

Vol. 1.

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The Texas Spiritualist.

MONTHLY.

“There is no death. The works of nature declare the fact of everlasting life. Not an atom of matter is lost in the economy of creation. The immutable laws of reproduction are such that each molecule performs its mission in the vast expanse of universal nature. Man, no less than the granite hills, endures forever. Each atom of his physical body, by the workings of these laws, may return to its original state as one of the components of nature. But the Spiritual, the real man, goes out and on, through the cold waters of material death, into the illimitable fields of eternity, to grasp the ever-fleeting ideal, unlock the door of the Temple of Truth, and learn the lesson of life everlasting.”
S. S. JONES, through the mediumship of Mrs. L. S. GARDNER, of Marlin, Texas, in presence of W. L. and C. T. BOOTH.

CONDUCTED BY
CHAS. W. NEWNAM.

HEMPSTEAD, TEXAS, 1879.

THE TEXAS SPIRITUALIST.

MONTHLY.

Contents for May.

	PAGE.
A Remarkable Incident,	53
Clever Imitators,	54
Items,	55
Given a Sign, (Poetry,)	56
The Position of the Professional Medium,	57
A New Era,	58
Spirit Levitation,	59-65
Bible Lessons in Spiritualism,	65-70
The Benefits to Man of a Be- lief in Spiritualism,	70-74
A Doubting Thomas Surprised,	74-75
Spirit Communications,	75-76
Editorial Department.	77-80

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THE TEXAS SPIRITUALIST.

MAY, 1879.

A Remarkable Incident.

The *Atlantic Monthly* is a publication noted for its strict adherence to facts, and its correspondents are held to a strict accountability in matters furnished by them for publication. Under such circumstances, the following from its pages may be considered a well authenticated case of spirit return :

“Mrs. G——, with her two little girls, of the respective ages of eight and nine years, had been staying in the country on a visit to her sister-in-law ; but having taken a house near London, she sent the two children with their nurse off by an early train, following herself by one a few hours later. Toward the evening of the same day one of the little girls walked into a room of the house which they had quitted in the morning, where a cousin to whom she was much attached, was sitting at his studies, and said to him : “I have come to say good-bye Walter ; I shall never see you again.” Then, kissing him she vanished from the room. The young man was greatly startled and astonished, as he had himself seen both the little girls and nurse off by the morning train. At this very time of the evening both the children in England were taken suddenly ill while playing in their new home a few hours after they had arrived. The doctor called in pronounced their complaint to be small-pox in the most malignant form. They both died within the week, but the youngest died first. The day after she was buried the poor bereaved mother was anxiously watching the last hours of the one still left, for whom she knew no chance of life remained. Suddenly the sick child woke up from a kind of stupor, and exclaimed : “Oh, look, mamma ! look at the beautiful angels !” pointing to the foot of the bed. Mrs. G—— saw nothing, but

heard soft, sweet music, which seemed to float in the air. Again the child exclaimed, "Oh, dear mamma, there is Minnie!" She smiled, and appeared greatly pleased. At this moment Mrs. ——— distinctly heard a voice say, "Come, dear Ada, I am waiting for you!" The sick child smiled again, and died without a struggle. Long did the poor mother remember overhearing a childish conversation between the two little ones, in which the youngest said to the other that she felt sure she should die first, and would be certain to come and fetch her."

— — — — —
Clever Imitators.
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The *Scientific American* gives a method by which spirit photography may be very successfully imitated, but at the same time does not commit itself to a denial of this phase of spiritual manifestations. This matter of *imitating* spiritual manifestations is what Spiritualists have had to contend with since it was brought to the notice of the world. Spiritualists do not deny that many phases can be very successfully *imitated*, but at the same time they do deny that these *imitations* disprove the truth of Spiritualism. It will not be denied that there are men who can and do very successfully imitate the walk and conversation of the orthodox christian, and it is almost impossible to detect the difference between them and the genuine believer, but orthodox christians will vehemently deny that these hypocrites, as they are called, prove that their religion is false. So it is with Spiritualists, they deny, that because some phases of the spiritual phenomena can be imitated that that imitation destroys the truth of Spiritualism any more than the imitators of christianity destroys the truth of christianity. A gold or silver coin can be very successfully counterfeited, and the counterfeit is frequently mistaken for the genuine coin by persons who are not experts in their detection; yet the genuine coin does not deteriorate in value on account of being so successfully *imitated*. And so it is with certain spiritualistic phenomena. Some phases can be very successfully imitated, and are frequently taken for the genuine article by persons who do not

avail themselves of the God-given privilege and right to inform themselves so as to be able to detect the counterfeit.

This power to imitate spiritual manifestations is frequently taken advantage of by the opponents of Spiritualism to denounce it as a fraud and delusion. With equal propriety the Spiritualist can say to the orthodox christian, your doctrine is a delusion by pointing out the hypocrite who professes to walk in the way of christianity. What does all this teach? It teaches man to lay aside his boasted wisdom and investigate for himself, and thus be able to discriminate between the genuine and counterfeit manifestations.

The London *Spiritualist*, of March 7th, in giving a brief account of a seance held on the previous Monday evening, the medium being under test conditions, says:

“Many of the usual manifestations took place, but the chief features of the sitting were that one of the spirits materialized himself four or five times, and once or twice over the center of the table, so that everybody present could see the form from head to waist; it was draped in white; and all saw that it was an active and living being, illuminating its face by a flashing phosphorescent-looking light held in its hands.”

A correspondent writing from a somewhat populous district in the State of Ohio, says that the pastor of a Christian church and his congregation of two hundred and ten members have been captured by the power of Spiritualism. The practical evidence of a phenomenal fact, in the mysterious subject, led to other demonstrations so convincing that the entire congregation accepted the truth as developed. The world moves. The spirit controls there as well as controls in Philadelphia, that promise another step which will astound the world.—[*Mind and Matter*.

Mr. Goodwin and an Episcopal Sunday-school girl, both of Portsmouth, N. H., have gone crazy through religious excitement.—*Ex.*

GIVEN A SIGN.

BY CAROLINE A. MERIGLI.

In serried ranks the seraphs fly
 Adown the sky, across the sky,
 Singing triumphantly
 What song no human tho't can know
 Nor measure in its ebb and flow,
 Like to no strain of earth below
 The archangelic symphony.

One from the ranks has distant flown,
 And speeding o'er the skies alone,
 Pauses expectantly
 There where, superior in his height
 And with a crown of rays bedight
 Stands, garmented in spotless white,
 A Presence fair to see.

And the Death Angel softly said—
 His cithern 'gainst his shoulder laid,
 Gazing benignantly:—
 "What boon, pale spirit, dost demand?
 What guerdon from celestial hand,
 Pure, oh, thou pure of Spirit Land,
 Hast flown to ask of me?"

Shall angels weep? Yet, yet a tear
 Falls from the eyes as azure clear,
 Falls down all silently,
 And trembling, with all-reverent gaze,
 With hope his radiant brow ablaze
 And rapt in glad though awed amaze,
 The spirit falteringly

Answers: "I would this night return
 While still a watcher's tapers burn—
 Ah me! how patiently!—
 And in my form as on the earth
 Give to her lonely spirit's dearth
 A joy scarce held in heaven its girth;
 Again, the sight of me.

"Ask again to touch her hand,
 Again as in the body stand
 All near and tangibly,
 To prove that love is not destroyed
 Nor by the worm the heart made void,
 Nor the cruel mould alloyed,
 But held unchangably."

The Presence said: "To thee is given

A boon to none vouchsafed by heaven,
 Albeit prayerfully
 Within this holiest atmosphere
 To seraphs and archangels near,
 Withouten hope, withouten fear,
 Souls ask all reverently.

"The left behind must bear their pain—
 No flower of love withouten stain—
 They trust all tremblingly,
 Souls made one not death hath cleft,
 That soul shall joy of joy bereft,
 Though it was, it was not left
 And prayed not hopelessly."

The happy spirit sped away—
 The skies as with a comet's ray
 Glisten all dazzlingly—
 A moment stands his love beside,
 Wondering and wild, she rapturous
 cried:

"Since thou returnest, thou who died
 Returnest thus to me,
 "Naught now shall shake my soul's
 belief,
 Life hath no sorrow, earth no grief,
 To move the trust in me!
 Heaven doth this sign to me vouchsafe,
 To me, grief-lost, a wreck, a waif,
 Anchored to heaven, my soul is safe
 In faith immutably!

"Since this is true, what other thing
 Can after-revelation bring
 Of joy or pain to me?
 Stayed by this rock I can but stay,
 Thou art. Life hath no sword shall slay
 The great belief, nor lift away
 The superhuman ecstasy!"

In serried ranks the seraphs fly
 Adown the sky, beyond the sky,
 Singing exultingly.
 They sing: "This night to faith is
 given
 Another soul!" and all the heaven
 Repeats till dawn the cloud hath riven
 The archangelic symphony.
 —[Gody's Lady's Book.

The Position of the Professional Medium.

We copy the following well-timed remarks from that able exponent of the Spiritual Philosophy, the London (Eng.) *Medium and Daybreak*:

It is no dishonor to be a professional medium—that is to expend life's energies in spiritual work, and in return acquire the indispensable means of subsistence. We have worked hand in hand with all such as we felt were worthy, and indeed, made the most of them "professional," that now occupy the field, by heralding their merits, and thus causing a demand for their services. This we now do from week to week, and hope we have in return the kind and loving endeavors on our behalf of those who have so long accepted our favors. We are, however, strongly opposed to professionalism—that delegating of all thought and action in this Movement to a paid class, and allowing Spiritualists to ignore their own spiritual faculties, and be mere passive listeners and subscribers. This plan would soon reduce Spiritualism to a trade in talk, like what exists in the churches. The Spiritual Teacher at all times endeavors to render his auditory as independent of him as possible, that others may be as able to teach him as he is to teach them, that they may be able to do without him and allow him to look after his own affairs. On this plane alone can there be brotherhood. The professional Spiritual Teacher is, therefore, only a temporary expedient, to be done away with when the perfect day of spiritual light shines forth; but while we have such useful agents in our midst it is our duty to honor, protect, and support them, even as we would expect to be treated if we occupied their arduous position. Our spiritual vision looks forward to the time when no man shall say unto his brother, "Know the Lord; but when all shall know him, from the least even unto the greatest.

"Man was made for me," said the pampered goose; and the professional idea becoming dominant, would, in time, make it appear that Spiritualists were made to support professionals, who liked that job better than getting up at the six o'clock bell

and doing a day's drudgery. To see the professional idea in its vigor observe the self-complaisant importance of ministers of all types, and yet there is not an humble creature in the country who, by a steady course of self-culture, could not solve more of the great problems of life for himself than the combined talent of these sleek professionals could do for him. In short, man knows nothing till he has discovered it for himself.

A New Era.—Y. M. S. 32.

The editor of *Mind and Matter* has adopted the above date to commemorate the advent of Modern Spiritualism, as an era which marks the worlds progress. We, in common with all Spiritualists, heartily coincide with him in this important step, and believe it eminently proper and just. After giving various cogent reasons for this move the editor says:

"The first sound of that advancing army was heard at Rochester thirty-one years ago, and was greeted by a child of tender years, to whom belongs the immortal distinction of originating, by that greeting, the grandest era of all ages.

"The teaching which has grown out of that apparently humble event is so far before all the teachings that ever preceded it that it merits, in every sense to be denominated **THE NEW DISPENSATION.**

"A few days since a medium, Mr. Oliver Bliss, residing at Sicklersville, N. J., came to this office and said he had been requested by spirits to come there and to suggest to us the desirableness and propriety of formally acknowledging publicly our recognition of Modern Spiritualism as a New Dispensation of truth and knowledge, such as was worthy to make the beginning of a new era. We felt the force and wisdom of the suggestion, and at once expressed our willingness to adopt it, in dating the succeeding issues of *Mind and Matter*. We will therefore, after this number, date our paper Y. M. S. (Year of Modern Spiritualism) instead of A. D. (the year of our Lord.)

"In taking this step we know we will be regarded as attempting an unwarranted chronological innovation, but as we are

editing and publishing a journal, intended to present the just claims of Modern Spiritualism, to general acceptance, we would act inconsistently with our conviction if we did not insist that its advent begins a New Era, peculiar to itself."

[For the Texas Spiritualist.]
Spirit Levitation.

BY TOM. J. RUSSELL.

History is full of accounts of both persons and inanimate things having been raised from the ground and suspended in the air, without visible means of support. Without attempting an explanation at this time of the cause of these phenomena, further than calling them "spirit levitation," more historical evidence of such like occurrences will be given. And selections of a few out of many instances, as recorded in the histories of other nations, are here referred to, that it may be seen that similar ideas prevailed among other peoples and other religious systems. Thus demonstrating the fact of the universality of the belief among mankind. Though the universality of the belief may not conclusively demonstrate the truth of the theory that these acts are produced by the direct agency of spirits disembodied, yet history does fully prove that this theory has been the accepted theory of mankind, in all ages of time in accounting for these facts. And that too not only among the ignorant devotee who believes in the doctrine of his priest with an unquestioning faith, but by the most learned of philosophers and scientists of ancient and modern times. All of these things taken into consideration, should have weight with the people in examining into the correctness of this theory. The facts are established, the accounting for them is the question now before the public. This mode of proof is constantly used by religious teachers, and with much effect, in enforcing their own peculiar theological views. And their argument may be formulated thus:—A doctrine that thousand and millions of people have believed in, and many suffered martyrdom

for, during long ages of time, must certainly be true; such are the undoubted facts of this doctrine, therefore this doctrine must be true. Now if that style of logic is true as applied to christianity, as preached at the present day, and of other systems of religion, why not of the theory of Spirit Levitation? If the rule holds good in one cause, it is certainly good when applied to another and similar one. A fair investigation is all that is asked. Our motto is, "seek the truth."

It is said of Jamblichus who lived in the fourth century, that he was often raised from the ground when he prayed, to the height of 10 cubits. The power that raised and sustained him was invisible to the beholders.

Simon Magus, who had the difficulty with Peter, Acts VIII. 9, was often raised from the ground and carried through the air, so says contemporary history.

Saint Theresa, of the Catholic church, in her autobiography says: "Sometimes my whole body was carried with my soul, so as to be raised from the ground, but this was seldom. When I wished to resist these raptures there seemed to be somewhat of such mighty force under my feet which raised me up, that I knew not what to compare it to. All my resistance availed little."

Cotton Mather, in his account of the Salem, (Mass.,) withcraft, speaks of one Margaret Rule, and says: "Once her tormenters (devils as he called them) pulled her up to the ceiling of the chamber, and held her there before a numerous company of spectators, who found it as much as they could do to pull her down again."

The history of India gives accounts of such levitations in olden times, and travelers in that country of the present day say that they have seen similar occurrences. Philostratus, a historian of the second century, says in his life of Appollonius, of Tyana, that the latter "saw the Brahmins in India suspended in the air at the height of two cubits, and walk there without visible support." Dr. Crowell, in his work on Primitive Christianity and Modern Spiritualism, page 23, says:

"British and other foreign residents in India have often been

astonished at witnessing the suspension in the air of the bodies of the jugglers of that country, without visible means of support. One of the itinerant exhibitors, in the full glare of the tropical sun, will commence his performance, seated upon the ground in front of a hotel or private residence, by covering himself with a cloth or basket, and after remaining thus concealed for a few minutes he will throw off the covering and be seen seated, cross-legged in the air, without the least visible means of support, and any person present is permitted to try any experiment to test the question of deception, such as thrusting a cane or arm underneath, and by a sweeping movement prove that no possible obstruction exists to its passage in any direction."

Here is another account from the same work. Lord Adare, in this work says of the levitation of Mr. Home, just described by the Master of Lindsay: "I took both his feet in my hands and away he went up into the air, so high that I was obliged to let go his feet. He was carried along the wall, brushing past the pictures, to the opposite side of the room. He then called me over to him. I took his hand and felt him alight upon the floor. At Adare Maner, Ireland, all present saw him raised off the ground in the open air, and floating past them at a height which carried him clear over a wall, by a movement quite horizontal and uniform, a distance ten or twelve yards." Again from the same author: "I have seen a table lifted clean overhead six feet off the ground, but what is more remarkable, I have seen an accordeon suspended in space for ten or twenty minutes, and played by an invisible agency."

It is unnecessary to lengthen out these details of incidents, as the books containing hundreds of such instances are within the reach of every person, and the spiritual papers are publishing accounts of new occurrences every week. While hundreds of instances might be given of other kinds of phenomena, attributed to the same cause, yet, being of a different form, they will not be cited here, as this paper deals at present only with the manifestations known as levitations; or, the raising of ponderable objects from the ground and holding the same in aerial suspension without visible support. One branch at a time.

A great majority of the scientific men of the day pretend to not believe in these well-attested facts. Others deny them in toto. Still others admit the facts, or at least the appearance of them, and pronounce them all delusions, or hallucination of the mind, the phantoms of a diseased brain. But all of these quibbles and contemptible evasions of the truth, are set at naught by the facts themselves. Science is a potent influence in the universe of matter, and a knowledge of its laws explain many things, otherwise hidden from human knowledge. But the present knowledge of natural laws and all the forces of nature as possessed by our scientific men, is no more the embodiment of all nature, than the pig is an embodiment of the great earth, on the surface of which it roots. Science as understood and taught in our schools, deals exclusively with objects that can be either weighed in the balances, measured by the rule, demonstrated by the retort, or in a vacuum. Or it deals alone with matter in three states, the solid, the liquid and the gaseous. It takes no note of the power of life that produces these manifestations of matter in a visible form. The rose has a fragrance and musk an odor, but neither has ever been weighed, measured, or analyzed by the physicist. Its existence is admitted, but its cause is unknown, and that the same combinations of the atoms of matter, will in one case produce one odor, and in another case a different one, though the proportion and volume of the atoms of each separate element are identical. The ultimate cause is unknown, yet no one denies the existence of the perfume of the orange blossom, the fragrance of the rose, or the scent of the musk. Now that there is a cause no one will deny, for these things. But what is it? and where is it? who can tell? Now as to our facts heretofore related. They are just as positively proven to exist, and because some people have not seen such levitations, that is no evidence that they do not exist. Thousands of people, natives of tropical climates, are accustomed to seeing water and the use of it daily, yet have never seen it solidified in the form of ice. And instances are on record of intelligent men of those countries having denied the existence of ice, and called the persons who affirmed the existence

of ice liars and idiots. Yet, here in Texas every one knows what ice is, and how it is made. The ignorance of one man don't prove that another man is a fool or an imposter, because the latter has seen things that the former has not. These levitations may be in violation of certain laws of nature, as understood by many other wise learned men. And it is a notorious fact that these very levitations are in direct opposition to the laws of gravitation as expounded by Newton is correct. Several learned men dispute his theory, on the ground that it does not account for all the known phenomena that come within its influence. When a man advances so far into the domain of science, that he understands the cause of all things, then he may safely assert, like Dr. Beard, in speaking of levitations, "that it was known deducively by the established laws of physiology, that they had not and could not occur." Man's mind is entirely too finite to pronounce such a judgment. Dr. Beard says that such things cannot occur, but thousands of facts attest they do occur.

That such things or facts have occurred in all ages of the world and among all people, among the most learned and the unlearned, the most civilized, and the savage, history too abundantly proves, to be contradicted. And well might we disbelieve, after a lapse of several thousand years, the stories that are often called fables, of the acts of ancient Brahminical priests, and fakirs, of Egyptian sorcerers, and magicians, Chaldean soothsayers and necromancers, and those of other surrounding and cotemporary nations, and even of Moses and Hebrew prophets, did we not see the same identical feats performed to-day, by hundreds of Spiritual mediums. If the universality and similarity of the facts, and the belief of the cause of them, are evidence of the truth of them, then few things within the knowledge of mankind are better established. Thomas Wright, the author of *Sorcery and Magic*, and a sceptical member of the National Institute of France, says: "Every people, from the rudest to the most refined, we may also add in every age, have believed in the kind of supernatural agency, which we understand by this term." "It is founded on the equally extensive

creed, that, besides our own visible existence, we live in an invisible world of spiritual beings, by which our actions *and even our thoughts* are often guided, and which have a certain degree of power over the elements and over the ordinary course of human life."

Now, all these things taken into consideration, the question is pointedly asked of all people, and of Texas in particular, are not these phenomena worthy of your serious attention and investigation? Will not a knowledge of the truth in regard to such matters justify you in studying them? They are doubtless new to the most of you, but this renders them no less valuable and instructive. Do not stand back and say let scientific men first investigate them. You are just as competent to investigate as the so-called scientific men of the day. These scientific men are valuable factors in the sum of life, in their proper places. So are the preachers. But these facts are not within the line of their several specialties. If you want legal advice you don't call on the doctor for it. If you are sick you don't send for the lawyer. If you want to study natural science you don't go to the theologian. A man may be an eminent astronomer, geologist or chemist, and yet know nothing of the laws by which the human will controls the functions of the body. A man is not competent to decide upon the cause of the spiritual phenomena, until he has studied the same as a specialty. Because he is eminent as an authority in one branch of physical science, does not constitute him an authority in another.

These facts and the spiritual theory of their cause, are directly opposed to the principles of natural science as understood by materialists, and also is in opposition to the doctrine of the church, which declares that all communications with the spirit world ceased with the apostles. The two schools of old fogysm have to be contended against, and both are averse to new ideas. Both hold to their old dogmas, as being infallible. Seemingly forgetful of the fact that their own ideas, as now held by them, were declared by their predecessors to be heretical. Gallileo was persecuted by the church for teaching a new theory. So was Tom Paine for holding that a man has the right to exercise

his reason in examining into the truth of the christian religion. The Academy of Science in France, and the Royal Society of England, denied Franklin and his refined electricity; laughed at Fulton and his concentrated steam; voted the engineer Perdonnet a straight jacket for his offer to build railroads; stared Harvey out of countenance for advocating the circulation of the blood. This blind bigotry of belief in the infallibility of the wisdom of the past, is the one burning disgrace of the 19th Century. Only an age ago the devotees of natural science had to fight for a respectable standing in society, and in the schools, for the theories of astronomy and geology, that are now taught dogmatically in the schools. This was against the church, which is now silenced on these subject. But science, or rather scientific men, have grasped the scepter of despotism and now wield it against all investigations into the evidences of the immortality of the soul, under the new theory.

[To be contineud.]

[For the *Texas Spiritualist*.]

Bible Lessons in Spiritualism.—No. 5.

BY CHAS. T. BOOTH.

It is quite common for the christian to class all Spiritualists with infidels, and charge them with a disbelief in the bible. Now, while this charge of want of belief in the bible may be true as to some Spiritualists, it is not true as to all of them. And when it is considered that the spiritual ranks are filled from all the churches, from materialists, deists, infidels and atheists, it will not excite wonder that there is a great variety of views entertained among Spiritualists in relation to the bible. And this fact alone should serve to commend Spiritualism to the favorable consideration of the christian, who truly desires and seeks the advancement of the human race. That it is capable of harmonizing and unifying all these diverse elements into one brotherhood who believe in a supreme power, in a continued existence after the death of the physical body, and in

The brotherhood of man, all of which is in harmony with the teachings of the christian churches, ought to be sufficient inducement to the christian to encourage the infidel in thus partially accepting the truth. And as the Spiritualist believes in seeking out and embracing the whole truth, if he were encouraged by the christian he might finally be led to accept the whole christian faith, if his mind can be brought to see that it is true. And upon the other hand, as no man hath all truth, by a free interchange of opinions in an earnest search for the truth, it is just possible that the christian may find that he is in error upon some points, in which case he would doubtless be glad to modify his views. The Spiritualist is not dogmatic, and will accept the truth, and embrace it freely, whether he finds it in the christian's or in the heathen's belief; in the bible or in the Koran; in the writings of Zoroaster, Confucius or Brahma. He will accept it gladly, whether it confirms or conflicts with his former views. The *Truth* is what he wants, and he will be content with nothing short of the truth, while its attainment is possible.

But I am wandering somewhat from the purpose of this article. I wish to speak of the views of some Spiritualists in relation to the bible, and it is proper to say at the outset that the views expressed in this paper are those of the writer, and are not intended as setting forth what any other Spiritualist is expected to believe. We have no confession of faith, and no man's opinion should be ascribed to another until he shall himself adopt them as his own.

The bible—King James' version—is composed of fifty-six different books, written by various authors, in different ages of the world, covering a period of time of about twenty-five hundred years. There is perhaps not one of these books that the church fathers fully agree upon as being authentic. There is not in existence an original copy of a single one of them, and there has not been for perhaps a thousand years. It is agreed upon all hands, and I presume will not be disputed by any one at all informed upon the subject, that there are many contradictions in the bible, which to say the least are, in the present state of learning inexplicable. That there have been many and

grave changes in the text by way of interpolations, explanations and erasures, that cannot now be corrected, because of the absence of the original instrument. That language, character and conduct are frequently ascribed to God in the bible which are totally at variance with our ideas of what God is. In the Old Testament for instance, he is represented as becoming angry; with having repented that he had made man; with being so forgetful that it was necessary that he should have a sign (the rainbow) to remind him that he had made a covenant with man; with instructing the women of Israel to borrow and carry off the jewelry belonging to the Egyptians; with engaging in wars for the sake of plunder; with giving captive maidens into the custody of a brutal soldiery for outrage and defilement; with sending a *lying* spirit to lure Ahab to destruction; with giving his most faithful servant Job into the hands of the devil to afflict in person and property, merely to convince the devil that Job was a faithful servant; with instructing *his people* that when an animal died of disease they should not eat it themselves but to sell it to strangers. Now I doubt if any christian really believes God is any such a character as here represented; and if he does believe it he does not worship him from love of his character but rather from fear. Yet all this, and more, is plainly written of God in the christian bible, and are the "*hard places*" that must be skipped by the preacher and kept as much out of sight as possible. Good men and women assent to such slanders of the God of the universe because they have been taught that it was blasphemous to deny anything that was written in the bible. But in truth they do not believe in any such horrible teachings. Now I do not hesitate to say that I do not believe it. I will not believe that God is a liar, a thief and a murderer and robber, though it is so stated in the bible. And yet I believe more of all this than the christian does, and if you will patiently read this paper through you may be able to see that I have at least some good reasons for my belief. Now let me explain: In the first place, I do not believe that God, the supreme ruler of the universe, ever wrote or had any thing to do with writing any of the books of the bible. I do believe that

The bible was written by different Spiritual Mediums, under the influence or inspiration of different spirits. And I further believe that those writers *thought* it was God who inspired them and talked with them, but I think they were mistaken in this belief, as the writings will in almost every case show conclusively, if a little reason and common sense is employed when examining them. It is very certain that some of them were liable to this mistake, and that in some instances the mistake occurred—as in the case of the visit of the angel to Manoah's wife, when she and her husband mistook the angel for God himself. Also in the case of John on the isle of Patmos where he mistook the *spirit* of one of the old prophets for God and fell down to worship him. When Moses was addressed from the burning bush, whether by God or by a spirit, it would have been quite natural for him to think it was God, and so honestly write it when he came to give a history of the occurrence. But it will not appear from a careful reading of the history of this occurrence, and the conversation between Moses and the heavenly visitant that Moses really believed that it was God. For in speaking of that being he calls him "Lord." "Lord God," and "angel of the Lord." It will also be observed that when this being undertakes to tell who he is, he first says to Moses tell them "I AM hath sent me unto you," and quite a number of times he describes himself as "the Lord God of your fathers, the God of Abraham, the God of Isaac and the God of Jacob." Now the language as used in the record instead of showing that he claimed to be the God of the universe seems to indicate that he wished to conceal from Moses who he really was. This narrative is recorded in the 3d and following chapters of Exodus, and will repay a careful reading. In the 11th verse of the 4th chapter he seems to claim to be God by the question he asks; at least he seems to have satisfied Moses that he was God, or some superior being. In the 14th verse of same chapter it is said, "And the anger of the Lord was kindled against Moses." Perhaps the 14th, 15th and 16th verses will help us to an understanding of who this God was. Why should God not do as Moses wished and talk directly with Aaron? It is said in the

16th verse, "He shall be to thee instead of a mouth and thou shalt be to him instead of God." This would indicate a *necessity* for the services of Moses as a medium between *this* God and Aaron. That this God could not talk directly with Aaron or with the people. Now was this really God, or was it the spirit of some Israelite who was desiring to use the mediumship of Moses to liberate the children of Israel from bondage? That it was a spirit is supported by the statement in the 24th verse of the same chapter that the Lord met him at the inn and tried to kill him. Is it possible that God *tried* to kill him and couldn't do it? Or is it not the more reasonable view that when Moses got into a row with his wife that he thereby furnished suitable conditions for an Egyptian spirit to get control of him who would try to kill him, that he might thus protect the institution of slavery among his people. It does not seem to me reasonable that God would send Moses on this mission to his people and then try to kill him as soon as he had signified a willingness to obey. In the 7th chapter we have a contest of wonder working between Moses and the wise men of Egypt, in which the Egyptians performed as great wonders as any that were performed by Moses or Aaron. Their rods turned to serpents and at their command the rivers became blood and the fish died therein. And the contest shows that the Egyptians as well as Moses and Aaron had the will of some being superior to man in the flesh. That they also had a very powerful God aiding them, though perhaps not so powerful as the one who was with Moses and Aaron. I think the whole narrative shows that Moses was a very superior spiritual medium, and that he was controlled by the spirit of one of his ancestors who desired the abolition of slavery among the Egyptians, and he seems to have thought that as his people had served their masters for four hundred years, that they were entitled to some remuneration, even though they had to get it by stealing their jewelry.

It appears quite reasonable to me that this spirit had not progressed enough to look upon this as wrong. But when such a course of action is ascribed to Deity I must confess that I am disposed to be skeptical. In this narrative it appears that the

the mediumship of Moses was necessary for the use of this spirit in making known his wishes, and that Aaron, who was gifted in language, was required to arouse the people by his eloquence.

This view of the bible narrative enables us to interpret it without ascribing to God a changable and weak character.

Thus it will be seen that I, and perhaps many other Spiritualists, are believers in the bible, and in reference to this particular narrative that we believe that the occurrences all took place substantially as related, and that it is only the christian interpretation of it that we do not believe. We believe that Moses wrote what he *believed to be true*, and that it was true except as to the identity of the being with whom he conversed. Are we not justified in thus interpreting the bible as any other book to harmonize with reason and common sense? Or shall we continue, as the world has so long done, to submit our reason into the keeping of a priesthood who for their own selfish ends would keep the world in ignorance, that they might the more easily rule them through their fears.

The Benefits to Man of a Belief in Spiritualism.

*Written through the Mediumship of Mrs. L. S. Gardner, of Marlin,
by independent pencil Slate Writing.*

The question often arises "Of what benefit is Spiritualism? Admitted it is all true, what good is it to know if we live in the hereafter. The simple knowledge does us no material good." It is a great mistake, which the sacred science will correct, if rightly understood. Ask the question, do you believe the soul is immortal? Without a moment's hesitancy you have the answer, I believe it. If you believe it, on what grounds is your belief founded? Do you know that after death you shall live again, possessing all the intellect, all the attributes you hold now? I will answer for you: You have been taught from your birth that the bible is the inspired word of God, that Jesus

Christ was His son, and after having been buried three days arose and appeared to his disciples to prove to them the doctrine he had taught of complete resurrection. Did he not before entering upon his mission as a public teacher select his immediate attendants. He proved to a few the sweet fact that we never die, and developed in them many important phases which were practiced for the good of mankind. Until the world becoming corrupted spiritually, as it became more enlightened mentally, as the mind expanded under the influence of enlightenment and knowledge, the love of power, which is generated by a love of self. Now this seems to be a contradiction, but when man's mind is educated he necessarily imbibes a desire to rule or govern. In different organizations this is different, but it is our province at present to deal with the religious element. Under the teachings of Jesus all men were equal, each could learn for himself of the true law of immortality, the learning of which would lead to independence in thought and action, each man being actuated by a desire for the right would require no law but that of love, no king but the great ruling power. This would necessitate the downfall of superiority, save where hearts and minds were stronger and more eager to advance nearer the standard of perfection. To prevent this laws were made, mandates issued, requiring all to worship God by fixed rules. Finally the divine gift of mediumship, being branded as infamous, was, under another name, perverted into priestcraft. First are preachers delegating to themselves the right to direct the mind in all its endeavors to rise from the elements of doubts and errors. The obliteration of the direct teachings of Christ led to many divisions or versions of the transmitted writings. As the immediate actors in the drama of his life passed away, their words became enigmatical, consequently they were variously interpreted. As education and refinement advanced the mind expanded and sought to penetrate the deeper mysteries, or what to it appeared hidden. The record of Christ's life was added to the inspired writings which preceded him, and acknowledged to be the guide, the model by which man should mould his life, and it is well so, for in his

every day life we see enacted the whole law of love and kindness; in his miracles we see the power of the creative mind, and the direct influence of the spirits. You worship him as a God; by his own word you are wrong, for does he not say, "Of myself I can do nothing, but by the father that sent me, and if ye believe on me ye believe also on him." He did not promise life and salvation to any through himself, but taught them that every good and perfect gift comes down from "the father of light, in whom there is no variableness neither shadow of turning." He also taught them to live aright by doing good, loving one another, and trusting in the father. Can you find a single instance where his disciples worshipped him as the arbitrator of their destiny? They considered him their teacher, the Christ, the son of their father, their "elder brother," for he was purely human. Did he not beseech his father, his control to be with him, to leave him not alone? Theologians say he became human that he might know our wants, that the law might be fulfilled, that allotted to man to die for disobedience. Is not God omniscient, does he not know all things? He knows all our wants, no need for Him to enter the human form to see our darkness. If he became human he abandoned his divinity, if he took upon himself our humanity he must have possessed himself of all human attributes; if he did this he certainly was not divine, for he could not as God fulfill the law, which accorded to man death; he must be purely human to suffer human death, which he did to the utmost. God in sentencing man said "In the day thou eatest thereof thou shalt surely die." How can biblicans reconcile Christ's death with the fulfillment of this decree? According to their teachings it did not absolve man from the natural or physical death, for daily nature claims the payment of her debt. But to substantiate their doctrine they contend that he offered to man a means whereby he may be saved from the second death, the eternal loss of the soul. Now if he had fulfilled the law by taking upon himself the punishment, that punishment being eternal damnation, and God being an exact and truthful God, he would require the entire payment of this debt, in which case Christ, man's scapegoat,

must necessarily have given not only his natural body to death but his soul to everlasting torment, that the mortgage on man for the debt to God might be lifted. If he did this, where is your Lord Jesus Christ? Surely not in heaven making intercessions for you. If he did not do all this he did not save you, if he did not save you, he was not God. If he was the chosen instrument of the ruler of all, he must have had some especial mission, if his death naturally was not that mission, and he did not die spiritually, for what was he sent?

He is called Ruler, Teacher and Lord. He, it is evident, was not a temporal ruler or leader, but a Spiritual Teacher. He taught that man was possessed of an immortal being which after death should live; he taught complete and perfect resurrection, or rather to be explicit, eternal life a continuation of existence. There is no resurrection of the physical body, which is only a shadow of the real. Christ, while in the form, taught all this, and performed his miracles to prove it; they were not wrought to prove his divinity, as is commonly believed, for if he did it to prove he was God, would he not have sadly belied himself, would he not have been conceited and anxious to show to inferiors his greatness? If he was one of the Trinity would he have descended from his high estate and taken upon himself the lowest degree of humanity to prove his nobility? No. Study carefully his teachings. You will not find where he claims to be equal with God. His miracles were to convince those around him that there was a higher power working through him, and as there is but one God, if those works were of a higher power that power was God; if the power working through him was God, he himself was lower than God, therefore he was not God. Now if he did not prove his divinity, he proved that he was working for man. If he could not save him from death how could he benefit him? By teaching him there was no sting to death; no victory in the grave; by opening the door of eternity and letting in the light of truth to flood the world; to lift poor cowering man above the fear of physical death, which ends in the grave, and bidding him look beyond and upward to where he shall live and enjoy the sweet blessings of life, forever

freed from the fears, doubts and errors of humanity. Christ taught this as a teacher; he taught this as a leader, he taught it as the first Spiritualist Medium. This, and much more, a belief in Spiritualism will teach you.

A belief in Spiritualism will benefit, inasmuch as it will first strip the grim monster death of all its stings; will divest the grave of all its terrors; will lead the mind to think of its loved ones as being not buried out of sight, but as passed from one stage of action to another; only etherealized, refined, not afar off in a heaven beyond the skies, in a world removed from your sight, your reach, but just around you, within the reach of your hand, the sound of your voice; not forever singing praises to God, forgetful of your griefs and loneliness, but watching over you, caring for you and working for you, preparing a home just across the river. A belief in Spiritualism will benefit man in that it will remove all fears of a future punishment, in teaching him that his salvation does not depend upon the will of a humanized savior; that the after-life will be measured by his own standard; he will stand on his own merits. A belief in Spiritualism will benefit man by giving him a knowledge of himself; by giving him an idea of the over-ruling power; by teaching him the workings of the great laws; teaching him the method by which he may begin in earth life the progression that shall continue so long as he chooses to develop by his own exertions the intellect bestowed upon him as a free gift by the great, high and just God.

Fraternally,

S. S. JONES.

A Doubting Thomas Surprised.

We copy the following remarkable test, given at Stuart's Hall, Battle Creek, Mich., during the Anniversary exercises, from the *Banner of Light*:

"At the close of the session a tumbler of water containing two white pinks and a carnation pink was exhibited to the audience as the result of a private seance held with Mrs. Simpson in one of the back rooms of Stuart's Hall. Among the audience

was Mr. John Deshon, a well-known farmer and a gentleman of large means residing in the town of Emmett, who rose to his feet and said he would give fifty dollars if Mrs. Simpson would produce before the people the same kind of flowers as those shown. The offer accepted, Mr. Deshon repaired to the stage; where he put Mrs. Simpson to the wonderful test before the large audience. Mrs. Simpson rolled the sleeve of her dress of her right arm to the elbow, put her right hand underneath the slate, the tumbler of water on top of the slate, Mr. Deshon placing his right hand underneath that of Mrs. Simpson's, and placing it up against the underside of the table. After a few moment's duration Mr. Deshon pulled the slate out from the table, and behold, the three pinks were found in the tumbler! The audience was carried away as it were, by a perfect storm of applause, and it was fully five minutes before order could be restored. Mr. Deshon paid his fifty dollars, and has, perhaps, learned ere this that the flowers were produced from some power that is difficult to conceive of."

Spirit Communications:

Written for *The Texas Spiritualist*, Through the mediumship of Mrs. L. S. GARDNER, of Marlin by independent pencil slate writing:

"My name is Ellen Berry. I have been here but a little while, only since March 12th, 1879. I died at 6 Vandewater St., N. Y. Have not seen Peter yet. Tell them all I am not an old woman now, but young and happy, as when I lived in old Ireland. Thank you."

"Send your paper to Eliza Kitchern, Rockdale, Texas. She will know me.

JACK KITCHERN."

"I don't write often. Say a few words to day. I wasn't very much surprised nor disappointed when I got here; had been a believer a long time, but did not know what it was.

Your Father,

ELISHA ATTAWAY."

"There is happiness for all coming; sweet rest for each of earth's tired wanderers; a harp to be tuned by work-worn fingers. The star of life is shining brightly, though it be far away in the green meadows of the summer-land. A home awaits the homeless; friends are ready to greet the friendless. A mission has each of us to perform, which is given according to our capacities. We are guarding and guiding influences to those who walk in shadows; we lead them on and up from the troubles of the earthly life, to the rest of everlasting day.

Marlin Tex., April 20th, 1879.

VIC. BOOTH."

"Send your paper to J. T. Flowers, Madison, Wis.

MARY FLOWERS."

I copied the foregoing communications from the slate as they were written.

A. M. ATTAWAY.

The following cheering words were given by mechanical slate writing, through the mediumship of Mrs. C. T. BOOTH for C. W. NEWSAM, at Hempstead, Texas, April 25th, 1879:

A paper you have started
On its mission bright true,
May those who read its pages
Be firm and faithful too.
For our cause is making
Vast progress on the globe,
And soon 't will send its echoes
Along from pole to pole.

You have but late enlisted
In this most glorious cause,
Then do not be faint-hearted,
But stop not, never pause
To see your way in future;
The present is enough;
And friends to you'll be faithful
If you'll but faithful work.

For truth, and right, and progress,
In faith and hope be firm.
Ne'er fear to meet the stranger
Because he'll say "insane."
You know the cause is spreading,
Soon all will bow the knee.
And grasp the hand of reason
Without a doubting fear.

Now friend, we bid you welcome,
As a worker in the field.
For future right and justice
Your pen you now must wield;
And we too will assist you
From our bright and sunny clime,
And for the work of printing
You'll receive reward in time.

ONLY ONE.

The day the above was written was a particularly gloomy one, and the outlook very far from promising. We remember having a conversation with a friend the day the above was written on the subject of the gloomy prospects and the seeming apathy of our Spiritual friends.

THE TEXAS SPIRITUALIST.

C. T. BOOTH, Associate Editor.

By reference above it will be seen that we have associated with us in the editorial management of *The Texas Spiritualist* Mr. C. T. BOOTH, a gentleman well-known in Texas as a lawyer and writer of ability. He will throw all his best energies into the work of advancing the cause of Spiritualism and elucidating the doctrine of a future life of happiness without the intervention of priestcraft and the thousand and one mummeries practiced by orthodox teachers. We trust that with his assistance the paper will soon find its way into the hands of every Spiritualist in Texas

The 31st anniversary of modern Spiritualism was celebrated in many cities and towns of the United States, and also in other portions of the globe. And from the widespread interest manifested in the exercises of this re-union it would not appear, as the theological journals would have their readers believe, that the cause is dying out; but rather that it had proclaimed another and more vigorous campaign against ignorance, superstition and mental slavery. With bright unstained and flying colors it will move on, under its former able leaders, assisted by many newly commissioned ones, in the war of extermination which it has been waging against its enemies for thirty-one years.

Now shall we not all hasten to enlist in this cause? Will not every Spiritualist, who is now in the camps of the enemy, or giving them aid and comfort by his silence and timidity, at once come out boldly and proclaim his adherence to this noble cause. If Spiritualism is true, and you know it to be so, why should

you be ashamed of it? By your fear to acknowledge your convictions you justify the revilings you receive from the enemy. When you shall show the honesty of your views by publicly proclaiming them then will you and your cause be treated with respect. The open and avowed Spiritualist is never hurt by the sneers and revilings of the theological bigot. Every one who has received the truth should become teacher unto others, first in his own family, and then in broader fields, as his ability and opportunity may warrant. And most of all should he avoid subjecting his children to the erroneous and pernicious teachings of the orthodox churches and sunday-schools, which will inevitably warp and enslave their tender and susceptible minds.

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Wanted—A Believer.

“And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.”—[Mark XVI., 17-18.]

The above is the language of Jesus Christ and were his last words while upon earth (the second time). Now we call upon the orthodox churches, whose members profess to be believers, to produce *a believer*, and prove him to be such, by any of the above signs following him. Now these signs do follow the Spiritual medium, and we submit that if the foregoing words of Christ are to be received as the truth that we are justified in claiming that the mediums are the kind of believers that he was talking about. The churches confess that these signs do not follow their members, and, we understand to get rid of this damaging text they propose in their version of the bible, now in progress in England, to expunge this portion of *God's word*, as they have declared it to be for eighteen hundred years.

But when they have *amended God's word*, and made it as *He ought to have made it*, they will still fail to have the signs; and the signs will still follow the mediums to prove their heavenly mission.

By the way, while this commission are revising and amending

the bible would it not be a good idea to add a few passages, here and there, specially declaring that Spiritualism is a humbug, and devised by the devil for the purpose of deceiving the people. This course the church has often pursued heretofore; and, as heretofore, it would doubtless be an easy matter to convince many people that God originally wrote them. And lest some should not believe a clause or two might be added declaring such as did not believe should be damned.

Acknowledgment.

In response to our appeal in last issue A. M. Attaway, of Marlin, Texas, has sent us an order for ten extra copies of *The Spiritualist* to be sent to as many of his friends, and we have no doubt some of them at least will be induced thereby to investigate this most important subject of Spiritualism, which has brought new hope to so many millions of earth's children. We hope others will be moved to pursue the same course as Bro. Attaway. We are at this time publishing the paper at an actual loss over and above our own labor. We have never expected to make money out of this enterprise. Nor do we care to do so. We shall be content if we receive enough from subscription to pay the actual money outlay. It is a labor of love upon our part, prompted by the interest we feel in the greatest and most soul-cheering truth that has ever engaged the attention of mankind. We shall cheerfully give our own labor, and so long as the friends of the cause will furnish the necessary amount of money to pay expenses we will continue to publish this paper, and it will afford us pleasure to expend all receipts upon it until it shall be a welcome visitor in the family circle of every Spiritualist in the land. We wish our friends to feel that this appeal is not made for our own benefit, but that it is made in behalf of the cause of Spiritualism. Friends, this cause is dear to the hearts of every one of you, and you wish to see it extended as much as possible, and you wish to see a good spiritual paper built up here at home. Every one of you are willing to give more than it will require to put this paper on a firm footing.

But if you delay about the matter it may go down. Every reader ought at once to appeal to the Spiritualists in his neighborhood to do all they can to sustain it. The paper only costs eight cents per month, which surely any of you can afford if you do not simply neglect the matter. And if even half of the Spiritualists of Texas were to become subscribers the success of the paper will be assured. Let us close this appeal by again asking each one of you to yield to the promptings of the spirit and act at once.

A few days since we received a call from the Texas veteran and Spiritual veteran, Dr. S. Y. Reams, of Sempronius, Austin county, Texas. He had just visited our resident medium, Mrs. C. T. Booth, and received through her mediumship quite a lengthy communication in verse from his father and children in spirit life, of which he was justly very proud, as it breathed the same love and affection for him which they cherished while in earth life. He is doing a good work for the cause, in a quiet way, and left for his home with renewed energy and hopefulness. May he be spared many years as a teacher.

We send this number of *The Spiritualist* to a number of parties who are not subscribers and hope they will examine it and show it to their neighbors who are friendly to the cause it advocates. And we hope that all who may see it and approve of its mission will endeavor to extend its sphere of usefulness by becoming subscribers, and inducing others to do likewise.

The Banner of Light.—We are under continued obligations to this sterling Spiritual paper for kindly notices. The *Banner* is the most able exponent of the Spiritual Philosophy in the United States. It should be in the hands of every Spiritualist.

Mind and Matter.—This invaluable advocate of Spiritualism is a regular visitor to our office. No Spiritualist can afford to be without it. Published by J. M. Roberts, Philadelphia. Terms \$2.15 per year.

The Olive Branch—For May is on our table filled, as usual, with choice Spiritualistic literature. Published at Utica, N. Y. Terms \$1.00 per year.



