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Through our Home Medium.

HEAR WHAT A SPIRIT SAITH UNTO THE CLERGY.

I have never made an appeal to the ministers of the orthodox faith, but this morning feel so deeply the importance of so doing that I cannot refrain. For my text I will take the language of Jesus of Nazareth, whom they preach, but often understand not the spiritual import of his teachings: "Except your righteousness exceed the righteousness of the scribes and Pharisees, ye cannot enter into the kingdom of heaven." Now righteousness does not consist in conforming to church usages and the observance of church laws. If that had been the case Jesus would not have uttered the above language, for the Pharisees were perfect in all those things, even to the smallest minutæ. They were much more rigid than the churches of the present day, still Jesus branded them with hypocrisy, and told them that harlots would go into the kingdom before them. This would be a very bold assertion for one to make now, in regard to members and ministers who believe themselves sanctified. They do not believe it, for too well aware are they of their own shortcomings. When I say ministers I mean those who condemn what they know lieth at their own doors. More polluted are they than the objects of their condemnation, since they make clean the outside when there is rottenness within. By the expression, lieth at their own doors, I desire to cause their minds to turn to the inner man, and see if spirit accusation is unjust. When spirit bears witness with spirit the testimony is reliable. Brethren, many of you piously condemn that which

VOL. IV—17.

is a mere mote, when brought in contrast with the beam in your own eyes. Oh, ye blind leaders of the blind, "first cast the beam out of your own eyes, then shalt thou see clearly to pull the mote out of thy brother's eye."

Ye men of science and philosophy, who scorn the spiritual, and tax mind and body to develop the hidden laws of nature, and thus teach how God deals with the material world, must not stop at this, but let your investigations turn to the inner man. You will there find laws more refined and spiritual essence with which they are connected a better book for teaching the ways of God to man, and the nature of that part which is linked to him by the laws of his own being. Spiritualism is uncovering more of the hidden laws which control the spiritual part of God's creation, than any other science or philosophy can do; hence what has been a mystery throughout all ages is now being brought to light through spiritual knowledge. The spiritman has been aroused and seeks those truths which Jesus Christ taught, and the result is the consternation and morbid opposition of the clergy, whose business has so long been to think for the mass of mankind, and tell them what their duties are. Brethren of the clergy, I come to you through this medium who is honest, and striving to reach that plane of purity which will make her a beacon light of Christian Spiritualism. I come to you through her organism to teach you the fallacy of thinking you are the commissioned ones to preach the gospel of Jesus Christ, when the truth is many of you preach your own gospel, and Jesus is not made the expounder of his own teachings as he was upon earth. Your own minds are set forth in well-ar

ranged discourses which call forth the admiration of your hearers for the time, but when your voices are hushed they go their ways, not thinking what manner of men and women they are. This is because you have not preached what many of them believe to be the truth; consequently your labor is lost, and you and your hearers both and all, are like the unstable waters of the sea, casting up mire and dirt, because of the need of spiritual light. The creeds of your churches are grievous burdens, and borne only because they are popular. Jesus Christ's religion was not popular because it came from God, and no man can see God who does not by spiritual discernment. The spiritual philosophy is unpopular because the spirit man is in bondage, and can not worship God according to his own conscience. The church claims his worship, and he dare not launch out in search of spiritual truth without offending his church, and the cry of devil, wicked spirits, and all those monstrosities which for ages have bound man to slavish worship being raised, and anathemas hurled against any theory which antagonizes their authority. This worship is not from an enlightened conscience, but worship which men equally dead in trespasses and in sins dictate to him as the worship of his creator God. Brethren, the time is coming, has already come, when men and women will throw off the yoke of bondage and put on the yoke of Christ, which he said was easy and light.

There is no language by which the human mind can receive the correct idea of the prisoner's hell. Prisoners the character of whom Jesus preached to, while the disciples regarded him dead, and their hopes of deliverance blasted. He told his disciples he came to seek those that were lost. He did seek them in their dark abode, and offered them the same salvation he gave to those who followed him in the regeneration. By regeneration I mean to convey the idea of spiritual development. Regenerated and born again. Regenerated from the bondage of materialism to the faith once delivered to the saints—to the faith of Abraham, who believed God and it was imputed to him for righteousness. His righteousness was not of faith alone, but was perfected by the works which his faith manifested. Now my clerical friends of the nineteenth century preach of Abraham's faith and how he served God, yet their service being under a different dispensation, must be of a different character. They tell you the animal which Abraham offered in sacrifice was

placed at his command by God's own direct power. God's plan of interposition is through the agents whom he sends to do his work. They tell you the miraculous interpositions of God have all passed away. Why should they believe this when he is the same yesterday, to-day and forever? If this be true, and it is, then why should they think he changes his plans or means of executing his laws for the accomplishment of any particular purpose? His purposes are fixed and immutable, as are his laws for carrying those purposes to their legitimate ends. Miracles are only the result of faith in God, and his power to perform through his agents the mighty and seemingly impossible works; hence Jesus said to the afflicted, "Do you believe I am able to do this?" He knew he possessed the power, for he had faith in him by whom he was sent, and yet he could not and did not perform mighty works only as the laws which controlled his power were obeyed—which were, faith on the part of the one to be benefited, in conjunction with the faith that Jesus had in the power which sent him to make that power known, and God glorified by the manifestation.

Now what is the manner of rendering service by those of the present day claiming to be especially commissioned of God? They do not believe as Jesus did, that faith will cause the heavens to open, and visible manifestations of God's power to fall upon their congregations. This to their understandings would be a miracle, and they belonged to past ages; hence they labor strenuously to get up some high-sounding exhortation, and dig deep for some argument by which to convince their hearers that something is true which they themselves are not capable by the laws of mind of comprehending, and consequently they cannot make comprehensible to those they presume to instruct. When their intellectual efforts fail to arouse their sleepy hearers to a knowledge of the truth, then they attempt to reach their emotional natures by relating the great struggles which the Christian martyrs endured for Christ's sake, and how he suffered for the world's redemption. This is the style of preaching now, but Jesus did no such work as this. He went forth to his Father's work believing he was sent to the lost Israelites for their return to spiritual worship and serving of God, not from the external, but from the internal—from the spirit, which bears the image of God's own divinity. He believed he would accomplish that work by the power of God,

and by God's own manner of saving his creatures. Miraculous manifestations, as some believe, followed his ministry. He did not call them so, but spake with the full assurance of his word being obeyed. Thus he cast out unclean spirits, and restored the spirit man to that condition susceptible of development, and like the oil of purification which the Psalmist received upon his head, did the influence of Jesus rest upon those who flocked in multitudes to hear him. He did not call in help to aid him in producing such a flood of magnetic power as to benumb the senses and excite the nervous organism, so that many would be converted whether or not. But he followed on from place to place, and in his own soul felt that assurance which God alone gives to his laborers, that the harvest would be in proportion as the laws for seed time were obeyed.

Brethren, you stand aloof from the investigation of the grandest philosophy God has ever given to the world—the brightest dispensation ever enjoyed; the very culmination of the Mosaic, prophetic and Christian dispensations. You fail to go into the kingdom spiritual, and you keep others out who would, but for the iron-bound creeds and dogmatic theories of the Christianity you profess to observe and understand. You are leading the blind when you are more blind than they. Your blindness and theirs would be dispelled and all be gloriously bright, if you would step into the pool while the angels stir the waters thereof. You are waiting by the margin as the man of old, to have the truth forced upon you by the interposition of a yet stronger power. That power will come, and should you pass to spirit life before it does, you will have to return to earth and cancel the false teachings you are giving to the world just because you will not have light and liberty. The stone which the builders rejected became the head of the corner. So you will see the noble and all-saving structure of Christianity has been made to tremble and well-nigh fall, because of the cornerstone being removed from the setting which Jesus and his apostles fixed.

I have done, but must exhort in conclusion, that you think less about worldly applause and manufacturing fine and eulogistic discourses. God requires none of these for his honor and glory. Look to the development of the inner man, which must be restored to the image of God, or he can not live in his spheres of love, glory and endless beatitude.

For the Spiritual Magazine.

GOD, SPIRITUALISM, SCIENCE AND RELIGION.

GEN. J. EDWARDS, WASHINGTON, D. C.

If there is any subject above all others which ought to command the attention of the human family, it is certainly the future destiny that awaits all beyond the grave. It is passing strange, in a lifetime at most of threescore years and ten, and with most people life has been a hard road to travel, that so many are so unconcerned about obtaining any correct data of the eternal life to come. To the materialist, who believes that when his mortal body is laid away in the grave, is all that there is of him, we can appreciate the indifference he manifests; but those who believe in the immortal existence of the spirit, we cannot understand this apathy.

The great drawback to the Christian religion has been that the plain, simple teachings of Jesus, enforced by spirit manifestations, have been substituted for human creeds and church dogmas. Instead of a plain, simple, spiritual and natural religion, as taught and exemplified by Jesus, the whole system of theology, embracing man's salvation and his future destiny, has been shrouded in superstitious bigotry and intolerance to such proportions as to excite the disgust of intelligent persons. There is not a single important dogma of the churches that is in accordance with the true teachings of Jesus. They have gone entirely astray, and they have made shipwreck of the whole thing, by rejecting the cornerstone in the building, that spirit control and intercourse as held and practiced by Jesus and the early fathers.

The churches everywhere are exhibiting marked signs of decay; they have lost their life-giving power. The spirit has fled from the churches, and they have become so many lifeless corpses. The needs of mankind were such, that at the present advanced march in intelligence through the general depression of education, and expansion of the arts and sciences, that the general information and intelligence of the masses has been lifted above the superstitious and erroneous teachings of priestcraft. The masses are no longer frightened into joining churches over the raw head and bloody bones stories enunciated from the pulpit. The people are now thinking for themselves; they demand an intelligent reason and why and wherefore as the motive for action. The priests are losing their

grip upon the people, and can no longer frighten people to come to church, or else be consigned to 'an endless hell of fiery torments. The world for fifteen hundred years has not been prepared to receive the evidence and facts of spirit intercourse until the ushering in of the nineteenth century, under the full blaze of a generally diffused intelligence among the people. Jesus of Nazareth tried the experiment over eighteen hundred years ago. To a great extent the world rejected his teachings then, and in less than four centuries after his departure from earth the whole church practice has been to abandon the works established on the day of pentecost. It is no marvel at all to learn all over our broad land, in every State, of ministers of the gospel renowned for learning and piety abandoning the sinking ships, the old churches. They have grown tired feeding upon the old, dry husks of human dogmas and the old letter of the law, and are now seeking for the spirit, which maketh alive.

The advent of modern Spiritualism thirty years ago, when for the first time presented an intelligent understanding to the human senses, has spread with unparalleled rapidity throughout the world. It is the work of the Infinite Spirit and his angels, and all men can say or do to stay its onward march will prove abortive. The human race has been so long down in the valley of despair of the great future, it now pants to be redeemed and to rise higher in the scale of an intelligent understanding of its future destiny. The church dogmas have failed to give a satisfactory answer. The yearnings of the spirit of every individual have demanded something more tangible, clear, reasonable and just than old theology has yet offered.

The chasm has been bridged over between this world and the world to come. The wise and beneficent hand of the Infinite Spirit is plainly to be seen in what is daily transpiring around us. Our angel friends who have gone on before are now coming, through all the available avenues opened up, between mortality and immortality. And why should they not come, for we cannot go to them until we have laid aside the mortal casket.

It requires prescribed, harmonious conditions to meet them. The conditions will be learned only through patience and perseverance, in the name of the Infinite Father and the angels. Our loved friends who have gone on before can return to earth again and manifest themselves to their loved

ones on earth, beyond the possibility of cavil, if the conditions are only made right. Is it not worth an honest and sincere trial to enjoy the glorious privilege of only a few minutes converse with our angel friends? There is now no excuse why every one may not avail him or herself of this heaven-born privilege of meeting with our spirit friends, and to hear them unfold the grandeur and beauty of the spirit land, obtained through living well-spent lives upon earth. The tangible facts revealed by them of the real existence of the spirit life, the wonderful workings of the Infinite Spirit of all goodness, justice and love, are so different from our old theological ideas of God and his dealings with the human family, that we are rendered dumbfounded. It is different from all our teachings in the past. We have no more blind faiths to encounter. We no longer speculate and guess about our future destiny. It is as plain as it is to prepare one's self to take a journey in a distant land upon this mundane sphere we had never visited. How cold and chilling the doctrine that our friends when they leave us and depart to the spirit side of life, go off so far they can never return to us again, nor have they any desire to return! That is not so. Our friends who loved us when on earth still love us, and more intensely. If mortals were half as anxious to meet their spirit friends as they are to meet with us, there is no reason why all who sincerely desire it might not enjoy the blessed privilege.

I have seen hundreds of mortal and immortal friends meet for the first time after a long separation. Can poor human nature imagine a sweeter and more glorious meeting? I have known the stalwart frames of men to tremble, and to have the deep fountains of their hearts broken up on their first meeting, and listening to the soft, angelic whispers of some angel friend who had returned and recounted earth scenes between them in years long past, who since their departure had recorded all family changes to a minutiae, whose love had never grown cold, and whose ceaseless vigils had accompanied their pathways. If such meetings as these will not animate the human heart to nobler aspirations to God and our fellow man, if to have such experiences, with such indubitable evidences, it is no wonder that the newborn Spiritualist becomes enthusiastic, which the infidels sometimes pronounce hallucination of the brain. That man or woman who has once held undoubted communication with angel vis-

itors never goes back entirely upon that experience, but stands like the firm oak before the impending storm, anchored in the strong faith of God and immortality.

I had a mother who departed this life when I was two years of age. I had no recollection of ever having heard the sweet voice of a mother's love. She had been gone near sixty years. During all this time I often soliloquized with myself, I wonder if mother recollects me, or has she gone so far away she cannot come to me? I had supposed she had forgotten me. I then asked myself, when I die shall I go to her, and if I can she will not recognize me nor I her. This was the deepest thought that ever weighed upon a child's heart, for I had a most intense solicitude to see and recognize my mother. I never could derive any real, tangible solace through the teachings of old theology on this point. For years past I had seen and conversed with sisters and children who had passed away more recently, but no mother came. I finally inquired of a wise spirit why my mother could not come and hold converse with her son. The spirit replied, "Your mother is present and has often been with you, but having been in spirit life so long, and ascended so high, it was with great difficulty she could return to earth and materialize herself so as to converse; that she was at work under the law of spirit return to enable her to do so."

In the course of a few months, by my diligent attendance, my mother came and addressed me through her own lips, in a distinct, audible voice. I could not be mistaken about it being my long absent mother. She spoke with a mother's love to a child, with that tenderness and undying affection which alone a mother feels for a child. She had kept a perfect run of the family of eight children she had; I was the only one left behind. She knew all that was now transpiring in the family, a distance from where I then was, and informed me of a brother-in-law who was then in good health; that at a certain time during the falling of the leaves (and this was five months in advance of the time) they had concluded to bring Mr. R. to their side. All this occurred in the presence of others. I notified a daughter of his by letter of the statements made in relation to her father, but to keep it a profound secret from him. During the falling of the leaves as predicted, Mr. R. was stricken down with paralysis and died, and in a few days came and conversed with me in his natural voice in rela-

tion to his sickness, death and entrance into spirit life. There were two reasons assigned why our spirit friends had concluded to take my brother-in-law to their side of life; one was for reasons existing in this life, the other was to follow the life after death, which we prefer to withhold.

The question naturally arises, did the spirit friends create the conditions which resulted in death, or did they clairvoyantly see into conditions already existing in the body, which would result in death at the time predicted, as it did occur? Of this I will not as yet venture an opinion until I have pushed my investigation further. That our angel friends can return, and under the right kind of conditions, which the laws of nature and nature's God require, and hold conversation with us, and can even show themselves, and often so we can identify them, is as true as that the sun shines on a clear day.

BISHOP SIMPSON.—The following is an extract from a sermon recently delivered by that eminent divine, Bishop Simpson, of the M. E. church:

"The very grave itself is a passage into the beautiful and glorious. We have laid our friends in the grave, but they are around us. The little children that sat upon our knee, into whose eyes we looked with love, whose little hands have clasped our neck, on whose cheek we have imprinted the kiss, we can almost feel the throbbing of their hearts to-day. They have passed from us, but where are they? Just beyond the line of the invisible. And the fathers and mothers who educated us, that directed and comforted us, where are they but just beyond the line of the invisible? The associates of our lives, that walked along life's pathway, those with whom we took sweet counsel, and who dropped from our side, where are they but just beyond us? not far away, but now it may be very near us. Is there anything to alarm us in this thought? No. It seems to me that sometimes when my head is on the pillow there come whispers as of joy that drop into my heart—thoughts of the sublime and beautiful and glorious, as though some angel's wing passed over my brow, and some dear one sat by my pillow and communed with my heart to raise my affections to the other and better world. . . . The invisible is not dark, it is glorious. Sometimes the veil becomes so thin it seems to me that I can almost see the bright forms through it, and my bending ear can almost hear the voices of those

who are singing their melodious strains. Oh, there is music all around us, though the ear of man hear it not; there are glorious forms all about us, though in the busy scenes of life we recognize them not. The vail of the future will soon be lifted and the invisible shall appear."

From the *Aurora*, Ill., Herald.

Rev. W. H. Thomas, D.D., has recently preached a sermon on Spiritualism, and thus concludes it, by reading an account of the wonderful phenomena at the parsonage at Hepworth, the home of the father of John Wesley, which could not be accounted for on any theory of natural or human agency. He also read extracts from the writings of John Wesley, Dr. Adam Clarke, Mrs. Fletcher, Bishop Watson, Wilbur Fisk, Dr. Barnes, Bishop McKendree and Henry Ward Beecher, all inculcating the theory of intercourse between this and the spirit world. Then taking up the general line of argument he said:

Let me now ask your attention to this subject in the light of reason. Here is the great material school denying mind, denying spirit, almost ruling God himself out of the universe, and relegating everything to law; taking away the possibility of prayer, and denying everything in the line of spirit manifestations. I affirm that it is not competent for any man claiming to be a philosopher to deny the fact of spirit, nor to deny the possibility of intercourse between the spirits that have left this body and the spirits that remain on earth. He may say it cannot be, but how is he going to prove that? I affirm on the other hand, as general reasoning from analogy, all the parts of God's universe seeming to be dependant and interdependent, the one upon the other, all co-operating to the accomplishment of one great end; death itself, as we call it, being the complement of life; the human mind, love, reason, memory, remaining untouched by it; the spirits in each state having the strongest desire to come into communion with the spirits of the other; reason, I say, stands by the Bible on this subject, in teaching the communion and intercourse of thought and feeling between the two worlds. How fondly do we bend down the ear to the lips almost closed in death, if possible to get one more word of the dying; and how we treasure that word, never forgetting it while life lasts. How we linger over the bier of the departed, and go in the eventide to their graves, and sit down in

the stillness there, hoping in some way to come into communion with them. They carry their loves over to the other side, and is it unreasonable to suppose that a mother who has passed from these shores should still seek to be the guardian angel of the children she watched over in this life? Is it unreasonable that the great hosts of life, column on column, world on world, that have gone out from this state, should seek to come with their higher wisdom and tenderer sympathy to minister to those they loved in this life, and help them to cling to the truth that saves?

But, you say, there is so much evil about this thing that we cannot accept it. So far from that disproving the theory, it is an argument in its favor. Do we not know that evil lives are ever passing over into the other state? And believing that no change is wrought in character by the mere fact of death, we might reasonably suppose that such lives do not at once rise to a higher order of being. We might well, therefore, expect to see falsehood taught, to see evil taught, and destructive agencies set in force. You ask, What, then, are we to do? Take the words of the text: "Beloved, believe not every spirit, but try the spirits, whether they are of God." I would not trust the guidance of my life to a spirit that came to me with evil promptings any more than I would to a man that came to me with curses on his lips and lust in his heart. We must discriminate between the good and the bad. Because wicked and lying spirits possess the nervous organism of some persons, to the perversion of the sexual relations, I am not ready to cast away the whole blessed doctrine that the great universe of thought and feeling is in sympathy with our poor world and wants to help us. Any impression that comes to me that is not in accordance with the teachings of Jesus Christ, I turn my back upon. I have accepted those teachings to live by and die by. I would not turn a listening ear to any spirit that takes me away from those teachings. The safe thing to do is this: First and foremost, give yourself to God. Seek inspiration first from the Father of Spirits, and then you will be able to withstand the influence of evil spirits.

To me, this doctrine of the spirit-life, the imminence and presence of helping and guiding spirits, is a comforting thought. It brings me into the presence of the innumerable host that people the spirit land. It gives me somehow a consciousness of the great fact of immortality. It gives me a

sweet consciousness that my friends live on the other shore; that to me they will come as ministering angels in the dying hour to receive the spirit, tired by work, weakened by sickness, wearied with years, pale from death, and bear it to the love and life above.

For the Spiritual Magazine.

THE SAME RELIGION.

The Gospel of Christ and the Gospel of Spiritualism.

REV. CYRUS JEFFRIES.

NO. III.

Some Reasons Why the Primitive Gospel of Christ is not Done Away.

As orthodox Christianity rejects and repudiates the greater portion of the Christian religion, by denying all the great commandments of Christ that prove his gospel supernatural and divine, such as the casting out of evil spirits, the healing of the sick, the curing of the lame, the seeing of visions, the restoring of the blind, the speaking in strange tongues, the gift of prophesying, the working of miracles, the discerning of spirits, the having of faith as a grain of mustard seed, the curing of the deaf, the baptizing with the Holy Ghost, the interpreting of tongues, the raising of the dead, the curing of the lepers, the restoring of the maniacs, the having of trances, the restoring of lunatics, and the receiving of the gifts of the Holy Ghost, all of which Christ and his apostles taught and did in establishing his gospel on earth as the great means of human salvation, both timely and eternal, and all these supernatural manifestations were not only the evidences of the divinity and immortality of Christ's religion, but every one of these so called miraculous manifestations were blessings and benefits for the children of men, and which is to be glad tidings of great joy to all people, yet all orthodox Christians deny their own gospel, and preach that all these commandments of Christ and his apostles have ended and passed away. And instead of keeping sacred and holy these great commandments of Christ, they disobey and teach others to disobey and cast aside all these divine and blessed injunctions of the gospel, and despise and persecute all those who believe that the gospel of salvation was given to be obeyed, and not to be rejected, destroyed or passed away. For Christ declares, "The words that I speak unto you, they are spirit and

they are life."—John vi, 63. And if his words or commandments are both spirit and life, then they are divine and eternal, and can never pass away. Yet orthodox Christianity, the very organization that professes to believe and uphold the teachings of Jesus Christ, declares that all these great spiritual commandments of the gospel of the Savior, which comprise the greater portion of all his commandments, have all come to an end and passed away. And now, for the purpose of testing this fearful error, we will bring forward a few of the many reasons that might be given to show that the whole gospel of Christ, with all its commandments, is in as full force in this day as it was in the days of the apostles, and proves true Spiritualism to be primitive Christianity, as it is obeying all the injunctions Christ commanded in his gospel:

1. If the gospel of the religion of Christ was given to mankind from heaven, as the pure and eternal religion of human salvation, then can that eternal religion or any part of it ever pass away or become obsolete?

2. If it takes all the commandments of Christ to make a whole and perfect gospel for the salvation of mankind, and that gospel is divine and eternal, then can any part of that whole gospel pass away?

3. If it takes the whole gospel of Christ to save the souls of the children of men, how can the souls of men be saved if the greater part of that gospel is done away?

4. If the gospel of Christ is composed of his commandments to his disciples to cast out evil spirits, heal the sick, work miracles, cure the lame, restore the dumb, raise the dead, etc., and that gospel is passed away, then what gospel have we now?

5. If the gospel, on account of its miraculous benefits, was good tidings of great joy to one generation and to one nation, why is it not still good tidings of great joy to all people as it was promised them from heaven?

6. If the gospel of Christ is an everlasting gospel, as the Word of Inspiration declares it to be, then can it pass away?

7. If the Word of the Lord endureth forever, as promised in the gospel, then can the words or commands of Christ ever be done away?

8. If the miraculous gospel of good tidings was to last only a generation, then was it worth the labor, grief and suffering it cost the Savior and the apostles?

9. If the wonder-working gospel of Christ, with all its miraculous blessings, was

to endure only for a generation, then how can it be good tidings of great joy to all people?

10. If men have no power to repeal the gospel of Christ, or any of its signs and wonders, then how can it be repealed?

11. If angels have no power or authority to do away the gospel of Christ, or any of its signs and wonders, then how can they be done away?

12. If Christ never gave any command or order for the repeal or doing away of his gospel of signs and wonders, then how can it be done away?

13. If Christ has declared that "heaven and earth shall pass away, but that his words shall not pass away," how, then, can any part of his gospel, which are his words, pass away?

14. If the gospel of signs and wonders was the pure gospel of Jesus Christ, and it is passed away, then what gospel have we left for the salvation of men?

15. Was there any other gospel ever given by Christ to his disciples to preach to the nations than the gospel of miracles, signs and wonders?

16. Was there ever any other gospel taught by Christ to the children of men than the gospel of signs and wonders?

17. If Christ commanded his disciples or preachers of that day to preach his gospel of miraculous blessings to every creature, then why do the preachers of this day preach to every creature that it is done away?

18. When the preachers of the gospel of this day preach that all that part of the gospel accompanied by signs and wonders is done away, they preach that but a small part of the gospel remains, when they were to preach the whole gospel of Christ, "All things whatsoever I have commanded you."

19. If the gospel of signs and wonders which was promised to be good tidings of great joy to all people, is passed away from mankind, then is not the gospel of Christ a failure?

20. If the gospel of miracles as delivered by Christ to his apostles is not the true gospel of salvation, then what is the true gospel, or can there be any true gospel that is not word for word the commands of Christ?

21. If Christ in giving his religion to mankind, any part of which was to come to an end and pass away, would he not have told them in his Word, and not deceived the human race by giving them a gospel the

greater part of which would come to nothing?

22. If any part of the religion of Christ was given to pass away, then what better is his religion than that of the heathen, that pass away with time, or why was it given at all, if it was given to perish?

23. If the religion of Christ is celestial, and his gospel divine, then can any part of that divine system come to an end and pass away?

24. If the gospel of Christ was given to mankind as their only door to eternal life, then how could any part of that gospel perish or pass away without endangering the salvation of the world?

25. If the religion of Christ was at one time a religion of signs and wonders that could not be counterfeited, then why was it taken away and a religion without either sign or wonder set up in its place that can everywhere be counterfeited?

26. If the gospel of the nineteenth century can give no evidence of its divinity by wonder, sign or miracle, then it cannot be the gospel of the first century, for that gospel everywhere proved itself divine by the law of miracles.

27. If the gospel of signs and wonders was only given to the apostles and to the people of their day, and to none other, then the gospel of signs and wonders is only hearsay evidence to the balance of mankind, and that too without any of the blessings and benefits it conferred upon the people of that apostolic generation.

28. If Christ is the same Christ, and human nature the same human nature, and virtue the same virtue, and vice the same vice in this day it was in the days of the apostles, then why is not the gospel the same gospel?

29. If the gospel of Christ healed and cured, restored, and remedied all the ills, and cast out all devils from the hearts of men for a generation and then passed away forever, what good will the hearing that there was such a gospel do in this day for mankind if they receive none of its blessings and benefits?

30. If the gospel of Christ was good tidings of great joy to the generation in which the apostles lived, then what good will the mere hearing that there was such a gospel do us if we can enjoy none of its miraculous blessings and benefits?

31. If the teachings and commandments of Christ compose his gospel for the salvation of the world, then can any part of that

salvation pass away without bringing ruin and destruction upon the human race?

32. If the religion of Christ was from God and the angel world, for the present and eternal happiness of man, then is not that religion eternal, and can one jot or tittle of all its miraculous system ever be done away?

33. If men have the same passions, and the same infirmities, the same sicknesses, and the same sorrows, the same imperfections and the same evils they had in the days of the apostles, then do they not need the very same religion that healed them then to heal them now?

34. If the gospel of orthodox Christianity cannot give one sign of its divinity, then what evidence can we have that it is the gospel of Christ, since his gospel was always witnessed with signs and wonders and divers miracles and gifts of the Holy Ghost?

35. If one part of the great family of man has as valid a right to all the benefits and blessings of the wonder-working gospel of Christ as the other part, then why was the gospel, with its primitive and miraculous blessings, given to a single nation for a season and then taken away from all the nations of the earth forever?

36. If Christ gave his gospel of good tidings to the Jews, with all its accompanying blessings, then why did he withhold it from all nations to whom it was promised?

37. If everything needful for the happiness and salvation of men was found in the religion of Christ, then why should it or any part of it be taken away from them; since no other religion can do for them the good his religion did in the days of the apostles?

38. If Christ is the founder of his gospel religion or church, and he commanded his people to observe and do all his commandments, then can men do wrong by obeying all his wonder-working commandments?

39. If the gospel of Christ, with all its mighty works and wonders is done away, then when and by whom was it done away?

40. If the professed Christian ministers everywhere were to believe and preach just what Jesus taught his disciples to preach, would it not soon terminate all the unhappy divisions of orthodox Christianity, and finally bring the world to God?

41. If all orthodox ministers preached just what Christ commanded, then could there be any divisions or sects in the Christian religion?

42. If the doctrines of the Christian religion as taught by Christ are the true doc-

trines of immortality and eternal life, then is it not wiser, safer and better to receive it from Christ himself than to receive it adulterated through the creeds and councils of men, who throw the greater portion of Christ's commandments entirely away?

43. If the commandments of Christ is the only creed of pure religion, and is sure and certain salvation to all who obey it, then is it not unsafe as well as dangerous to the souls of men to obey any of the creeds and confessions of the churches, who deny any part of the gospel of Christ?

44. If Christ has given to mankind a miraculous gospel as a creed of doctrines for the salvation of a suffering world, then is it not insulting to God and wicked in us to obey the creeds and disciplines of men?

45. If there is no other name under heaven given among men whereby men must be saved but in and through Christ, then is it not terribly hazardous to the future welfare of the children of men to obey a creed that repudiates or does away with a single commandment of Christ?

46. If the last words that Christ ever spoke to mankind on earth was a repetition to his disciples to teach and preach his wonder-working commandments to all nations, then why are those great and illustrious commandments repudiated, denied and cast out, and the false and foolish creeds of men set up in their place?

47. If the gospel of Christ once existed and imparted its miraculous blessings to the people in the days of the apostles, then is it not a reproach and an injury to preach it to the people of this day, unless it is accompanied with the miraculous blessings of its primitive power?

48. If the gospel of Christ, in its primitive power and usefulness, everywhere cured and healed the people of their maladies in that day, but imparts none of those blessings to the people of this day, then does it not make Christ a partial Savior, and that he thought more of the people in that day than he does of the people in this day?

49. If the gospel of Christ was of such inestimable value as to cure whole cities of their sicknesses and multitudes of people of their diseases, why, then, should it be taken away from the people when it was promised to them, and to their children, and to all that are afar off?

50. If the people heard and saw and experienced the blessings and benefits of the gospel of signs and wonders in the days of the apostles, what benefits would their seeing them be to us of this day, unless we

heard and saw and experienced the same miraculous benefits ourselves?

51. If the gospel of signs and miracles was given by Christ to his apostles and their generation to prove the truth of his religion, then all men want the same proof. The mere hearing that there were such wonders, signs and miracles at one day accompanying the gospel does not satisfy the minds of men, especially since they know that Christ declared that these signs and wonders shall follow them that believe.

Thus might we continue to multiply questions on this stupendous error of orthodox Christianity, which teaches that the greater part of the blessed gospel of salvation, with all the evidences of its divinity, and all the proofs of the immortality of the soul, are taken away from mankind, leaving the world in greater darkness than it was before the coming of Christ, for in that day they had their image, oracles and prophets, through which they had some glimpses of immortality, but now since the days of the apostles, if orthodox Christianity is true, the gospel of Christ that was to bring life and immortality to light has gone out in darkness, leaving not a spiritual gift, sign or miracle to guide, direct or aid the fragile bark of man across the stormy tide of life to the coast of the great hereafter.

But the time has come when the long night of superstition and priestcraft is beginning to dissolve before the approaching light of the true religion. The long lost gospel of signs and wonders is reappearing to mankind in the form of the true spiritual religion of primitive Christianity, and like an eternal pharos is already throwing the rays of her splendor across the nations, and will soon adorn the world with the sheen of her grandeur and the glory of her magnificence. For celestial Spiritualism, by teaching and preaching all the commandments of Christ's religion, is everywhere proving to the world of nations that the primitive gospel of Christ, and celestial or pure Spiritualism are one and the same religion. While orthodox Christianity, by preaching only a part of the religion of Christ, has divided into warring factions which are hastening the decline and fall of the whole system; and unless she hastens to embrace the whole religion of Christ, her epitaph will soon be the only monument of her glory.

Only from a spiritual standpoint can we understand and appreciate the heavenly truths recorded in the Bible.

From the Banner of Light.

ORGANIZATION.

One of the best evidences of the hopefulness of the times is the present agitation throughout the ranks of Spiritualists concerning organization. For nearly thirty years the manifestations of modern Spiritualism have been stirring the world; have been bringing the masses from darkness into light; substituting knowledge for faith, and proving immortality and spirit communion. Its work has been, to a very large extent, to correct the errors and misconceptions of the past, and plant within human souls a positive knowledge of a future life, which eighteen hundred years of theology has utterly failed to do. It has brought millions to a knowledge of this beautiful truth, and so thoroughly has its influence pervaded society that it is impossible to estimate the good that has been accomplished.

But the time has come for a change. Spiritualism is fast losing its individuality, as such, and unless steps are taken to prevent it, we shall remain but little longer as we are. What we need is organization, to prevent this merging into other forms. Do we as Spiritualists so little appreciate this pearl of great price? Are we so ungrateful to the spirit world? Are we so blind to our duties in this life, and our relations to the future, as to use no effort to perpetuate the work which the spirit world has for twenty-nine years so well carried on?

Spiritualism is a thread, so to speak, but it never will become a fabric unless there is a union of hearts and hands to make it such. Because we are sure of getting to the spiritual world; because we have no angry God to please, or no orthodox hell to escape, is no reason we have nothing to do. Spiritualism means work; and if so much has already been accomplished, how much greater things might we not reasonably expect if we had some system? "In union there is strength." Let us organize and work for each other and humanity's good.

To Spiritualists the word organization seems to be synonymous with creedism, and really so far no attempt has been made by Spiritualists to organize, that did not in some way abridge the liberty of the people—hence the opposition. Let Spiritualists organize with a creed simply acknowledging: 1st. The continuation of this life beyond the grave, and the communion, under favorable circumstances, with the depart-

ed. 2d. The cultivation of our moral and spiritual natures as a duty, essential to our growth and happiness here and hereafter. And every true Spiritualist in the land would be in favor of it.

Let these be the main points to be kept in view. Let no side issues, however much of truth they represent, be allowed to eclipse the brightness of these, which must ever remain as the fundamental principles of a Spiritualistic religion.

Let Spiritualists everywhere organize and practice Spiritualism; be more social, more fraternal. "Do unto others as you would have others do unto you;" in fact, be a "moral police" fraternity, doing good to each other and the community.

We must not think because we are not numerous enough to have public lectures that there is no need of organization. Lectures are good and beneficial, but they are only auxiliary; there is work besides to be done. We have had preaching, it is time we began to practice. With a religion so pure and beautiful as that inculcated by Spiritualism, and the ascended hosts to assist us, ought we not to be as zealous as those fed upon the dry husks of theology?

We need organization, not only for the purpose of making Spiritualism more practical, but for the purpose of establishing means and methods by and through which our children may be instructed in the principles of a practical religion.

Too little attention is given the children belonging to Spiritualists. It is a wrong which should be righted at once. We seem to forget that through them and theirs great changes and reforms are to be outwrought; but if we do not prepare the soil, how can we expect the harvest?

The children's lyceum system, beautiful as it is, is not practically adapted to every locality, but because we cannot have a lyceum after the plan of our good Brother Davis, are we going to fold our arms and do nothing for our boys and girls—the men and women of the future?

No! no! Let Spiritualists awake from their apathy; let us have an organization in every village, however small, that by union of effort we can do more good and grow faster spiritually.

Let us have a Sunday gathering of the children, and those interested in them, in every village, however small the number, that may be saved from the influences of theology.

If Spiritualism is worth anything, it is worth everything, and we but poorly mani-

fest our confidence and appreciation if we are unwilling to use some effort and make some sacrifices for its advancement.

Plymouth, Mass. ICHABOD CARVER.

WE are gratified to see from our Spiritual exchanges on both sides of the Atlantic that there is a growing tendency to harmonize Spiritualism with primitive Christianity. The following from the *Medium and Day-break*, London, was given through Mr. Colville, at Chester-le-street Co-operative Hall:

THE RELATIONS OF CHRISTIANITY TO SPIRITUALISM.

The control said this was a question that was being asked upon all hands, and there were many who were of opinion that Spiritualism was really opposed to Christianity, and these people seemed extremely apprehensive lest it might extinguish all that was good and true that had ever been promulgated within their church. Spiritualism did not come to supplant, but to assist and carry onward the true purposes of the Christian life. Truth could not be opposed to truth; neither could truth be suddenly revealed in all its completeness, because man's receptive faculties were only gradually opened, and could but gradually receive it. This progressive unfoldment of man's various faculties had made it necessary that there should be a succession of spiritual revelations adapted to the various epochs or periods of time. Because the prophets of ancient times had spoken in a language as if the Lord God Almighty had communed with them directly, it had been supposed that all biblical statements must consequently be infallibly true; but such a conclusion was by no means the only or inevitable one. God had always spoken to the world by angel ministrations, and mankind could not receive a message higher than that which their conditions enabled them to utilize. Hence, that which was permanent and true had often become obscured by defects that were peculiar to the locality and time; but Jesus, when he spoke, echoed the voice of the living God; for when he advanced the doctrine of universal love, he enunciated that which was capable of universal application. Jesus had not come to formulate a creed, but to reveal the will of God to mankind at large. If asked what Christianity was, he would say, look aside from the creedal superstructures that ages of controversy have heaped

around it, and try to reduce it to that pure, simple and primitive condition in which its author first bequeathed it to mankind. If Spiritualism were calculated to be of benefit to man, it could not be in discordance with the teachings of Jesus. Jesus was undoubtedly the greatest spiritual teacher who had ever been given to the world. His teachings were not local and temporal, but they were vast, essential and permanent truths; and they could not be ignored even by the wisest who came to us from the spirit world. Jesus had never taught anything that was irrational; all that he had ever enforced had been love to God and man. That was Christianity pure and simple, and modern orthodox Christianity was nothing but primitive Christianity disfigured and deformed.

From the Church Union.

I have become convinced long ago, that all creeds and confessions of faith, as well as disciplines of human invention, are carnal in their nature, and calculated to perpetuate the divisions of the church, and arm infidels with weapons against Christianity.

The Scriptures of the Old and New Testaments, under the guidance of the Holy Spirit, are the only and sufficient rule both of faith and practice, and each member of the church of God has a right to interpret the same according to his personal understanding of what they teach. Jesus Christ by appointment of the Father is head over all things to the church; therefore no other authority to legislate for that body is to be acknowledged—the members of the church have authority in the government thereof, only to execute the laws of its head, and are all equally bound to see this faithfully attended to.

No other test is to be used in receiving to fellowship than that the person give evidence satisfactory to the church, that Christ has received him, or that the individual is born of the Spirit, and is thereby of the Lord added to the church. Such persons are entitled to continued fellowship, so long as their tempers and practice correspond with the precepts of the Holy Scriptures.

What do we understand the apostle to mean in 1 Cor. iii, where he says, "I could not speak unto you as unto spiritual, but as unto carnal, for ye are yet carnal; for whereas there is among you envying and strife and divisions, are ye not carnal and walk as men? for while one saith, I am of Paul, and another, I am of Apollos, are ye not carnal?" Is not the spirit that divides

the church of God at the present day, precisely the same as that here condemned by the apostle? For while one says, I am a Methodist; and another, I am a Baptist; and another, I am an Episcopalian; and another, I am a Presbyterian, and so on to the end of the sectarian divisions, some six hundred in number, are ye not carnal and walk as men of the world, who divide into parties for purposes of ambition, power or gain? It seems to my mind clear that this is the very spirit which the apostle condemns and pronounces a carnal disposition. And what is it perpetuates these divisions but the creeds, confessions of faith and discipline of human invention. Let them be destroyed utterly and the sectarian division of the church of God would cease, as a matter of course, and no other distinction would be known in that church, except that of location.

That these divisions are sinful and opposed to the authority of Christ, and stand in the way of the answer of his most fervent and agonizing prayer for his followers, see John vii, 11, 21, 23: "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are; that they all may be one, as thou, Father, art in me, and I in thee; that they also may be one in us; that the world may believe that thou hast sent me; and the glory which thou gavest me I have given them, that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one," etc.

What can we think of a plea for the sectarian divisions that have scattered the church of God, with this most affecting prayer before us? And what is it keeps up those divisions but the creeds which are carnal? I might quote many texts of Scripture against those divisions.

Let me call your attention to a few of them. 1 Cor. x, 17: "For we being many, are one body." And xii, 12, 13: "For as the body is one, and hath many members, and all the members of that one body being many, are one body, so also is Christ; for by one Spirit are we all baptized into one body."

I have read the *Union* for a short time; in the main I like the tone of the paper; the name of the paper is right. The church, which means the church of God, as there is no other. The principles of the *Church Union* I can also indorse. Some good articles have appeared: one from Rev. Carey, pointing back to primitive times. I hope to see more from his pen. He is fighting

on the right line. There has been some talk in the *Church Union* of consolidating the different sects: all the Methodists in one sect; all the Lutherans, all the Presbyterians, and so on. When you get through you have sects in the end, which is heresy.

D. COUNTRYMAN.

NOTE.—We insert the above communication because it indicates the feeling that is rapidly pervading the laymen of all the churches. We think the brother does not fairly discriminate. Creeds are not wrong in themselves. We have our creed, and intend to stand by it. The wrong comes in when A and B unite to force their creed on C, and set it up as authority in the church of God.—ED.

PITTSBURG, June 16, 1877.

BRO. WATSON—In regard to the utility of physical manifestations, I wish to differ with Gerald Massey as to the object that most of those who seek them are pursuing. In this section, where Spiritualism is little understood, actual demonstration of spirit power is the only method by which men and women have been reached and compelled to obey the teachings of the spirit world. Anything short of fact in proof of immortality is nothing but faith without fact, and no better hope than is given by any Protestant church. I know some men here who were high in their self-belief of the utter non-existence of a hereafter, who have heard preaching all their days, and who were reached by slate writing performed through a lady medium of our city. They sat and sat time after time at the table in the light, and read message after message written by spirit hand, until conviction led them to the conclusion that death was not an eternal sleep, and at once they set about becoming better men and doing all they could for the world. Now I call spirit slate writing one of the best physical evidences we have, for the reason that it combines intelligence with its demonstration. Here we have the pencil (material) in the hands of the spirit, and the message (intelligence) on the slate; correct spelling, rhyming poetry, affectionate appeals, expressions of love, quotations from popular works, capital letters and punctuation in proper places, and I have even seen a sentence italicised. Now I claim that a pure medium, with an unblemished character, who is good for slate messages, could demonstrate to all the people in a city like ours in a short time, that there is no death, but that we live eternally in the sweet by-and-by. When once

convinced, however, I suppose there are higher and more befitting objects in our theory. We may pass on to higher attainments, but I for one believe in a continuance of physical manifestation. It encourages and strengthens belief, and braces us against the assaults made by skeptics. We need constant reassurance, so that we can stand up for the truths of our wonderful hope of life beyond the grave. I tell you that your MAGAZINE should always have well-authenticated accounts of physical manifestations and spirit messages. People turn over your pages to cull them out, as they find your metaphysical dissertations and reasonings not so enchanting. J. K. M.

From the Jerusalem Messenger.

Every religious sect regards its peculiar views as specially adapted to the wants of the age. This arises from the disposition of every one to measure the age by himself. The Romanist thinks the age needs an infallible Pope, and doctrines prepared and digested for every one, to save thought and procure unity. The scientist thinks the age demands release from all definite belief in revelation. One class supposes the great want to be a better ritual in worship; another, that freedom from all forms is the one desirable thing. Some think we need a multitude of Moodys and monster meetings in every city. While others think the age demands the means of quiet and steady growth, by means of ordinary culture. All are right, and all are wrong. The age demands all these theories and instrumentalities, because it is composed of the people who cannot be reached in any other way.

There are, however, in every age tendencies which indicate the direction in which the current of human opinions and activities is moving, and those who discern this movement will judge of the wants of the age by it. From this point of view it can be seen what the age needs, though there may be but a few who want what they need. There are abundant indications that thinking men are beginning to want and desire that freedom which the truth alone can give. And by truth they do not mean the opinions of others, the conclusions of councils, but the laws and relations of things as they actually exist in the mind of man. They want the same freedom of thought on all questions relating to religion that they have in relation to science; and the honest lovers of truth will desire the same precision in thinking. The movement of

human thought is in that direction, and a system which cannot bear the test of the most searching investigation will not meet the wants of the foremost few in the present time, and of the many in the time to come. That system which contains the clearest and fullest statements of the laws of man's spiritual nature is the one which will gain increasing acceptance and power.

The creeds which have prevailed in past ages, and which are the nominal belief of the great mass of humanity, have done all they can for the nations who have lived under their influence. They have made no progress for centuries. The same is true of the Christian religion as it has been taught and understood. If all men were Catholics, or Episcopalians, or Lutherans, or Unitarians; or if any other of the numerous sects should become universally prevalent, there are no good grounds, either in the history of the past or in the nature of the truths taught, for believing that society would advance beyond its present state. Man would not attain to any higher spiritual life. Progress in religious intelligence and freedom during the last century has been made in opposition to creeds rather than by their assistance, and this process must continue until the old creeds cannot, by any process of interpretation, be made to contain the new thought, much less the new life. The new wine will burst the old bottles. The believers in the old doctrines may extend their numbers, but can do no more for them than they have done for those who have heretofore accepted the creeds. If humanity is to take a new and distinct step in advance of former attainment, it must be by means of new truths of a higher order.

Question by J. E. S., California.—Please describe the form of spirits as they appear to clairvoyants.

Answer.—Clairvoyant means clear-seer. If we should invite a dozen persons to step out of doors to-night, to view the full-orbed moon, and ask them how large the moon looked, each person would give us different dimensions. One would say it was immense, or it looked very large to him; another would say that a cartwheel would represent its size; another would give it the size of a dining-plate; another, the size of a tea-plate, and so on; yet you would not think of asserting that all of those individuals did not look at the moon, or say that they did not see the moon; but you would say each individual saw the moon with his own vis-

ion. So there is as great a difference in the clairvoyant power. Some spirits see from the crown of the head to the soles of the feet; another's vision scarcely sees any more than the head; another perhaps sees as far down as the waist, and so on. Yet each individual clairvoyant sees the spirit with his or her spiritual vision, only they differ, as do individuals with their material sight. Each clairvoyant sees for himself or herself, according to the clairvoyant power which has been born with them, or according to the development of that power. Some can see clearly across the stream of life, even into the summer land, and can discern the working of law within the different spheres. Some travel, as it were, upon the railroad of vision, out beyond the earth, and coming to us, traverse our roads and streets, and see us as we walk to and fro; watch us at our occupations; look at the pictures that hang upon the walls of our dwellings. Then again, another can only see just a little beyond this earth. It is according to the measure of the gift and its development.

A NEW RELIGION.—Thomas L. Harris has established at Brocton, Chautauqua co., N. Y., a new society, known as the Brotherhood of the New Life. Mr. Harris is well known to Spiritualists. For the information of others it may be said that he is of English birth, now over fifty years old, was brought to this country in infancy, became a writer for the press while a boy, next a Universalist minister, then a public lecturer, and in 1857 a prominent trance speaker. His poems, "The Lyric of the Golden Age," and "The Lyric of the Morning Land," dictated while in a state of profound trance, are of absorbing interest. Mr. Harris has had a most strange experience with bad spirits and occult forces, being brought into severe temptations and spiritual conflicts with demons. Through superior aid he has triumphed over them, and as a special result of this event he has gained the power of internal respiration, so that he breathes "with equal ease and freedom the atmosphere of either of the three heavens, and is enabled to be present without the suspension of the natural degree of consciousness, with the angelic societies, whether of the ultimate, the spiritual or the celestial degree." The new religion, for which Mr. Harris claims to have been personally selected by Jesus Christ, has many doctrines and notions. Mystics and Spiritualists will find much that is familiar,

although the latter will decidedly object to the supreme power of this special representative of the Lord. The number of persons in the various countries who are attached to the Brotherhood is about two thousand.—*Boston Herald.*

COMMUNICATION FROM ROBERT DALE OWEN.

Being desirous to hear from this apostle of Spiritualism, we invoked his presence in our library on Sunday evening, the 15th of July, when the following was written through our home medium:

The mysterious philosophy of spirit communion has all been explained, from the tiny raps which occurred more than a quarter of a century ago, to the crowning work of materialization. I do not mean that materialization is the cap-stone of Spiritualism, but I mean it is the cap-stone of phenomena; there is more in one communion of spirit with spirit than a thousand phenomena, let them be even more demonstrative than any which have been revealed. The communion which the spirit man realizes when he rises to that plane of purity which God recognizes as his own image is that which you should covet.

My entrance into spirit life was bright and glorious. I had made spirit communion with God and angels my chief concern while in the body and upon the shores of the "Debatable Land." I entered with joy. A convoy of angels met my incorruptible body and made me a welcome guest in their beautiful homes until mine was arranged for occupancy. This seems strange to you. Suppose you were to visit a strange country, notwithstanding your friends may have gone before, they may not have been able to arrange your home just exactly as might suit your taste and desire. You must have a word in its arrangement, of course, and then you will be happier in it. Now this word, my friends, must be spoken and acted upon while you are in the body. The part you must necessarily take in the arrangement of your homes must be settled while in the body. Oh! how important to understand these things, and act according to the understanding. God is all-wise and powerful; he does nothing that is not wisdom, love and knowledge; he made and fixed immutably his laws for the working of the grand machinery of his kingdom, natural and spiritual. How beautifully do they harmonize

when his creatures obey them as he has ordered; his orders are manifested in the results which obedience or violation produces.

I would write longer to-night, but do not think best. Sometime will come and tell Mr. Watson my views on organization, as I now see the subject and understand the spiritual interest of it better than while in the body. Good night.

ROBERT DALE OWEN.

We then asked him to tell us the philosophy of spirits coming when we specially desire or invoke their presence. The following was received in reply:

Oh! how you have misunderstood the laws which connect spirit with spirit. There is a chain which binds the spirit world in one complete whole. That chain is electric and caused to vibrate by the slightest spirit touch. Your desires cause this chain to vibrate with a sound much like that produced by the telegraph ticking when the message you desire is impressed. We in spirit life are always listening for the click of the spirit chain. Then we know we are wanted, and we come to learn the nature of the mortal's desire. If we can satisfy we do, but if not and another can, we go at once for that one. The existing desire on the part of mortals, and the willingness, yes, more than willingness, on the part of spirits to help bring them at once in rapport, and thus the communion is established. I cannot make this altogether plain to you. As you have often heard, I must reiterate the impossibility of conveying a correct idea of spiritual living, and how mortals and spirits commune by comparing with things in the material world. Jesus did this when he taught his disciples, but they did not understand the spiritual import of his parables. You will never understand these things until you put aside the mortal part and nothing but spirit is seen.

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From the Spiritual Scientist.

WHAT A SPIRITUALIST SHOULD BE.

What is there in a name? Granted the fact of a continued existence and the power of the spirit, under certain conditions, to communicate with those on the earth sphere—what is there in this to change the course of one's life, to make one more benevolent, charitable, spiritual, to act for eternity rather than for time, to be guided by principle rather than expediency? Nothing. And yet one who accepts spirit communion as a truth, is, we are told, a Spiritualist. In other words whoever has witnessed the phenomena of Spiritualism and believes their origin to be in the realm of spirit and directed by the wills of those who once were clothed in earth bodies, is a Spiritualist.

This interpretation of the word has been forced upon the movement by a crowd of intensely liberal people who are forever venting their fears of a creed. They fear to express in plain terms what a Spiritualist *should* be, what manner of life he *should* lead, lest they formulate a creed; and thus in place of making the system what they claim that it is—something better than “the old theological dogmas”—they have degraded it to a mere synonym for signs and wonders. The present condition of Spiritualism is the legitimate outcome of this low standard erected for and by its adherents. The church with its “theological dogmas” is doing something for the good of humanity, even though it may accomplish its results by awakening the fears of a judgment day and a possible heaven or hell; its devotees “lend to the Lord” even though their motive may be to keep the balance sheet in their favor. Let this devotee witness a demonstration of future existence; let him commune with a spirit, and instantly he becomes disgustingly selfish. He follows that injunction of the Scripture, “Eat, drink and be merry, for to-morrow we die.” He knows it all; for him there is no hell! Souls are not lost! No creed for him that will make him live for others.

The lesson we would teach is the necessity of more strongly inculcating the teachings of the spiritual philosophy. The phenomena are well enough in their place as stepping stones to unite the different spheres of existence; but to build on them is to erect a structure with a foundation worse than shifting sands. The philosophy of Spiritualism is the rock that will withstand all the storms of bigotry and its waves

of opposition. With its logical consistency it demonstrates as forcibly the laws of compensation and retribution as the phenomena prove the fact of future existence. It teaches the vanity of earthly things; that one is held accountable for the talents entrusted to one's care; the judgment day is one's own conscience communing with itself—no earthly sensualities to distract the attention or to quiet the sting of remorse. What worse hell can there be than this? What more sublime reward than the consciousness of the wonderful and never ending results of a good deed?

A Spiritualist should have regard for spiritual things. “Not fleshly,” 1 Peter, ii. “Spiritually minded; under the influence of the Holy Spirit or of holy principles; having the affections refined and elevated above sensual objects and placed on God and his law.”—Rom., viii. A true adherent of the spiritual philosophy will become such; no others are worthy to be called Spiritualists. The philosophy of Spiritualism should in the future receive more attention than it has in the past. From it an orderly system must be digested as a standard for Spiritualists. Then as an organization for advancing the work of regeneration it will have a basis that no church creed can approach.

We take the liberty of giving our readers the following private letter from General Edwards, of Washington, D. C.:

BRO. WATSON—I have, as you well know, been an ardent advocate for a national organization of Spiritualists, for the purpose of uniting our people together as a band of brothers and sisters, in order to push forward the car of our heaven-born philosophy and religion for the healing of the nation. I have been struck with the check which has hitherto been given to organize our spiritual forces into a separate and distinct organization. I have been amazed at all this. To consult my reason and better judgment and experience, I am still convinced of the importance of systematic organization as the only effective means through which any enterprise can be accomplished. Why will not this rule apply to the Spiritualists? I have therefore consulted with the spirits for a solution of the subject, and here is the answer: “You have already organizations enough.” The *modus operandi* of the angel world is to spiritualize the present church organizations. When that is accomplished the little heaven

will leaven the whole lump; the barriers broken down between the different sects of religionists, when a large majority of the present religious organizations will become merged into one spiritual organization, based upon the primitive teachings and practices of Jesus Christ, our elder brother, and his compeers, for primitive Christianity and modern Spiritualism are one and the same thing—each separate denomination of religionists surrendering their peculiar dogmatic creeds to stand upon common ground. In this grand movement of concord, harmony and good will to man, the unitarian organization, from its present advanced ideas of liberalism, will take the lead and most of the remainder will fall into line.

For the present there can be no better plan devised than the one suggested by Professor Buchanan, by which Spiritualists can school and educate themselves up to the cultivation of a purer and holier inner life, as the pioneer receptacles of the glorious truths to be inaugurated upon earth when the fullness of the good time comes.

Yours fraternally,

J. EDWARDS.

For the Spiritual Magazine.

**AS IT WAS, AS IT IS, AND AS IT
SHALL BE.**

JUDGE HOLBROOK.

BRO. WATSON—Last evening, Sunday, July 22, according to previous announcement, Robert Dale Owen, lately ascended, gave to our Chicago Spiritual audience, through the organism of Mrs. Richmond, an account of his departure from this and the reception given him in the higher sphere of existence. I see by your last number that he has visited you, and you have given that fact and his words to the world. He stated here that he saw many familiar faces in the audience, gave us greeting from his spirit home, said how he had awaited the summons, and how gladly he obeyed; named some of the kind friends who awaited his arrival and were now with him; how full of vitality he felt immediately, and how happy; that notwithstanding all his studies he had failed to comprehend the spirit world in all its beauty and glory; that still his knowledge was worth much to him, and forthwith he had used it in communicating with those in mortal life; discoursed on principles and the methods of life, and especially of duty,

VOL. IV—18.

one toward another; and, strange to tell, conceded his own shortcomings, and asked that his apologies might be accepted!

Who shall not say "glory to God in the highest?" As I sat there and enjoyed the fullness of the present "glad tidings to all people"—"life and immortality brought to light"—I could not help recur to the past, the dark theological shadows of the past, as cast upon my own soul. Among other things that he saw by the first gleam of light in the world supernal, one was the benignant face of his father, looking down upon him. The father, Robert Owen! When I was growing up among the Puritans of New England, and was being taught that infidelity was the road to death, there were three names especially held up for warning—three terrible living infidels—Robert Owen, Abner Kneeland, and Fanny Wright. Their names were made a terror, but chief among them, and ever since the days of Paine, and even next to the "arch-fiend of all mankind," stood Robert Owen, and he cast a shadow of fearful import, as the embodiment of wickedness, across the horizon. A little later and behold! we were told that his son, Robert Dale Owen, was following the dreadful example of his father; and of all such the end was perdition. Alas! Perdition for what? on account of what? A failure to believe in the prevailing dogmatic Calvinistic theology of the times. The blame, too, fell all on the willful unbeliever, for the teachers cried, "Ye despise, and wonder and perish, for I work a work in your day, a work which ye shall in no wise believe, though a man declare it unto you." And if one said, as I did, I do not despise; I wonder, indeed, but I do not see how I can justly perish for unbelief which I cannot help; the evidence is not sufficient. In this doubt I really wish some could return from the tomb and tell us how it is. The ready hand reply came: "You have Moses and the prophets, if you will not believe them neither will you believe though one arose from the dead." Such dry words but echoed in the empty vault, and my soul yearned for how many years for this one consummation, the voice and testimony of those that should return from the dead.

Such is the accomplished fact of the present hour. And behold! they that were the condemned criminals of a bigoted priesthood are found to be advanced to the happy fields of paradise, and become the messengers of salvation to those who will seek and knock as humble little children at

the doors of the temple of truth for the way of life. We revel in the luxury of full knowledge, and are not left to struggle through the uncertainty of blind belief.

And now, what has become of those our former teachers? Are they not what they called others—"blind leaders of the blind," "despisers," "infidels," and would it not be quite a luxury now to turn upon them their own instruments of torture, their Scripture maledictions? But let this all go. Blessed are those that have seen and have believed, and they will believe in due time when the evidences are presented in the light of untrammelled reason; and in the meantime they will rest under no condemnation, saving that of assuming to be more wise than they really are.

So far the past and the present. Mr. Owen predicted, and so have other influences, through Mrs. Richmond, that, in the near future, every soul would be visited in some way by so much of demonstration of spirit presence, that the most unfavored in this respect shall yet have a belief founded in knowledge. Then the war of creeds shall cease, and righteousness shall fill the earth.

The cause of Spiritualism here has, as usual, a two-fold aspect. It is a wonder, indeed, that the spiritual phenomena excite so little attention. What if it is an old story, this weekly announcement that the spirit of such or such a one, through the organism of such or such a one, will discourse of his advent to spirit life, or of his spirit home, or of the conditions of spirit life, or the true methods of salvation, etc., etc.? How can it be that so few attend, while thousands upon thousands wait upon the ministry of the churches, that can only deal in remote probabilities, or suggestions, without proof, and yet against reason? Still, on the other hand, the cause is prospering well, and the lost ground of the past few years is being regained. Our public lectures are of the very highest order. There is great satisfaction with the present management of the *R. P. Journal*, and with its present appliances. The mediums are rapidly increasing in numbers and power; harmony and good counsels are prevailing—in fact, not only do we have "a good time now," but it is given out by spirit authority, and believed in by mortals, that there is indeed "a good time coming;" in fine, that resurrected Chicago shall be in the spiritual department what she is in the physical department of the Great West.

Chicago, Ill.

From the Shaker.

A REMARKABLE PROPHECY.

[Our readers will thank us, we feel assured, for reproducing in print the following remarkable prophecy and interpretation. As will be observed, it is copied from a book published in 1854; and its first special notice, through the *Chicago Inter Ocean* in 1876, attracted considerable attention. As we circulate largely among a Bible-reading people, we ask that the book be opened at Daniel xi, 40-45 verses; and compare them with what follows.—ED. SHAKER.]

A book out of print entitled "Armageddon, or the United States in Prophecy," written by the Rev. S. D. Baldwin, a Presbyterian minister of Nashville, Tenn., then President of Soule Female College, but long deceased, was published in 1854. When the work appeared it attracted very wide attention. Among the predictions was a bloody and furious war to begin in 1861, and to end the 117th day of 1865—a war which exactly fulfills the term of the late rebellion, Johnson having surrendered to Sherman April 26, 1865, and thus terminated the array of arms. From this remarkable exposition of the prophetic parts of the Bible we copy so much as relates to the first four verses of our quotations from Daniel, as follows:

"And at the time of the end." This period was to be that between the first and last endings of the three and a half times, or between 1776 and 1878, or between the 1200 and 1235 days. During this period this willful king was to come to his end; but, before his end, he was to engage in war for some outlying countries, and was to be interrupted by two great powers, but was to conquer and prosper till the "last end of the indignation." As this was to be the great monarchy power represented by the image that was to be broken by the stone (since it was Rome), it is evident that its head must be in Europe, and must be the empire represented by the septimo-oc-tave head of the beast in revelation. Now, the great power which fills half of Europe and overshadows and controls the rest, is the rising colossus, —Russia, —therefore, must be the power intended as falling on the holy mountain. Now, as Ezekiel, almost literally, describes Russia as falling on the mountains of Israel, in the latter day, he furnishes further evidence that the fourth kingdom, in the time of the end, was to be resurrected in or by Russia.

The willful kingdom was an autocrat among nations, and so is the Russian kingdom.

"The king of the south shall push or butt at him; and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships."

The two kingdoms, under the names north and south, are to be identified by their relative positions to the Russian power, or to each other. The king, or kingdom, of the south would very naturally apply to Turkey on the south of Russia; but as Turkey exists by the sufferance of France and England, it is possible the two great western powers, which hold to each other the relation of north and south, may be intended. At any rate, the southern king makes short fight of it, if anything is to be understood by the figure of butting at the willful king, or he brings on the fight.

The kingdoms of Syria and Egypt, called the kingdoms of the north and south, held about the same close relation to each other, and to Rome, that England and France do to each other and to Russia; only they were on the east of Rome, and the case is now just reversed. The king of the north is Great Britain. This is evident from its northern position, as a great power, and from the immense naval, as well as land forces it possesses. No nation but a very great one would attack the autocratic king; and no nation has such a navy as Britain. This north nation was to come like a whirlwind, with his great naval and land forces, which are indicated by "many ships" and "chariots and horsemen." The attack was to be great and furious, but finally successful; for the autocrat moves right on to his purpose, and more than gains it, according to the prophet.

"He shall enter into the countries, and shall overflow, and pass over."

His entering the countries intimates that this was his original design, in which he had been interrupted by the two great powers that confederated against him. England and France, or England and Turkey, will unite against Russia. And it seems as if considerable effort was to be made to check Russia's designs; yet Russia is to take the countries this side of the crossings, and then to pass over into Asia, it would seem. The word "overflow" signifies the great increase of his armies and triumphs. To "pass over" implies the advancement of conquest, by some great crossing, into a new scene of warfare. "He shall enter the glorious land." This at once re-

veals his advancement into Palestine, and shows that the passing over related to the conquest of Asia Minor and the Turkish empire generally.

"Many countries shall be overthrown; but these shall escape out of his hand, even Edom and Moab, and the chief of the children of Ammon." This would literally imply the conquest of a great portion of Asiatic Turkey, with some exceptions. These were conquests in Asia.

"He shall stretch forth his hand also upon the countries, and the land of Egypt shall not escape." This expression implies the exertion of severe sovereignty. African countries are here referred to, as Egypt is specific for a generic term or a part of the whole. "He shall have power over the treasures of gold and silver, and over all the precious things of Egypt."

"The Libyans and Ethiopians shall be at his steps." This still further teaches the unlimited dominion over Africa in the west and south. Thus having obtained nearly all Europe, Asia and Africa, he becomes indomitable and his empire almost limitless; it emulates old Rome as the possessor of three continents.

According to the views of Mr. Baldwin the accomplishment of Daniel's prophecy was to begin in 1876, continue through 1877 and terminate before the close of April, 1878. Should his prognostications turn out to be true the near future will develop startling and profoundly interesting events. In that case the efforts of the European powers to patch up a peace will prove abortive; the actual occupation of the revolted provinces by Russian troops will take place; England will oppose the Czar's progress with a sudden, tremendous onset in magnificent array, but without avail; Russian armies will victoriously cross the Dardanelles into Turkey, making a conquest of the European portion first, then pour triumphantly into Asia Minor, reduce it to subjection, together with Egypt, Palestine, and some African countries besides.

If Daniel's prophecy has been accurately interpreted, Russia is to become the autocratic colossus among nations in the old world within eighteen months from this date, and then precipitately tumble into a vast and wonderful ruin. Our readers, with this prophetic map of the future before them, will be able quickly to determine, by the concurrence or the divergence of approaching events, how much truth or falsity there is in our quoted exposition of scriptural dates and occurrences foreor-

dained. In these times of European upheaval and change, when diplomacy is baffled and desiring, and when the strong attention of the two hemispheres is fixed upon the warlike situation, any fact or even hypothesis bearing upon its aspects, from whatever source, must prove interesting.

Mr. Baldwin was a Methodist, instead of a Presbyterian minister. He was our Nashville correspondent while we were editing the *Memphis Christian Advocate*. We have looked over "Armageddon," to see what he says about the war now raging between Russia and Turkey. He says:

"Eight empires are found by counting in the Roman before its disruption, and seven since that time. Russia being the last power of the seven, is to go into destruction, and is the one at which the king of the south is to push. England and France, or England and Turkey will unite against Russia."

"What interests us more than all is the fifth power in each vision, and the martial work that lies before it. We see from both visions that the kingdoms of Europe are to confederate again under one head, and that the United States is to crush them all to pieces and utterly annihilate them. The millennial epoch will begin in 1878, and this conquest of Europe must come within the space of twenty-six years, perhaps in ten or fifteen. There are some persons who will give our theory no credit, and who do not believe in Christianity at all; to such we have a proposition to make. It is this: if our calculations drawn from Scripture are realized, will you embrace Christianity?"

"These coincidences must be esteemed wonderful, and we may look to 1878 as the close of the time of the end, as the finishing point of the inauguration, as the victory over monarchy, as the possession of the world by Christian democracy, and as the end of war forever, and the erection of the millennial republic."

We have no opinion to offer as to the truthfulness of Mr. Baldwin's theory, but give these extracts for our readers as a subject for reflection. Mr. Baldwin has certainly been very correct in regard to a number of things respecting our Government, but whether he has given a correct interpretation respecting the nations of Europe, and what is to be the final result in the establishment of a "millennial republic,"

we leave each one to judge from his own standpoint.

Being desirous to hear from our old friend, we earnestly invoked his presence to give us his present views. On Sunday night, August 5th, our home medium was controlled and wrote the following, giving some tests of his identity of a very satisfactory character. We leave all to exercise their judgment, without offering any opinion ourselves:

"My theory in regard to the meaning of the prophecies of Daniel is fast being fulfilled. I know I was impressed by angel wisdom when my mind was directed to write that book. I was a believer while in the body in angel ministration and the communion of loved ones from the other side of Jordan, but was afraid to declare my belief, for the world and the church thought me crazy. Crazy I was, if the glorious light of spirit presence and a conscious knowledge of it constitutes insanity.

"Bro. Watson, the time is coming when the church which you and I served so long and faithfully, will advocate the same doctrine you now preach. The truth will shine from every spire and tower. The pulpit will blaze with spirit inspiration, and then the ignoble word crazy will be remembered no more; for all who love the Lord Jesus Christ and the gospel truths he gave to the world, will preach and serve God in the spirit and with the understanding. Then all shall know what the power of the spirit is, when conditions are such as to enable them to use the elements necessary for their manifestation. I am talking a little incoherently to-night, but you must remember my nature and mind were rather eccentric, and no other sort of communication would be characteristic of Baldwin. My book will be read with interest now. The signs of the times point to the fulfillment of its contents. Russia, England and other powers will engage in mortal combat, but the end will come, and then will come the dawn of the millennium. Spiritualism is the harbinger of the light and knowledge which will envelop the world, and man will no more desire his brother's blood. Mankind will recognize one common father—that his laws are immutable, and for their violation the penalty must be suffered. That no wrong doing can be canceled but by the perpetrators paying the debt of recompense in the sphere of darkness and misery.

"I cannot control as I would. You must make your family sittings more varied; then the mediums will receive impressions like the electric flashes which foretell the coming cloud. I know system in many things, and really in most matters, is necessary; but in mediumship, where the mind is the channel through which the communications come, there should be perfect passivity. This cannot always be so. When it is otherwise, the communications are not so reliable, for distracting or contending controls interfere, and so mix up things the medium can scarcely tell whether he or she is controlled by spirits or not. I will write again, since you desire my communion—will come some time when you are not looking for me, and when the medium least expects my control; then I will be able to write more. Good night.

"BALDWIN."

OUR HOME CIRCLE.

I come to fulfill my promise made when I first communicated with you from spirit life. I wish you to know my views of the Christian feature of Spiritualism as I now understand it. There is more involved in the term *Christian* as regards the organization of Spiritualists than I believed while in the body. Spiritualism must have circumscription before it can be successful as an organized body or power. You who remain on the earth's sphere must hear what the spirits who are one with you in the great work of converting the world have to say, since we can see more clearly than you what is best to be done, in order to make the organization one united whole. Organizations can exist without the union of soul and spirit in those who compose them. You know this, for you long served a body which has its thousands banded together without always being united in purpose, to say nothing of the want of union in faith. Many work without faith in the object designed to be accomplished. In the spiritual organization you must have a united faith as well as action. You can never make the compact one of success and utility without union upon the great fundamental idea, which is and must be Christian. The orthodox believers must see this idea prominent in the organization to elicit interest sufficient to draw them away from their church connections, notwithstanding the faith of many has "waxed cold."

I said in the beginning that there was more involved in the term *Christian* than I

thought while in the body. We Spiritualists admit the divine mission and power of Christ, and believe the Christ principle which comes from the Father and dwelt in Jesus is to save the world. Now if we believe this, and this *must* be the leading idea in organization, why not let the term *Christian* have its full force? No other term fully expresses the distinction between radical and phenomenal Spiritualists, and those who strive to enlarge the spirit man by reaching out for Spiritual light and holiness. No other term will carry with it the weight and influence, nor draw into the Spiritual ranks so much of the right kind of element. Jesus Christ *must* be your leader, and his precepts *must* be your life, otherwise you cannot reach the plane of Spiritual perfection, which you must as an organization as well as individuals to convert the creeds and dogmas of the churches into the broad creed of spirit communion, this communion being based upon the teachings of Christ alone.

The National Convention of Spiritualists, which will come on in full time to meet the necessities of the case, must be controlled, not by the radical nor phenomenal Spiritualists, but by those who stand on the Christian platform. Rule the radical element down, or it will be a failure so far as converting the world is concerned. No antichrists must play a conspicuous part. The organization must be based upon Christian teachings and Christian principles. No other platform will be sound enough to bear the weight of souls who will seek to stand upon it—souls hungering and thirsting after spiritual light and knowledge. That light and knowledge can come through no other channel than that which Christ opened up when he suffered and died to establish the safety of that channel. No wrecked vessels are found in that channel, laden with souls for the spiritual kingdom which he and his father set up here on earth, in order that the spiritual man might enter in and do the will of God on earth, as angels do it in heaven.

The postponement of the Convention will prove its own wisdom when the Convention meets, for the State and local societies must be the representatives from the different sections of the country. Their delegates will be better posted after the lapse of another year in regard to the working of their societies—whether or not the working will be permanent. If the organizations already formed are not permanent, the fact will manifest itself by the close of

another year. If you were to meet in Convention this year, the representatives who would go from the societies now in existence would of course have much to say about them, and their plans of operating, when perhaps at the close of another year those societies would have no representatives, from the fact of their dissolution.

I must close; the medium is becoming weary. Will finish some other time, if I see you need help in the matter of organization. Good night.

ROBERT DALE OWEN.

For the Spiritual Magazine.

DEAR FRIEND AND BRO.—Knowing the great interest you feel—and wish the readers of the MAGAZINE to feel—in the enterprise Mrs. Hawks and myself are contemplating, I transcribe for you some portions of a private letter from Dr. Geo. G. Whitcomb, the magnetic healer and medium:

“DEAR FRIEND—Impelled by some unseen influence, with whom I cannot come *en rapport* sufficiently to act as amanuensis, and transcribe their thoughts instead of mine, I will simply state what I was directed to write. Yesterday (Sunday) I was engaged all day in healing the sick, who came in throngs to see me. Late in the day I mounted my horse and came here to attend a patient very low—a sick lady. While riding here, as is my wont, I concentrated all my psychic force and power upon her, silently asking aid from God and his good angels to restore my suffering patient, when all at once her image was displaced and yours stood out prominently before me, and a voice seemed to say, ‘Write to Mrs. S. at once’—and now I am trying to obey the behest. Returning home after bidding you adieu at Mrs. Eldridge’s, I met literally swarms of invalids at every point I visited, and being a pioneer, in this vicinity, of our philosophy and religion, my time has been all occupied, and I have been forced to neglect many kind, good, and dear friends. For I have felt that I must do the Master’s work and bidding, inasmuch as such a powerful band of physicians, scientists, etc., attended me and urged me forward in this mission of love. Many times since I saw you has some one impressed me to write for them to you, but other duties would crowd them away, until now this influence seems imperative, and will not be denied. The object seems to be to convey to you strong magnetic aid, for I am impressed that you are much exhausted, mentally and

physically, and that you sometimes suffer from depression of spirits and despondency. But why should one so gifted as you, with such grand manifestations of spirit communion and love to buoy you up during the trials of your earth pilgrimage, despond? Oh, never despond, my dear sister; there’s a bright beyond only a little further on, and you must gird on the armor of faith, and prepare yourself for the fulfillment of your allotted mission. You have done nobly and well thus far, but there are still bright achievements in store for you, and you must recuperate, and gather strength and courage for the contest before you. The noble and intelligent band of pure spirits controlling and directing your efforts have much, very much, to accomplish through you as their chosen medium. Then accept, my dear sister in the cause of truth and progress, my humble efforts to sustain you physically, in which my spirit band join most cordially and heartily, and will lend their aid at any and all times to furnish you with strength to carry out the designs your guides have designated for you. And may God and the good angels guard, guide and protect you, and forward your noble enterprise to a successful issue. And may your sheet become the watchtower and lighthouse, beaconing millions of benighted mortals to the glorious light of truth.

“The impressing ‘control’ seems to be a lady, medium height and light complexion, but dark hair and eyes, dressed in light-colored fabric, and holding up a scroll in one hand, inscribed thereon, ‘VOICE OF TRUTH,’ or something like it—all of which I hail as a harbinger of success to your enterprise, and bid you God-speed in the glorious work. Write me down as a life subscriber, and inform me when to remit subscription price. Inclosed find \$1.10, for which please forward your late work, ‘A Southerner Among the Spirits.’ I want to show it to many inquirers, with a view of aiding you in its sale.”

HEMPSTEAD, TEXAS.—A correspondent writes, recently, to the following effect: “We have just had with us Major J. W. Eldridge and wife, of Memphis, Tenn. The Major is a fine lecturer, and treats the subject of Spiritualism from a Bible standpoint. He has succeeded in breaking the ranks of the orthodox in this place, and created much interest and inquiry concerning the subject. His wife is a fine independent slate-writing test medium, and gave en-

tire satisfaction during her stay of over one week in the place, she being kept constantly busy giving sittings to perhaps as many as fifty persons. Mr. Wm. L. Booth, who is President of the Association of Spiritualists and Liberalists of the State of Texas, indorses her fully as a genuine medium, who will satisfy all fair investigators. They are now in Galveston, and we hope to succeed in making arrangements with them to remain in the work between Austin (the capital of the State) and Houston and Galveston, and intermediate points for a year. If this is done, you may expect to hear of the 'Lord pouring out his spirit in this part of his moral vineyard,' to quote orthodoxy."

THE following is from an old and intimate friend, who, when we were opposed to Spiritualism, was favorably inclined to investigate it. He was for many years a Presiding Elder in Virginia, North Carolina, Mississippi and Tennessee :

I will make a suggestion, which is that you and Bro. Watson engage in prayer before your sitting. This is important to pacify your mind and fit your brain for spirit impressions. I have called your attention to the subject of prayer before, but you have forgotten to pray before your sittings in the manner Jesus said would insure his presence and bring the blessing asked for. He said, Pray with one accord, that is with minds and hearts directed to the same object or point. I know the efficacy of prayer, for in the body my soul was elevated and brought into communion with God and his holy ones through that medium or channel. In spirit life we continue to pray, and our spirits rise by its influence. Don't think me dictatorial, but consider my suggestions as coming from one who loves you and desires your progression to that plane which will enable you at all times to realize that you are in communion with God and loved ones. Bro. Watson, you are growing old, and will ere long join your loved ones on the shores of the summer land. Pray, my good brother, that the remainder of your earth life may be the gathering of bright sheaves for the heavenly home. We will meet you with the glad song, Hallelujah, it is done, Come up higher. I must ask you to stand firm for the Christian side of Spiritualism. Much depends upon you. You are the hewer of wood and drawer of water now, but before you pass over the river you will see the burden you now bear

was intended to make you more than menial in the spirit world. The servant is not greater than his Master. Let the world frown and disown. This is only an evidence of your acceptance with God. No man can serve God acceptably without being tried and evil spoken of. This is the carnal mind and is enmity with God. I talk thus freely with you because you know my heart was always in sympathy with yours in the body. In spirit life I watch you, because my interest is with you in the cause you have espoused, and because the affinity of our natures attracts me to you. I must go now. Be faithful unto death, and God will give you a crown of life.

MOSES BROCK.

Shall I publish the above communication in the MAGAZINE?

My communications are for the public whenever you think they will forward the cause of spirit communion. I am plain and practical now as when upon earth. Never do or desire to do anything that will not result in good. If that can be reached by my communications, publish them by all means, but if evil will result in your judgment, withhold them from your readers. You must judge of such things yourself. Spirits, unlike mortals, will never be offended by their productions being conveyed to your waste basket. Mollie and I meet and hold friendly interviews often. Many times you form one of our little circle, for we visit you together when you know it not, for you are too much absorbed with letters and papers, and many other things of interest, to heed spirit impressions or presence. Mollie is the genial spirit she always was to me. She comes to see Uncle Moses and Uncle Moses goes to see her. Thus, you see, we are having a general good time of spirit communion. You will be very happy when you join us, for the spirit world will furnish much to excite and gratify your curiosity, and make you happy.

Now, won't this do from Bro. Brock tonight? I think so, and acting upon that thought I am going; so good night.

VOLUME II is now bound. We will send it or Volume I, bound, to any of our subscribers who will distribute their old numbers on receipt of one dollar; or we will send either to new subscribers for the same. To those who are not subscribers, \$1.50—postage always paid.

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IS SPIRITUALISM A RELIGION?

DISCUSSION AT HARMONIAL HALL.

This has been the question for four successive Sundays. On the first morning our home medium's control wrote, just before we started to the Hall, "The discussion contemplated this morning should assume a different form of query—not is Spiritualism a religion, but whether its advocates will make it a religion. It should be, and will be, if those acquainted with its philosophy will reach beyond its phenomena, by soul and spirit expansion and elevation, to that plane of spiritual knowledge and perfection which will enable them to see God in the magnitude of His power—not only manifested in wonderful phenomena, but from the inner or spiritual man, which is like Him in spiritual essence. The spirit man bears God's own image, but the phenomenal man bears the image of the earthy."

We took the ground that the spirit manifestations were not a religion, but the teachings were true religion, as defined by Jesus, of loving God and man by doing good to humanity, as is made the basis of rewards and punishment by Him in Matthew xxv. It is also referred to by James as the "true religion," contradistinguished from the religion of the Jewish church, which was abolished by the Christian religion superseding it. There is a striking similarity between the religions of the world. There is a sympathy in religions, and this sympathy is shown alike in their origin, their records and their progress. As time rolls on, and we obtain more knowledge of the religions of the world, it shows this sympathy between

them more clearly. They have the same aims—the same symbols—the same forms and the same aspirations. Looking at these points of unity, we might say there is but one religion under many forms, whose essential creed is the fatherhood of God and the brotherhood of man.

In this religion of the human race, thus variously disguised, we find everywhere the same leading features; the same great doctrines—regeneration, atonement, future life, the final judgment; the same religious institutions—monks, missionaries, priests and pilgrims; similar rituals, prayers, liturgies, sacrifices, sermons, hymns; the same implements, symbols—the cross, the ball, the triangle, the serpent, the all-seeing eye, the halo of glory, the tree of life; the same saints, angels, martyrs; the same holiness attached to particular cities, rivers and mountains; the same prophecies and miracles, the dead restored, and evil spirits cast out; the same holy days for Easter and Christmas, kept as spring and autumn festivals centuries before our era by Egyptians, Persians, Saxons, Romans. The idea of incarnation was part of their system of religion. In this, too, the religions, with slight modifications, resemble each other. Zoroaster and Confucius are said to have no human father. Osiris is the son of God. He is called the revealer of Life and Light. He first teaches one chosen race; he then goes with his apostles to teach the Gentiles, conquering the world by peace. He is slain by evil powers. After death he descends into hell, then rises again, and presides at the last judgment of all mankind. Those who call upon his name shall be saved. Buddha was said to have been born of a virgin. His name means the word, the Logos; but he is known more tenderly as the Savior of man—still living to make intercession for man. These, with many other striking features of similarity, are the recognized properties of religious tradition. The beautiful garments seem to belong to the race. May they not be some of the rays of the sun of righteousness, which Jesus said lighteneth every man who

cometh into the world? Religion may in some sense be considered natural, as well as revealed. Every race believes in a creator and governor of the world, in whom devout souls recognize a Father. Every race believes in immortality of some sort. Every race recognizes in its religious precepts the brotherhood of man. Confucius says, "My doctrine is simple. It consists only in having the heart right, and in loving one's neighbor as one's self." When he was asked, "Is there one word which may serve as a rule of practice for all one's life," he answered: "Is not 'reciprocity' such a word? What you wish done to yourself, do to others." When Jesus was asked what was the greatest commandment, his answer was, Love is the fulfilling of the whole law. Paul himself quoted from the sublime hymn of Cleanthes to prove to the Greeks that they, too, recognized the fatherhood of God. The early Christian apologists, living face to face with the elder religions, made no exclusive claims. Tertullian declares "the soul to be an older authority than prophecy, and its voice the gift of God from the beginning." Justin Martyr said: "Those who live according to reason are Christians, though you may call them atheists." "The same God," said Clement, "to whom we owe the Old and the New Testament, gave also to the Greeks their Greek philosophy, by which the Almighty is glorified among the Greeks." "One would suppose," said Minicius Felix, "either that the Christians were philosophers or the philosophers Christians." "What is now called the Christian religion," said Augustine, "has existed among the ancients, and was not absent from the beginning of the human race until Christ came in the flesh, from which time the true religion, which existed already, began to be called Christian." "From the beginning of the world," said Luther, "there have always been among the heathens higher and rarer people, of greater and more exalted understanding, more excellent diligence and skill in all arts, than among Christians, or the people of God." "Do we excel in intel-

lect, in learning, in decency or morals?" said Melancthon. "By no means; but we excel in the true knowledge of, and worship and adoration of God."

Historically we in this country are Christians, and can enjoy the advantages which that better training has given, just as the favored subject of a king may enjoy his special advantages, and yet admit that the less favored are equally his subjects. When we fully comprehend the sympathy of religions, we shall deal with other faiths on equal terms. We believe in the universal religion whose cardinal doctrine is the fatherhood of God and the brotherhood of man, no matter what zone may have given him birth, or what sun may have colored his skin. The great religions of the world are but larger sects. They come together for works of benevolence, having the same aspirations—and every step of progress they make brings them nearer together as the commonwealth of man. Humanity has a common want, which can only be met by a religion applicable to all mankind, in every age of the world.

The world is being prepared for this universal, simple religion, taught by Jesus, which, as Dr. Crowell has shown in his elaborate work, proves "The Identity of Primitive Christianity and Modern Spiritualism." Its teachings are in harmony with the religion of humanity; and we believe the time is not distant when this will be the kingdom established embracing all nations, upon the principles of the true religion. We conclude these desultory thoughts with an extract from our views as given in "Clock Struck Three," pages 276-7:

"The day is dawning—life and immortality are being brought to light by those who have been most in darkness themselves. Human beings who have passed away from their earth-life, return with their spiritual bodies, looking as natural as they ever did. Not a few favored mortals have seen, felt and conversed with them, but thousands of witnesses all over the land can testify to the truth of these things.

"Spiritualism has a mighty work to accomplish; it stands between two great riva'

mental forces, both of which have been arrayed against it; the materialistic force, which has, to a great extent, ruled the learned world of the nineteenth century as with a rod of iron. It is yielding to the indisputable truths which Spiritualism is demonstrating, and ere long, I think, will surrender to the overwhelming array of phenomena which cannot be questioned.

"Christianity never should have arrayed itself against it; nor do I believe it ever would, but for the fanaticism of some of its adherents. It was amongst the members of the Methodist church that the modern phase took its rise, and it is among the members of the churches that there are the largest number of Spiritualists; not that they believe in, or have any sympathy with, much that has been held as Spiritualism, but they believe in the doctrine of 'ministering spirits,' as taught in the New Testament by Jesus and the apostles. When Spiritualism throws off entirely some of its excrescences, then, I think, the churches will see that it is in perfect harmony, not with the creeds which they have been taught, but with the great doctrine of purity taught by Christ as necessary to happiness, here and hereafter; that what we sow in this, we reap in the other state of existence.

"It is thus, I believe, that Spiritualism is destined to bring these great rival forces into harmonious development, and proclaim to all that there is really no death. That which you call death is but the renewal of life—of soul life—inhabited by that primary living substance we call spirit. To the materialist it echoes KNOWLEDGE; to the Christian it shouts, "faith is lost in sight;" the darkness of the past is gone; the dim twilight has disappeared, and the time has come spoken of by Jesus, when you shall see the angels ascending and descending. The day dawneth when Christianity shall put on her beautiful garments to meet the bridegroom—when science shall acknowledge the truth—and both shall shake hands with Spiritualism, and all, in sweet harmony, shout, 'The Lord omnipotent reigneth,'—to whom be glory forever."

Since the above was written we have seen a lecture by Mr. Tappan, given in London, September, 1873, from which we make the following extract, upon the same subject:

"Is Spiritualism a religion? says one. It is not a theology. If religion has to do with the human soul; if religion has to do with the spiritual of man's nature; if, indeed, it lifts, elevates, and strengthens,

then it has to do with religion; but it has no creed. It has no institution where theology is taught. It has no altars, no shrines, no priests—save the altar of the fireside, the shrine of the human heart, the priest that prattles through the lips of 'the young babe on its mother's knee, or the gray-haired man moved to utterance, or the young man and maiden made to prophesy. It has not institutions, but it enters all institutions. It walks up to the priest in his stole, and in the voice of a child makes him tell his astonished hearers that the lost are not dead, but living, and can participate in our good words and works. But, says he to his auditors, this is not Modern Spiritualism I am telling you. It goes to the laboratory of the scientist, and it makes him move to its wonderful voice. It says, There is another life and a higher; this is but a stepping-stone to another sphere, but the entrance to the temple of life. He pauses, and says it is wondrous strange. Is it a religion? It inspires the pure and holy, no matter what creed he belongs to, so that the worshiper may bow under any form of service—it matters not so long as the conscience is satisfied. Seers have seen through its living light; poets have seen and have described in living rhythm the beauties of the spirit-land. Is it a religion? It makes known its voice whenever death comes; and those long schooled in the darkness of the past, when they thought there was no hope and no life, now lift up their voices and see there is life and there is hope. Is it a religion? The All-Father, whose ways we are now somewhat finding out, bendeth in loving care over his children, and by these various means, and through these various forms of inspiration, He speaks to the nations of the earth, and what does He say? That no age is without its revelation, and no nation without its divine and distinct inspiration; that all ages and nations have had prophets, and seers, and saviors, reared by the divine mind, the instruments of His divine messengers. Does it speak to-day in the churches? Yes; wherever its voice may be heard; but if forms instead of life be there, then it does not speak; it speaks to the devout in their homes, and reveals to them the wonders of the other life. Has it ever been heard before, and why does it not come to us? Oh, ask you why? Sepulchers and tombs do not possess the living spirit; outward forms and ceremonies do not invite the divine; but wheresoever the true spirit is found, wheresoever the honest worshiper bends the

knee, there is the light and life of the spirit world. Will it then overturn our sacred and revered institutions? Sacred and revered institutions cannot be overturned. God himself hath fashioned them; they are His. Destructive changes may come by the hand of man. Truth alone is eternal. God's hand hath planted the true living life. The things of man may pass away, and be abolished; but the truth remains the same in all ages, and in all climes, and the voice of its awakening is near. It is the fatherhood of God over all the nations of the earth; the brotherhood of man beneath every clime and sky, and of every tongue and color; it is the immortality of the soul. The religion of Spiritualism has for its assistants bards and seers, prophets and sages. It has for its mouthpiece those who are the humblest in their labors, and those who are the most exalted; the king may be inspired—the cottager may hear voices; the babe on its mother's knee may see the spirit and give utterance to its voice—the man in priestly raiment, if his soul be humble, may see and behold, and question. It is indeed the solvent of all religions. It unites the past and the present. What before was in the dark is explained now. The long warfare between religion and science is at an end; for where science leaves us and merges into this spiritual life, there does Spiritualism begin! It unites as with the keystone of the arch the two conditions of mankind; on one side is materialism, bound and shackled to the senses, receiving only that which sense can give; on the other side is religion or theology, receiving only that which comes alone from divine revelation and divine prophecy."

THREE more numbers will close the third year of the MAGAZINE. We have said nothing for several months about money. We have known that every class has been pressed by the hard times which have been upon us. We have borrowed the money and paid for each issue as it came out. The time is at hand when financial matters will be improved. In our grain-growing countries it has come. Soon our snowy staple will be coming to market, when all will feel its salutary influence. We hope those in arrears for the MAGAZINE will not forget to send their subscription as soon as they can. It is our intention to make the MAGAZINE

one-fourth larger than it is at present. This will add several hundred dollars to its cost. We do not wish to make the price any more than \$2.00. To do this and make it pay its expenses, we must have a larger number of subscribers. These can be obtained if our friends will but determine it shall be done. Our object is not to make money by this, or any thing we have done or may do; but it is to do good, and advance the cause of truth, and spread the gospel of true Spiritualism, which is indeed glad tidings of great joy to all people who will receive its glorious proclamation of freedom.

MATERIALIZATION OF WASHINGTON.

Having devoted so much time to investigating the materializing phase of Spiritualism for several years, we rarely go to a seance for this kind of manifestation. Having been invited to witness one recently with Mrs. Miller as the medium, we deviated from our purpose and attended. There were about fifteen persons present, several of them to us strangers. Soon after the medium went behind the curtain dressed in dark clothing, a number of female forms came out, dressed in purest white. They passed around amongst us, shaking hands with us, and making themselves very familiar with us; they went into an adjoining room, the folding doors of which were open, and brought a number of things out and gave them to us. They played on the piano, violin and accordeon, showing they were familiar with the use of those instruments. They took a number of the company in the other room, remaining with them for a considerable time, performing a number of things as natural as mortals, passing into the other rooms and bringing articles from them to us. One of them brought a photograph album to us. It was intensely warm, and one of them brought a dipper of ice water to each of us from an adjoining room, and after all had been waited on, she brought another and drank it herself very near us. One scene was

very affecting: One of them was a young lady who passed away a few months since. She stood beside her mother for some time; she then came to her physician, who lived near her and knew her intimately. He sat nearest us. We stood up close together, shaking hands and examining her. We asked him if he recognized her; he replied that he did, calling her by name. They held up the curtain a number of times and let us see Mrs. Miller, apparently dead, while they stood beside her. One of them brought a chair near us and performed on the violin. Their object seemed to be to show us they were human as in earth life. One of them went before a large looking-glass, combing her hair, spending considerable time arranging her toilet, whilst we, leaving our seat, watched her movements closely. The most interesting materialization was that of Washington. Skeptics will of course smile at our credulity, but we will state facts that will be attested by every one present.

A large, manly form, resembling Washington, came out, dressed in military costume. Walking up near us, he took off his hat, bowing gracefully to us. He stood up with one of the tallest doctors in the city, who said the form was higher than he was. He was asked to come out with his Masonic regalia. Stepping behind the curtain a moment, he came out as a Mason. Taking a chair, he sat down beside our friend the doctor and ourself, each of us handling him. He not only looked like the Father of his Country, but felt like real flesh and bones as mortals have. We could write pages in regard to this seance, but the Thomases will not believe unless they can feel the forms and recognize the individuals themselves. This is being done by many all over the world.

The next night, being our family circle meeting, our spirit wife wrote: "The seance last night was more powerful in regard to genuine materializations than you are in the habit of witnessing. Last night there were materializations which would have convinced your skeptical committee

could they have witnessed them. Some how or other these wonderful performances can never be effected when there is a necessity for them. This is because the conditions are always disturbed by the medium's wiry mentality. She gets wrought up to such a mental struggle as to make her subject to control of like peculiarities. They will impose their control, because she is not able to resist, owing to the state of mind before entrancement. This is a mystery, but we in spirit life feel the influence as much as you do, and cannot bring our power upon her any more than you can to accomplish any desired object. We have been disappointed as often; for we have often desired to accomplish that we failed to do, just because the medium was more subject to spirits who control for other than good purposes. Bear this in mind, and when you meet with failures, put it down to the influences above stated rather than an indisposition of your spirit friends to gratify your desires."

We asked her if that was Washington whom we saw last night. "It was so much of him as could be manifested through such magnetism. He was not identical, but was so far as possible. He will come and declare his identity beyond a doubt, through some of the mediums who are fast developing in this community."

There is a hint given in this sentence, "The medium was more subject to spirits who control for other than good purposes," to which we intend to give heed. We have all the confidence in Mrs. Miller that we can have in any medium, but when she is entranced we cannot, we will not indorse all that occurs. Spirits must be watched as well as mortals. Whenever we detect any of them endeavoring to practice fraud in any way, we shall expose it promptly, no matter who may be the guilty party. We could not see any reason for objecting to our friend the doctor feeling her pulse while the spirit was outside. This we shall demand the next time we are present at a materializing seance, and the readers of the MAGAZINE shall know the result.

THE MOSAIC STATUTES.

We have been requested by a number of friends to notice the Mosaic statutes relative to communicating with the dead. Having devoted considerable space to this subject in "Clock Struck Two," we copy a portion of what we said, replying to Rev. Dr. Boggs, pastor of the Second Presbyterian church, of this city. He says:

"In the 'Clock Struck One' we meet the same proposal for an alliance between Christianity and Spiritism, but from a very different sort of mind. In Mr. Watson, despite his grave errors, we recognize a mistaken but earnest friend of Evangelical Christianity. As a near neighbor, we can testify to the high repute of Mr. W. as a man, honorable, truthful and generous. We entertain no doubt of his perfect sincerity in affirming to us in private, that his purpose is to use what he regards as the facts of Spiritism, to uphold the faith 'once delivered to the saints.' In his eyes these spirit communications discover a special providence, unmasking just in the critical moment a powerful battery, with which the 'Christian Spiritualist' shall utterly demolish the strongholds of materialism, and usher in the millennium."

Our reviewer admitted this statute was a civil one, and had only a civil punishment for its violation. That there were obvious reasons for prohibiting the Israelites from consulting spirits, is plain to every Bible student. They had been for four hundred years in bondage to an idolatrous nation, with a natural tendency to idolatry themselves, and perhaps less mental or moral culture than the emancipated slaves of the South. Moses never could have controlled them if they had been permitted to have intercourse with that class of spirits who alone would have been attracted to them by the laws of affinity. Hence the necessity of prohibiting this intercourse. Yet, notwithstanding the death penalty attached to the practice, as it was to hundreds of other things under that law, there were many who did have communications with the departed. We have been sometimes amused to see the course pursued by those who oppose this glorious privilege. First

it is "humbug," "fraud," "delusion," "insanity." Second, it is all of the devil, and its tendency is evil. Third, "the Bible prohibits it;" it is a violation of the law given to Moses. Having entertained these views honestly many years since, we have more forbearance and charity for those who persecute and slander than we should have had; we have therefore given a respectful hearing to these objections whenever we thought it was necessary for the vindication of ourself or the glorious truth we have espoused.

LETTER FROM COL. KASE.

It was at his house Washington materialized on the 4th of July last. Mrs. Lewis, Mrs. Thayer and Mrs. Lord were all his guests. He is the medium's true friend, using his wealth and influence to promote the cause of truth:

PHILADELPHIA, July 14, 1877.

BRO. WATSON—I herewith enclose a message written by the hand of a young lady of twenty summers, now staying with us, by the name of Miss M. R. Holien, which will speak for itself.

I would have you understand that this lady has only become a medium within the last five months—a strict member of the Baptist church. As to her gifts, they are numerous, and of the most sublime order. She plays the piano; improvises the tunes of songs as she plays, and frequently the piano raises up and beats the time perfectly with the music. She goes into our cabinet (which is movable, in an upper chamber), and spirits materialize and show themselves—as many as ten to twelve of an evening—men, women, girls and children.

I have seen the Princess, as she is called, come out, leading a little child, with another child following, with its hands extended toward her, and all three dematerialize in full view in front of the curtain; and in a short time reappear and dematerialize as above stated. Spirits would be clothed differently; some in perfect white; some partly white and black; others with the snowy whiteness dotted with glittering stars; others in full dress. Flowers strew the table in her presence when sitting for that purpose; independent writing under the table without contact, and whereas the letter signed by Rev. J. Collier is the fir

written communication by the control of her hand, I deemed it prudent to submit it to you for publication (if you see proper), as he, Collier, no doubt must be exceedingly anxious to undo the work he did in earth life. If, perchance, this shall fall into the hands of those who knew him, I am frank in saying I never knew him. The dawn of the millennium is upon us, and ere long we shall speak face to face with our friends now clothed in the spirit form.

I have read the numerous calls for a convention, as communicated in your MAGAZINE, and unite with them in their views. The time has come as Christian Spiritualists to unite in proclaiming to the world the new truths so bountifully bestowed upon those who believe the teachings of Christ and his apostles.

The 23d of October, as suggested, will suit as well as any other time, and Washington as well as any other place.

WE heartily indorse the sentiments of Dr. J. H. Dewey, of Boston, given below. We have often said phenomenal Spiritualism will do us but little good. It must reach the inner man with its purifying influence upon our hearts and lives, making us better men and women, imitating Jesus—going about doing good to humanity as far as in our power lies.

"I am with you heart and soul in your earnest endeavor to lift the blessed cause of angel ministry on to the higher plane of religious thought and life in the minds of its recipients. Yet I see only one way to this glorious consummation, and that is by an appeal direct to those agencies which alone can awaken the religious nature of man, and lift him into the true sphere of spiritual life—communion with the Divine Life, through *prayer* and devout meditation. Let those of us who recognize a communion higher and of vastly more importance than communion with the departed, unite our lives and purposes in efforts to develop and perfect that communion—and through such united efforts, secure again that union of mind and soul that characterized the disciples when they remained 'with one accord in one place in prayer and supplication,' until they drew down from the spiritual heavens that baptism of the 'Holy Ghost and fire'—a power that inaugurated the kingdom of heaven in their lives, and gave

spontaneous birth to the organization of the primitive church, and the only power that can do that for us. Until we recognize a communion and influence higher than the communion and influence of departed spirits, all efforts at union on a 'religious basis' will be futile. It can never be done on the mere basis of spirit intercourse. Religion is based *wholly* upon our individual and specific relationship to our Divine Parent—the conscious, loving life of the universe—while spirit intercourse is a purely social affair; and until we *recognize* and *realize*, through a conscious personal experience, our relationship with God as a loving parent, we can have no religious experience, and therefore *cannot* carry religion into our social relationship with men or spirits. To be lifted into this conscious relationship and experience, we need the quickening and regenerating power and fire of the Holy Ghost, which will as surely baptize us as it did the early disciples on the day of Pentecost, when we, like them, unite our lives in prayer and holy consecration for it. When we are born into that spiritual kingdom of life and love in God, and come to realize in our own experience what is meant by *loving God with all our soul and mind and strength*, we shall then, and *not till then*, realize in our own experience all that is meant by loving our neighbor as ourselves. Lifted out of our personal and selfish life and loves into the unselfish life and love of God, filled to overflowing and outflowing with its beneficent inspirations, we cannot help loving man *unselfishly*, and carrying that spirit of unselfishness and love into all our relationships with men and spirits. That will be religion in the spirit and in the life. And all who truly experience its blessed baptism cannot help being united in spirit, and truly 'organized on a religious basis,' and cannot help becoming an organizing power in the work of inaugurating the kingdom of heaven in the life of universal humanity—being not simply mediums for, but in *fellowship* and *co-workers* with the angels of God. This was my ideal for the 'new departure' in my appeal through the *Banner* last summer (July 26)—'Constant Interruptions.'

"Since commencing this last letter the MAGAZINE has come again, and glancing over its contents, my soul is cheered and uplifted by the growing spirit that animates its writers. This number is so filled with the spirit, and such demand expressed for higher and better experiences, that it does seem that the brooding spirit of a new age

was touching and quickening the souls of men everywhere, and lifting their aspirations and prayers for 'light, more light.' If the conception and spirit of Dr. Buchanan's article can only get infused into the minds and hearts of those who meet in the National Convention, great good will certainly result. He is one of the ripest men we have, and often when listening to his inspired and inspiring lectures I have felt that he must be one of the organizing forces of that 'new age' which I am sure is even now dawning upon the world. Although the earth is filled with violence, and society blackened all over with crime, and wrong—organized wrong and usurpation—seem almost everywhere to triumph over right, yet, spiritually, I see far more to encourage than discourage. We are only in the midst of that great battle of 'Gog and Magog,' which is to ultimate in the final and complete destruction of *all* wrong—when brute force, and the impulses of blind animal instinct shall yield to the divine sway of love, and the all-potent and uplifting impulses of the spirit, as that comes into supremacy in the life of man. Dear brother, do you realize fully your position in this great work, and the influence you are wielding by the publication of the *SPIRITUAL MAGAZINE*? With the inspirations of your 'home circle,' and the high and noble impulses of your own soul, I do not need to urge you to be faithful to the high charge intrusted to your hands. I know that you will not shrink from any call of duty."

DEAR DOCTOR—I should like to know why there are not societies in America such as we read of in the *London Spiritualist*? There is the London Psychological Society, in which such men as Sergeant Cox, Rev. Stanton Moses, and others, discuss freely psychological phenomena. There is the National Association of Spiritualists; there is the Spiritual Institution; and I have just read of a seance held at the house of Mr. Desmond Fitz-Gerald, member of the Society of Telegraph Engineers, at which fifteen or sixteen members of the Brixton Psychological Society were present, and at which a very curious electrical experiment was tried.

The National Association has what it calls a "lending library;" is there such an institution on this side the water? It has also organized "An Experimental Research Committee," for tabulating and classifying the facts of mediumship in the manner of

other scientific bodies; have we anything of the sort? The Association holds monthly *soirees*, which are self-supporting; how pleasant they must be, and how improving! They also offer medals for prize essays, one of which has been awarded to Miss Anna Blackwell, and the other to Mr. G. F. Green.

The societies in friendly alliance with the National Association are the Liverpool Psychological Society, L'Union Spirite et Magnetique, of Brussels—itsself the center of a national confederation of Belgian Spiritists—the Brixton Psychological Society, the Buda-Pesth Society of Hungarian Spiritists, the Dalston Association of Inquirers into Spiritualism, and the Cardiff Spiritual Society. "Mutual privileges have been interchanged," says the report, "and we are all working in harmony together. A correspondence has lately been set on foot with the chief Spanish societies, both on the European and American continents—societies representing many thousand professors of the doctrines of Spiritism. In the United States, where Spiritualists are less organized than in countries of older civilization, no alliance of societies with our Association has taken place, but our relations with the most eminent Spiritualists and with the leading newspapers of that country are of the most satisfactory nature."

In view of the desire entertained by many Spiritualists, both North and South, to see the harmonious formation of a National Society in this country, and in view of the increasing wish for the right sort of organization, may we not hope that a meeting will be held at our national capital to which delegates will be sent from the State and local societies in all parts of the United States? Let all private feeling be laid aside, and let us all remember that we can only receive the kingdom of heaven by becoming as "little children." Humanity is always an accompaniment of true nobleness. And suffer me, my dear friend and brother, to say, that so far as you personally are concerned, my intimate relations with you for several months have convinced me that so far from wishing to be a leader or to take a prominent position in any movement, you are willing to sit at the feet of any spirit, embodied or disembodied, as Mary sat to hear the words of wisdom which fell from the Great Teacher of the Christian Dispensation. I know you about as well as I know myself, for I have studied you honestly and carefully; and I would trust you under any circumstances. These are not words c

flattery; they have been called forth by the knowledge that you have a National organization very much at heart, and while the Southern Spiritualists naturally look to you as a sort of spiritual father, it is necessary that you should "go forward," as Moses was ordered to direct his people to do.

Yours affectionately,
MARY DANA SHINDLER.

THE RED CROSS.

We have looked over our books, and find that not one-half of our subscribers have paid for this year. A considerable number owe for last year, and some have never paid anything. We have put a red X opposite their names on the mail book, and expect to put it on their MAGAZINE or wrapper until it is erased by the payment of what they owe. This we hope they will do soon, which will enable us to pay what we have borrowed, and pay the additional cost of adding one-third more matter from the commencement of the new volume.

We do not include the hundreds of preachers and poor to whom we are sending the MAGAZINE gratuitously.

EXTRACT

From a Private Letter of Dr. E. Crowell.

BROOKLYN, July 19, 1877.

DEAR DR. WATSON— . . . I am somehow glad that you have withdrawn the appointment of a day for the meeting of a Convention. I may be wrong, but the conviction is strong in my mind that the angel world is adverse to a general organization, and if it is, there would be little prospect indeed of success. As just said, I may be in error, but I feel relieved to know that at least for the present the subject is laid on the table. Perhaps the future may reveal its necessity, and if so, success would undoubtedly attend upon right endeavors in that direction. I feel now that our views are the same in all essential particulars, as they always have been with this one exception.

Do you know I got my spirit friends to visit your circle and report to me about Mrs. Miller's mediumship? They indorse her fully, and say the manifestations are wonderful. I have often obtained informa-

tion in this way, and it invariably has been confirmed by time.

How fortunate you are to have free access to seances with such a medium. I have no such advantages—I mean in regard to form manifestations. Were my health robust, and could I stand the journey, I would like to visit you, as I have often intended, as also to see Mrs. Miller; but every journey I have made of late, however short, seems to have prostrated me.

The following are the resolutions adopted at a camp-meeting and convention recently held in New England:

WHEREAS, We Spiritualists of the United States of America, in camp-meeting assembled at Highland Lake Grove, Norfolk, Mass., feel it our duty to express an opinion on organization before the world; therefore,

Resolved, 1. That the organization of Spiritualists into practical working shape, with constitutional forms of government, by-laws, and such other systems of order and rule for self-protection as may be required, is in our opinion advisable.

2. That Spiritualism is a religion, having its base in Science, Reason and Truth, and that we teach as a body progression here and hereafter.

3. That a committee of nine be appointed to call a convention of delegates representing Spiritualism and Spiritualists, to meet at such time and place as may hereafter be determined on.

4. That this committee meet at Lake Pleasant camp-meeting on Saturday, the 18th of August, for consultation and further action.

PHILADELPHIA.—James Shumway, 1426 Bouvier street, writes July 14 as follows: "Since I last wrote you our society has leased a new hall for one year, commencing Sept. 1st. E. V. Wilson has been engaged for September, R. G. Eccles for November, C. Fannie Allyn for March, and Samuel Watson for May. We wish to engage one or two more lady speakers during the season, and we hope one of our oldest and best appreciated speakers, Miss Lizzie Doten, may be induced to visit Philadelphia and speak for us in October. We shall open our hall free, and hope by subscriptions and donations from a generous public to meet all of our expenses for a hall and speakers." *Cor. Banner of Light.*