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**THE TEXAS
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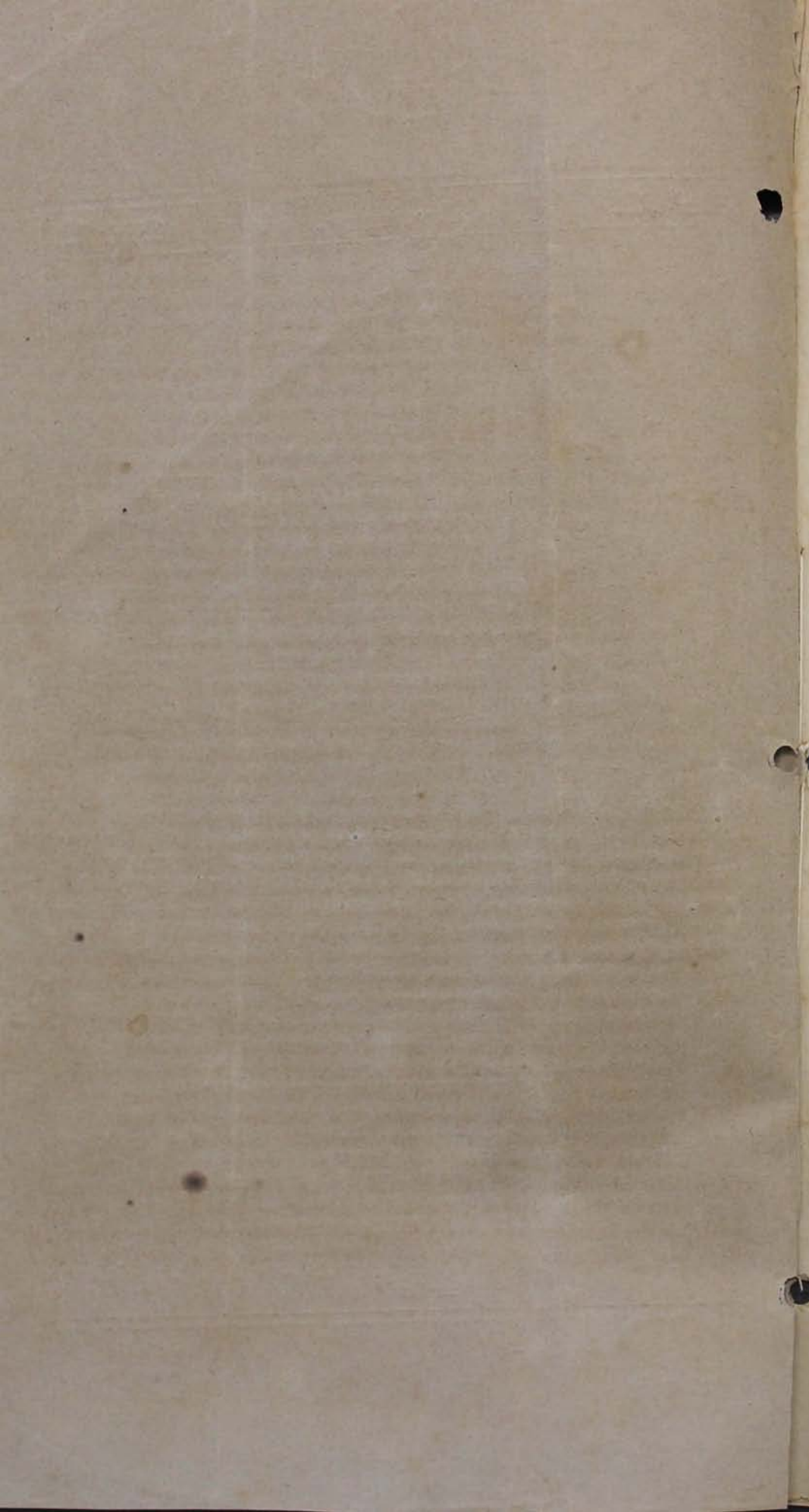
“There is no death. The works of nature declare the fact of everlasting life. Not an atom of matter is lost in the economy of creation. The immutable laws of reproduction are such that each molecule performs its mission in the vast expanse of universal nature. Man, no less than the granite hills, endures 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.

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THE TEXAS SPIRITUALIST.

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C. W. NEWNAM, Publisher and Proprietor.

C. T. BOOTH, Associate Editor.

MAN AND HIS POSSIBILITIES.

BY F. B. DOWD.

We are children of Fate—of necessity, says the materialist and atheist. We are creatures of God, made free agents, says all religions, save one—Buddhism. Let us examine these two propositions. There is in reality no difference between the two, only a difference in names. The materialist substitutes nature, necessity, fate, or law for the name God as the author and sustainer of all things, and concludes that the author of things is alone accountable for the things he or it creates. It follows then that the things in justice should not be held accountable, inasmuch as we are compelled to do as we do, therefore there can be no merit nor demerit attached to anything created. A man should not be held blamable for the act he is compelled to do. The religionist strives to get around this dilemma by making man a free agent. That the materialist is wrong is self-evident. Admitting that nature is all things, and that nature creates and does all things, yet the fact remains patent that she holds all things subject to her rules, laws or modes of action, and she holds everything strictly accountable for violation of law, and metes out penalties for each and every offence.

That would be very unjust, if man had no power of choice, resistance or action. Why do we feel that we are something, if we are nothing but mere machines, acting only as we are acted upon? and then made to suffer the consequences of what we do. How absurd! Let us not wrangle about names.

If GOD—an intelligent being—is the author of nature, and hence has established laws for the government thereof, it doesn't change the argument one whit. He, as the author, must sustain his work during his pleasure, and whenever he withdraws his sustaining power all nature ceases to exist. GOD (OR NATURE) sustains and fattens the lamb for the wolf. The mouth of the priest is opened to teach the goodness of God, but the same power that gives him utterance develops the muscle and nerves the arm of the midnight assassin, and lulls to sweet sleep the innocent victim. It makes no difference whether you call this power nature or God. If it is nature, the lamb says it is cruel and unjust, equally so if ascribed to God. Man is a depraved and a fallen being—no matter how he came so, his fall was caused by the power that gave him being and a law to violate, knowing, as he, she or it must have known, that the temptation placed before him was too great for him to withstand in his ignorance and weakness. It was certainly cruel and unjust, unless we can penetrate God's plans far enough to see that his fall was a desirable event. Some will say he is not fallen. To such I say look around you and see the depravity of his moral nature, the ignorance of his mind and the diseases and death which lurk in his body. After millions of years of development we find him only a little above the brute. How high is he on the ladder of progress towards perfect manhood? If he never was nearer perfection than now, whence comes his aspirations towards power and goodness? Are they not the echoes of long-forgotten memories of states of existence we (or some of us) enjoyed before this painful existence began? Is God perfect? Are we not part and parcel of God? Aye! and by reason of this partnership, this kinship, do we long for perfection and power. Indeed it is this atom of perfection within us, which we call consciousness, which constitutes "the still small voice," which sits in judgment within us upon our acts, and which makes us recognize the existence of merit and demerit. It is a feeling. Feeling is all there is of us; he who feels most hath most of God. We feel that we have power of choice and independence of action. Now the foundation of our very existence is feeling; all our intellectual and moral powers are but the outgrowths of this primal sense—which is the soul. Shall we ignore that feeling of independence inherent in every creature that moves, for the vague and unnatural sophistries of the Fatalist, no matter how specious? By no means. Let us stick to the foundation. What we know, though it be ever so little, is worth more to us than all that we do not know. We feel we are ourselves, and not mere machines, mere automatons, made to dance, and suffer, while the real actor, the author of all, some mysterious, omnipotent power stands behind a screen and pulls the hidden springs of action that makes us dance—for what? to please himself? For indeed there is no audience to be amused, save the things which seem to think and act when they do not! Bah! is nature and God acting such a farce? You know better. It has all come about by priestcraft. The plan of salvation that has been howled into the ears of the people for 1800 years has done much to bring God into contempt with all thinking, independent minds. The trouble all arises out of our inability to reconcile God's government with man's freedom.

In endeavoring to harmonize these two let us not lose sight of first principles. Nature consists of two things, matter and sense. The one is helpless and inert without the other—that is matter. In sense resides all power of motion. So far as we know they are inseparable. But we might infer from the solid immovable rock that they can and do exist totally separate and distinct from each other. But the rock is part and parcel of an organized being, the surface of which we inhabit, which is in motion, and is undoubtedly growing, and possibly may have a degree of sense, enough at least to keep it in motion and regulate its action. Matter, however, is changeable, and divisible into particles, but sense is unchangeable, unparticled, all pervasive and omnipresent. The vast fields of infinite space are palpitating with sense, organized and unorganized. It is God. There is no difference between the sense of an insect or that of man—save in quantity. There is more in one than in the other—but in quality they are the same. God is all that is, and all that is not. All matter is God, or rather his manifestation. Sense embodies itself and becomes a thing subject to certain modes of action, according to its organization—but it does not cease to be the God of its organization—neither is it separate, though imprisoned in a body, from the great universe of sense surrounding it. It breathes it, it drinks it, it looks in its face, it feels it always. So is the God within the same as the mighty infinite which is without and within. The sense in organized forms is imperfect, however, it being only a part or parcel by reason of its connection or union with matter. Furthermore, it has the power of growth or expansion, or in other words of increasing in sense by appropriating more and more of the infinite, as it progresses, or losing what little it may have by retrogression. God can no more separate himself from us, than we can separate ourselves from nature. If man is a fallen being, he has fallen for a purpose, and that purpose is good. Not for the good or glory or satisfaction of God, as a being separate and apart from his creatures, but for his pleasure, as CONNECTED and EMBODIED IN the countless hosts that swarm the illimitable oceans of space. If this life were all, then might we question the wisdom of creative power. But 'tis only the rudimental sphere, Here man has the ineffable pleasure of choosing whether he will climb higher on the ladder of progress, or descend thereon. The thoughtful reader will see at once then how all nature God and man must be bound together by one universal law, the law of sympathy, the law of kinship. Each atom that moves is bound to all other atoms. All sentient, thinking beings are as one, and each responsible and accountable to all that exists, both the known and the unknown. We feel that we are free, nature and God says we are free, and we love our freedom better than all else. We are free, but we are not free agents. I deny that we are agents of anybody or anything. We are united to and part and parcel of the ALL, and hence must suffer and enjoy in common. But I am only accountable to MYSELF. But when I say I am accountable to myself, I am accountable to all nature and God, for I am part thereof. For God sits in the soul to suffer or enjoy, to weep and to laugh, to be glorified and to glorify, to approve and condemn.

ORTHODOXY AND SPIRITUALISM COMPARED.

“As a man thinketh in his heart, so is he.”—Solomon.

The idea a man has as to the character and attributes of the God he worships, so will the character of his conduct towards his fellow man be. When the god is violent in his anger, revengeful in his disposition, jealous in his demands of exclusive worship, then will the worshippers of such a god be like him. This naturally follows from such a belief, for the reason that the god of a people is the standard of excellence in all acts of virtue, morality and justice, or for deceit, revenge, falsehood and destruction. The chief desire of all worshippers is to approximate as nearly as possible in their acts and principles to those of the object of their adoration. The orthodox christian believes in the bible as the infallible word of God. This includes both the old and the New Testament, and hence whatever acts the God Jehovah did, or approved, become precedents for his worshippers, and whatever principles of justice and morality he taught or delivered through Moses and the prophets, became the rule for the government of his believers; and whatever idea he promulgated as to his power and greatness, the kindness of his love for mankind, or the fierceness of his wrath against those who refused to bow down and worship him, becomes the standard of his followers conduct to others. To those who wish to investigate this proposition historically, will find it true, generally, if not in every particular. And when it is found to be different to the rule laid down above, then you will find that those people had but little faith in the god they professed to worship. But the comparison here made will be confined to the so-called christians or the so-called orthodox churches.

To sustain the above proposition the bible will be used as the authority so far as the christians are concerned. In the first place it is taught that man is made in the image and likeness of God; as the book says: so God created man in his own image, in the image of God created he him; male and female created he them.” As he is made like his God, so will he be like him, in his thoughts actions and words. Now, what is the character of the God of the bible, whom all christian sects worship, and hold up before the world as the model of all godly perfection and all wisdom. See in what is known as the ten commandments, “For I the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children unto the third and fourth generations of them that hate me.” The unborn children not yet accountable for any act, nor in any way responsible for the crimes of their ancestors, must suffer for the sins of others. Had the command been in this form: If you commit sins you shall suffer for the consequences thereof at present, and for the third and fourth generation after you. This would have been divine justice, instead of devil punishment as that law now stands in the so-called infallible word of God. In another passage, Gen. IX., “At the hand of every man’s brother will I require the life of man.” “Whoso sheddeth man’s blood by man shall his blood be shed.” This is wholesale vengeance, no excuses are admissable, there is to be no mercy, no extenuating circumstances in favor of the guilty

party. Now compare that law of divine vengeance to the laws of the present day, the result of an improved civilization; not built up and supported by the christian christian churches, but worked out of the superior humanity of the people, in opposition to and in spite of the so-called christianity. The Rev. Dr. Cheever, of New York, one of the most eminent christian divines of the day, said in a sermon: "The power of a state to hang a man was derived from the Great Governor of Nations. It would be a despotic murder if the existence of God was not believed." What does he mean by all this? That the taking of the life of the murderer is wrong, unwarranted in the nature of things, and in the needs of society and good government, but because that old mythical deity of the Jewish race said it and ordained it, it must be done. Or, as another New York divine lately said, "If the bible is the word of God, as is believed by all christians, if all of it be not true, God is a liar; but we all know that God is truth."

This is a fair specimen of the acts of the people who believe in such a God. Like God like man. That is the proposition stated above. God is here made responsible for the literal truth of all that is written in the bible, though the period of over a thousand years, by men of every conceivable trait of character, some of whom, by their own admissions, as contained in the book, were guilty of the most revolting crimes, when the book itself does not purport to have been written by inspiration, but only a compilation of certain historical events. And now, if every word therein written is not true, then "God is a liar." Well, he is their God, not ours, and if they wish to give him such a character, that is a matter for them to settle, not for the Spiritualists. The people who worship a certain god, and consider his acts as precedents, are likely to act like the god. That is what Solomon, the wisest man among them said: "As a man thinketh in his heart, so is he." A man thinks in his heart that what his god sanctions and approves is all right and proper for him to do. The bible, that infallible word of God, states that the Lord, or God of those people, who ruled them, and gave them laws from heaven, sanctioned a lie. Here is the intallable authority for it:

21. And there came forth a spirit and stood before the Lord, and said I will persuade him.

22. And the Lord said unto him, wherewith? and he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said thou shalt persuade him, and prevail also; go forth, and do so.

23. Now, therefore, behold, the Lord hath put a lying spirit in the mouth of these these thy prophets, XXI. King^s II.

Is it any wonder that the Rev. Dr. Foss, of N. Y. said: "If all of it be not true, God is a liar." He has his precedents for stating falsehoods, and the Lord's sanction for it.

Another specimen of the correctness of the proposition started out is to be found in the conduct of old Noah, at the time he got beastly drunk, and exposed his nakedness, and his younger son Ham, saw him. Now, see what a perverse, unreasonable thing the divine judgment was, as pronounced by the old beastly sot Noah, when he became sober: "Cursed be Canaan, a servant

of servants shall he unto his brethren." Canaan was the son of Ham. Note here there is no condemnation of the drunkenness, the sin of the old man, but because the son saw his father's condition while drunken, the children of Ham are punished for it. For what? There is nothing there stated to show that Ham did anything that was wrong. It is taught by the orthodox churches of this day that that curse still rests upon the descendants of Ham. Noah did not repent of his sin, but in his blind rage punishes innocent persons. "As a man thinketh in his heart, so is he." And it may be asked what are the churches doing to-day to put down the infamous traffic in whiskey? What are they doing, as churches, for the cause of temperance? Is it made a requisite for admission into the church, and for good standing therein, that the members shall not use as a beverage intoxicating drinks? There is some of it, but not as much as should be. The churches follow in the wake of the temperance societies, like tramps and bummers in the rear of an army, in war times, to pick up what they can, and then say of all the good accomplished, "We did it." The celebrated Neal Dow, while lecturing in Scotland, saw several things, which among others, he relates as follows: "I was to be received at a great tea meeting in Edinburg. In the afternoon before, one of the magistrates took me in his carriage for a ride around that ancient town. As we rode up the Cannon gate he stopped. 'This,' said he, 'is the house of John Knox, very much as he left it. It is now the property of the church of the Rev. —, one of the leading Presbyterian churches in the city. The upper stories are occupied as dwellings, and the ground floor as a low, vile grog shop, the rents going into the church treasury.' Farther on he said, 'look at that shop. It is one of the vilest in Edinburg, and is kept by the leading elder of the leading Presbyterian church in the city. A little while ago he was convicted before the police court, and fined for harboring thieves and prostitutes, but his standing in the church has not been compromised in the slightest degree. Shortly after, he presented to the church, for the pulpit, a splendid bible and hymn-book, which are now used there.'" "As a man thinketh in his heart, so is he," This holy church member, who was convicted for harboring "thieves and prostitutes," has his numerous precedents in the "infallible word of God." Solomon, with his seven hundred wives and three hundred concubines; David, the man after God's own heart, with Uriah's wife. The command of God to Moses, "Now kill every male among the little ones, and kill every woman that hath known a man by lying with him." "But all the women children keep alive for yourselves." A portion of all the spoils taken from the Midianites had to be given to the Lord as tribute. Among this tribute of "the women children," "were sixteen thousand; of which the Lord's tribute was thirty and two persons;" as the God is, so will his worshippers be. See book of Numbers, chapter 31.

Now for the other side; what does Spiritualism teach in regard to God and his attributes, and his system of laws, for the conduct of men here and hereafter:

First, That God is all love and goodness, and is never angry nor revengeful with his creatures if they do not implicitly obey the proper laws of physical

and spiritual existence. That he has made full and perfect provision for the eternal happiness of all mankind; and that he communicates to us through the ministry of spirits to-day, the same as at previous periods in history.

Second, That we are all the sons and daughters of God; that each one of us possess a portion of the divine spirit of our Father God. That the nobility of our nature, our relation to the great Creator, and that our present welfare, and future destiny, keeping in mind the responsibility that rests upon us, to make good use of our spiritual gifts, should be kept constantly in view, as the most powerful incentives to noble exertion for the good of humanity and pure living.

Spiritualism is a system of philosophy founded upon phenomena, principles and laws, these constituting a system relating to natural science, moral science, and the science of communion with God or the great intelligence, through the ministry of angels or spirits. Like the finished diamond, Spiritualism presents a different coloring to the eye of each observer, and from whatever point viewed, is equally lustrous to the sound mental vision. Its truths can be demonstrated.

Dr. Crowell says: "If religion consists in a belief in, and a reverence for God, as an object of worship, of love and obedience; if it implies the belief in a future state, and of rewards and punishments in that state; if it demands of us the cultivation of a spirit of charity, of justice, and of love to our fellow men, and if it imposes on us the strict practice of virtue, then Spiritualism is a religion. If philosophy consists in the love of, and search after wisdom, in the knowledge of phenomena as explained by and resolved into causes and reasons, powers and laws," then Spiritualism is also a philosophy."

Now, what has Spiritualism done in the way of teaching a better and purer code of moral ethics, than any system heretofore taught?

1st. It has done much in the way of explaining the bad, gross and degrading views of the nature and attributes of Deity, as taught by christian creeds, founded on the Old Testament history, and has substituted in the minds of all intelligent and honest investigators after the truth the grand and beautiful idea of a great Father, whose loving kindness knows no bounds, and who through a system of laws will eventually guide all, every soul, to a condition of happiness far beyond that attainable in this life.

2d. It has eliminated from the minds of its believers that old degraded, pagan idea of the total depravity of man, and has substituted therefor a hope and trust in man himself, that by his own efforts, aided by our Father God, through the ministry of disembodied spirits, he can attain to the immortal state of pure happiness.

3d. It has knocked the bottom out of hell and buried the devil under the ruins.

4th. "It has moderated the extreme views held regarding the doctrine of the vicarious atonement, in accordance with which men have been taught that they can live a life of sin and sensuality, and at its close avail themselves of the virtue of the blood and death of another, and then afterwards enter upon and enjoy the bliss of the righteous in the next life, purified of their sins and

made perfect, without making personal and full atonement, by suffering full punishment, thus offering a premium on vice and immorality.

5th. It teaches that for every sin, or violation of physical law of life, and for every violation of the moral laws of God for the government of men's actions towards each other, a fixed and just punishment will follow. That for all good actions here, and hereafter, each soul, or spirit rather, will be suitably rewarded. "As a man thinketh in his heart, so is he;" and by their works shall ye know them.

And lastly, that all should do right, because it is better to do so than to do evil; not through fear of the devil and punishment, but for the love of God and humanity.

TOM. J. RUSSELL.

BIBLE LESSONS IN SPIRITUALISM---No. 13.

BY. C. T. BOOTH.

The christian world asks us to believe in the divinity of Jesus because of the miracles he performed, and we propose in this lesson to see how much that evidence is worth towards proving that he was the son of God.

The history of Jesus Christ, as given in the bible, shows that he was a man filled with love for the human race, and that his greatest desire was to do all that was in his power to alleviate the suffering of his fellow-men, and elevate them in the scale of being. It was his great desire that the sick and afflicted might all be healed and restored to the enjoyment of health and happiness. Now if he had been the son of God would he not have accomplished his desires, and healed all the afflicted throughout the land by one command to that effect? Would he, if he had been the son of God, have spent three years in traveling over the country to alleviate the suffering of the people, and then quit the field before he had half accomplished that end? He certainly desired to heal all the sick; but he did not heal them all. We therefore conclude that he did not have the power of God, or he would have exercised it to accomplish his desire in this respect. But am I told that none but God could do the miracles that he did? If so I reply that the same bible that tells of the wonders performed by Jesus also records the fact that many others had performed the same miracles hundreds of years before. Even the raising of the dead was accomplished by Elijah, Elisha, Peter and Paul. Jesus did not claim that he alone had the power to perform miracles, but he repeatedly told his followers that all might do the same works that he did, and even greater, if they would pursue the proper course.

Again, in performing his cures and other miracles he did not simply command it to be as he desired, but in each particular case he did what was necessary for that case, sometimes pursuing one course, and at other times another. Sometimes he used one remedy and at other times another, showing that he simply used the remedy that was suitable to the case in each instance, just as any physician would do. Being a spiritual medium he in each case saw more

clearly than physicians usually do what was necessary to reach the case. But with all his power, which was great, he could be prevented from performing miracles by the skepticism of the people. It is recorded by Matthew, chapter XIII. v. 58, "He did not many mighty works there because of their unbelief." Mark says of the same transaction that he "could not" do them. Now it would seem that this was the very occasion he should have displayed his power as the son of God. If he was going around to convince people that he was the son of God the UNBELIEVER was the one that needed the evidence, not those who already believed. But who were these unbelievers that could prevent the son of God from performing miracles? They were his own neighbors, who were acquainted with his father, mother, brothers and sisters. They were those who knew the whole family intimately, and they repudiated the idea that he was the son of God, and he could not work miracles to convince them because of their unbelief. Now I ask if he could not convince these his neighbors who knew all his family, that he was the son of God, will it be thought that I and others will believe? If he had been the son of God could he not, and would he not have convinced his neighbors? Does not his failure to do "mighty works" on this occasion show that he did not have the power of God! Does it not show that he was as he always claimed to be, the son of man? As man we would expect him to make efforts and fail. But as God, or the son of God, we would expect him to be able to accomplish all he undertook. Of those who knew him intimately and saw him perform his miracles, only a very few became believers. The great majority of the people were not convinced, and he was finally executed by his own church as an impostor. They said he claimed to be the son of God, and therefore they crucified him as a blasphemer and impostor. I do not think he was an impostor, because I do not think he ever set up any claim that he was the son of God. As a man, according to the character given of him in the bible, he was good, pure and lovely. But as a God, or son of God he was weak and ignorant.

CORRESPONDENCE.

OUR POOR.

As I sat in the lingering twilight, with my three year old darling nestling closely in my arms, while a cheerful fire spread its genial warmth around us, busy with thoughts flitting to the home of my youth—the grand old North—whose hills and valleys are now mantled with snow, and through the tree tops the winds sing requiems to departed summer; thinking of the many happy hours spent in that much loved home, and sighing for one glimpse of those snow storms that seem to stir the soul in raptures with its beauty and fierceness. While indulging in these vain yearnings I heard a knock at the door, and on opening I found a pale-faced youth, almost a boy, whose shrunken frame told of want and suffering. It did not need the asking what was wanted, for too plainly did that poor child of misfortune show by the hollow eye and pinched features that the hand of a good Samaritan could bring balm to this hungry one. Then came thoughts crowding thick and fast of the many like

this poor lonely wanderer that were feeling the pangs of hunger and cold, of how many little ones, as dear to the mother's heart as my own, were even now crying for bread, whilst the mother, perhaps, too fuint from want to give her child a morsel. And I silently prayed that God and the angel world would give me power to help assuage the woes of the down-trodden, that I might by word and deed do my portion in this work of humanity, and to ask the co-labor of my brothers and sisters, men and women, to help to bring a little sunshine into the lives of these weary ones. Oh! ye, whose larders are bountifully stored with the yieldings of mother earth, spare something from your well filled storehouse to gladden a sad heart, And to you, young men, who so thoughtlessly spend your money in the wine cup or the fragrant Havana, (as it is termed), which only tends to cloud the windows of the soul, will you not be willing to give, if only a mite to the poor tramp? for perhaps he, like yourselves, is somebody's darling. That in a distant clime a mother's heart is bleeding for her child, she knows not where to find.

And let me ask you, women, both old and young, as you clothe yourselves in fine silks and glittering jewels, can you not afford to spare from your coffers a small amount that you now expend for those useless baubles, that cannot impart grace or charm in the summerland, to make light the heart and bring a smile of joy to the lips of some of earth's poor daughters, whose scant apparel does not protect her from the chilly blasts?

Oh! dear friends, let us work; begin now, when all the christian world are carolling their Christmas anthems—(in some costly edifice pretended to be dedicated to God—alas! what mockery!). Let us, as humanitarians, follow the example of the gentle Nazarene, lend a helping hand to earth's suffering ones, that we may gladden the heart of the orphan boy and girl, by giving unto them something to keep cold and hunger from the door. Although we may not be able to give bountifully, let us do what we can with willing hands and cheerful hearts, and in work such as this we will grow better men and women.

S. J. PAINTER.

PLYMOUTH, Mass., Dec. 22d, 1879.

MR. EDITOR: Please find enclosed one dollar, and send me the TEXAS SPIRITUALIST for one year. I have never seen a copy of your paper, you may date from six months past. I take all TRUE Spiritual papers, and I want to see the Texas Spiritualist; the most I fear is a repetition of what I have read in other papers; I hope you have a good amount of original matter. I want to know what the sound is in the far-off of our glorious Republic—our glorious Union. I know you are as near the spirit world as we are at the North, perhaps near er. I want to see how your spiritual pulse beats in the far-off South; I want to know how the spiritual light shines all over the world. If I could read Spanish, or any other foreign tongue, I would patronize all spiritual publications. We are all brethren in humanity, we are all spiritual beings as well as animal, we all have spiritual aspirations as well as animal propensities. Spiritualism has come to unite all in the bonds of peace and good will, let us all

be faithful to the cause of truth, where ever it may lead us; let us go despising all opposition, let us take up the cross whatever it is, and follow on to know the Lord (Spiritual truth), and we shall have knowledge that will outshine the sun, outshine all priestcraft, and all manner of worldly craft whatsoever, political craft, doctors' craft, priest craft, king craft, &c. Let our spiritual lights shine in the dark places of old and modern theology, infidelity and materialism. We have the inside track, let us take the advantage of it for the cause of truth; our weapons are not rifles or swords, they do not cause bloodshed, nor widows groans, nor the shrieks nor wailings of the orphans or the wounded in battle. All the wounds of Truth tend to heal the lacerated soul of humanity.

Spiritualism knows no South, no North, East or West; knows no good or bad, no saint or sinner, no heretic or ecclesiastic, no heathen or outcast. But all are a human, spiritual brotherhood. Yet there is a divergement from the harmonious, and right there we should seek the cause of the same. There is differences of opinion; we should respect every one's opinion, for we all differ in looks and opinion. Yet honesty is the greatest of virtues, honesty is innocence, is childlike, is of the kingdom of heaven.

I want to see your publication. I hope it will have the right ring—a progressive ring. Your State is on the border of a Catholic country; may your paper be the means of helping many a struggling soul in the south and in Mexico. I wish you an abundant success in the South; but remember the cause is one throughout the universe; it belongs to all humanity, saint or sinner. Good will to all, is the gospel of Spiritualism, which is fast undermining priestcraft of all shades and sects. They all begin to scare and look around, and huddle together, thinking that will protect them. They see the spirits of the good and the unfoldment of their ominous writing on the walls of humanity.

NATHAN CHURCHILL.

We take pleasure in enrolling the name of our friend on our list, and can inform him that the Spirituallists of Texas are abreast of the times in all matters pertaining to our glorious philosophy. "Progression" is written on their banners, and they will not cease their efforts until all shall come to the knowledge of the truth of the Spiritual Philosophy.

CALIFORNIA CORRESPONDENCE.

ROBERT'S LANDING, San Joaquin County, Cal., Dec. 7, '79.

MESSRS. EDITORS:—SPIRITUALIST received. Thanks. I am much interested in watching the progress of thought, as it makes its mark upon the age. This week I picked up a secular paper that is counted conservative and I found in the selected poetry Lizzie Doten's grand poem, "The Chemistry of Character, Robert, and John, and Peter, and Paul," etc. It has become public property, the editor, no doubt, utterly ignorant of its source. But we know that when first given a few years since none but the most advanced, the decidedly radical, would have thought of giving it place. It thus becomes a

sort of landmark by which we note advance. So your sheet is paving the way for the future, and that which is now counted radical in your pages, will ere long pass to the rear car, while more advanced thoughts will come into view as we speed forward. I am particularly interested in the materializing experiences of your Massachusetts friend, for in this phase of manifestation I recognize that the bible statement of the resurrection is a truth that the church has not understood. In fact it makes me feel that

We are living in the dawning
Of the resurrection morning.

The leaves that come forth in spring-time may not be composed of the identical matters as was that which died, or was cast off in autumn, but the same life animates it, and it is of the self-same nature; so of the "redemption of our bodies," the resurrected body is composed of the identical elements, but not identical particles, and as nature experiments, moves gradually from one stage to another, taking all the intermediate steps, so must materialization go on 'till the law governing it is so well understood that the marching hosts of the resurrected shall be able to say of their materialized bodies, "We have power to lay them down and power to take them again," this till we reach that point of growth that Regeneration becomes an external, physical fact. But to do this, I will say in the language of another: "We must divorce Cupid (love) from the siren Venus (sensuality) and reunite him to Psyche (life) his first love and lawful spouse, then righteousness shall rule the land." These words most fully express the purpose of the little work I mailed you a few days since, entitled "From Generation to Re-generation, or the Plain Guide to Naturalism." The subjects therein treated are vital, and though considered delicate for a woman's pen, the growth of the hour is so urgent for light on these subjects that unless woman comes to the rescue, man in his attempts to meet this demand will, for lack of skill, only shock and repel. Feeling this need and the necessity of something to check iconoclastic recklessness, something to show that with the proper knowledge and the wisdom to use it rightly there need not be so many wrecked homes and broken hearts, I have done the best I could to pen my deepest thoughts, hoping that if the old are not, the young may be benefitted thereby. A lady of the highest moral worth, and a physician, writes me, speaking of the young, "It is where I hope it will do so much good. I shall put it into the hands of my children." Children will have knowledge—will get it somehow—upon the sources of life, and unless guarded by that which purifies and elevates, they will obtain it in a way that will degrade and destroy, and mothers in spiritland, who see and feel this, are pushing us on to speak, are inspiring us to write, and when Cupid is reunited to Psyche, or in other words, when the love that unites the sexes is purified, then will materialization make haste to be perfected, for the spiritual aura arising from such unions will be the garments of beauty in which they can reclothe themselves. Heaven hasten the time when the creative fire shall become a savor of life unto life.

Yours, for Progress,

LOIS WAISBROCKER.

PHRENOLOGICAL CHART OF WM. L. BOOTH.

[As a large number of our readers are unacquainted with Col. BOOTH, we publish the following phrenological chart of him, written by Prof. Daniel Bellows. Col. Booth has now been President of the Spiritual and Liberal Association of Texas for four years, and has shown himself well qualified for the position.—EDITOR SPIRITUALIST.]

The marked and leading features of his mental organization are, first, his very large combativeness, so he will be bold, prompt and resolute in punishing and exposing wrong and error wherever and whenever he meets it. His ability to meet danger, endure hardship and overcome obstacles and difficulties will constitute a leading and very distinct element of his mental nature, and it will be a marked trait in his character. And again, from his large secretiveness he will possess a degree of policy, management and shrewdness, even in times of excitement and danger that is peculiar to himself, and all, or most men with a like development of secretiveness. His love for money is developed in a fair degree, at the same time it is not very large, so it is not likely he will be very close or penurious in money matters, nor will it be natural for him to regard wealth and property as indispensable to secure safety, happiness or influence and respectability. His cautiousness being only moderate he will seldom suffer from an unnecessary apprehension of trouble or danger, and when aroused or excited he may be too much of a stranger to fear, and he may act with too little regard to consequences. His very large self-esteem will cause him to place a high estimate on his own name, standing and character, and it will be quite natural for him to be proud of his name, kindred, family and identity; will be willing and well qualified to assume responsibilities.

His love of approbation is developed in a fair degree, at the same time it is not large, so it is likely he will act, speak and feel above and independent of the good or ill opinion of others; he will seldom sacrifice his own ease, interest and convenience merely to gain notice or popularity.

His large concentrativeness will give him a good control of his mind, and he will be able and disposed to continue the existing train of thought, until his object is accomplished. His only moderate or small veneration will not allow him to be devotional in his feelings or conduct, nor is it likely he will wish to treat others with any more notice or respect than he will require or demand from them toward himself under the same circumstances. On the subject of religion he will not be easily or naturally impressed.

His very large firmness will confer on him a full share of will power, and he will be stubborn and unchangeable when his mind is made up and his opinion formed, he will not wish to conform to circumstances, especially when there is a probability or a possibility of conforming circumstances to his own wishes and position.

His hope is not large, at the same time it will effect a reasonable balance with his continuousness, so it is likely he will generally be governed by reasonable probability in the place of excited hope and fear; and again from his moderate

faith or wonder, he will be naturally skeptical and suspicious on most theories that do not admit of demonstrable proof and evidence.

His imitation is not large enough to justify the belief that he will be quick, apt or ingenious in imitating, personating, or in doing as others do; he will generally prefer to depend on his own unaided resources, and will act above and independent of the notions, ways and opinions of others, and, again, his mechanical talent will not be his intellectual fort. His ideality is developed in fair degree, while his sublimity is large, so he will have a lively and vivid imagination, will be fond of contemplating the probabilities of a pleasant and natural existence beyond the grave and the unreasonableness of an endless hell. His time and tune are not large enough to justify the belief that he will be apt or ingenious in learning or performing music, he will be fond of music, will be able to detect discord, but will lack the mechanical ability to perform.

His large eventuality will give him a sound and very retentive memory with regard to impressions, facts and ideas, at the same time his individuality is not large enough to make his recollection of names, persons or particular circumstances at all times safe and reliable, he will recollect a favorable or unfavorable impression much longer than he will the person or individual who made the one or the other. He will possess only a moderate talent for judging and arranging colors, nor will he possess much talent and ability in judging with regard to force and resistance, nor will he be very quick or correct in measuring angles and distances. He is a man that will reason more than he will observe. His very large intuitive perception will make him a good judge of human nature, of men, their motives, worth, influence and respectability; will possess a full share of practical available sense and judgment.

His amply developed language will make him forcible and correct in the use of words, at the same time his continuity is too large and his individuality too small for him to excel as a fluent, copious and easy talker. His large causality will confer on him an ability to reason clearly and correctly, and to perceive the relation of cause and effect. And again from his very large comparison he will be able to compare, scan and analyze closely and correctly.

BIOGRAPHICAL.—Col. William Louis Booth, was born in Livingston county, New York, Feb. 17th, 1818. He is therefore 62 years old, the 17th day of next month, but he is so well preserved and energetic that he does not have the appearance of being over fifty. At the age of about ten years he removed with his father's family to Sandusky county, Ohio, when that was a new country. He received a limited common school education. At the age of eighteen his father died, and two years afterward he married, in the State of Indiana. Shortly after he was eighteen he commenced teaching school, and by applying himself was able to keep ahead of his pupils. After his marriage he applied himself to the study of the law, while at the same time teaching school. He was admitted to the bar in the State of Indiana about 1843, since which time he has followed that profession in the States of Indiana, Illinois and Texas. In 1852 he made the trip overland to California. At Council Bluffs he met with the misfortune of having his entire outfit stolen from him, leaving him with

the alternative of undertaking the trip of twelve hundred miles on foot, and without a dollar in money or of returning to his home and family then in Illinois. Such was his indomitable perseverance that he at once chose the former, and braved the dangers and hardships of the then almost trackless American Desert. He fell in with a drover after a few days travel and made such arrangements with him that he was able to get a mule to ride. With this drover he traveled about six hundred miles. The balance of the distance, which was about six hundred miles, he made on foot. When he arrived in California he found that the prospect of sudden wealth had been much over-rated, and that in order to acquire it he would be compelled to remain away from his family for perhaps many years; this he was not willing to do, and as soon as he had acquired sufficient to pay his passage home he returned to the States. Two months after his return from California, in 1853, he started to Texas, stopping in Hill county, Christmas Eve day, 1853. He taught a five months school in Navarro county, in 1854. Since that time he has pursued his profession in Hill and Waller counties.

In 1875 he was led to investigate the claims of Modern Spiritualism, and after a thorough investigation of its phenomena and philosophy became a believer in its teachings. He now knows, what before was but a hope, that man lives after the death of the physical body.

KIND WORDS.

Geo. Hesford, writing from Corsicana, Texas, says: "Enclosed please find \$1.00 for subscription. I am glad we can have spiritual publication in Texas, and will do all I can to support it. * * * * * The Magazine is full of good common sense reading; just what we want, and the "Bible Lessons," are very interesting."

Mrs. Mary A. White, of Dardenelle, Ark., says: "I am glad to see the cause prospering in the South, and believe in fostering home institutions, so you may count me in (D. V.) as a life-time subscriber."

"The December issue (No. 1. Vol. 2) of Texas Spiritualist, published at Hempstead, Texas, containing interesting matter, is received."—Spiritual Record.

"The December number of the Texas Spiritualist, Vol. II, No. 1, is received. This Monthly is always filled with good articles, and no doubt is doing a good work in Texas. It should be sustained. The three articles, "Two Marks," "Miracles Explained," and "Bible Lessons" No. 12, are excellent. A 24-page Magazine. Price only \$1 a year."—Messenger for January.

"The Texas Spiritualist, published at Hempstead, Texas, by Charles W. Newnam, is, as to its latest issue, on our table, and is the vehicle of much matter of an entertaining nature. Mrs. Sarah J. Painter makes "An Appeal to the Women of Texas"; F. B. Dowd has an article on "Two Marks,"

which deserves to be circulated in tract form among thousands of readers; C. T. Booth contributes No. 12 of "Bible Lessons in Spiritualism;" and editorials, items concerning the recurrence of phenomena, etc., etc., complete the issue, which is No. 1, Vol. 2, of this worthy worker in the South."—Banner of Light,

A. Eidelbach, writing from Cuero, Texas, says: "I received a copy of your Texas Spiritualist. I am well pleased with it, and I think it is just what is needed to wake up our good christian friends, for the "Bible Lessons in Spiritualism" is what will put them to thinking. Enclosed find \$3 for subscriptions."

DR. WATSON'S OFFER.

Dr. Samuel Watson, of 225 Union street, Memphis, Tenn., writes to the Banner of Light as follows, under date of Dec. 28, 1879:

"Being desirous to accomplish all the good I can by spreading our glorious Harmonial Philosophy broadcast over the earth, I have been impressed to make the following offer: To all spiritual organizations, societies or associations, who are forming or will establish a circulating library, and will forward me one dollar to pay the postage and expense of mailing, I will send the three volumes of the American Spiritual Magazine, neatly bound. I send them to individuals for \$1.50 per volume, postage free. To those who are poor, and wish them, I will send all to them as libraries,

"To preachers, or those who will present them to them, I will send all on receipt of \$1.00. I think I can do more to advance the cause of truth in this way than any other in my power. I will include all lecturers in my proposition; and all spiritual papers who will publish this; I will also send the Magazine in numbers on the receipt of twenty-five cents per dozen. This will about pay the postage and expense of mailing.

"Are there not many of our people who would like to be instrumental in sending out copies of the Magazine as missionaries, especially among church-members? I want all I have printed to be sent out to those who are hungering for the spiritual food they contain."

"If hanging for murder has a moral effect to deter others from committing the same crime, why does the law in several States prohibit public executions? Why not publicly invite everybody and provide seats and conveniences so that all the people can witness the great and highly "moral spectacle"? Howlers for a restoration of the death penalty in Wisconsin will please answer these conundrums."—[Fox Lake (Wis.) Representative.

We are in receipt weekly of the Spiritual Record, published under the auspices of the First Society of Spiritualists of Chicago. The paper contains discourses and poems through the mediumship of Mrs. Cora L. V. Richmond, and other matter pertaining to the Spiritual Philosophy. We take pleasure in recommending it to lovers of pure literature. Terms \$2 per year; specimen copies free. Address Griffin Bros., Chicago, Ill

THE TEXAS SPIRITUALIST.

JANUARY, M. S., 32.

C. W. NEWNAM, Publisher and Proprietor.

C. T. BOOTH, Associate Editor.

EDITORIAL DEPARTMENT.

SHOW YOUR COLORS.

This year the United States census will be taken and we mention the fact now, and ask every Spiritualist in the land, whatever may be his present church relations from prudential motives, to consider the propriety of answering truthfully and fearlessly, when called upon, that he is a Spiritualist. We think it is always best to tell the truth. In this matter, however there is much for the welfare of the cause of spiritualism depending upon every believer in the spiritual philosophy honestly stating that fact to the assessor. Heretofore the orthodox churches, and those who pander to them, have been disposed to sneer at us and treat us with contempt, assuming that a few fanatics only comprised the following of the spiritual doctrines. When the United States census shall show, as it ought to do this year, that we outnumber any other denomination, our power and influence will be felt, and we will no longer be treated as lunatics and fools. If Spiritualism is true (and every spiritualist knows it is) it is time that every believer should boldly proclaim the same to the world, and thereby give the influence of his name and support to the cause.

If every Spiritualist in the United States will this year honestly so state it to the assessor, the days of ostracism for this religion will have ended. Do not stop to see if your neighbor will be honest and avow himself truthfully as a Spiritualist, but be honest yourself, and then do what you can to encourage all other spiritualists to take the same course, and whatever else may be the result, you will have the approval of your conscience in having been honest, and may safely rest assured that you have done something if but little towards popularizing and making respectable the most cheering religion and philosophy that has ever been vouchsafed to man. Be true to your convictions of right, let the consequences be what they may.

THE PRESBYTERIANS ON THE WOMAN QUESTION.

The Presbyterian Synod, recently in session at Fort Worth, Texas, has reaffirmed the old Pauline dogma that it is an offence for women to preach.

This shows that the church has made no progress on this question in the last eighteen hundred years. But there was doubtless some reason for making the declaration upon this occasion, and therefore indicates that there is some progress in individual members of the church. This is doubtless due in a great measure to the war that Spiritualism has waged for the last thirty years upon the egotistical assumption of the priesthood, that none but men may be teachers of the people. Of the many advanced positions taken by Spiritualism since its modern advent into the world, there is none of which it is prouder, or which shows its love of justice more fully, than the place it has assigned to women in their councils. From the first Spiritualism has recognized women as having all the rights that men have, and has not simply recognized that she could be made useful in drumming up for the church and contributing out of her scant earnings to the support of the priesthood. Spiritualism has recognized that women have brains, and has cordially invited her take the platform and use them as God intended she should use them, for the elevation of those of her fellow beings, whether men or women, who are below her. Spiritualism has not fought against her and kept her in a subordinate position, but it has extended the helping hand to her, and aided her by encouragement and sympathy to bring out all the powers of her mind, and invited her to work in any field she finds congenial to her. For this work alone Spiritualism deserves the good-will and support of every woman in the land.

BOOK NOTICES.

"Substantialism; or, Philosophy of Knowledge, based upon the perception that the emanations which are continuously radiating from the forms of substance that make up the objective universe are substantial thought-forms, whose doings or modes of motion, within the organs of sense by which they are subject, represent the special qualities—tangible, sapid, odorous, luminous and sonorous—of the forms to which they are fruitable," by Jean Story. Printed by Rand, Avery & Co., Boston.

The author says in his Preface: "The chief desideratum in the discovery of facts is a true interpretation of what they reveal. To obtain this is the especial mission of speculative philosophy. Facts of themselves are unrevealed truths to him who cannot or does not perceive the real characteristics or practical value. The doctrine of Substantialism or Philosophy of Knowledge, is presented to the world simply as new interpretations of the facts upon which our present scientific theories are based, in the sense that the self-testimony of things, their being and doing, is accepted as the highest proof possible as regards the actuality of their constituent properties and their uses in the kingdoms of nature.

"From Generation to Regeneration, or the Plain Guide to Naturalism," by Lois Waisbrocker, of Roberts' Landing, San Joaquin county, California.

This is a pamphlet of 24 pages. It treats of the subject of sex relations in a philosophical and delicate manner, and gives evidence of painstaking and thoughtful labor on the part of the author. We commend this little book to those that would study this subject from a new standpoint.

“The only hope, or Time Reveals all,” by Marceus R. K. Wright, of Middleville, Michigan.

This pamphlet of 89 pages contains, “Autobiographical Sketch;” “The Immersed Life;” “The Only Hope;” “A Message,” and “Answers to Important Questions.” We quote as follows from the author’s preface: “There are a great many curious things in the world to be considered. This little volume is one of them. The truth is the author is a curious fellow himself. Should you doubt it, please peruse the pages of this little pamphlet, and you will undoubtedly be convinced.”

“The Spirit World; Its Inhabitants, Nature and Philosophy,” is the title of a new work by the author of “The Identity of Primitive Christianity and Modern Spiritualism,” Eugene Crowell, M. D. The merits of his first work fully justified the reading public in the expectation of that “The Spirit World” would be thoroughly explored in this new book. We have not had the pleasure of seeing the work, but note the fact that our exchanges speak of it in the highest terms. It is for sale by Colby & Rich, Banner of Light office, No. 9, Montgomery Place, Boston, Mass.

IMPROVEMENT.

We call attention of our readers to the improvement in the present number of THE SPIRITUALIST. By the use of much smaller type than we have heretofore used we are enabled to give about one-half more reading matter in the same number of pages. In this connection we wish to state that it is our earnest desire to make this Magazine as instructive and useful to its patrons as possible, but that it can not be done without the EARNEST and CONTINUOUS help of ALL of its friends. We have been liberally aided by a number of friends, for which they have our thanks. We are not, as heretofore explained, publishing this paper for any money that is in it, but solely in the interest and for the benefit of the cause, and consequently we wish all the friends of the cause to feel that they are directly interested in sustaining it. While we urge all to aid us all they can by procuring subscribers and by subscribing themselves for additional copies to be sent to their friends we hope we will be fully understood as making the appeals not in our own interest, but alone for the purpose of keeping this little worker, THE TEXAS SPIRITUALIST in the field. As long as we are able to publish it we will do it, whether it pays expenses or not.

HEMPSTEAD, Texas, Jan, 17th, 1880.

EDITORS SPIRITUALIST:—Presuming that your readers wish to know the latest intelligence from my Massachusetts correspondent, I write to say that he informs me that he had started for Texas, but owing to circumstances over which he had no control, he had been compelled to return, and that he will again start to Hempstead about Jan. 10th. He will be detained by business at some three or four points on the way for several days at each place. It is therefore probable he will not reach here until towards the last of this month.

Yours Respectfully,

WM. L. BOOTH.

WM. L. BOOTH.

C. T. BOOTH.

WM. L BOOTH & SON,
Attorneys at Law,
Hempstead,.....Texas.
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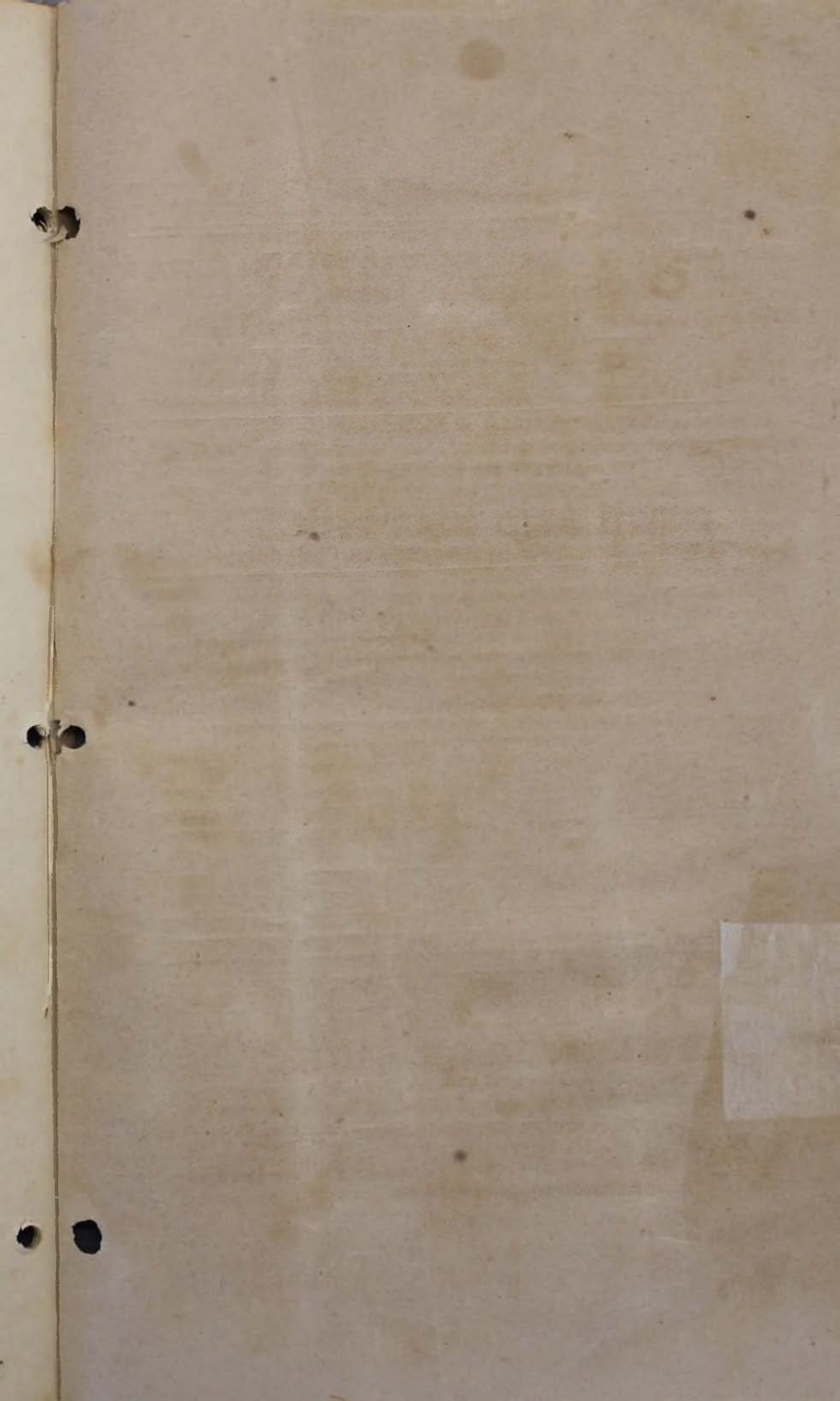
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C. W. NEWNAM.....Editor and Proprietor.
C. T. BOOTH.....Associate Editor.

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☞ One copy free to any one sending us ten subscribers at regular rates.

It is the object of this paper to furnish the friends of Free Thought generally and Spiritualists in particular, with a means of interchanging views and becoming better acquainted with each other, and with their strength throughout the State and South. And all Spiritualists (especially in the South and Texas) are earnestly urged to become subscribers and contributors to its pages, and thus help to build up a paper that will be a welcome visitor to the home of every Spiritualist. It is the desire of the editor to enlarge as soon as possible.

CONTENTS FOR JANUARY.

	PAGE
Man and his Possibilities, by F. B. Dowd.....	29
Orthodoxy and Spiritualism Compared by Tom. J. Russell.....	32
Bible Lessons in Spiritualism, by Chas. T. Booth.....	36
Correspondence—	
Our Poor, by Sarah J. Painter.....	37
From Massachusetts, N. Churchill.....	38
From California, Lois Waisbrooker.....	39
Phrenological Chart and Biographical Sketch of Wm. L. Booth.....	41
Kind Words.....	43
Dr. Watson's Offer.....	44
Editorial Department—	
Show Your Colors.....	45
The Presbyterians on the Woman Question.....	45
Book Notices.....	46
Improvement.....	47
Note from Col. Booth.....	47
Advertisements.....	48

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