the same code of natural law which has always governed and will continue to govern in all future ages.

When the theologians assert that the phenomena or manifestations which occurred as recorded in the Bible, were miraculous, and produced from a suspension of natural law, and from that fact the divinity of Jesus Christ as God is established, and the infallible authority of the record conceded, is a fallacious conclusion. Such a conclusion will not stand the test when tried in the crucible of modern spirit investigation. For near forty years we labored under the same dogmatic errors, through a false education in that direction; errors imbibed through education, sucked in by a mother's milk, are a very difficult thing to eradicate from the mind and heart—even when convinced of their errors by new truths revealed to the soul.

Whatever phenomena recorded in the Bible which cannot be accounted for upon a logical basis of natural law, reason and experience, should be rejected as an error or absurdity, or as having been misstated by the writer, or not understood by him as to what he relates. Modern Spiritualism throws a new light upon the pages of biblical record, while it greatly modifies the views and opinions held in the past. It renders the Bible record more clear and satisfactory as a valuable witness in behalf of modern Spiritualism.

Since the advent of the tiny raps, that first appeared at Hydesville, which intelligently read and interpreted the advent of modern Spiritualism into the world, it has been making giant strides, and although it

has been less than thirty years since spirit intercourse has been intelligently understood, it has millions of votaries to-day throughout the United States. The signs are unmistakably written across the upper and lower sanctuaries of human intelligences, that the old order of things is crumbling to dust before the light of truth. Large bodies move slowly; so all grand reforms must travel at the same speed. Yet where, in the whole realm of reformatory movements, is there any one which compares to the progress made in the religion, science and philosophy of modern Spiritualism? Progress is written upon every page of natural law, and if other people than Spiritualists have not as yet become convinced of the inherent and self-evident truths embraced in the spirit philosophy, it has grown out of the want of an opportunity to investigate it, or a stubborn willfulness not to investigate its truths. People from different standpoints are controlled by different motives upon all subjects. A vast majority of people are governed by the force of early education, and have no wish to abandon old ideas inculcated in youth to embrace new truths, if the new upsets the old. In religion, science, politics or social relations of life, if a majority of mankind will but search into their hearts they will find money, or the bread and butter question the motive power in their actions.

To return again to the Bible record. Whenever the theological world will agree among themselves as to who wrote the Pentateuch, which is generally conceded to have been Moses, and if Moses it was, describing his own death and burial, we ask for better proof to believe everything written as contained in the five books as having occurred just as presented and preached. We have carefully and impartially made a life-long study of the Bible. We have also, to a limited extent, investigated the phenomena of modern Spiritualism. In doing so we have not relied upon teachings from the spirits, as coming by utterances in the trance condition of the medium, as was the usual manner in the Bible account, but in direct conversations had with the spirits, speaking in audible voices through their individual lips. We have had at least three of our senses brought to bear upon the facts, resulting from spirit power and intercourse. While all spirits do not know every thing, any more than mortals, still they know what they have seen and learned of spirit life better than mortals could through any means at hand.

If Spiritualism is a delusion in its phenomena, as daily occurring, the religion and philosophy upon which it rests is as far superior to old orthodox theology, in its conception of the love, wisdom and grandeur of God, and the dealings of the Infinite Spirit with the human race, as affects their future destiny, as heaven is superior to hell. Those writers who recorded events nineteen hundred years ago and upward, done the best they could under the light they possessed. The old Bible authors knew nothing of the sciences of geology or astronomy, and but very little about geography.

Every Bible writer, as was natural from their standpoint, regarded this earth, looking through their physical eyes, as the center of the planetary system; hence held that our earth was flat and immovable, and that the sun revolved around the earth. Now spirit and matter are the two basic elements on which rest all things. Spirit is refined matter, and has all power over matter.

From a spirit's standpoint from the summer land, it views our earth in the light of a vapory, shadowy substance, revolving through space; and regard as it is, the spirit world as the real, tangible one; for the hardest material substances are not impervious to spirit, therefore the facility with which spirits can pass stone or brick walls, and clothe themselves with material garments, manufactured on the occasion of being seen; for physical eyes cannot see the spirit encased in its garment.

The Bible account of the creation of the earth, as occurring some six thousand years ago, has been fully demonstrated through the science of geology, to be incorrect. Hugh Miller, and all modern geologists, agree, that the earth has existed millions of years. Miller was a Scotch Presbyterian, and was so dogged by the clergy to have him report his researches into the science of the earth's geological formation, as to reconcile it with the Bible account of creation, which priestcraft regarded as infallible authority upon every subject on which the Bible treated, that Miller, in order to avoid the perplexing situation, and after committing violence through outside influences, as well as the force of his early erroneous education, growing out of creedal religious dogmas, committed suicide.

Our globe was first projected into space as a gaseous substance, revolving until it assumed a liquid form, and then solids, which required millions of ages before

became cooled sufficiently, before vegetable matter began to exist.

The moon, being only half the diameter of the earth, revolving so rapidly may have cooled so suddenly as to prevent vegetation appearing upon its surface.

Spirit is *refined matter*, and permeates all matter. If nature can evolve the sturdy oak from the acorn, or a chicken from an egg, what cannot nature perform from her vast laboratory?

The German chemists have succeeded in making internally and externally the exact simile of an egg, but have never succeeded in hatching chickens, because their eggs lack the essential ingredient, to-wit: spirit.

We have often witnessed unseen, imponderable forces moving ponderable bodies. Each individual spirit encased in the mortal body is an integral part or essence of the great Infinite Spirit whole, passing out of the body comes under the law of unfolding progression. All individual spirits, on arriving at the highest culminating point of progression in the seventh, or last sphere, become a "*unit of spirit, or an attenuated ether.*" The circle is here completed, culminating in harmony, wisdom, love and power. Therefore, the great Deific Power of the universe, clothed with the attributes of omnipotence and omnipresence, through which all things, animate and inanimate, live, move and have their being.

St. John hath declared: "No one hath seen God at any time," and he was right. To see a personal God he would have to be seen in human form: to render him personal would localize him. Moses asserts he saw and talked face to face with God. Moses was honestly deluded, for it was spirits whom he saw and communed with. Moses was doubtless a grand medium for spirit materializations. On one occasion Moses is reported as holding a dark seance and showing God's back parts through the cliffs of the rocks; but it was a spirit which the individuals at that seance witnessed, and in saying so we give the record an intelligent and satisfactory rendering.

We have gone into ordinary sized rooms in total darkness, when in a few moments the room was lighted up by spirit aura or electro-magnetism. Now, if spirit power can do that, they can light up a district of territory. Joshua, the medium, like all ancients, held that the earth was flat and immovable, and therefore the sun must revolve around the earth, which he caused to stand still for the period of a whole day, to enable him to wage war against his enemies.

It was an impossibility for the sun to have stopped in its course one second. The light afforded Joshua on that occasion was spirit light, as before stated, and was the same kind of light which accompanied the children of Israel by night in their march through the wilderness.

There may have been something in the story of the deluge, but as the account narrated contradicts itself as to the number of animals—one account by twos and the other by sevens—which were taken into the ark, we cannot receive the account of the deluge as true, by the usual plea, "Great is the mystery of godliness," as figures will not lie.

In the fish story of Jonah the old record says it was a "big fish" which took Jonah into its belly for three days and nights without digestion going on, but the New Testament says it was a whale. The whale mainly subsists upon blubber, and its gullet is about five inches in diameter—not large enough to pass a man's body. We are told to swallow this fish story, on the argument and reason that nothing is impossible with God. As if God could lie or make mountains without valleys intervening.

The old theological teaching has been that Balaam's ass talked; but all well experienced Spiritualists know it was the angel who stood in the way near by the ass, who did the talking.

All the phenomena of so called miracles attributed to Jesus, the medium of Nazareth, were not performed by suspension of natural law, but to the contrary came within the pale of law, and can be accounted for.

The most remarkable manifestation related, coming within the domain of natural law, and its highest perfection, is in the conception and birth of Jesus. Mary, the mother, was a perfect organization by nature and culture, hence the spirit of Christ, while Mary was in the trance condition, held sexual relations. The result produced a perfect child in the person of Jesus. Give nature the same harmonious conditions and similar results will ensue.

Every advance thought in science and religion has been met with opposition and persecution. When Bruno and Galileo indorsed the Copernican philosophy, that the world moved, the Roman church, arrogating to itself infallibility, and standing upon a platform of an infallible Bible record, which inculcates the theory that the earth is flat and immovable, anathematized Bruno and Galileo as heretics. Bruno they

put to death and Galileo they made pass through the forms of recantation on his knees. Still, the world moves.

Columbus met with persecution from the same source in advancing the theory of a new world beyond the ocean.

In religion, Socrates, who was controlled by a spirit guide whom he consulted, partook of the fatal hemlock under a sentence of condemnation for preaching a new God. Paul, many centuries afterward, preached from the same forum, and was persecuted by the followers of the copper and silver-smiths.

Jesus Christ himself, the grandest and purest of all moral teachers, was set upon and hissed by a mob of bigoted and intolerant priests, and was crucified.

Luther, the great reformer of his day, for thundering against the corruption of the Roman church, was persecuted.

John Calvin, with his three-headed God, caused Michael Servetus to be put to death for preaching the unity of God.

John and Charles Wesley, the renowned reformers of their time, for preaching a more holy and purer practice than prevailed in the church of England, were also persecuted. They were controlled by spirits in their utterances. Although the fact of spirit visitations and control was indorsed by the learned commentator Clarke, the fact and philosophy of spirit communion was imperfectly understood in the time of the Wesleys.

The Quakers, in both England and America, were greatly persecuted by a fanatical and intolerant priesthood. The Baptists were persecuted in Virginia. Afterward all denounced and derided the Campbellites. Have any of the Campbellites in turn persecuted Spiritualists?

There stands a law upon the statute book of the District of Columbia to-day which provides that whoever shall blaspheme by denying the Holy Trinity, for the first offense "shall be bored through the tongue and fined twenty pounds sterling; for the second offense, the offender to be burnt in the forehead with the letter B, and fined forty pounds sterling; and for the third offense shall suffer death without the benefit of clergy."

In all great achievements resulting in substantial benefit to the human race, they have generally sprung from trivial incidents. For instance, the discovery of the law of gravitation, suggested to Newton by the falling of an apple; or the power of steam, suggested to Watts by the buzzing

through the lid of a teapot. When Ben. Franklin was sailing a boy's kite from Philadelphia Commons, the passers by grinned and derided the silly old man, but after the broad-brimmed philosopher bottled the lightnings, then those who laughed last had the right to laugh. So it was with Harvey, who discovered the circulation of the blood, and Jenner the cowpox, Stephenson, of the railway, and Morse, of the telegraph.

Professor Hare, chemist in the Pennsylvania University of Medicine, who, at the time, claimed to know nothing of the workings of the spirit forces, which commenced agitating the public mind less than thirty years ago, was requested to make a scientific investigation of the phenomena then occurring. He arose from the investigation convinced of the intelligent power that stood behind and directed the tiny raps.

A member of the Board of Regents, for the Smithsonian Institute, proposed to the Board a joint scientific investigation into the truths of the power of spirits to return and hold communion with mortals, and by what laws in nature these forces were directed. The proposition was rejected, and for no reason whatever, only the priests from the pulpit had rendered the subject unpopular.

The wise men of the Board of Regents, however, immediately took up the question of inquiring into the philosophy and secret workings of the "tumble bug." Smart people often do and say very simple things.

John Wesley always admitted the presence of the spirit of "Old Jeff," but could not give the thumping noises he made an intelligent solution. The world of mankind had not merged sufficiently out of ignorance, bigotry and intolerance to allow it. It was reserved for the humble Fox family of Hydesville, to become the medium through which intelligent answers to questions were made by the tiny raps, twenty-nine years ago. Since then spirit intercourse has assumed manifold phases, startling to the world, and to-day numbers millions of confirmed believers—grand philosophy and religion, imparting peace, joy and consolation to millions of grateful hearts, to the Infinite Spirit of all wisdom, love and power. The scoffers may deride it; the infidel unbelievers may mock on, and lavish out their money freely upon Cooke and Baldwin and all the other charlatans and mountebanks until they drain their coffers, and yet the angel whisperers will come, speaking words of cheer and consolation. The heavenly host

will not step down and out at the bidding of a pack of ignoramuses, whose minds are so dwarfed by self-conceit and cramped by contracted education as never to see a new point, through the inevitable law of progress, until they can see the flash of lightning and hear the thunders roll across a clear sky.

Washington, D. C.

THE following is the conclusion of an able article on the prophecy relating to the four kingdoms, by A. B. Winslow. We regret that we have not space for the twenty-five pages which precede, and upon which this is based. It affords food for serious reflection to those who think and reason from history to see the momentous time in which we live:

Thus we see that through all ages of the church, the doctrine of a future kingdom, wherein the religion of Christ should prevail over all other forms of religion, has been both believed and taught. It is the doctrine of the prophets, of the holy fathers, and confirmed by Christ himself. Furthermore, the period of its commencement has been so accurately pointed out that there is hardly a possibility of our mistaking the time. The language of the prophecy itself, it being the fifth empire, and it immediately following the last form of the Roman empire, the traditions of the church, and the teachings of the early Christian writers, all point to a time for its commencement now near at hand. I speak of the time when viewed as a kingdom, when its powers become supreme, and when prepared to act the part prophecy has assigned it. There is a transition period to all empires—a period during which the sovereignty passes from weaker into stronger hands. Pagan Rome was growing for over six hundred years before being recognized in the prophetic page, papal Rome for even a longer time; and the kingdom of Christ has been growing for over eighteen centuries, yet its power is not yet supreme. The two great powers antagonistic to Christianity, Judaism and paganism, are not yet destroyed. The 1260 years of the tyranny of the beast and false prophet are not yet ended. Mr. Hinton is of the opinion, however, that the stone cut out of the mountain without hands fell upon the feet of the image at the time of the French revolution, and that the papacy is now "con-

suming unto the end." Though this may be, yet it cannot be said that the iron, the clay, the brass, the silver and the gold have been broken to pieces together, and become like the chaff of the summer threshing floor. The stone has not become a mountain, so that it fills the whole earth. But we may take courage, for it is growing with tremendous rapidity, and should its growth be as rapid in the future as during the last few decades, long before the seventh millenary of the world, the time mentioned for the commencement of its prophetic life, it will have ground to powder the remnants of the kingdoms which have gone before it, and the wind will have carried them away so that no place will be found for them; long ere then they will live but in name, and the power of Christ's kingdom will be over and above all.

But we will not trouble ourselves with the future, but inquire rather what of to-day? St. Paul in his time saw the workings of the kingdom of Antichrist; so likewise do we in ours see the workings of the kingdom of Christ. But I fear that we do not realize the magnitude of the events which are taking place among us, nor consider the relation they bear to the Word of God. Though the time has not yet come when the kingdom of the mountain is apparent, yet it exists on earth to-day, and like all kingdoms which have gone before it, it manifests in its immature life the characteristics of its maturity.

There are certain events occurring from time to time in different parts of the world, the peculiarities of which stamp them unmistakably as landmarks in prophetic history. Knowing these, we know the age in which we live, and can better judge of the events belonging to that age. The Roman empire was divided into ten kingdoms; three of these were "rooted up" to make room for another, the little horn. These among other events mark this beyond controversy as the fourth beast of Daniel. And the events in the history of the Popes coincide so minutely with the prophecies concerning the little horn, that there is no possibility of mistaking their identity. So likewise passing down the ages to the closing years of the life of Antichrist, we find that the spirits of the dead are appearing here on earth, precisely as foretold they should do in that kingdom immediately following the downfall of this Man of Sin.

The most critical theological students of all ages declare to us that the Bible teaches that in the days of this kingdom the spirits

of the dead shall appear among us and take part with us in the daily affairs of life; they tell us that they shall appear among us clothed in bodies like unto those which clothed them in their earthly existence—even as Christ appeared apparently in his natural body after the resurrection (his state being a type of this).

There are hundreds and thousands of living witnesses that it is thus to-day. Their aid and advice is sought for and acted on in all kinds of business. There are public journals conducted almost exclusively by spirit agency. To-day they come among us clothed with bodies so like their own in appearance, that they seem as real as when with us at first. They come with all their deformities, if such they had while in earth life, that thereby they may convince us beyond doubt of their identity, even as Christ showed to Thomas the marks of the nails in his hands and of the spear in his side to convince him of his identity. Those whom we have loved and whose mortal bodies we have placed in the tomb, return to us, and give us words of encouragement in our struggles to rise upward to a higher life.

There are hundreds and thousands of living witnesses that it is thus to-day.

The souls of the vision of St. John were shown to him not only when restored to life, but he saw them when in the act of reviving. To-day they appear to us in all stages of materialization, from the faintest shadow to the "living in their whole being" again. All of these things, of which we are witnesses to-day, are represented as taking place in the kingdom of Christ. And they are represented as taking place in no other kingdom whatever; it is a peculiarity of this one alone. And this fact stamps the present time irrevocably as the dawn of that happy period, the promise of which, for nearly two thousand years, has been a bulwark of strength to the burdened and suffering children of God.

But notwithstanding these doctrines relating to this kingdom have been entertained by our ripest Bible scholars in the different ages of the church, notwithstanding they have all agreed that its prophetic life should commence about this time—some going so far as to say that the events of nearly fifty years ago might be the forerunner of its appearing—and though the evidences since then have been a thousand times more convincing—so very much so in fact, that the unprejudiced scholar can hardly fail to apply them correctly—yet we see nearly the whole body of the professed followers of

Christ laboring with their whole might to throw discredit upon these evidences; ignorant altogether of the foundation on which they rest, and refusing to consider an idea beyond their present line of thought, and without even an inquiry in regard to their origin, they characterize them all as the works of the devil. Pharisee-like, they wrap their mantles of self-righteousness about them, and forget, amidst the forms and ceremonies of the church, that vital godliness which is so necessary to the growth of grace within the heart. They do not consider the times in which we live, nor the space these manifestations occupy in the chain of events recorded in prophecy.

Mr. Hinton says, in speaking of the growth of empires, "There is a period during which the sovereignty is passing from hands too weak to wield it longer, into those which are ready to wrench it from their grasp. Such we apprehend to be the character of the age in which our lot has been cast; the power and dominion under the whole heaven, pagan, Mohammedan and papal, is passing from the trembling hands of decrepit imposture, into those of Him who is alike mighty to destroy and mighty to save."

Again, on page 358 of the work above mentioned, he says: "Every vision as successively placed before us from the prophetic page, gives additional assurance that the present period is of momentous interest, a time of preparation for events the most grand and important, that the world has ever known. And to any who are negligent respecting the knowledge they should seek to obtain, or the duties which now devolve upon them, the language is peculiarly appropriate, 'It is high time to awake out of sleep.'"

We have seen the prophecies relating to the four great empires remarkably fulfilled, we have seen them as remarkably fulfilled in regard to this kingdom down to the present time, and we shall see them, too, as remarkably fulfilled concerning that portion yet in the future. And in the light of these it seems to us that these spiritual manifestations which we see are just what we should have been expecting; and that instead of looking upon them with distrust, and endeavoring to throw discredit upon them, we should have hailed them with joy unspeakable, as confirming the doctrines of Christianity, and scattering to the winds those of materialism, for such must be the ultimate result.

Prof. Huxley, a leading scientist of En-

land, and a materialist of the most uncompromising kind, says: "If these things be true (referring to the so called spiritual manifestations), it bridges over the chasm between science and religion; it affords the only reconciliation that the world is seeking between philosophy and revealed religion to man."

But in conclusion: From a consideration of these prophecies, from the light we are enabled to obtain from other sources, and from the signs of the times, we are forced to conclude that these are but the forerunners of Christ's glorious kingdom on earth; that we are now living in the early spring-time of its existence; and finally, "When her branch is yet tender and she putteth forth leaves, ye know that summer is nigh."

From the *Religio Philosophica* Journal.

WATCHMAN, WHAT OF THE NIGHT?

MODERN SPIRITUALISM.

In the present state of Modern Spiritualism the writer finds much to approve and much to deplore. When it first appeared there were multitudes attracted to it from the churches and from the infidel ranks, with all their angularities and false conceptions, who treated it as a toy, with which to beguile an idle hour. It was their misfortune as well as fault, to thus falsely construe one of the most important events which has transpired for eighteen hundred years. Most of them being ignorant of the spiritual philosophy, only served to disgrace the cause, and their explanation disgusted sensible people. But on the other hand, multitudes were lifted out of spiritual darkness into a glorious light, which made them enlightened Christian Spiritualists. Ancient and modern Spiritualism are one and the same thing, with this exception, that in olden times its disciples were more under its divine influence, because they were less artificial than men are of this generation, while, on the other hand, this generation, with their increased light, comprehend more of its law and science than the primitive Christians did. But Spiritualism at this moment remains with the intellectual ones more a philosophy than a religion.

When this subject first appeared, scores of well-meaning people had great anticipations of its final results; but the Spiritualists have utterly failed to establish it as a religion. Instead of eclipsing all other religions with their increased knowledge

and wisdom, they commenced an aggressive warfare against all religions by exposing the errors which had been adopted by the churches, and they were supported in this attempt by numerous intelligent clergymen from all denominations, as well as learned infidels, who were well acquainted with history and every department of learning. By such a course they have cultivated the intellect of the people, instead of purifying their affections and developing their spiritual natures. But there is a large proportion who are exceptions to this rule, and among them are a host who are under the cover of the churches, including clergymen and their wives and daughters. An eminent clergyman was a violent opposer of these manifestations when they first appeared, but the angels have entranced him and made him a prominent public man of this cause; he said that fully thirty-six clergymen, whose ranks he had left, were intensely interested in this movement, but did not dare to mention it to their congregations.

WHAT GOOD HAS SPIRITUALISM DONE?

The question has often been asked, What good has Spiritualism done? If that class of questioners could comprehend the purified affections of the multitude who have had sweet communion with their departed friends, and the host of infidels who are now rejoicing in the spirit of primitive Christianity, to say nothing of those who have been healed of diseases when all earthly skill has failed, they would not ask such questions. The agonies it has allayed in distracted minds, and the work it has done in relieving fears of death, and the grave, is in itself a matter of transcendent importance. The consolations which thousands receive daily are not to be estimated. It makes of a selfish fiend a humane brother, and changes all selfishness into angelic purity. Under its influence vice is replaced by virtue. But want of space prevents me from going on. If the skeptic desires to know what good it has done, he must question each individual of the ten millions who have rejoiced under its influence in the United States; for it administers its heavenly influence to meet the peculiar wants of each individual.

THE REDEMPTIVE MEANS.

All are aware that dissatisfaction and unrest is everywhere apparent; that the poor have a smothered feeling of envy toward the rich; that politics are corrupt, and that it requires all the appliances of church and State to coerce the people. But coercion is

not reformation. That designing and reckless men will some day fan this flame into a religious war there can be no doubt; and the only means to prevent a bloody conflict is to enlighten the masses. The people everywhere are deficient in knowledge and wisdom in regard to life and the laws of nature. Without such knowledge we are like a ship at sea, without a rudder or compass, and in a state in which all manner of imposition may be practiced on our credulity. Is there any one so blind as to suppose that the present state could exist under a rational system of education? Under the present condition the people are controlled more by their impulses than they are by reason.

- Unless the native American people change their habits of life, they, as a race, will become extinct. The majority of females in large cities are deficient in bodily and mental vigor, which renders them unfit to perform properly the office of procreation and its kindred duties. How can a mother convey to her offspring that knowledge of which she herself is deficient? The vices and immoralities of the times can only be remedied by a scientific education. There are three modes to redeem humanity from crime and discord. The first is to teach them the laws of being and the science of life in every department of their nature; then they will be prepared for the next stage of education, which concerns the true mission of woman. It is folly to suppose that the church can be in harmony with heaven while ignorance pervades the earth. The only means to establish right relations between heaven and earth is to remove ignorance. Harmony cannot exist where discord dwells; and discord will not cease while ignorance reigns. When the period arrives when a woman shall intelligently comprehend the innate faculties of her nature and her mission to her offspring, she will not only be an object to love, but a being to venerate. These are the scientific means to redeem the human race from crime and all diseases. The heavens are co-operating with the inhabitants of this earth to arrest our attention and to reclaim us from sensuality and sin. This is the most potent means to reform humanity. Convince the people that they can commune with their nearest and dearest friends, and they at once become a law unto themselves. The knowledge that God's invisible police are about us by night and by day will do more to arrest vice than all the coercive means in existence. This is God's last

effort to save the world from destruction. God is no respecter of persons; he has no selfish policy; his laws are undeviating, and if we follow them we shall become a brotherhood, and shall need but one religion. Error is combative, and truth is harmonizing. Religion is the highest need of our nature, and a strict conformity to the laws of being would introduce us into an atmosphere of God and the angels. Christianity without spiritual manifestations reminds the writer of a body without a soul.

CONCLUSION.

As the writer is now, and has been for many years, a member of an evangelical church, it is nothing but the immense importance of the subject to mankind which urges him to appear as an advocate of a subject which for the lack of a right comprehension the church has frowned upon. In this matter the writer has nothing to gain but the disapprobation of those who have not had the experience which he has had. Nevertheless, he would rather have the approval of God and the angels by testifying to the truth, than to conceal that which is capable of making mankind companions with the angels. Personal considerations are of no moment when we take into contemplation the vast importance of the subject. The time has arrived for us to lay aside pride and party distinction, and listen to the voice of God and the instrumentalities through which he reveals himself in the latter days. Primitive Christianity is my religion, and I rely on the promises given in the Bible in regard to the spiritual gifts with which Christ and his followers were endowed. For the lack of this heavenly influx the church has lost its power in healing the sick. The modern revival of those ancient manifestations should engage the attention of every human being, for it is the most important event which has transpired since that period when Christ was upon this earth. Condemn modern Spiritualism, and ancient Spiritualism, as recorded in the Bible, must share the same fate, for they are identical.

When this subject is comprehended and rightly heeded, it will change this selfish world into an Eden of bliss, because it has the co-operation of God, Christ and the angels to sustain it.

A CREED FOR THE WORLD.

The only creed which can be adopted to meet the demand of the world, consists in the first two commandments, which in spirit was Christ's creed; and there is no oth-

which will meet with universal acceptance. Let our acts be controlled by such a religion, and the heart of humanity will respond to it. All methods which deviate from first principles will end in spurious growth. The Christ principle in the heart of humanity is the spirit of truth—which can only be kept alive by a continuous inspiration of the Holy Ghost. In living out such principles, we drink in love and feed on wisdom.

DR. A. JOHNSON.

LETTER FROM J. M. PEEBLES.

DEAR FRIEND WATSON—Permit me to stretch my hand ten thousand miles away o'er the waters this evening, and clasp yours. It feels good to me, being the hand of a friend and a brother indeed.

As I promised to write something for your excellent MAGAZINE before leaving Iowa for California and failed, I now in part fulfill the promise.

My voyage to Australia was upon the whole a pleasant one, as you see by the *Banner of Light*. It is now nearly two months since I reached Melbourne, to lecture upon Spiritualism, and I have spoken every Sunday evening in the Prince of Wales Opera House to no less than two thousand any evening, and sometimes there were estimated to be present, sitting and standing, three thousand persons. These immense gatherings trouble the churches exceedingly. With a wonderful unanimity they pronounce Spiritualism "the work of the devil, and the American Peebles one of his imps." The Wesleyan *Spectator*, organ of the Methodists, has written violently against me, and several clergymen have made up exceedingly sour faces and asked "a prayer-hearing God to remove him (me) from Australia." But I stick.

A terrible theological bombshell was unexpectedly thrown into the orthodox camp last week by Rev. Mr. Wallaston, a Melbourne Episcopal clergyman. He came out as boldly against the plenary inspiration of the Bible as Colenso of Natal. Here follow some of his published statements:

"1. There does not exist in the world a single manuscript of any portion of the Old or New Testament which is an original autograph, consequently we have only copies or translations of the original.

"2. There is not a copy of the Bible existing which is transcribed from any one MS., but all the Bibles we possess are made

up from transcripts from many different MSS.

"3. The most ancient MSS. from which our modern Bibles are compiled are all imperfect, and most of them only fragments.

"4. No MS. extant of the Old and New Testaments (Greek) which we possess was written earlier than the fourth century of the Christian era; and no MS. of the Old Testament (Hebrew) was written before the twelfth century after Christ.

"5. No two MSS. either of the Greek or Hebrew Scriptures verbally agree, and there is not one of them which cannot be demonstrated to be verbally incorrect."

And presents the following contradictory texts as an illustration:

II SAM. XXIV.

1. And the Lord moved David to number the children of Israel.

2. Joab gave up the number of the people unto the king, and there were in Israel, 800,000 men that drew sword, and the men of Judah were 800,000 men (or a total of 1,300,000).

18. So Gad came to David and said unto him, shall seven years of famine come unto thee in thy land? &c.

24. So David bought the threshing floor and the oxen for fifty shekels of silver (equal to £5 of our money).

I CHRON. XXI.

1. And Satan stood up and provoked David to number Israel.

6. And Job gave the sum of the number of the people to David, and all they of Israel were 1,100,000 men that drew the sword; and Judah was 470,000 men that drew sword (or a total of 1,570,000).

11. So Gad came to David and said unto him, choose you other three years of famine, &c.

25. So David gave to Ornan for the place, six hundred shekels of gold (equal to £1050 of our money).

This same popular Episcopalian priest preached a sermon several weeks since against eternal punishment. Think of it. Evangelical clergymen preaching against the plenary inspiration of the Bible and the venerable whipping-in-dogma of endless punishment! What next? Why, Spiritualism, of course.

What of organization? Is the work advancing? And is spiritual Zion putting on her beautiful garments? I see by a communication in the *Voice of the Angels* from the spirit Theodore Parker, that he speaks out in clarion notes in favor of Christian Spiritualism. These are his reported words:

"Christian Spiritualism will become a power in the land; its clarion will be the trumpet of the spirit world, to call many from error that never would be reached by any other means; its beacon light will lead many to spiritual truth, whose eyes would never, could never, see the sun of progression without it; its fountain will refresh

many athirst in the desert of orthodoxy; its food will save many now starving on the husks of church creeds.

"The same captain is at the helm: his prophetic eye has scanned the future; and I, Theodore Parker, would say to all Spiritualists of whatever degree of advancement, of whatever shade of opinion, Help the organization of Christian Spiritualists as the surest, quickest method of dealing superstition and church bigotry the finishing blow."

I am no stickler for names. Principles are the guiding stars, and a practical life the magnet that furnishes the ingathering of souls.

History and all our past experience bear me out in saying that unless Spiritualists organize upon a broad rational and religious basis, and unless that organization recognizes the Divine Existence, the ministry of spirits, the moral obligations of life, and the ultimate unfoldment and happiness of all souls, the quickening influences of Spiritualism will be appropriated by the more liberal, and in the end by the evangelical churches; and they deserve to be. After the New Testament fig tree had been digged about for a long time and still remained barren, it was hewn down and cast into the fire. It was well. Angelic reapers are already asking, Where are your harvests?

Where does the National Conference of Spiritualists meet? There could not well be a better place than Washington. Will not A. E. Newton, of Ancora, N. J., Dr. E. Crowell, and other old and substantial Spiritualists be present? I so trust. Though absent in body I shall be with you in spirit, and that spirit breathes peace, love and charity for all.

J. M. PEEBLES.

Melbourne, Australia.

BRO. WATSON—Long have I looked for the true principles and teachings of the Bible in the line of the Spiritual Philosophy, and have never met anything that pleased me so well as the SPIRITUAL MAGAZINE.

A brighter day is dawning on groping humanity, and may its morning sun find its way into every cellar and garret and every dark corner of the benighted race of man. The churches need it most, and your position gives you a chance to reach them. They have a spark of light which cannot be put out, but they need it kindled by the fires of a true religious element of a true spiritual philosophy. Once on the right

line, everything will be brought into harmony. As water when allowed to run will purify itself, so this religion united with philosophy will regulate all of our social, financial and governmental relations. Then shall humanity reap the first ripe fruits of all her labors. SARAH HANOVER.

BRO. WATSON—I have just come to this city from Terre Haute, according to promise made me by my spirit friends at New Albany, Ind., that some of them would materialize for me, and knowing that such things were possible, having witnessed the materialization of Washington in your house through your kindness. I arrived at Terre Haute May 3, and attended a seance the same evening where nine spirits materialized, but none of my relatives or friends. May 5, at an evening seance, eight materialized, and among them Baron von Humboldt, as also my spirit guide Tuscaloosa, a splendid specimen of an Indian, six feet high. Humboldt and Tuscaloosa both came out of the cabinet at my solicitation, and after I had introduced them to the audience had a couple of good hand-shakings. Humboldt spoke to me in German and English, and dematerialized on the platform.

Sunday evening seance not so good, conditions being bad. There were seven materializations, among them my brother John, who passed to spirit life in 1863.

Tuesday, May 8, seven spirits materialized, among them my spirit wife and school companion Elizabeth, passed to spirit life in 1866, perfect in size, feature, and in every particular seemed to be her former self. She was very happy in being able to show herself, and spoke in German and English.

May 9, my brother John, not having given satisfaction the first time, came again, and this time I recognized him well. Humboldt and my Indian also showed themselves very distinctly, and dematerialized in presence of all.

I find some very warm and progressive Spiritualists wherever I go, and also some ice-cold, stiff and selfish ones. I hope the latter will gradually die out, and the former increase a thousand fold. We need a class full of love to humanity and full of good deeds. I have the promise of a club of subscribers for your MAGAZINE. The seed sown will grow and ripen. Not a day but I find a new seeker after truth.

Dr. Pence, of Terre Haute, is a very good man, but the surroundings are not harmo-

nious. More music, good singing, a mental medium combined with the physical, and above all, organization should be the aim of the brethren at Terre Haute, and the Harmonial Philosophy would be a power there.

Grateful for kindness shown to me in your city, I remain, in love,

Yours, M. F. EVERBACH.
St. Louis, Mo.

WE make the following extract from the minutes of the organization to which we referred in our last issue. Would that we had room for all of the proceedings:

PLATFORM.

We, the undersigned, do band ourselves together to be known as the New Hampshire State Association of Spiritualists, for the purpose of encouraging all spiritual and moral reform, to promote justice, harmony and benevolence, and everything which tends toward the elevation of humanity. We will give our cordial support and right hand of fellowship to all who make an earnest effort to rise above the evils of earth; therefore,

1. *Resolved*, That we, as Spiritualists, believe in the infinite presence, our Father and Mother, one true and living God.

Believe in Jesus Christ as our "Elder Brother" and Medium, accepting Peter's definition, "Jesus of Nazareth, a man approved among you by wonders and signs."

Believe that there is no death; that the tomb is the gateway to immortal life; that the other life begins where this present life ends, and that we enter the spiritual life with all that makes our personality in this.

Believe in spirit influence, as evidenced by the varied psychological and physical phenomena occurring in our midst.

Believe that Spiritualism is that scheme of thought and action which embraces the science, philosophy and religion of human life.

Believe that organization is an essential law of nature, operating wherever forms of life exist. Religions are not exempt from the influence of this law. Therefore, we feel that only through an organized and systematic effort can Spiritualism be established in this State, and regular meetings be sustained.

2. *Resolved*, That we plant this Association squarely upon the well-established doctrines of the State and property, of marriage and the family, which lie at the foundation of modern civilization, content to

bide the evolution of changes in the laws of property and marriage as are compatible with the good order of society and the best good of the individual.

3. *Resolved*, That we agree to be governed in all our associated actions by the Constitution hereunto appended.

Voted, that this platform be adopted by the State Association of Spiritualists of New Hampshire.

This Association will send delegates to the National Convention in accordance with such provisions as may be made for the representation of States in the national body.

We have laid the foundation of, we trust, a permanent and successful organization. And now we would appeal to all Spiritualists of the Granite State to assist us in our work. We aim to do good and spread the truths of Spiritualism broadcast. Any information concerning the Association may be obtained by addressing the Secretary at Bradford, N. H.

Harmony and unity of purpose prevailed during the whole convention. All who attended came with the intention of making the meetings pass off pleasantly, and success crowned their efforts.

GEO. S. MORGAN, President.

GEO. A. FULLER, Secretary.

Will not other States follow and be represented in a National Convention?

DEAR DOCTOR—The following remarks are contained in a private letter to me; they are comprehensive and to the point; and if you have a spare corner and think them worthy, they are at your service:

"Spiritualism has a mission—a mission worthy the All-Father, and promotive of the salvation of his children. The world is buried in sensuousness; the so called orthodox are carried away by creeds and dogmas to the destruction of true charity; science seems to be wedded to materialism, and the mind of the age and the world is in darkness, uncertainty and doubt as to the immortality of the soul and the existence of a real, substantial world, in which the departed live forever, after the dissolution of the natural body. To correct all this is the true mission of Spiritualism; and so long as it confines itself to this sublime purpose I hail it as the auxiliary of the Bible, and a part of the instrumentality employed by Providence for the salvation of mankind."

This was written by a Southern gentleman of high standing, whom I met during

a summer's tour through the upper portions of South Carolina and Georgia, forty-four years ago. I was a young lady then, and he a student of Franklin College, Athens, Ga. Our family, four in number, were guests in the hospitable mansion of Dr. Church, President of the College; and he sent for my book because he remembered with pleasure our early intercourse.

Though his letter was marked "private," I think I have not betrayed my trust; as his "incog" has been carefully preserved. I hope he will forgive me for my slight departure from his injunctions.

May our Father and his good angels guide and bless you and yours, is the sincere prayer of your ever grateful friend,

MARY D. SHINDLER.

OUR DUTY.

Address of Mr. F. R. Young before the Dalton Association of Spiritualists.

I have long thought and felt very strongly that we owe it to our beautiful faith and the cause with which we have identified ourselves, to make an open, modest and constant avowal of what we are and what we believe, never allowing coward fear to lead us to hide our light under a bushel. *We need not be nuisances to be faithful*; we may consult times and places, and yet maintain our integrity; we may keep ourselves and our faith in a position of harmony with the other facts of our lives, and yet be always ready to "give a reason for the hope that is within us." I think many Spiritualists hold back the avowal they ought to make, and it is time this fact should be clearly understood, and the duty it inculcates be laid to heart and discharged. I also think the sacrifices we make to spread our faith are not at all equal to its importance. If we do really and truly believe that the truth of immortality is aided by demonstrable evidence, that those who have passed away are still able, under given conditions, to commune with us who are on this side; if we believe that God, in these latter days, has given us a privilege which many prophets and kings longed for, but died without the sight; if we believe, in fact, that Spiritualism is what we profess it to be; if we know it to be true, and know equally how valuable it may be in the right hands, then I say it is our duty to sacrifice time and money and other valuables, to spread abroad the light among those who are in darkness, to strengthen the weak, to instruct the ignorant, to give confidence to

the trembling, and to bring the world face to face with that which has helped us, and which we believe is capable of helping others.—*London Spiritualist*.

IS SPIRITUALISM DIABOLICAL OR DIVINE?

In the Book of Samuel we read, "He that is now called a prophet was beforetime called a seer," that is, one who had the gift of spiritual vision. Moses exclaimed, "Would God all the Lord's people were prophets!" and in the Prophet Joel we read, "And it shall come to pass that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions; and also upon the servants and upon the handmaidens in those days will I pour out my spirit." Jesus promised his disciples, "The works that I do shall ye do also, and greater works than these." And he added, "Lo! I am with you always, even unto the end of the world!" St. Paul, in his epistle to the Corinthians, writes, "Now, concerning spiritual gifts I would not have you ignorant;" and among these spiritual gifts he enumerates, "The gift of healing," "The speaking in divers tongues," "The interpretation of tongues," and "The discerning of spirits;" and he exhorts his readers, "Add to your faith knowledge." The Spiritualists are a class of people who obey this apostolic injunction. They add to their faith knowledge. They know that all the spiritual gifts spoken of in Scripture are exercised to-day in our midst by persons who formerly would have been called prophets or seer, but who are now called spiritual mediums. We regret to find that some of the clergy and teachers of religion who should have been the first to welcome this divine truth, have preached sermons and written tracts misrepresenting it, and denouncing it as diabolical, just as the Jews of old said of Christ, "He hath a devil!" Is Spiritualism diabolical or divine? We appeal to the test of the Master—Jesus. He hath told us, "Every tree is known by its fruits. A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit; wherefore, by their fruits ye shall know them." Spiritualism has convinced many of the truth of the Scriptures, and of the reality of the future life. Many a mourner suffering under bereavement, has derived strength and consolation. Judge, then, the tree by its fruits. Are

these fruits good or evil? We speak as unto wise men; judge ye. Do you ask, "Is there any warrant or authority in Scripture for communion with departed spirits?" We unhesitatingly answer, Yes! It is sanctioned by the example of prophets, apostles, and of Christ himself. Thus the prophet Daniel held communion with the angel Gabriel, who is also spoken of by him as "the man Gabriel," thereby showing him to have been a departed human spirit. The apostle John received visions and revelations from an angel, who declared to him, "I am thy fellow-servant, and of thy brethren the prophets;" and Jesus held converse with two departed human spirits, "which were Moses and Elias," and this in the presence of his disciples, whom he had taken with him to be witnesses to all time of the high example thus presented. What higher sanction can we require? What higher sanction is possible? It is only the abuse, the corruption, the perversion to evil ends of this great privilege of spiritual communion which the Scriptures condemn, *and all true Spiritualists join in that condemnation.* Do not suffer yourselves to be misled. Be not the victims of prejudice and priestcraft, but exercise the reason and common sense God has given you, and search the Scriptures for yourselves to see whether these things are so.

ROBERT COOPER.

From the Religio Philosophical Journal.

ORGANIZATION.

Throughout all nature, organization in a multitudinous sense prevails. Within man's organization are over sixty primary elemental substances, and see the wonderful results flowing from their union. Brilliancy in his eyes, elasticity in the step, strength in every muscle, and untold potency in the various departments of the brain! Without organization he becomes as it were a nonentity. The union of oxygen and hydrogen produce water; combining oxygen and nitrogen we have the atmosphere we breathe. In union there is strength—a positive force that can displace mountains, remove obstructions in the path of progress, and reform and elevate the world. By the combination of active minds working harmoniously together as great results can be produced in the moral world as are daily seen in the physical universe, by the uniting of different elements. Without organization there would be no scintillating

stars and worlds—in fact, in one sense, nothing in all of God's vast universe! See the results that flow from organization among the Mohammedans, Buddhists, Hard-shell Baptists, Methodists! If organization can propagate an error, will it not have ten-fold more potency when truth alone is involved? The New Hampshire State Society of Spiritualists take a rational view of this subject in the following: "That we believe in organization as an essential law of nature. Religions are not exempt from the influence of this law. Only through organized and systematic effort can Spiritualism be established in this State, and regular meetings be sustained."

Soon after our last issue was mailed we received the following from the President of the State Association of Spiritualists of Pennsylvania. We have agreed upon the place, and within two days of the same time without either knowing the wish of the other. We second the motion of Bro. Cyrus Jeffries for the 23d of October for the Convention:

BURNT CABINS, FULTON COUNTY, PA.,

June 6th, 1877.

BRO. WATSON—Being deeply interested in the progress and prosperity of our heavenly religion, I would again call the attention of all true Spiritualists to the subject of our General Convention for organization.

I do not wish to dictate to our people in this great work, but as there seems to be no movement making in the direction of perfecting an organization, I would suggest that delegates from all associations of Spiritualists in the United States of America meet in a General Convention in the city of Washington, D. C., on Tuesday, the 23d day of October next, for the purpose of organizing our people into one distinctive brother and sisterhood of friendship, love and union in the Fatherhood of God; that we may at once, with all our forces, begin in earnest the conversion of the world to the only true, wise and heavenly religion of the universe; that we may finally, under God and the angels, be able to break the fetters of ignorance, bigotry and superstition from our shackled race, and elevate its millions to the high and happy position intended by the great Author of all.

I hope that the time and place above indicated will meet the approbation of the friends on this long delayed question, and that they will immediately act thereon.

But should immediate action not be had on the momentous subject brought forward, I trust the friends will see the importance of an early movement in this great matter and will hasten its consummation at the earliest moment possible. Yours in haste,

CYRUS JEFFRIES.

For the Spiritual Magazine.

THE SAME RELIGION.

The Gospel of Christ and the Gospel of Spiritualism.

REV. CYRUS JEFFRIES.

NO. II.

The Gospel is an Everlasting Gospel.

If the gospel kingdom of Christ, with its great religion and blessed economy, as delivered by him to his disciples and from them to the nations, was like that of the Jewish dynasty, which was only to last for a time, it would have been so stated in its institution.

The Hebrew economy was established as a national religion; it was partly human and partly divine. Its system on the one side was made to suit human nature in all that was congenial to it, such as polygamy, slavery, retaliation, vengeance, etc., while on the other side it was made to suit the divine or spiritual nature, such as that of angel communion, prophecy, signs and wonders, etc. This economy or law was ordained and established by the dispositions of angels—Gal. iii, 19; Acts vii, 53—that man might be made acquainted with the spiritual as well as the natural economy, and thereby prepare him for the approaching economy, the gospel dispensation, which was entirely spiritual; for according to the records of brass and stone the first religions were all natural, but the second, the Sanscrit and the Hebrew religions, were part natural and part spiritual, but the third, or gospel religion, is entirely spiritual, and is to endure forever, and finally consummate the brotherhood of man.

Like all other religions the Hebrew system was established as a national religion, but partaking of both the natural and the spiritual religions, she was established to show to mankind the wonder-working, spiritual religion of the angel world, and to prepare the nations for the universal religion of Christ, which is finally to subdue the earth and bring the great family of man into one common brotherhood of union,

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love and friendship, as well in this life as in the great hereafter.

It is therefore distinctly taught in prophetic history that the kingdom of the Son of Man "is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed."—Dan. vii, 14. Why, then, do the churches of modern Christianity teach that all the miraculous power and dominion of the Holy Ghost, in the glorious work of signs and wonders in Christ's kingdom, are all passed away, and the gospel kingdom is stripped of its good tidings of great joy, such as healing the sick, casting out devils, working miracles, the curing the blind, healing the lame, restoring the deaf, etc.; has lost all its primitive power and dominion of benefiting mankind, when it is expressly declared that his dominion is an everlasting dominion, and one that shall not pass away?

Again it is said, "The works of his hands are verity and judgment; all his commandments are sure. They stand fast forever and ever."—Psa. iii, 7, 8. Yet orthodox Christianity teaches us that all, or nearly all the commandments of Christ have failed and passed away, and have ceased to live forever; thus showing that Christ's commandments have proved a failure to the children of men. Nevertheless, his commandments are sure; they stand fast forever, and they are now being obeyed by Spiritualists the same as they were in the days of primitive Christianity, while the Christian preachers, that were to preach whatsoever he commanded to all nations unto the end of the world or age, are preaching that they are done away.

And it is plainly taught that Christ is unchangeable; that he is the same in this day to his children he was in the day he was on the earth—"Jesus Christ, the same yesterday, to-day and forever."—Heb. xiii, 8. But the professed teachers of Christianity tell us that the gospel of Christ in this day is not the same it was in the days of the apostles, for all its signs and wonders are passed away. It was then a gospel of signs and wonders, but now it has changed—not one sign or wonder accompanies its ministrations in the orthodox churches, while Spiritualists believe and know it is the same unchanged gospel now it was then, for the very same signs and wonders are wrought by believers in this day they were in the days of Christ and the apostles; for Christ made no distinction in nations or generations. He did not come to give benefits and blessings through signs and wor-

ders to one, and withhold them from another. His commands of blessings and benefits in signs and wonders are for all generations and for all nations, and for all time to men, "The same yesterday, to-day and forever." Yet the very Christianity that should claim Christ and obey his commandments says that gospel that Christ delivered to his disciples has long since changed, and lost all its signs and wonders, and its powers to bestow the gifts of the Holy Ghost, so that nothing now remains but the letter, all its miraculous powers having passed away.

And again, we are clearly taught that "The Word of the Lord endureth forever. And this is the Word which by the gospel is preached unto you."—1 Peter i, 25. Yet the teachers of orthodox Christianity tell us that all the following gospel of Christ has passed away and become obsolete: That the healing of the sick is ended; the curing of the lame has ceased; the casting out of devils is past; the seeing of visions is over; the restoring of the blind has failed; the speaking in unknown tongues is abolished; prophecy has closed; the restoring of the dumb has died out; the working of miracles has become a failure; the discerning of spirits has passed away; the having of faith as a grain of mustard seed is no more; the having of trances is past and gone; the baptism of the Holy Ghost has become obsolete; the curing of the deaf has stopped; the interpreting of tongues is a failure; the raising of the dead is ended; the giving of spiritual gifts is over; the curing of lepers is past; the restoring of lunatics has failed; and the following of signs and wonders has ceased, thus showing that almost every injunction of the gospel of Christ is ignored, denied and abandoned by orthodox Christianity, when all men are assured that these commandments of the gospel of Christ are the Word of the Lord, and that they shall endure forever.

And again we are taught that the kingdom of Christ is an everlasting kingdom and cannot pass away. "They shall speak of the glory of thy kingdom and talk of thy power. To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations."—Psa. cxlv, 11, 12, 13. For the saints and the angels shall speak of the glory and power of his kingdom, and of his mighty acts of miracles, signs and won-

ders in his everlasting kingdom that shall endure throughout all generations. Yet modern Christianity tells us that these mighty acts of signs and wonders that forever attest the power of his dominion have long since passed away and come to an end. And although they were to endure to all generations, yet we are taught they have all perished and passed away, and that all the healing blessed benefits of Christ's miraculous gospel that was to continue to the end of the world to heal the nations has proved a failure and perished from the world. But true Spiritualists know that heaven and earth shall pass away before one word of Christ's gospel shall pass away, and that it is here with us on earth to-day as it was on the day of Pentecost.

We are also taught in the Word that the gospel is an everlasting gospel. "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation and kindred and tongue and people."—Rev. xiv, 6. But the teachers of orthodox Christianity tell the people that the everlasting gospel has passed away, for the twenty gospel commands of Christ above indicated constitute almost all the everlasting gospel, and as modern Christianity says that these have all ended and died away, of course there could be but little of the gospel remaining. But we believe that not one jot or tittle ever has or will be taken from the gospel of Christ, for if it is an everlasting gospel, as here declared, then it is impossible for it or any part of it to pass away.

Again, the commandments of the gospel of Christ were to be taught always, for that was the commission given to his ministers: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world. Amen."—Matt. xxviii, 19, 20. All things whatsoever Christ had commanded were to be taught and obeyed alway, even unto the end of the world. Every command that Christ had given his disciples was to be taught always. No change or alteration or the doing away of a single commandment was allowed, for his gospel was an everlasting gospel. All things whatsoever he commanded; the casting out of devils, the healing of the sick, the seeing visions, the restoring of

the blind, the curing of lepers, the healing of the lame, the working of miracles, the baptizing with the Holy Ghost, the speaking with tongues, the raising of the dead, etc., are all his commands, and are to be taught the nations unto the end of the world. Why, then, should Christianity refuse to obey its own gospel commandments, or can they be wrong who obey Christ's commandments?

Again, it is declared that men shall not escape if they neglect to keep words of this salvation. "For if the words spoken by angels were steadfast and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him, God also bearing them witness, both with signs and wonders, and with divers miracles and gifts of the Holy Ghost, according to his own will." Heb. ii, 2, 3, 4. This great salvation, which first began to be spoken by Christ the Lord, and was everywhere accompanied with signs and wonders and divers miracles, is not only neglected, but this same gospel of signs and wonders is declared worthless and out of existence, null and void and done away, and that too by the very people who profess to believe and obey the gospel of Christ. Then if those who neglect to obey the gospel of salvation cannot escape, what is to become of those who throw the commandments of the gospel of this salvation, with all its signs and wonders, aside, and declare them done away?

And it is also declared that "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life and out of the Holy City and away from the things which are written in this book."—Rev. xxii, 19. But men and councils of men, professing to be the friends of Christ, have not only taken away from the words of this book, but they have not left one commandment in all the system of the primitive gospel of signs and wonders of Christ for mankind to obey. Yet the primitive gospel, the gospel of signs and wonders, was the only gospel Christ ever gave to the world. What, then, will be the fate of all those who deny to Christ the keeping of his commandments to heal and cure, restore and bless the children of men? But we thank God and the holy angels that through glorious Spiritualism, the great system of Christ's healing and immortal religion is fast returning to its

primitive purity, and will soon fill the world with its heavenly signs and wonders, as in the days of the apostles.

Again, Christ declared that, "Heaven and earth shall pass away, but my words shall not pass away."—Matt. xxiv, 35. Yet all the orthodox churches, who profess to be his own people, declare that the great majority of all his commandments, which are his words, have passed away, which not only contradicts Christ, but it robs mankind of all the great blessings of the gospel on earth.

Again, the gospel declares, "Though we, or an angel from heaven, preach any other gospel unto you than that we have preached unto you, let him be accursed."—Gal. i, 8. The gospel the apostles preached was the gospel of signs and wonders, that every where did good to men. It cured their diseases, cast out their devils, took away their infirmities, healed their lame, restored their blind, cured their deaf, baptized with the Holy Ghost, gave spiritual gifts, and raised their dead; but the gospel that orthodox Christianity is now preaching does none of these things, and denies to man all the blessings that the gospel the apostles preached conferred upon them, so that the difference between the two gospels is as wide as the poles. Yet inspiration speaks in trumpet tones to the churches, "Though we, or an angel from heaven preach any other gospel unto you than that we have preached unto you, let him be accursed."

Again, it is declared by the apostle, "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered to the saints."—Jude, 3. The common salvation and the faith that was delivered to the saints was the primitive gospel of signs and wonders, the very faith which we are commanded to contend for, and the very faith that Spiritualists are now contending for. The faith that through signs and miracles and gifts of the Holy Ghost, is to bring life and immortality to light before the eyes of men. Then let us contend earnestly for the faith of the gospel delivered by Christ to the apostles, for it is the only true faith.

We are again told by Christ himself that, "He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him and will manifest myself unto him."—John xiv, 21. T

is only they that keep the commandments of Christ that love him, and this is the reason why the church has no manifestations—they do not keep his commandments, for he only manifests himself to those who keep his commandments, and as Spiritualists believe and obey all his commandments they are everywhere having his manifestations by spirits and angels from the spirit world.

Again, Christ says, "If ye love me, keep my commandments."—John, xiv, 15. It is only by loving Christ and keeping his commandments that we can view his manifestations or hold communion with the angels and the spirits of just men made perfect, for signs and wonders follow all who believe and obey his commandments.

Again, we are told, by Christ himself, that if we believe on him we shall do even greater works than he did: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do."—John xiv, 12, 13. This, not only proves the religion of Christ a religion of wonders, signs and miracles, for all nations and for all time, but it shows that every believer in his wonder-working gospel shall have gifts to do the works that he did, and even greater works than he performed shall they do, and this illustrious power is promised to every believer in Christ's gospel, in this day as well as in the days of the apostles, and is now being verified among all nations by thousands of spiritual believers, who are awaking the unbelievers, arousing the infidels, alarming the materialists and terrifying the churches by the signs and wonders they are now performing in every section of the globe. Not only showing that the gospel of Christ, with all its wonder-working powers, is the same to-day it was in its primitive glory, but proving to a demonstration that celestial Spiritualism and primitive Christianity are one and the same great religion. And may her heavenly system progress in the march of her glory, until like the sun in mid-heaven she shall throw the rays of her splendor from horizon to horizon; until the nations, proud of her achievements shall pour the anthems of her glory on all the zones of an emancipated world, and the harps of the blessed re-echo through all the spheres of the vast beyond.

LEND your MAGAZINE to your neighbor.

For the Spiritual Magazine.

SPIRITUAL ORGANIZATION.

The discussion of this subject during the past twelve months displays the conspicuous fact that men generally look more at the exterior than the interior, more at the body than the soul, more at the forms than the substantial truths of which forms are exponents.

The first requisite to a living body is not bones or muscles, but a vital principle, and this is true of all possible organizations. The vital principle must first exist, and when it exists it will draw to itself and organize all that is necessary to give it form or embodiment; but without the vital principle all forms or constitutions are simply waste material, mere exercises of an unprofitable infirmity.

The essential preliminary to spiritual organization (organization of Spiritualists) is not a constitution or by-laws, but an ardent love of truth, and love of those who join with us in sustaining that truth. The family is not organized by a constitution and by-laws specifying the duties of mother, father and children, but by conjugal and parental love, which bind the family together, and insure the abundant performance of every duty.

The first step to spiritual organization is the development of spiritual conditions, or in other words, the elements of true religion. Notwithstanding all the bigotries and falsities of sectarian denominations, they have unquestionably a large amount of true religious emotion, as well as *esprit de corps*, or family instinct, which leads them to act with unanimity and zeal for their common cause. This makes each denomination a social and financial power, capable of making itself felt, and capable of resisting with no little energy the progress of that enlightened thought which tends to its disintegration.

The cohesive power which binds and strengthens these organizations is not intelligence, but something far different. Intellectual activity creates diversity of sentiment, and dissolves all creedal organizations. Moreover, intellect alone is cool, passionless and aimless; it shows us the way, but furnishes no motive power to action. Motives consist of strong feelings or desires, and the feelings that impel men to united action are first, unity of purpose in accomplishing some important object, and second, mutual good will or love, arising from mental sympathy and personal association; to which

may be added mutual favors and courtesies arising from association.

The first step, therefore, to spiritual organization, should be the establishment of a social center—a parlor or hall in which all who are interested in spiritual truths should meet from once to four, five, six or seven times a week, and find not only society, but spiritual papers and books to enrich their minds.

Every Spiritualist should take one Spiritual newspaper, but all should have access to the weekly and monthly Spiritual publications all over the world, to the published literature of Spiritualism, and to all valuable new books in that department of knowledge as they appear. To maintain such a social center as this should be impressed upon every Spiritualist as a duty he owes to society, for no man has a right to live for himself alone, or to withhold his aid from any good measure for the upholding and diffusion of truth.

There should be a minimum contribution of not less than twenty-five or fifty cents weekly from each member to sustain this social center, in addition to the first subscription for the purchase of books. The social center or spiritual parlor should be made just as pleasant and attractive as possible—a place for the meeting of both sexes, where the piano should always be ready, and where the impromptu dances to their own music should establish a refining influence, the spiritual parlor being under the management of a committee of ladies. Musical and social entertainments should be often introduced, and the services of non-professional home mediums obtained for spiritual communication in all its varieties. When the society amounts to a hundred or more, the funds will be sufficient to procure the services of talented speakers from abroad, and the highest spiritual phenomena may be developed in consequence of the harmony and spirituality of such a society. With such attractions it would steadily grow, and its funds would be sufficient to employ a lecturer by the year or permanently.

In employing a permanent teacher for the society, it would be desirable to select one who could be more efficient and useful than the sectarian minister. The minister of a spiritual society should be a seer and a physician. He should be able to bring his members into communication with their spirit friends, and he should be able in his capacity as a seer to instruct them in their interests and to admonish them as to their

soul culture. While supervising their physical condition and preserving them in health, he should watch their spiritual growth and have the kindest counsel ready for those who seek his aid in soul culture. Performing thus a three-fold office, the largest salary that he could receive would be an economical investment for the society.

We need a *new profession* for the head of each spiritual society—the seer and philanthropist—who shall come as near as possible to being for each member of his flock a guardian angel in all things—the universal counselor—the guardian friend—who may combine in himself the functions now exercised by the three learned professions, but exercised so blindly, so selfishly, so barbarously. As a priest he will hide no light and stifle no thought; he will teach the realities of duty instead of theories and ceremonies. As a physician he will exclude from his resources none of the benevolent agencies of nature, and will deem it his glory not merely to heal the sick, but to banish disease entirely from those who are under his guardian care. As a lawyer or exponent of justice, he will show to each the boundaries of his rights and his duties, and banish litigation or strife by leading each to the performance of his duty.

Shall we not thus put an end as we may to the sufferings inflicted upon mankind by our barbarian professions, and bring about the triumph of religion, of health, and of social concord, through a divine ministry, loved and upheld by the people and consecrated by the highest benignant powers of the spirit world, a channel for the influx of supernal harmony into terrestrial life. It is a beautiful millennial conception, and yet its realization may or should be near at hand.

We need but organize our groups in our spiritual parlors, our harmonial halls, substantially as I explained twenty years ago when I presented the plan of the *panegyrium*—for the spiritual parlor will be a true panegyrium—and bring into the leadership or ministry of this movement the man or woman whose pure and beneyolent life is sanctified by the daily presence of the angel world, and make him our arbiter, our counselor and our physician, as well as our public teacher and our confidential friend. It will be found that in time the power and influence of our sacred medium would grow by the acknowledged wisdom and beneficence of his influence, and the abundant river of celestial power and love which he would bring into our midst. Adhere faithfully to such ministrations as these

set apart our best and noblest men and women to this holy office, and we should find in time that health, harmony and happiness would fill all communities in which the supernal agency was enjoyed.

There is nothing visionary or unscientific in this; nothing which is not clear to those who understand Spiritualism; for the power of the clairvoyant, assisted by spiritual aid, in understanding and managing disease, in penetrating the dark clouds of our difficulties, and tracing the path of harmony and peace, is well known to those who have had experience.

Let us first organize the social circle, establish mutual acquaintance and friendship, enjoy our pleasures and festivities together, and unite in employing the wise medium for all those offices which are now so unwisely administered by mechanical and selfish professions.

But one thing more is necessary, and that one thing is indispensable—that is, to pour forth the emotions at every meeting in love and joy and worship; for without emotion all is a dead form. Therefore at every spiritual meeting there should be at least one soul-felt song; not Italian music, or the scientific complexities of art, but tender, soul-moving, enthusiastic song; such songs in spirit but not in words as our Methodist brethren use in their camp-meeting revivals, sung with pathos and with power. Song is worship, song is love, song is the vitality of the spiritual movement. Songs that speak of heaven and our loved ones, songs that breathe love and joy, will bring heaven with its bright inhabitants down in our midst, and cause an outpouring of spiritual power, spiritual gifts and spiritual love. In the mood of religious feeling thus cultivated invocation or prayer will be natural, and will be a valuable help. The prayers which have been delivered in spiritual circles are models of beauty and religious eloquence. I have never seen one published that was not beautiful and touching.

Follow this programme faithfully in all respects, and the spiritual society that adopts it will become an example to all other societies. It will be united in soul and purpose, will win converts in every direction, and having won them, will lift them to a higher plane of life.

Where is the man whose soul has power to conceive and carry into operation this sacred programme, combining in himself the powers of a Wesley, a Whitfield and a Fox, and giving to the thirsting souls of religious societies who are fed upon the

husks of theology, the waters of living life, the stream of divine love, which by the simplest possible agencies as above displayed may fertilize the world with an influx of new life, and put an end to pestilence, discord, crime and war, by substituting for cold, speculative indifference, the warmth and love that come from heaven!

JOSEPH RODES BUCHANAN.

Louisville, June 18, 1877.

P. S.—Believing that all movements are more wisely organized and conducted when they have a scientific and philosophic basis, I would remark that the science of man, Anthropology, is necessarily the true basis or guide of any social movement, and that in the works I am now preparing on this subject my friends will find a broad basis of principles for social movements. J. R. B.

HOME CIRCLES.

The real strength of Spiritualism lies far more in its facts than in clamoring about them; the facts, therefore, should be multiplied by the wholesale dissemination of printed information how to form circles in the homes of private families. A proportion of those who receive the information will try experiments, and those who obtain the phenomena in their own homes will at once irrevocably recognize as impostors or disreputably unsafe guides those newspapers and individuals who state authoritatively that the facts are not true. To this end we are about to print and sell at slightly over cost price the following instructions how to form circles, and if every Spiritualist makes it binding upon himself to "drop about," or distribute five hundred of the leaflets, the whole nation will be deluged with useful information, and such a number of mediums will spring up in private families as to rapidly increase the knowledge of truths calculated to benefit in the highest degree this materialistic, consequently irreligious age. All this can be done with no trouble or expense worth the name:

HOW TO TRY REMARKABLE EXPERIMENTS AT HOME.

Inquirers into the phenomena of Spiritualism should begin by forming circles in their own homes, with no Spiritualist or stranger in the family present.

The assertions of a few newspapers, conjurors and men of science, that the alleged phenomena are jugglery, are proved to be untrue by the fact that the manifestations are readily obtainable by private families,

with no stranger present, and without deception by any member of the family. At the present time there are only about half a dozen professional mediums for the physical phenomena in all Great Britain, consequently if these were all tricksters (which they are not), they are so few in number as to be unable to bear out the imposture theory as the foundation of the great movement of modern Spiritualism. Readers should protect themselves against any impostors who, knowing to the contrary, may hereafter tell them that the phenomena are not real, by trying simple home experiments, which cost nothing, thus learning how egregiously those are duped who put their trust in worthless authorities. Moreover, these same remarkable phenomena are of the most striking nature, the most absorbing interest.

Conjurers and their scientific partners cannot produce their results in a house from which they are excluded, but private families commonly get the real thing with no strangers present; consequently those who say that the phenomena are conjuring tricks do not tell the truth.

One or more persons possessing medial powers without knowing it, are to be found in every household, and about one new circle in three, formed according to the following instructions, obtains the phenomena:

1. Let arrangements be made that there shall be no interruption for one hour during the sitting of the circle.

2. Let the circle consist of three, four, five or six individuals, about the same number of each sex. Sit in subdued light, but sufficient to allow everything to be seen clearly, round an uncovered wooden table, with all the palms of the hands in contact with its top surface. Whether the hands touch each other or not is usually of no importance. Any table will do.

3. Belief or unbelief has no power over the manifestations, but an acrid feeling against them is frequently found to be a weakening influence.

4. Before the manifestations begin, it is well to engage in general conversation or in singing, and it is best that neither should be of a frivolous nature.

5. The first symptom of the invisible power at work is often a feeling like a cool wind sweeping over the hands. The first manifestations will probably be table-tiltings or raps.

6. When motions of the table or sounds are produced freely, to avoid confusion let

one person only speak; he should talk to the table as to an intelligent being. Let him tell the table that three tilts or raps mean "Yes," one means "No," and two mean "Doubtful," and ask whether the arrangement is understood. If three signals be given in answer, then say, "If I speak the letters of the alphabet slowly, will you signal every time I come to the letter you want, and spell us out a message?" Should three signals be given, set to work on the plan proposed, and from this time an intelligent system of communication is established.

7. Possibly symptoms of other forms of mediumship, such as trance or clairvoyance, may develop; the better class of messages, as judged by their religious and philosophical merits, usually accompany trance and clairvoyant manifestations, rather than the more objective phenomena. After the manifestations are obtained, the observers should not go to the other extreme, and give way to an excess of credulity, but should believe no more about them or the contents of the messages, than they are forced to do by undeniable proof.

We heartily indorse the above, copied from the London *Spiritualist*. Let all who desire to know the truth form such circles. They will do more than any other plan of investigating to convince inquirers that their loved ones are near them. What we have realized in our own family has been worth more than all we have witnessed from Boston to Texas for more than a score of years. We have to a great extent lost interest in public seances, hence we rarely attend them, and when we do it is only to aid others in their investigations. There are many families in our city and country who have home circles where they commune with loved ones steadily. To them the gates are not only ajar, but the veil separating the two worlds is almost removed. If conditions are obtained they will not only write lengthy communications, but will, as they are doing in a number of families, show themselves, without any cabinet preparations for materialization.

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THE EXPOSURE.

Among the numerous letters we have received relative to Cooke's expose and the article in the *Western Methodist*, we give the following from a prominent member of one of the Annual Conferences that it professes to represent. The editor of that paper is not disposed to do either ourself or the subject justice, or he would have published our reply to his page of misrepresentations. A day of reckoning is coming—it may be here—but if not it must be met in the future state. But to the letter of our clerical friend :

BRO. WATSON—In writing this letter I shall not preface it with any apology save the magnitude of the subject. I see in the *Western Methodist* a report of the exposition of Spiritualism. I was truly sorry that the editor used language so harsh toward yourself. When I think of the many years of hard labor you devoted to the church, yes, your youth and manhood, I cannot believe any other motive but the love of the truth influenced you in the course indicated by your actions. The truth of our future existence after death is too grave a subject for the exercise of ill feelings or hard words. I saw but one side in the *Western Methodist*, so I am illy qualified to spend an opinion as to the merits of the case. Will you do me the favor of writing me the facts? Did he expose it so completely as reported by W. M.? Is your faith in it as strong as ever? I shall not ask you if you are sincere in it, for I never doubted it? I am ever willing to be taught and to come to the truth, and am willing for every man to exercise his own judgment without malice prepense or otherwise. I cannot and will not believe that a man who has served the church so many years is not sincere and honest. I never read any of your books,

but will if I ever come across them. I can say nothing to interest you; you can say much that would interest and edify me, and guide an erring spirit into all truth. May God bless you and yours.

Yours truly, ***

We were selected as one of a committee the night we were at the theater, and are compelled to say that we cannot believe that any honest person who had ever witnessed spirit manifestations could believe that Cooke exposed anything but himself.

A note was sent up by some one to know if we would have Mrs. Miller tied as he was. In reply to this we stated that we had nothing to do with tying any one, but we would invite the committee to come to our library to investigate the subject and report what occurred.

We have had the committee with Mrs. Miller in our library once. On that day we had four iron rings five or six inches in diameter made in a blacksmith shop, out of iron we procured from Messrs. Orgill Bros. A number of persons were present besides the committee. Mrs. Miller was examined by a committee of ladies, who reported that she had nothing on her but ordinary clothing, all of which was dark but one garment. The committee tied her, covering the cord with sealing wax.

The cabinet consists of blankets hung up on a slender frame which can be moved about the room, so that any one can go all around it, between it and the brick walls on either side.

The four rings were laid on the floor. In a few seconds all of them, with a chair, were on her arms. After a careful examination of the cord and wax and finding them secure, the curtain was dropped, and in a moment all of them dropped off. This with many other things demonstrating that matter can pass through matter, was done, until all were satisfied that there could be no deception practiced in these physical manifestations.

In a few minutes she was entranced. The committee examined her and found her tied, and as several of the most promi-

nent physicians on other occasions have pronounced her, in a cataleptic state, utterly incapable of performing any voluntary action. In a very short time after the curtain fell, two female forms draped in purest white walked out, several feet apart. During the two hours the seance lasted a number of human beings, varying in height some eighteen inches or two feet, passed around among the company, shaking hands with some, touching others; sometimes promenading the floor with some of the party, and disappearing, but soon returning to their partners. The spirits or materialized forms would hold up the curtain, that all might see that Mrs. Miller was in the rocking chair, apparently dead. The weather was extremely hot and the medium was sick, yet the manifestations were such as, we think, must have convinced all that there was no fraud possible to be practiced, and as was said by one of the committee, Cooke did nothing like that they had witnessed.

We must not omit to mention an Indian man who came up to us and stood for some time, while we felt his face and long beard near a foot down his bosom. Capt. Holmes recognized him as one of his band.

When the weather becomes cooler we want that committee, or any other, to come again, and SEE, FEEL, AND HEAR FOR THEMSELVES, AND REPORT. We have commenced with the material plane, as the only one those who have never investigated are prepared to appreciate. On the return of Mrs. Eldridge we want them to come and see the intellectual combined with the material. When Mrs. Hawks returns we want them to come and hear the inspirational added to the intellectual phase.

In answer to our friend's question, "Is your faith in it as strong as ever?" we reply, No, we have no faith in it, nor have we had for many years. We have long since done as the apostle enjoined and as you preach, "add to your faith knowledge." If we are capable of knowing anything at all of which our natural senses can take cognizance, then we know that our

friends do return, and that we can see, hear and feel them as naturally as we ever did. We are as "sincere and honest" as we ever were during the thirty-six years we served the church to the best of our ability. And it is that honesty that has caused us to pursue the course we have in this matter. Our interest, so far as this world is concerned, lay in doing as hundreds of others are, waiting for Spiritualism to become popular before avowing our convictions of its truth.

We will send the MAGAZINE gratuitously to our good brother and all such who will give us their address. -

OUR HOME CIRCLE.

The next evening after the meeting of the committee was our regular meeting. Judge Hall, formerly of Shreveport, wrote as follows:

BRO. WATSON—The intense heat of the evening does not affect us, but we find difficulty in drawing strength from the mediums used for the phase of Spiritualism termed materialization. Those who are used for writing are not so much affected. The effort made last night afforded more gratification, and was a greater success than we had expected—the medium being prostrated by the intensity of the heat. I can assure you that while all passed off so well, it would have been much more satisfactory had the conditions been more favorable.

Now I am more favorably impressed with the genuineness of this phase than ever before, and I never participated in it, but am present and find more benefit is to be derived from the highly esteemed powers of Mrs. Hawks than any other medium; and I will here say to you that this is a glorious season for my much loved town. Many associates of my earth life are now becoming more reconciled to the doctrine as it is presented by this highly gifted lady, and many are becoming convinced of the truth of spirit communion; and not only me, but a host of friends are rejoicing to see the cause prospering and spreading all over the land. None know, nor have I the power to communicate through any medium the degree of happiness I have enjoyed, resulting from the privileges we have had so recently. The harvest is surely ready, and the laborers are becoming more numerous. Yes, the flock is coming back to the fold of its shepherd, and before ma-

months pass that portion of the country will readily exclaim,

"The morning light is breaking,
The darkness disappears."

Now I think you should feel better satisfied, and await the coming of other mediums who are contemplating a visit to your city, to make the phase of materialization yet plainer to all. You shall witness manifestations this fall which will prove more satisfactory to you than at any previous time. This is my prediction. I hope you will rest easy with the thought that you have done your whole duty, let the result be what it may. I go to-night.

Yours in spirit life, HALL.

WE copy the following timely editorial from the *R. P. Journal*, and recommend its careful perusal to all the readers of the *MAGAZINE*. Many Spiritualists, like the Hebrews of whom Paul wrote, when they should be "men," are still "babes," who "have need of milk," not being able to digest "strong meat." Facts are necessary to demonstrate truth, but when this has been accomplished we should "leave the principles" and "go on to perfection." We are spirits now, clothed with a natural body adapted to the present state of existence. Progression being a fundamental principle of our intellectual and moral natures, which constitute our personality, must be developed in our earth life. The benefit to be derived from our knowledge of Spiritualism will be the use we make of it in attaining that purity of heart and life which alone will qualify us for happiness in this, and in the future state of existence. Let us then leave the phenomenal phase and go up higher to the plane of exalted purity, so that we may have spirit communion independent of external manifestations.

THE RELIGION OF SPIRITUALISM.

For almost a generation the forces of the spirit world, in conjunction with mortals, have been laying the foundations of the new spiritual temple, into whose broad portals all mankind might freely enter, and under the refreshing shadows of whose heaven-enveloped dome all might worship, after the dictates of their own conscience.

In the performance of the herculean task,

which has necessitated the removing of the accumulated rubbish of countless ages, there has been opportunity for innumerable workers, each after his own sense of duty. The most humble medium, whose broken goblet held but a drop of truth, and the gifted seer, whose profound utterances poured forth like a mighty river; the child who allured the tiny rap, and the world-known medium for almost unbelievable wonders; the physical medium and the clairvoyant, all have had their tasks, and have each in their own way well performed them. Even the frauds, the exposures, the rascalities, which have grown like rank and unsightly weeds, have had their uses.

Without facts we cannot have a philosophy. Without facts in the present thinking age, we cannot have a religion, for we cannot receive on blind faith. Having the facts as a foundation, we can build our temple. To supply these, like massive blocks of stone, which can be cemented into appropriate place by generations, and all together grow up into a beautiful structure, whose foundations rest on the adamantine forces of the physical world, and whose spire pierces the heavens, is the object of spirit phenomena.

The inestimable value of mediumship depends on this fact-yielding quality. We do not disparage its lowest phase. But are we to rest with the phenomena? When we witness a table move without visible contact; when the raps identify some dear friend who has departed into the darkness of the grave, are we to say, "I believe! I am a Spiritualist!" and therewith rest content?

As well might the builder, when the brick, the mortar, the huge cut blocks of stone are drawn together, declare this prophecy of a dwelling sufficient, and content himself with the protection furnished beneath them. He would say, these are essential, but are nothing until each is put in its appropriate place, and out of this chaos of disorder, order, beauty and use shall spring. So we say of the facts of Spiritualism; its chaos of phenomenal manifestations, physical and mental, we are not to rest with them. They are the work of the quarryman, of the stone-cutter, and await the talismanic word which shall quicken into life. Having the facts of spirit communion, it is not the part of a wise man to sit down content, satisfied with the knowledge that he is to live on after death, the same identity. He cannot do this if he desires, for the reception of this knowledge

awakes infinite desires and aspirations. Not only is his curiosity quickened as to spirit life, but as to this. He has unconsciously been elevated to a mighty headland overlooking the universe, and the waves of an unfathomable, shoreless sea break at his feet. He finds that Spiritualism signifies the science of life, which is the embodiment of all knowledge. It reaches from the granite rock to the throne of infinite forces; from monad to man; from man to the ideal of spirit perfection.

Aside from knowledge, or what may be called science, or rather reposing thereon, lies the realm of human relationship, and the relationship of man to higher intelligences. This is the field that has been designated as religious life. Religion should be synonymous with ethics, with true and pure morality, and freed from every taint of dogma. It grows strong in the companionship of congenial spirits, who seek the good of others in preference to their own.

Thus far Spiritualism has of necessity been phenomenal. The world demanded facts, and the demand has been answered. It has been a disintegrating force, which has driven apart instead of cementing together. It has quickened the selfish antagonisms in order to rend asunder and shake loose the bigotry and superstition which oppressed mankind. Now an earnest demand has been awakened for a higher life, a catholic system, which shall harmonize and unite all contending elements.

The Spiritualist who overlooks the present life in his eager gaze into the future, builds his castle in the air, beginning at the summit instead of the base. The very fact that we are immortal spirits after death, proves that we are spirits now, flesh-clad, but spirits nevertheless. We are in the courts of heaven as much now as we shall ever be in the remotest future. Thus it becomes evident that our progress should date from the present moment. This life has its infinite responsibilities and duties, and to none other than the Spiritualist have they greater interest. To none other is a true, pure and noble life of more unspeakable value, for he relies on himself, and not on a vicarious atonement. His morality must become the stronger and purer by this high ground on which it rests.

After becoming convinced of the truthfulness of the manifestations, we involuntarily ask what is their significance. If they only make the after life a reality, they but prove what has long been believed. We think a great mistake has been made by

very many investigators in resting at this stage.

Spiritualism has little value unless it reacts on the conduct of life. This reaction makes it a religious power which draws its invincible strength from knowledge or science. We need not pause to discuss whether man has a religious nature, or religious wants or not; whatever be his nature or legitimate wants, they will be answered in a perfect manner.

On this ground all Spiritualists can unite. The new system needs no assistance from the old threadbare forms of religion as expressed by church machinery. Its new wine cannot be confined to the old bottles, no phraseology patched up from the religious forms of the past will be tolerated. There must be a plain, straightforward statement of principles—not dogmas—self-evident or demonstrated, couched in unmistakable language.

The religion, ethics, or morals, as you please, of Spiritualism, is as superior to that inculcated by the churches, as the latter is superior to the fetish worship of the African. Let it be brought to the front; let us one and all rally under the pure banner of ethics based on knowledge. Let us show the world what Spiritualism is in its highest aspect, where manifestations are secondary to principles.

Let us proclaim Spiritualism, not as a wonder show, but as the sublime Philosophy of Life, built upon the bed rock of science.

It has always been a matter of astonishment that Christian ministers have been opposed to spirit communion. There are many honorable exceptions wherever we go. In our recent tour in this State, Mississippi and Missouri, we had a number of preachers to attend our lectures in each of those States. Churches of different denominations were voluntarily tendered us, and the preachers said they had not seen such crowds as attended our lectures for many months. At a public reception which was given us in London at the "Spiritual Institution," there were some of the clergymen of the Church of England who not only attended, but spoke on the occasion, commending the object of the meeting. We are reminded of our visit there by the following from the *Medium and Daybreak*, p.

lished at the place where the meeting was held :

A DEVOTIONAL SEANCE.

It has before been hinted in these columns that a class of Spiritualists were now coming forward in Spiritualism who were more religious in their natures, and manifested their characteristics in the articles of organization of their societies or in the public services held by them. The casual observer who is at all familiar with the history of the movement during the past few years will not fail to notice an influx of this influence all over the world, and sentiments in accordance therewith are becoming more and more frequently expressed. In England Spiritualism has permeated the church, and while many of the ministers of the Church of England are avowed Spiritualists, the rest have little or nothing to say against it. On Whit-Sunday a Church of England clergyman held a devotional seance in London. The service was strictly private and invitations limited to friends. The reverend gentlemen who officiated wore the church robes, not, as he said, that he attached the slightest importance to the matter of dress *per se*, but he wished as a matter of principle to attest his conviction that such a service is not incompatible with the staunchest allegiance to the church whereto he declared it his privilege to belong.

A NATIONAL CONVENTION.

In our last issue we ventured to nominate Washington City as the place, and the 25th of October as the time for holding a Convention. Col. Bundy, the editor of the *Religio Philosophical Journal*, in reply to our suggestion, says :

We are heartily in favor of a national organization of Spiritualists. We will labor for it to the extent of our ability, whenever a propitious time shall arrive, and such a Convention shall be called in a manner culminated to effect the object sought.

We do not think it practicable to call a Convention this year that will in any satisfactory degree represent the Spiritualists of America.

He concludes his article with the following :

We believe the judgment of nine-tenths of our people is in favor of first organizing our local and State societies. Then, by active labor and correspondence, becoming

familiar with each other, both as societies and individuals, through the numerous representative men and women who would be developed by the movement. Having, after a year or two of active labor, reached this point, let the Spiritualists of every State, through the officers of their State organization, unite in calling a *delegate* convention, to be composed of a hundred or less members in all, chosen for their eminent abilities, cool heads and clear records, who will come together at some central point, and coolly, quietly and calmly discuss the vital questions that shall come before them. Such a convention would not be so large as to be unwieldy; there would be no scrambling for the honors of the convention, no rancor, no hot blood, and the result could but be highly beneficial to the cause of Spiritualism.

On the other hand, supposing that a mass convention, which in size shall correspond with our numbers and the importance of the occasion, comes together. From this heterogeneous mass of earnest people, untrained to parliamentary tactics and full of combativeness, is there likely to be evolved much, if anything, that will advance our cause or add to our self-respect? Does not the history of all great mass conventions prove that they are not the place in which to accomplish such all-important results as are now desired to be accomplished by a national Convention of Spiritualists?

Let us, when the proper time arrives, have a delegate convention, the entire expenses thereof to be paid by the State or local organizations represented, and after that if the people want a grand mass convention as a sort of general jubilee, with no other business than to see and hear, to be seen and heard and to have a general good time, let us have it. By that time our local and State societies will have become so efficient in work and well known to the public that we can obtain all the courtesies now conceded to other organizations by railroads, hotels, etc. :

The plan of organizing local and State societies is what we have always advocated. Our highly esteemed friend's views of first organizing these may be the proper course to pursue under the circumstances. We therefore withdraw the nomination we made, and will do all in our power to harmonize Spiritualists and unite in a national convention at the earliest practical period, to accomplish the object desired. We have a

number of letters from prominent Spiritualists North and South, in regard to the convention, but we think it best not to publish them. The one from our good brother, Rev. Cyrus Jeffries, was printed in our first form, before this was written.

PERSONAL.

MRS. HAWKS.

We learn from various sources on the material plane, and from the spiritual, that our highly gifted inspirational lecturer is doing a grand work in Shreveport, La. We copy an editorial notice of her from the *Telegraph*:

On Sunday afternoon Mrs. Hawks, of Memphis, the favored city of mediums, delivered a lecture in our city. There was present a large and appreciative audience who attended apparently, as we ourselves did, to hear without prepossession or prejudice, and to form as far as capable a fair-minded conclusion of the merits of the lecture and the lecturer.

At her request the 12th chapter of Paul's epistle to the Corinthians was read by one of the audience, the whole of which beautiful and impressive chapter beginning with "Now concerning spiritual gifts, brethren, I would not have you ignorant," she made the basis and subject of her discourse.

During the space of an hour the audience seemed held spell-bound by one of the finest discourses we ever heard fall from human lips.

We listened closely to detect if she might speak aught to which the Christian or the most refined moralist could object, and heard nothing that could even be caviled at. The aim and due effect of every word spoken was to lift the mind from earth heavenward, and to inspire the soul with aspiration to a higher and better existence, where, purified and beautified, human nature could bear to live and stand in presence of the All-Father.

We could not attend on Sunday morning when her subject was charity, but from her tone of thought and the spirit that animates and pervades her speech, we can readily credit those present who inform us that on this most interesting and beautiful subject she spoke with wondrous force and beauty.

COL. ELDRIDGE AND WIFE,

Who have been in Texas several months,

have done a noble work, lecturing and demonstrating the truth of Spiritualism every where they have been, except in one instance. We copy from the *Banner* correspondence:

R. P. Burhaus writes: In your issue of June 2d, you mentioned the fact that the *Daily Leader* and *Hempstead Messenger* of this State have taken recent occasion to compliment the presence and influence of Major J. W. Eldridge and his wife. Major Eldridge and wife have been traveling through different portions of the State for the last three months. In every city so far visited they have been strongly indorsed by the press, with one exception, however, Denison. The editor of the *Daily News*, without sufficient cause, condemned Mrs. Eldridge as a "humbug." He wrote a long, verbose article, nearly two columns nonpareil in extent, to prove his position. It was a one-sided effort, however, characterized by great unfairness, and had but little effect upon the thinking portion of the community. For the purpose of doing them all the harm possible, copies of the *News* containing the article were forwarded to the editors of papers published in the towns and villages where Major Eldridge and wife had been invited, but the scheme failed in every respect to realize the expectations of its originator, and to-day Major Eldridge and wife are stronger than ever, and Mrs. Eldridge is everywhere indorsed as a genuine medium. She has done a noble work in behalf of the cause. She is a powerful medium and never fails to satisfy the candid investigator. Of course, now and then, she, like all mediums, will encounter individuals something after the order of the *News* man, whose preconceived prejudices and adopted theories totally disqualify them from a clear and effective examination of the subject. When this editorial knight-errant of the *News* is dead and forgotten, the work which he has endeavored to destroy will flourish, and the avenging finger of Time will write his epitaph alongside that of many others who put forth their puny efforts to stay the noblest work that God has vouchsafed to man.

In no State, perhaps, in the Union, is Spiritualism making such rapid progress as in Texas. It is spreading, and its power is irresistible; its grand truths are sweeping everything before it, and the people are beginning to have the courage to think outside of the prescribed formula of the church, which is to-day the greatest tyrant.

that rules the conscience and sways the hearts of mankind.

E. V. Wilson was with us in April. He created a profound sensation.

We learn they are "homeward bound." When they arrive due notice will be given.

DR. HENRY SAXE,

Of Centralia, Ill., has spent several days with us. He is a regular graduate in medicine from Germany and in this country. He is the most remarkable magnetic healer we have ever seen. He expects to open an infirmary for the treatment of disease. Those who wish further information can address him as above.

Just as we were going to press, we received the *Shreveport Times*, with the following notice of Mrs. A. C. Torrey Hawks:

Tuesday evening this lady gave another of her interesting lectures to a large and appreciative audience of our most intelligent citizens, who listened with rapt attention to her beautiful language and sentiments. The subjects for the discourses—twelve in number—were given her by the audience. Among which the "Indestructibility of matter and its relations to the spiritual world," and "If a man die shall he live again?" were selected as the subjects for the lecture, and in her discussion of them she elevated the minds of her hearers from this terrestrial plane up to the higher realms of that purer and better life, when, under the divine influence of the great Father of all, we will receive the reward of a pure and holy life, demonstrating to the satisfaction of the entire audience that the power of mind and soul over material objects extended through eternity, and that the spirit or divine portion of our human existence retained all its psychological attributes in the life beyond the grave. The whole tenor of her discourse was to elevate the thoughts and aspirations of her hearers to a higher, nobler and purer life. There was nothing in her discourse that the most devout Christian or moralist could take exceptions to. Leaving out the peculiar theory in which she believes, her lectures are certainly an intellectual treat, and have a tendency to elevate the mind to a higher and a better life, and impart a deeper veneration for the divine attributes of God.

From the London Spiritualist.

ABOLITION OF CABINETS.

At the recent public meetings of the members of the National Association of Spiritualists, an almost unanimous desire was expressed for the abolition of cabinets; for scarcely a single manifestation has been produced by their aid, which has not, with strong mediums, been now and then evolved without them. Seances in the light are in demand, and a few small but answerable manifestations are felt to be better than many of the more advanced phenomena produced at circles at which any inquirer or uninformed person is present. Any medium who could now obtain in day-light the strong elementary manifestations once so splendidly given through the manifestations of Mrs. Mary Marshall, would obtain more engagements than any other.

Mr. J. M. Peebles has sent us a copy of the Melbourne *Daily Herald* of March 26, containing a report of a lecture delivered by him in the Melbourne Opera House. The report sets forth that when speaking of materialization phenomena he acknowledged that there was a doubt because of the existence of the cabinet. However, he was fortunate enough last September to witness spirit materialization without any suspicious adjuncts. He was on a visit to the South, when he came to a city where was a great materialistic medium, Mrs. Miller. This lady took a walk with several gentlemen into the forest, and selecting a clear space, made several passes over the ground, and became entranced. It was a clear, starlit night, and Mr. Peebles saw several spirits arise and converse with Mrs. Miller. There could be no deception here, argued the lecturer, as there were no means of deception. This was in Memphis, Tennessee.

If Mrs. Miller can obtain this manifestation with regularity and precision, she had better come to England.

We were one of the party referred to by Dr. Peebles. The reporter mistook one word—it was not a "forest," but on a vacant lot. We had witnessed these manifestations three times precisely.

Referring to this, we said: "Beautiful forms in purest white will appear with her, talking to her and walking on each side of her, all kneeling down several times, apparently in prayer. The last time we witnessed this, Mr. Peebles was with us.

Fire came down, if not from heaven, from the atmosphere above their heads, and fell upon the ground, and although the ground was wet, it blazed up, creating considerable light by burning the grass." We have seen materializations with this medium when she has been outside the cabinet. We do hope with the London *Spiritualist*, that we shall soon be able to dispense with them altogether. The spirits tell us they will ere long stand by the side of their mediums and address audiences in full view of them.

THE SPHERE OF WISDOM,

As described by the spirit of Judge J. W. Edmunds: an inspirational discourse delivered by Mrs. Cora L. V. Richmond at Chicago, Sunday evening, March 18, published by Gilbert & Griffin, from which we extract the following:

Another point is that of religion—why the spirit world does not in some tangible manner reveal the true religion of humanity, and thereby save all this wandering, deviating course which the different religions of the world lead men into.

From the sphere of wisdom I then perceived that which I never had a doubt of while upon earth, that the Christian religion was the highest in its form of moral and spiritual aspiration that was ever given to man; but that owing to the imperfect perceptions of humanity, the interpretation of that religion must remain imperfect, and that no amount of spiritual teaching can alter, except gradually, the state of theological thought in the world; that this must come as a matter of growth, which comes by spontaneous inspiration from the spheres of spirit life that lie the next step beyond you, whatever that sphere may be.

"How useless, then," said my wonderful teacher, "for us to give any guidance to a state of mind that is not prepared to see that guidance. The blind can only be led by gradual processes of learning; the young can only be instructed by gradual methods of advancement; there is no arbitrary, absolute and unqualified truth that can come to any human mind. The angels in the farthest heaven have only that degree of truth to which they have aspired and grown."

Then I saw from the burnished light above that the central light of this sphere of love and wisdom seemed formed of the

religion best fitted for mankind. There was no ceremonial visible; there was no external sign or token perceived. There was nothing by which I could measure the outward conformation or law of the church, but I felt that it was permeating, like the sunlight, the various regions of intermediate spheres and the earth itself; and I saw those rays of light from this central whiteness beaming down through the sphere of beneficence, shedding light and beauty to those who were healing the morally sick. I saw the light streaming down to the spirits that were in prison, those who were still wrapped in their pride, their passions, their personality, their external thought; dead kings that go out through death with unrequited wrongs, and walk up and down the earth waiting the hour of their restitution; dead millionaires, that go out with the weight of great gold upon their spirits, and wait in the prison of poverty and spiritual imperfection; souls laden with external pride and passion—I saw these rays even penetrating there, and that the divine completeness of the life above was, that it had something for every condition of life beneath it; that the Christ principle expressed in Christianity means that which is capable of being understood according to the condition of every soul, having something for each; and that here upon earth the different orders of religion are just as essential for the different stages of human thought as the different gradations in a school of learning, or the different steps before you reach the higher degrees of mathematics. Therefore, that religion itself is the pure whiteness of the sphere of love and wisdom, complete in itself and perfect, but being broken according to the understanding of man; that Christ himself broke this bread of life through the gentle ministrations of his spirit according to the understanding of those who followed him, and that various teachers of various religions have each broken the bread of life and given the different rays of spiritual truth according as the earth was prepared to receive; but that the light itself is one, and is pure and shining and true, the external form making no difference with the brightness of the spirit of truth.

Christ coming down to earth was one ray of this light; but the Christ that is set above mankind as the highest example for human beings to follow is the Spirit of Truth, that reaches the comprehension only as you perceive it, and is always there, waiting for you to grow.

We give place to the following, in regard to a radical article in our last issue. We must bear in mind that a large majority of Spiritualists have been materialists and every phase of skeptics. We must not expect them to entertain the same views of those who have been cradled in the churches; nor should we exclude them from expressing their views. Truth has nothing to fear from discussion, for it is eternal and must ultimately triumph over all error:

FT. LEAVENWORTH, KAS., June 21, '77.

BRO. WATSON.—Permit me a few lines in correction of one or two misunderstandings of my article in your July number. I am not "opposed to the teachings of Jesus," neither do I do him and Christianity great injustice. I am opposed to the erroneous conceptions entertained of Jesus, his person and work, in which, however, he had no share. I gave him due credit for his moral precepts and endeavors to purify his people, as witness the following thoughts embodied in my article: Jesus, I said, was a Jewish *reformer*, aiming to establish the *higher precepts and purer teachings* of his time; the summary of Jesus' teachings was love to God and *love to man*; the *good* performed by Christianity along the pathway of history, and the many admirable precepts and kindly deeds of Jesus, the apostles and Christians of all ages; things good, wise, salutary and healthful to man proceeding from Jesus, etc.

I only take literally that which Jesus evidently intended to be taken as literal, as is evident by the context and the circumstances of its delivery. Indeed I would prefer Jesus to have been nearer the character he is assumed to have been by Christian Spiritualists than in truth he really was, but I must be true to truth and the natural deduction of historic fact.

Let it be distinctly understood that however seemingly severe may be my criticisms of the *ideas* of Christian Spiritualists, I have nought but feelings of purest kindness for them personally, as Spiritualists and as brethren and sisters in the universal human family, it being only their errors of opinion and doctrine that are combated—rigid criticism of erroneous intellectual conception being commingled with, I trust, some modicum of that spirit of boundless love, alike for those holding sentiments adverse to, as for those with views deemed more in consonance with truth as I perceive it, that

Jesus in his more exalted moments shadowed forth as man's guide along the pathway of moral elevation.

Fraternally,

WILLIAM EMMETTE COLEMAN.

WE call special attention to the communication on Spiritual Organization by Prof. Buchanan, of Louisville. No one in our country stands higher than he as a man of science as well as intellect. This is the kind of organization that we need. When this is effected, the formal organization will come as a necessity. We must have something better than anything that can be obtained anywhere else. This we doubt not can be had if we will carry out the plan suggested by our distinguished correspondent. What say you, Spiritualists, everywhere? Let us have that kind of organization all over our country.

Many Spiritualists attach too much importance to the phenomena of Spiritualism. It is well for conviction, but let us go up higher. The trusting in the externals is as detrimental to Spiritualists as the confiding in the forms and ceremonials of the Jews, or the external paraphernalia of Catholic or Protestant Christianity.

Let us have spiritual Christianity, baptized by the holy angels, purity of heart and life that will lift us to the companionship of the spirit world, where we can realize the glorious privilege of intercourse with our loved ones gone before.

LIBERAL HYMNS.—We have received the *Truth Seeker's* collection of forms, hymns and recitations. It is a neatly gotten up book of 600 pages, and sold for the extremely low price of 75 cents. It contains forms of organization, marriage and funeral services, recitations, Liberal and Spiritual hymns. We think from the examination that we have been able to give it, that it will prove a very useful book. Some of the old favorite hymns, we observe, have been changed, making decided improvements, leaving out objectionable theology. D. M. Bennett, publisher, 141 Eighth st., New York.