

Vol 2.

April M. S. 33.

No. 4.

# 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.

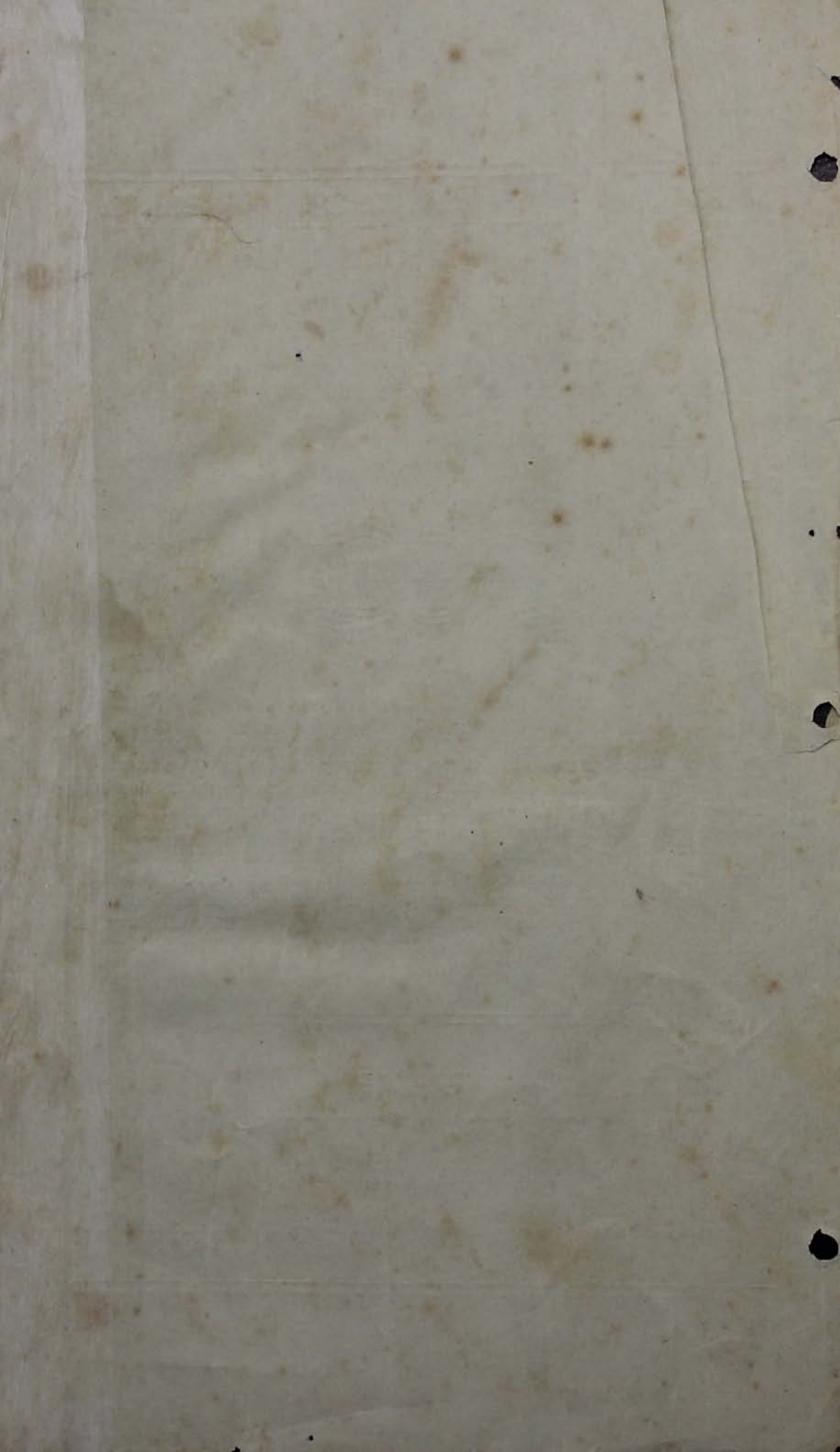
---

CONDUCTED BY

CHAS. W. NEWNAM.

HEMPSTEAD, TEXAS. 1880.

*Registered at the Post Office at Hempstead, Texas, as second-class matter.*



# THE TEXAS SPIRITUALIST.

---

APRIL, M. S., 32.

---

*C. W. NEWNAM, Publisher and Proprietor.*

---

*C. T. BOOTH, Associate Editor.*

---

## WHAT ARE WE?

F. B. DOWD.

Man may be classed with all other things both animate and inanimate. It is folly for the real thinker to make distinctions. They are at least arbitrary and indefinite, and reveal only man's ignorance and egotism. What though the connecting point between "the species" (as science has it) be lost? What though the acorn be lost in the giant oak? We know the oak sprang from the acorn, and we know with equal certainty that man, being no exception, sprang from some germinal point as invisible to the eye of science, as the tree was invisible in the acorn. All things spring from invisibility, and the first point of the invisible is the germ. I make a point here—a germ—please bear it in mind. From the visible we reach the invisible—from the known we reach the unknown. The earth is but one visible point of an invisible something, a germ, containing within itself all that ever has grown, or ever will grow upon its surface, or in its capacious womb. It is said that man is dual in his nature, but he is more than this, he is triune. Every man, woman and child—aye, more, every living creature, and every atom of inanimate matter, is male and female. These two antagonistic principles (if I may so term them) exist in all things, and are all things. How do you know? Because matter and force, heat and cold, light and darkness, life and death, good and evil make up the sum and substance of knowledge. It is not my object to argue the question here. Nor shall I take the steps for you upon the road I am directing you upon; you must walk the road for yourself—you must think your own thoughts. If you fail to grasp mine the fault will be in you—i. e. if there be any fault in it, which I deny, seeing that all men cannot think alike, nor see the same objects in the same light.

It is a known fact, as palpable, as physical, tangible substances have weight, that these two positive and negative principles exist in nature. But it is not as certain that the third, and most important part, has any existence at all? Why? Because it is the invisible part of nature. To illustrate: between two objects there is always a something invisible; there is no such thing as absolute contact of things. There is such a process as fusion, and there is a

mathematical law of division. It is the fusion or dissolving of things into—the ONE (the third principle of nature) that we call death; and it is the division of the ONE (the invisible) into objects that we call birth. And yet this fusion and division are only arbitrary terms after all—for absolutely there is no fusion nor division of the ones, it is simply an appearance and a disappearance of objects. The simple fact (the visible germ of reason) is this, objects exist. Where do they come from? I don't know!—they exist! that is enough for me to know!—and I know as well that an invisible ocean of space surrounds us, and divides us from each and all other objects. But space is not invisible. No! but some things are invisible in space. Vegetable and animal growth is only a process of condensation of substance, or a division of the invisible for visibility and use. Nature is as a printed page to the thinker, but to the idiot it is a vast blank—there is no sense in it. Sense, then, becomes an important item, an integer as it were—aye, more! it is that Invisible, incomprehensible ONE—that something that is not a thing—that invisible point which prevents the contact of things. That which constitutes the life and power of things; it is that which holds objects together and in their places; all unwearied and unspent it holds suns, stars and worlds in space throughout the ceaseless ages. Nature's page were a blank indeed without these objects in motion, measuring the journey of the infinite; they are only the letters, words, stops and spaces of an infinite book, written in a language as readily known to worm, beast and fowl as to man. Remove the objects that measure space and the sense is destroyed as effectually as the sense of a printed page by the removal of spaces, stops and words. What does the harmony and order of the universe mean, if it does not point directly to an all-pervading sense, at once the creator and the creature? Objects and space are all important, but without sense they are nothing, but we cannot separate them; we are it and them. Mind and body exist—but what of the soul? Is it a thing separate and apart from the body and mind? No! It is the indwelling, vital principle that senses—the life and attractive power of atoms, as well as of man; it is the essence of sense. Mind is a thing of growth and decay, the same as the body; but the soul has neither life, growth nor death. An idiot, an infant, and so on of the lower orders have no minds, but all things have sense; sense varies, perhaps, in quantity, but never in quality. I am of the opinion that sense varies in consciousness in exact proportion to quantity. It is, however, a difficult matter to determine, having only a limited consciousness ourselves as a standard wherefrom to judge of other creatures. If sense pervades all things, it being the life and cohesive power thereof; it follows of necessity that there are vacuums of sense; the very fact of the excess of sense in some objects must lead to the conclusion that there are things made deficient by such excessive accumulation; this conclusion is supported by facts. The tree rooted deep into the soil has a certain amount of sense—enough to answer its purpose; but man, the highest type of creative genius known, has the greatest amount. A partial vacuum proves and demonstrates the existence of an absolute vacuum. With all deference to the opinions of the modern school of philosophers who loudly assert that “in nature there are no vacuums,” I present the foregoing—dogmas, if you like to call them such.

I. Matter is—so also space or vacuum is.

II. Motion (or sense) causes matter and vacuum to exist.

III. These three are indivisible, and constitute nature.

To illustrate: To our limited observation vacuum causes motion in the elements, and we have storms, tornadoes, etc. Vacuums cause vegetation to grow, the heart to beat, the blood to circulate, etc. It causes rivers to flow, the rain to fall, and holds the earth to its journeyings around the sun. On the other hand matter in motion produces vacuum. Thus we have no difficulty in arriving at the simple fact that two principles exist, antagonists each but mutually dependent upon each other. To these we add the THIRD, viz: Sense, and we have the sum and substance of nature. Call these self-existent and eternal principles if you like, all constituting the grand unit. I have no belief in a creation. This one—this trinity—exists, enough for me to know. It is a fact upon which I place my feet, while I scan, with the telescope of reason, the eternally receding shores of the oceans of the unknown, sense builds a wall around me; it separates me from all other objects; it digs a deep, dark gulf above, below and on all sides of me which hides me from all things; across it I cannot go; I reach out my hands across the gulf and clasp those I love. I am transported with the sensations, thrills of nerve joy play back and forth, but I am still held aloof, and compelled to be myself in spite of myself. I discover that I am different from all other things, and this difference I feel and know to be sense. It stands between antagonists everywhere; it holds all things in balance and in place. Action and reaction goes on eternally, and sense is the regulator and prisoner of equilibrium. I am aware that most thinkers will shout, "absurd!" at this, and insist, with all the tenacity of would-be greatness, that there is a distinction between animate and inanimate nature in regard to sense. I have said that all the difference there is consists in quantity, and not in quality; what sense I have is identically the same as that which prompts the tree to put out its buds in spring, the flowers to bloom in summer or the ivy to cling to the oak. I have not been speaking of consciousness, nor of intelligence. Consciousness is the first germ or inside point of intelligence; intelligence may be appropriately denominated a tree springing from the germ consciousness, planted in the soil of physical animate nature.

A sphere is a type of perfection: the earth is perfection itself. All things, vegetable, animal and man—as they approach perfection, attain in the formation of their ultimate (or fruit) a sphere; the lower the order, the more elongated and angular is the rule. The brain and face being the ultimate or perfected fruit of animate life, in proportion as it corresponds to a sphere does it approach perfection; or, in other words, a perfect harmony or balance of physical, mental and spiritual powers. All motion is circular, and vegetable and animal growth must conform thereto. Development is only motion. Let us suppose that the earth makes a cycle, i.e., a revolution corresponding to its daily or yearly motion. Of course such a cycle embraces a vast extent of time, and vast changes are wrought, not only in the mineral and other constituents of the world, but changes of polarity, the upheaving of ocean

beds and the sinking of continents. As I said before I have no belief in a beginning. Matter, space and sense are synonymous and convertible terms—they are eternal. But the objects (forms of matter) have a beginning, and the manner thereof I will endeavor to show :

- 1st. The earth, mineral kingdom—ultimate, or germ of the 2d cycle, Sense.
- 2d. Vegetable kingdom—ultimate, or germ of the 3d cycle, Sensation.
- 3d. Animal kingdom—ultimate, or germ of the 4th cycle, Instinct.
- 4th. Man.

It will be observed from the foregoing that man is the work of the 4th cycle. Three is perfection ; it required three cycles to perfect instinct as a germ of intelligence, or of humanity. It must not be supposed that at the end of a cycle those things produced in that cycle were destroyed ; on the contrary they remain. The earth is constantly changing, and while some kinds of vegetation becomes extinct, others of a more refined and perfect quality for the sustenance of animals and man are produced, and while some species of animals have become extinct, others of far more usefulness and better adapted to the changes in the earth and atmosphere are produced. To suppose a beginning is to suppose an end ; birth proves death ; existence proves non-existence, and so on to the end of the chapter. There is nothing but what has its opposite ; aye ! also its third or most important part. All things spring from germs, and those germs are the points of the invisible and intangible, as it impinges upon the realms of existence, or becomes the known. Says the objector, "there is no sense in space, nor in inanimate rock." I answer : there is no space without sense, nor rock without some power to know it. The body and mind are important integers in existence, but the power to think and act are vital to their perpetuity.

It is said that "without the ear there are no sounds," "without the eye there are no colors," but I say, without the power to produce eyes, ears and things there could be no existence. The tangible and the intangible, the known and the unknown walk side by side, but the unknown, the intangible, the incomprehensible is an ocean bearing the known upon its bosom as a bubble ; ever and anon it breaks and is lost. But standing alone as a guard between the known and the unknown, between the eternal and the perishable, is the thinking, knowing principle. Thought is mighty, the thing thought of is but the visible point (germ) of a vast, incomprehensible infinity, but the thing that thinks is greater than all ; without it there would be no thought, nor things to think about. Thought is creative, **BUT THE THING THAT THINKS IS A CREATOR.** In the realm of the known man stands as the ultimate, the highest point of an unknown thinking principle embodied in what we call man ; but there are beings as far above man, as man is above the crawling snail. "How do you know ?" comes snarling at me from all sides. We stand upon the earth, drink its waters, eat its fruit, breathe its atmosphere, and grow stronger or weaker day by day. So in like manner we stand upon the known, study its histories, learn its lessons and comprehend its creative power and grow stronger or weaker as we grow older. From the earth we scan the heavens and learn what we know is only an atom, and that the revelations of the five

senses, hearing, seeing, smelling, tasting and feeling are only partly true; that although to sight the earth is flat, and the sun rises and sets daily, and that to these senses we are always on the top of its surface, etc., yet another sense higher than these five reveals a larger fact, and one equally or more potent, viz: that the earth is not flat but spherical, and that there is really no such thing as up and down, that such is only a PRODUCT OF SENSE. The facts of sense then, patent as they are, and as real as life itself, are all set aside by an intellectual sense, as superior to the five senses as thought is superior to dull, senseless matter. So in like manner, by the use of an intellectual sense, I deduce the fact that power is graded from the snail up to man; and I cannot stop here, when I see all around me the works of a mightier power than man. In my thought I cannot clothe that power with perfection, for to me its works are all imperfect; but I can conceive of a plan, and that plan is the production and multiplication of thinking, feeling creative beings, having originality and a limited freedom of action. I deduce that this power must be embodied, for all form implies imperfection, and imperfection implies form; I also deduce that this power is a thinking power, and all thought involves a thinker and things to think about. That creative power is embodied in one I do not believe, but in many, acting in harmony as one. That sympathy is an attribute of humanity I readily perceive, that it is concentrated in some, while in others it is deficient, leads to the conclusion that there are beings whose entire nature is love, which radiates from them as light radiates from the sun, which others of a receptive nature drink in. The same may be said of hate, and all the attributes of humanity. Thus the allegories and stories of past ages become not only possible, but highly probable, else there is no truth in reason. Says Hargrave Jennings: "He who limits things by his narrow sense is a fool." Let us return to the subject: of course there was a beginning of all things as they now exist; that is evident from the simple fact that the work of creation is still going on, but the beginning cannot be traced further back than to the germs—from there all things grow—whence they came no man can tell. But I have good reason in saying that sense, the essence of all things, being impersonal and without form, embodies itself in all germs, and as it grows attracts more to itself, and thus all things are either progressive or retrogressive. Forms are transient, but the indwelling power is real and creative; when it has outgrown one form it enters, or produces another germ of a higher order or species, and thus is self-creative. Identity depends upon form, and hence it is fleeting and transient, but the sense of one thing is the same as that of another, it varies only in quantity, and that form which embodies the most we call the highest. Sense is infinite and eternal, and the sense of a snail is as eternal as that of man, but the form passes away. The sense of a snail may become in the course of time the sense of an ox or a man: why not? If anything is immortal, all things are, and it is only sense that is immortal. Taking sense then as the base of existence, let us inquire how far or how high it has developed in the animal kingdom. From the vegetable kingdom came the germ of locomotion, wherein we find the first trace of instinct: true there is a sense in vegetation approaching instinct, but

the ultimate of that sense I call instinct for the sake of elucidation; the ultimate of instinct is the germ of intellect; hence the highest type of animals manifest the power of thought, memory and reflection to a remarkable degree. I need not enlarge upon this topic, it is self-evident that man is totally different from all other animals in this, that in the changing of Instinct to Intellectuality he comes into being destitute of instinct, totally helpless, and purely a creature of culture. He is even compelled to learn to use his hands and feet, and forced by the laws of his being to exercise his powers of thought from the cradle to the grave.

In man, the sixth sense—the intellectual sense or reason—comes into being; the processes are laborious and exhausting. Why? Because it is ascending; the reasoner is a climber. He stands upon facts and reaches beyond the stars, even to God's throne; the higher he reaches the more insignificant his array of facts become. Facts are physical, but reason approaches the awful realm of spirit; reason antagonizes facts, it proves them false. The ultimate of reason is intuition; this is indeed human instinct; intuition is instinct humanized. Reason is both creative and destructive, it tears down and builds up; in its action it feeds and nurtures an exalted spirituality, or it wholly and totally destroys all tendency towards the realm of spirit. It is a patient and willing slave.

### THE DIVINITY OF CHRIST.

[CONTINUED.]

“The truth shall make you free.”—John 8:32.

“Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.—2d Peter, 1:4.”

“Jesus the Anointed” “resided in Gallilee, Josephus calls him ‘a WISE MAN.’ WISE MAN means Rabbi. The Jews addressed him by the title, Rabbi, Rabboni.”\* He was a Nazarene, and of the sect of Nazarenes. To Nazarene one's self is to take a vow of chastity, to be separated unto the Lord.† The Nazarenes existed before the time of Jesus‡ and were an humble, poor, self-denying people. Nazer means “one set apart.” let us look at their habits, customs and traditions, and see if it will not throw great light on our subject as seen through the glass of Modern Spiritualism.

They were of two classes: the first were “separated” or took the vow of a Nazarite for a certain number of days,§ the second were “set apart” by their parents at birth for life, and two by divine appointment, Samson|| and John the Baptist. “They abstained from wine, etc., and were Nazerians, Nazorians, or “set apart.” A reader of the Talmud informs us that there was a sect of them. They were physicians, healers of the sick! They existed before Christ, but it is not known how ancient they were. They went about per-

\*See foot note “Sad the song of man,” page 15 prel. chap. by S. F. Dunlap.  
 †Ibid. page 8. ‡See Numbers chap 6. §Ibid. also Smith's Bible Dictionary.  
 ||Judges 13:3-5.



forming cures." "The Nazir is one who devotes his life wholly (holy) to God, who "separates" himself for the service of God. The treatise Nazir in the Talmud has nine chapters and discusses chiefly the rules and statutes concerning Nazarenes."\* "And I raised up of your sons for prophets, and of your young men for Nazarites, Amos, 2:11.

"John and Jesus preached the end of the age, they both baptized, and are represented as belonging to the same mission! and being of the sect of Nazarenes; a prophecy is declared to have located the Messiahship among that sect. The Essenes were strict, "set apart," (Nasiria), healers (Asaya) of the sick, and dwellers of the Desert! They rejected pleasures, despised riches, loved one another and more than other sects neglected wedlock, deeming the conquest of the passions to be virtuous; every one gave what he had to him that asked for it, in the very spirit of St. Matthew 5:42. as Josephus testifies, Wars. Book 2, chap. 7. self-control (continence) and the not yielding to the affections (passions) they consider a virtue."† They wore white garments. Everything spoken by them is stronger than an oath."‡ Thus it will be seen that the Jews were not only a chosen nation, but also comprised a chosen sect. They numbered about 4,000, and it was among these people that Jesus received his early training.

Now "Modern Spiritualism" teaches the continued existence of human spirits, that their condition in spirit life depends upon the past condition of their earth-life, that every human being is surrounded by disembodied spirits, and each one has one or more in immediate influence and contact, who are attracted by the conditions consequent upon the ante-natal, natal and subsequent influences and education.

Good spirits are attracted to those who are seeking after spiritual wisdom and purification, and just in proportion to their aspirations will be their inspiration. With foreseeing wisdom bright angels organize themselves into bands, circles, and societies, and guided by the laws of attraction and repulsion, they attach themselves to the spheres of mortals, and by their patient and ceaseless labors, they prepare their chosen instruments for, not only their own redemption from sin, but their co-operation in the plans designed for the good of the race. They thus force their spiritual growth, and place them far in advance of their age in wisdom and goodness, and enable them to become leaders, and teachers, and martyrs if necessary, to their fellow men. In ascending this pyramid toward redemption and regeneration, through trials, temptation and suffering,§ (which but polishes the spiritual diamond) the apex of self control and self-denial is reached, and man stands redeemed from inherited, and self-poluting sin a God.

Everything depends of course upon man's belief in, and trust in the supreme intelligence and goodness which we call God. For man is saved by faith,|| faith in his promises. Man, as the microcosm of the universe contains

\*Foot note page 10 prel. chap. "Sad the Son of Man." †Ib. page 11. ‡Ib.  
§See 1st Cor. 10:13; 2d Peter 2:9; and James 1:2-4. ||Mark 11:22; John 14:1; Rom. 4:21.

within himself an epitome of the great world without, which he has to subdue and bring into subjection to the physical, moral and spiritual laws of nature, which is the expressed WILL of GOD.

His name as the ruler of the microcosm has always been revered and distinguished, by being written in capitals, or commencing with a capital, in distinction to the gods, and A GOD who rules the microcosm.\* "God standeth in the congregation of the mighty; he judgeth among the gods," Ps. 82:1 Jesus beautifully sets forth this idea in John 10:33-38, but the Jews were too grossly ignorant to comprehend it. This state is the summit of self-purification, and must be attained by the spirits of the seventh sphere, before they can gain entrance to the celestial realms.

It also is the state in which finite man can dispense with the intermediate agency of unredeemed spirits of the spheres, and receive more directly the divine influx, or Holy Spirit of God. To this state or "Kingdom of Heaven," had Jesus attained when baptized by John, the visible evidence of which was seen by him, John 1:29-34. Man, as is well known to Spiritualists, can progress through the several spheres while yet in the body, and at its dissolution join the society, circle and sphere with which he is in affinity. But "to him that overcometh" the blessed promise is given of immediate entrance to the celestial kingdom, without detention in the spirit spheres. This is the reason why imperfect, undeveloped human spirits all tell the same story, i. e. they have never seen Jesus.

In our next paper we will enter more fully upon the subject of the nature of the conception and birth of Jesus the Christ.

DISCIPLE.

\*Exodus 22:28; Ps. 138:1.

## EVIDENCES OF INSPIRATION OF THE BIBLE, EXAMINED.

TOM. J. RUSELL.

In the last No. of Spiritualist, the evidence on which is based the claim that the New Testament was given or first written by inspiration, were partially examined. In this No. the claim of the Old Testament to divine authorship will be inquired into. The examination will be brief, and is not proposed to be full and complete, and to finally settle the disputed questions, but to only point out certain proofs on the negative side of the question. That the Bible is of human origin, written by man, without any assistance from God, direct or indirect, more than the writings of any other ancient historian were is the proposition that is affirmed. Of the two kinds of evidence, first the internal, which is offered by the book itself, and second, the external, which is the evidence drawn from contemporaneous history, and the nature of certain events, as related in the Bible, and the natural laws governing certain physical phenomena, said to have occurred then. The principal object in view in writing these short sketches, on this subject, is to incite thought and elicit opinions from people who are competent to think, and who have the honesty and moral

courage to make known their thoughts. Think upon all subjects, and give expression to your thoughts is the motto of this age. It is claimed by the christian church that the whole Bible, every book of it, was given by inspiration of God. That is a tremendous claim and needs to be proven. As the church makes the claim, it becomes necessary for the learned men of the church to produce the evidence to substantiate the claim. It is not expected of the church that the claim will be proven to the same absolute certainty that a mathematical problem is demonstrated, but to show that according to human testimony, and the nature of things, that the probabilities of the truth of the claim are considerably greater than the probabilities of the falsity of it. The writer proposes to show in the pages of 'THE SPIRITUALIST' that the reverse of the above claim of the church is true; or, rather, that the probabilities of the falsity of the claim of divine inspiration of the Bible are much greater than the probabilities of the truth.

By way of an illustration, to exemplify this proposition, and to put the point clearly before the reader, suppose that a Brahminical priest should come here from Asia, bringing a copy of his bible or holy books, and should commence preaching to the people after the manner of Moody, or Maj. Penn, should claim the infallibility of his bible, that it was given by the inspiration of Brahma, etc., now, who here in this country would believe in him and accept his claim as to the authorship of his bible? Would the Jew accept it? No. Would the christian accept his bare statement of his claim? No, not a word of it. Would the Mormon accept the book of Brahma, instead of the book of Mormon, without some very strong and undoubted proof that this book was more sacred, and of higher authority from God? No, no more than the Jew or the Christian. And why would neither of these adherents to different systems of religion accept the preaching of the Brahmin? The answer of each would be brief and about the same in substance; that there was no sufficient evidence that the Shastas or Vedas, or other books of the Brahmins were originally written by the inspiration of God. They would demand of the Brahmins proof, PROOF in abundance, plain, positive, undoubted, and incontrovertible, that the system of religion he presented, was of higher authority, and of a more sacred character than that held by these people here. No one will deny this position. Now, on the other hand, the missionary of the christian church goes from this country to Asia to preach his religion. There he meets the millions of people who believe in and know of no other religion except that of Brahma. Do these people accept the christian religion from the missionary upon his unsupported declaration that it is the only true religion, that Jesus Christ was the only begotten son of God? Not a bit of it. They demand the proof, and much of it. And so far but few of the many millions of believers in that, the oldest religion of the world, has accepted the proof as offered by the missionary as sufficient. The proof adduced by each party are about the same in substance, neither party offering any better evidence than the traditions of the ancients, reduced to writing by some of their respective priests, at a later period in the history of each nation and each religion. This condition of affairs shows that each of the different set of re-

ligious believers hold the religious faith of their country, and believe what is taught them by a set or order of priests, whose interest it is to keep the people from progressing and in ignorance of the real truth, instead of examining into the truth or origin of their respective beliefs.

Such being the facts of the case which system shall a thinking man adopt? And again, shall he adopt either? The general rule that when a new religion, or a new system of morals or government is offered to the public, that it should be demonstrated by the advocates of the same that it is true, if not absolutely true in every particular, then proximately so, as near as human wisdom and human reason can make it; and one step further should be made, the old systems of religion, morals, &c., should be examined to see on what foundation of truth they stand. The old system is no more entitled to pass free of examination than the new one offered; and if it is of any importance to mankind to have a religion, and a belief in a future state of existence, then it is equally of importance that he have a true one. This will be admitted on all sides. Now when we find one class or race of people believe one thing, and another race another, and a third class believe something else, what shall we believe? and the shortest answer to that question is believe in the TRUTH. Well, now, what is the truth? that is what all people are seeking. But who is to decide among so many conflicting claims when it is found? Why each man for himself, and no one has a right to decide for another.

But now in reference to the main question at issue, the inspiration of the Bible. The book of Genesis comes first. Who wrote it? the book itself contains no statement as to its authorship, nor in what language it was written. There is not only no evidence in the book as to who wrote it, or in what manner it was written, whether in the ordinary manner of writing history, or that God dictated the account to some man, ages after the events therein narrated occurred, and that it was thus given to mankind. Not only is the book silent as to its authorship, but all of the other books of the Bible are equally silent. Then, where does the history come from? There being no evidence in the Bible, other sources of historical evidence must be examined to see if the claim of inspired authorship can be established. That evidence has been sought for but never found; that is no infallible proof has been brought forward by the advocates of the claim of inspiration. The whole evidence of the claim is an old tradition, said to be a Jewish tradition, yet the sacred records of the Jewish church do not say so. If the account of the creation was known to Adam and handed down by him through Enoch, Abraham, Isaac, Jacob and his twelve sons, thence down to Moses, why did not Moses make a record of it? Did Samuel, David or Solomon know of this tradition? There is no evidence of the fact in the records of that time. And according to the most reliable and trustworthy historical evidence now extant, neither David, Solomon nor the priests of that day, knew that there was such a book in existence as the book of Genesis; Egyptian history and Chaldean history give no account of the book of Genesis as it now exists in the Bible. These nations were contemporaneous with Moses, and had written laws and histories of their own; yet no mention is made of the book of Genesis and its divine authorship.

They had their several histories of their own Cosmogonies, but none of the Jews. Do the learned Jews claim that this book is of divine origin? Their ancient writings do not. There being no human testimony of ancient times to substantiate the claim, to what other source must we turn? And furthermore, is there any history to prove that the events related in Genesis are true? That question concerns us most. That evidence is just as reliable as the evidence of its inspiration, no proof of either being true.

The next succeeding books of the bible may be examined like the first, and the proof of divine authorship will be found to be the same—none whatever. The books themselves do not say so. It is true that they speak of God as talking to Moses and others, and relate what he said to them etc., but that is not inspiration, nor do we know whether God approved as true what the writer of the other four books of Moses did write. There being no date to the books, it is not known in what age of the world the books were written. It is known that the book of the law, which seems to have included Exodus, Leviticus, Numbers and Deuteronomy, was lost for a long time, and was accidentally found in the temple “the book of the law of the Lord, given by Moses,” II. Chron. 34th chapter 14th verse. All the books of a historical character in the old testament purport on the face of them to have been written at the time the events related therein occurred, by the scribes and other men of the time. There is nothing strange, wonderful or unnatural, or beyond the ability of the men of those days to write, related. No necessity then existed for any superhuman power to write the contents of the books. Such being the facts appearing on the face of the books, it may be asked what reason is there for believing that all or any portion thereof were written by inspiration, as is taught by the christian churches? So it seems, that in order to sustain the claim in question it will be necessary to produce proof of the fact from outside sources. Now contemporaneous history of adjoining nations record many facts and events that occurred, and that are stated in the books of the old testament. This goes to sustain the truth of the statements, nothing more, but do not sustain the claim of inspiration, but rather disproves it, by showing the inutility of inspiration to record the ordinary accounts of passing events. It is not the object of this paper to prove that the historical events related in the bible are not true, but simply that the historical parts and the accounts of the prophecies, the enacting of a system of laws, etc., were not written by divine authority, and as a consequence are not entitled to any more reverence or respect as authority than other ancient history. That they are only history and must abide by the rules of historical criticism as other histories, and that a man does not place himself in danger of hell-fire and damnation by calling in question the correctness of the statements. The Jews claim their sacred writings, the bible; the Brahmins and Buddhists theirs; the Mahomedans their Koran, and the same of some other nations. But we have no sacred bible, delivered to the ancestors of most of us. Hence we are under no obligations to the gods of other nations to believe in them, nor to bow down to and worship them. We are free as Spiritualists to go to the fountain of all truth and there seek wisdom. Those of our ancestors who have gone be-

fore, can and do return and communicate to us such knowledge as they have obtained during their stay in the other form of existence, but we do not consider that all which they communicate is absolute and eternal truth, not to be doubted or criticised. The prophecies and the gods and angels who communicated to the old Israelites were no other than their ancestors' spirits. If they deified them it was because they did not know them as well as we do to-day. Then we have no order of priesthood to live upon the ignorance and gullability of the people, by making them believe that some spirit who communicated was the great creator of the universe and all therein; that he could control the seasons, storms, earthquakes, famines, pestilence, life, death, etc., and thus dupe the people into a support of the priests. This object of the priesthood was the real origin of the tradition of the inspiration of the bible, and the same infamous design still exists, and is taught and practiced to-day, for the same purpose.

Extracts from able historical criticisms and the examination of certain events relating to natural science will be given in the next paper. I will try to follow the admonition given in the last No. to make the communication short. I think the last No. the ablest one yet published.

---

## CORRESPONDENCE.

### FROM SHREVEPORT, LA.

SHREVEPORT, La., March 1st, M. S. 32.

MR. EDITOR: I have learned from late public and private sources that our mutual and esteemed friend, Mrs. S. A. Talbot, of Galveston, in your State, has been called to New Orleans, there to deliver a series of her most delightful and instructive inspirational lectures.

This reminds me of a duty to which I was some month or two ago appointed by the "First Spiritual Association of Shreveport," which was to write to your paper, in my capacity of Corresponding Secretary, a letter expressive of our high appreciation of Mrs. Talbot and her lectures—after a third series of lectures, her last concluding within the last year.

This, to me, is a pleasing but difficult task. If I should write without reserve the true story of the great services rendered to our association and to our people by Mrs. Talbot, as a person, a medium and a lecturer, teaching both by precept and example. I might be accused of extravagant admiration and esteem.

Mrs. Talbot, in my humble opinion, is the most spiritual mortal it was ever my good fortune to meet, and in this I think, I may speak for our entire Association.

We are generally harmonious; such in fact is the impress and effect of our philosophical religion, but all societies composed of mortal membership, are more or less subject to inward irritation. I repeat that we are harmonious; but to deny that we have our little irritations would be to claim that we are more than human.

Whenever Mrs. Talbot comes to us, she brings with her a reconciling and harmonizing control, which seems to blossom out of the very mellowness of her soul. Discord flees abashed and we are religiously, philosophically and rationally rebound. If I could define an angel, I would pronounce her one whose mission is to proclaim "Glory to God in the highest; on earth, peace and good will to man."

Her controlling spirits are ever of the higher rank, such as Theodore Parker and others of earth's best and brightest denizens—briefly resident souls, who on their winged way to higher spheres, look back upon the three score and ten years of earth's residence, merely as a period of living usefulness and probation.

My own theory is, that the higher order of spirits, in communing with their fellow-creatures of this earth, prefer and choose mediums of a fine and subtle brain, united with a lofty moral organization, all quickened and infused by a soul above the mediocrity of earth's inhabiting souls. I love to hear them talk through such mediums as Mrs. Talbot and Mrs. Hawkes, who, by the way, is a native of and was nurtured by your young State of Texas.

What more can I say of our dear Mrs. Talbot, other that she, both by precept and by example, points us the way to a higher and better existence, and bears with her the conclusive evidence that there is a Summerland, where in the "sweet bye and bye," we may all live and enjoy.

With love and greeting, I am, your Brother,

C. C. HENDERSON.

### COL. ELDRIDGE'S LECTURES AT MARLIN.

EDITOR SPIRITUALIST: Col. Eldridge was with us here on March 11th and 12th, and delivered two lectures, during the most extraordinary bad weather we have experienced in March for many years, and therefore his audiences were small, but his lectures, nevertheless, had a telling effect, and created a marked anxiety on the part of the opponents to criticize. But no one put in except our Hon. District Judge, who, at the close of the last lecture, asked two or three questions in behalf of the christians and churches, concerning the charges made upon the divinity of Jesus Christ and the Bible, and who of the learned scientists are Spiritualists? And when you tear down the christian religion and the churches, what are you going to give us instead, &c.

Well, I can only say, in accord with all present, that those interrogatories put to Col. E. by Judge Alexander, were very promptly and effectually replied to in a very few words, and all passed off in an introduction and a hearty laugh, at no particular person's expense.

When the Judge asked the Col. to give him the names of three scientists of Europe and America who are Spiritualists, Col. Eldridge, at once, without hesitation, gave the names of six of the most eminent scientists in the world who are Spiritualists.

The Col. left exultingly on his way to his appointments along the railroad, through northern and eastern Texas, expressing his hope to be with us again

soon, accompanied by his wife, who is one of the best independent slate-writing mediums in the United States.

Tests are what the people want; for persons who have seen none of the phenomena, and have given the subject no thought, and are naturally prejudiced against Spiritualism by name, must have convincing tests of spirit return and communion, visible to their natural eyes and senses, before they will become sufficiently interested to investigate; and I say now, as I have heretofore said, that lecturers do very little good in advance of the phenomena, only to advance those who are Spiritualists; because the phenomena is the forerunner of the beautiful religion of Spiritualism. Then after the mediums have given the phenomena the lecturer and scientist can occupy the field, and expound and teach the science and philosophy of the same.

I close by wishing Col. E. and his medium wife great success in Texas, and hope they may accomplish much in the way of liberating the children of earth from the bonds of ignorance and superstition in regard to religion.

A. M. ATTAWAY.

### SPIRITUALISM AND THE CLERGY.

EDITOR SPIRITUALIST: Human nature is not naturally averse to spirit communion or the phenomena of Spiritualism; on the contrary people of all ages and countries instinctively believe in it. The great hue and cry which is at present raised against it is the work of those whose bread and butter depend on its suppression.

J. R. Graves, the "Iron Wheel" man, in his first efforts against it, admitted its varied phenomena as undisputed facts, but declared they were all the work of the devil—satan has always been a pack-horse for everything contrary to the interests of the priesthood; but the time has come when intelligent people want proof. How do the clergy know Spiritualism to be the work of the devil? Are they more familiar with his satanic majesty than the rest of us common mortals? Would not the process by which evil spirits communicate with the denizens of earth open the door to a better class of spirits? "Good spirits do not wish to come back to earth," say the reverend divines. How do you know they do not; who told you so? Do they become more selfish in "glory" than the rich man in hell, who wanted to send a word of warning to his five brethren? Were Moses and Elias evil spirits when they appeared on the mount? "Moses, Elias and Jesus represented the three dispensations," is the reply of the learned expounder of biblical lore. Suppose they did? Does that prove that no one else can ever represent any other dispensation in the same way.

"Prove to me that spiritism is true, and I will throw away my bible," said the man of saintly visage, who sat on our case, when we were tried in church for reading Dr. Watson's Magazine.

"Prove to me that it is not true, and I will throw mine away," was our answer; but he did not prove it—he only said it.

One of the committee who were sent to admonish us, before the day of trial.



was a good brother who was just taking up preaching as a business, having grown tired of farm work; he was just entering the elysian fields of laziness and priestly arrogance, by means of which he now received beefsteak and strawberries, in return for very poor preaching, hence argument had no weight with him. Having shown him whole chapters of his book proving that Modern Spiritualism is the same as that of the bible, he closed the book, exclaiming, "When people get messages from spirits, there will be no need for preaching, and I never will believe it." This is the whole thing in a nutshell: I must preach or work—I like preaching better than work, therefore, anything that interferes with my preaching must go to the wall.

Hold up your hand, my brother, and see if the earth will be in eclipse; go out and try to stop the waves of yonder river from rushing on towards the sea; blow your breath against the wind, and see if it will turn its course. So sure as the mighty tide of nature rushes on, and its pulse beats in unison with the great heart-throbs of the universe, just so sure will your puny efforts to stay the flood of spiritual light, which is now bursting over all the earth, come to naught.

A good Methodist preacher, when cornered on this subject, frankly acknowledged to me that he believed it, but could not preach it openly, because it was so unpopular. Poor fellow! he loved his bread and butter. He is a presiding elder.

MARY A. WHITE.

### A MINISTER CONVINCED.

SHREVEPORT, LA., March 13th, M. S. 32.

EDITOR SPIRITUALIST: Last October I went to hear a Primitive Baptist preach, his name being H. H. Tompkin. In his sermon he gave me several hints, and after he got through preaching, he came to me and told me he heard I was a Spiritualist; I told him I was and was not ashamed to own it. I asked him what he knew about Spiritualism. He said it was the devil's work. I then told him if he would prove it to me I would give him twenty dollars. He said he would do so, and set the time to come to my house, but when the appointed time came he did not put in an appearance. But two months later he came to my house and told me this: "Well, George, I promised you, I would come to see you to disprove Spiritualism, but we will say no more about it." I told him it was all right. I will here state that his residence is 35 miles from mine. He went on and related the following: "As I was going home, after my promise to you, I was taken sick, and when I got home I was very sick for two or three weeks, and thought I was going to die. One day my wife was lying across the foot of my bed to take some rest. I saw I was dying, and I thought once I would call her to see the last of me, but then I disliked to arouse her from her rest; I would let her alone; so I died. I felt myself go out at the window, and I came here. I came in at that window," he pointed to the window, and continued: "I came in right there; came right here and held a seance with you and that child." pointing to where we

always held our seances and to the medium, (he never was in my house before, and did not know which one of the children was the medium). "I saw your wife, but did not speak to her. Now I have nothing more to say against Spiritualism. But I cannot give up my denomination."

He said, "my wife is dead, and I have seen and talked with her."

Fraternally yours,

G. W. SOLOMON.

### FROM CALIFORNIA.

REDDING, Shasta county, California, Feb. 12th, M. S. 32.

EDITOR SPIRITUALIST: I have just been reading some extracts from a lecture given by Mrs. Emma Hardinge Britton, in San Francisco, in which the control asserts that when fraud occurs in materializing circles, the medium and not the spirit should always be condemned, and the question arises in my mind as to what manner of spirit this is that thus remands all fraud to the earth sphere. Are we to understand that there are no deceiving spirits, if so, that they have no power over mortals, or over the conditions which make materializations possible? As I understand the relations between the two states of existence, there is for every class and grade of development here a corresponding one there, and that we are to test, or try the spirits as well as the medium. If we study the law of action here we shall find that organized bodies, as such, always try to circumvent and bring defeat to every movement which tends to the destruction of their organic life. This is inevitable. Kings and the titled aristocracy dependent on kingly power cannot do otherwise than oppose the ideas which tend to a republican form of government. Individuals in the old may be ready for the new, but the organic life of the old will not yield without a struggle. To more fully illustrate what I mean I will give an incident in the life of the prophet Daniel, as related in the book bearing his name. In the 12th verse of the 10th chapter the angel who came unto him after his three weeks of fasting and prayer says: "Fear not, Daniel, for from the first that thou didst set thy heart to understand, and to chasten thyself before God, thy words were heard, and I am come for thy words." Why then keep him waiting so long? Could the words of Daniel reach their destination immediately, and it take the messenger three weeks to bring the reply? Where had this "one like the similtude of the sons of men" been all this time?

If we read further we shall learn: "But the prince of the kingdom of Persia withstood me, and I remained there with the kings of Persia." In the light of Modern Spiritualism we can understand that it was the guardian spirit of the nation, and the kings who had left the earth form, but were still interested in their earthly kingdom, ruled it as far as they were able. The angel, or spirit further says, "Michael one of the chief princes came to help me," and again, "Michael your prince."

Surely here is recognition of the truth that nationalities continue their existence as such in the spirit world, and if so, most assuredly those religious

organizations which hold nations in their embrace must do the same. But religious bodies hold their power from the fact that they have hitherto been the guardians of the channels or connecting links between the two states of existence. Spiritualism proposes to take this guardianship from them, and with it their power to control the people and keep them in ignorance.

Power once obtained is never relinquished without a struggle. Those who have passed into the other life, in full sympathy with the belief that only through the church and its ordinances can salvation come to the world, cannot, in the nature of things, change their views and purposes immediately, and while holding them must and will oppose all that tends to open the gate so wide that all can learn for themselves, thus taking from the church its particular source of power as a church. This becomes the more evident when we remember that thousands have gone thither in the full belief that the end justifies the means. The connecting link which binds the two branches of the Catholic church has never been ignored. Communion has been recognized as a living fact, but counted accursed unless in the church under the eye of the priest; and thus they have a powerful battery through which they can work.

But the spirit of truth is universal in its nature, and in perfect sympathy with the spirit of liberty, while liberty-loving souls who have left the earth are at work proving up humanity's title to direct communication without priestly intervention, and thus a new light is coming to the earth, which religious monopolists cannot control, and now commences the struggle for supremacy. It is a struggle for life, and think you any means will be left untried? Materialization is the "elixir of life" for which the church is contending, under the direction of its ascended leaders, and if it can destroy all faith in outside materializations, by destroying or controlling conditions, and then perfect them inside its own ranks, its hold on life is renewed and its power continued. If people can be made ALWAYS to distrust the medium, NEVER the spirit, when fraud occurs, then opposing spirits have it all their own way, and can make a specialty of developing mediums for the express purpose of destroying them, and through them the faith of the people in materialization.

Hudson Tuttle said years ago that the final conflict of Spiritualism would be with Catholicism, conservative Protestants going back to the mother church, and the liberal element coming into our ranks. The law and logic of events show this to be a true prophecy. But does the reader for a moment suppose that the conflict is to be waged only in this material world?

Most certainly not. The old methodist hymn expresses a truth that we will do well to heed, though we should say spirits, instead of angels:

" Angels our march oppose,  
Who still in strength excel,  
Our secret, sworn, eternal foes,  
Secure, invisible."

But the subject enlarges and I must remember that editors have not an unlimited command of space, so I will close, wishing you success.

Fraternally,

LOIS WAISBROCKER.

## FROM MASSACHUSETTS.

PLYMOUTH, MASS., March 14th, M. S. 32.

EDITOR SPIRITUALIST: I have just received the SPIRITUALIST for March, also your circular asking for aid, in order to sustain your paper. Please find enclosed two dollars, and you may send me two additional copies, instead of another year's subscription. I want them to pass to friends or neighbors. I don't want your paper to sink below the spiritual horizon in the Lone Star State, (you might have named your paper the "Lone Star Spiritualist"), it is the most interesting paper that I read, and I have read most all of those published in the North. Why I call your paper the most interesting, is because the common people can hear and understand it with satisfaction and gladness. Mr. Tom. J. Russell is a Spiritualist writer for the common understanding of the whole people, and to the point. C. T. Booth is another common sense Spiritualistic writer. Mary A. White is a refined, emotional, or rather a Spiritual religionist, it has the true religious sound. Now I don't want to see these sources of the world's enlightenment dried up, especially in the extreme Southern part of our common country, for there are millions of warm, emotional souls in the South that are longing for the coming in of the unfolded spirit, or Spiritualism, that will put away all sectarian distinction. Now I want all the enlightened people of the South to sustain your spiritualistic publication; they must not be scolded at, but coaxed. Let five hundred people give one dollar apiece and take extra copies of THE SPIRITUALIST, besides their own yearly subscription, and then circulate these amongst the people all over their neighborhood or all over the county, they will act as missionaries, and not leave their own quiet homes; the amount weekly would only cost about five cents, not one cent a day. Now think what a vast amount of good and comfort you may do to many a sad and perishing soul for a cent a day. Come up to the help of the Lord (for Spiritualism unfolded in the soul is both Lord and Christ), tens of thousands of you, and put your little finger if you cannot put your shoulder to the bar of Spiritual Truth. Is this not better than a piece of tobacco or a glass of whiskey? Which is best for the development of our spirits in this world and the world to come, a cent a day for the famishing poor or from one cent to fifty cents a day for tobacco and whiskey, which poisons the body, and the soul feels the better effects of the same? I know by bitter experience scolding and finding fault contracts the nerves, consequently the purse-strings; coax, as the wife does for a new dress; as one feels within, so will everything without look. Now if the husband is made to feel good within by a loving coax, he thinks or feels that his wife looks good and beautiful, and would look more so with a new dress, so the purse strings are immediately relaxed; the emotional nerves or organs first are relaxed, then the sensations, then the purse-strings. It is so always.

As many have taken it in hand to give their ideas of God first, of Christ, of Heaven and Hell, of Good and Evil, of Spiritualism and Spirits, I would like to give my perception of the truth of the same, as a ground or base for future development or progress in the truths of cause and effects. Here is some of

the most important of the propositions ; The universal and ever-present force we may term spirit or God ; for a Christ our own spirit unfoldment ; this God is the first cause, (that we cannot possibly comprehend), then our own spirit is a part of the universal God, (in the same sense that our inlet is part of the Pacific ocean) ; then the spirit is the first cause or force, or God spirit within ; it is within, because by its force it has surrounded itself without with this material body of organs, and this very spirit force that built the organs, is now moving within them ; this spirit then was the first to move and last to leave. Then what of the soul so-named, as the spirit is the first ; the soul is an effect of the first, it is an emanation or evolution of the spirit, of and from matter ; it may be the spirit's celestial body, or magnetic body or organs, for without the same intelligence and emotions would be annihilated, or at least share the same fate with the outer and more material organs ; from the spirit through the soul comes intelligence and emotion, I might say with the spirit cover, or is enveloped with the soul body. So is the soul enveloped or covered with the outer gross body, but all three, the trinity, is in sympathy the one with the other during this earth-life ; they are all connected with what we call nerves, yet all report to the spirit through the soul. All forces emanate through and from the spirit, this always will remain within and animate through its organs, intellect and emotions in the soul. Spirit tends to expansion of all the senses and faculties of the soul ; it tends to the expansion, growth and unfoldment of the intelligence and the same with and refinement of the emotions ; (intellect and the emotions have their respective organs).

We should never speak of God as he or him any more than to speak of our own spirit as a he or him ; we should never say that God is our father, than in the sense that our own spirit is the father of our souls. Holy means, sinless, or exempt from animal lusts, or the effects of animal lusts in the body. Hence, holy ghosts, or holy spirits, or holy spirit. It is only the animals or animal that has a fear of death, the spirit has no fear, therefore one that has put the lusts of the animal under his control has no fear of death, or any other animal fear.

The spirit always, or the soul always, sees within through the spirit forces into the spirit universal, or into the spirit world ; there is no spirit without, all the senses of the outer organs report inwardly to the soul and our sight, our hearing or sound, smelling odor, taste touch, &c. The greatest organs of sense is the emotional organs, this is the organ of moral sense. Then the intellectual organs all report to the soul or spirit, there it is photographed spiritually, so in the outer world there is no sense at all, it all is within, then all will be chaos if the soul possesses them not. It is the soul and spirit that possesses all things of sense, there is no sound, sight, smell, taste or emotion, or intelligence outside of spirit.

I might write forever on Cause and Effect, and not find beginning or ending. I will stop here.

I will subscribe myself,

NATHAN CHURCHILL.

## ENCOURAGING WORDS.

MARLIN, TEXAS, March 17th, M. S. 32.

EDITOR SPIRITUALIST: I take pleasure in contributing for the relief of the SPIRITUALIST, and hope others will do likewise. Enclosed please find Five Dollars, which you will apply as follows:

To renewal of my subscription at Marlin,	\$1 00.
“ “ D. F. Wiswell, West Falls,	1 00.
“ “ Mrs. E. F. Elam, Marlin,	1 00.
By balance to my credit,	2 00.
	<hr/>
	\$5 00

Come, friends of spiritualism, liberalism, free thought, and eternal progression, respond to the call of the spirit world through Sister Painter, and not only “stand by the ship,” but apply the oars of progress (dollars), and insure the publication of the TEXAS SPIRITUALIST, at least 12 months, and then renew your subscription again, and again. I hope by that time the circulation of the paper will be greatly increased, and that Spiritualism will become so popular that a church member will not be afraid to receive spiritual papers through the post-office. The time is coming, and that too at no distant day, when a member of a church, as well as any one else, will be proud to receive spiritual literature, and read it, and proclaim the beautiful religion of Spiritualism to the world, and practice the pure, perfect, high and exalted teachings of the same. Spiritualism must have a voice through the press of Texas, and now is the time to secure it. We want not only to sustain the paper at what it now is, but to increase its volume of reading matter, and if possible to a weekly paper. How is this to be accomplished? By every Spiritualist and liberalist in Texas subscribing for the paper, and send the money to insure its publication. Then make the paper interesting to all by holding circles, and developing mediums, and transmit the communications received and the manifestations given to the paper for publication. Then every one can read and learn what progress is being made in the State as well as elsewhere.

I suppose there is a great many people, especially members of the various churches, who are afraid to tamper with Spiritualism, fearing it will shake their faith. Well, I say if any one is afraid of Spiritualism, he has no faith to shake nor religion to lose. Those who are contented with their fear of an angry God and the fiery devil, and a hell for their poor neighbors, are, in my opinion very easy to please concerning the most important subject, that error has, or error will, occupy the human mind.

The opponents say that Spiritualism is of the devil. Well, if so, let us see what Spiritualism the devil teaches; hear him: My sons, and daughters, and friends, you are now, while on earth, in your physical forms passing through your preparatory stage to a higher and more perfect life in the world of spirit, or spirit world, and eternal progression lies before, and in order to progress here, and hereafter, and to attain to a high, bright and perfect peace and happiness in spirit life, you must divest yourselves of all selfishness and worldly lusts and pleasures, in wrong-doings, and live pure, perfect and good lives on

earth; conforming to and practicing the beautiful precepts laid down for your guidance by Christ; and be sure to always do good, and not evil. "Do unto all others as you wish to be done by." Be sure and see to it that you nearest neighbors do not suffer in any way, when it is in your power to help relieve and accommodate them; when you do good you feel good, and when you do bad, or evil, you feel bad. Heaven and hell are not special circumscribed located places, independent of conditions or occupants, but different states of condition only; locates every person's heaven or hell. Your hell or your heaven is wherever you are, either here or hereafter, and you create it and make it yourselves by your conduct. Do good to all alike.

This is what Spiritualism teaches, which I know is highly preferable to the teachings of the orthodox creeds, which teach man that he may live a low and debased life, and go on robbing, stealing and murdering his fellow men, even to old age, and then on conviction, to die the death of a murderer, he may confess religion, be baptized and swing from "hemp to heaven." "False as the baseless fabric of a vision." I think I shall try to follow the teachings of Spiritualism's devil.

A. M. ATTAWAY.

## BIBLE LESSONS IN SPIRITUALISM—No. 15.

BY C. T. BOOTH.

This series of Bible Lessons would be incomplete did we not devote at least one to the consideration of the subject of SNAKES, or rather one prominent snake. In the bible this snake, whose character and history we propose to consider somewhat in this lesson, has quite a variety of names, the most common being Satan. Whether this particular serpent was created at the same time with others seems somewhat involved in mystery. At any rate he was on hand, according to the accounts given of him in the bible, at an early stage in the world's history, as a competitor with God for the souls of men, and he has continued his labors with an energy and persistency "worthy of a better cause." The first transaction in which Satan figures is recorded in the third chapter of Genesis. The chapter is headed by the translators of the bible with the statement, "The serpent deceiveth Eve," and the christian ministry throughout the world teach and preach that he did deceive Eve. But how any one can read this chapter with understanding and come to any such conclusion is more than I am able to tell. Now let us see if he did deceive her, according to the history of the transaction given in this chapter. And I hope the reader will get his bible and read the whole chapter carefully. If Satan deceived Eve it was in this statement in verses 4 and 5:

4. "And the serpent said unto the woman, ye shall not surely die;

5. "For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."

Now, in verse 6 it is said, "the woman saw the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise." "She then took of the fruit and did eat." &c. Now what was the result of

eating of the fruit? Verse 7 answers this question: "And the eyes of them both were opened." Also, in verse 22 God says, "Behold, the man has become one of us, to know good and evil." Now did the devil deceive Eve in the statement that if they eat the fruit they would "be as gods, knowing good and evil." He told her that the result of eating fruit from the tree of knowledge, would be a knowledge of good and evil, and God says that was the result. Now if God spake the truth, I will be under obligations to the minister who will show me wherein Satan deceived in this statement.

The other statement he made was that "ye shall not surely die." There is no more evidence that he deceived in this statement than in the other, God himself being the witness. It is true God had told them that they should die if they eat of the fruit. But it must be remembered that God frequently changes his mind and repents that he had pursued a certain course, or made certain rash and hasty vows. For instance, he repented that he "had made man on the earth," Genesis VI, 6; and he "repented of the evil that he had said he would do unto" Nineveh, and he did not do what he said he would do. Jonah III, 10. And is it not likely he "repented of the evil that he said he would do" to Adam and Eve? Please to remember that after he had eaten the fruit he pronounced judgment against them for their disobedience—which by the way is certainly severe enough, considering it was pronounced by a kind and loving father for the first disobedience of his children, who did not know at the time good and evil, and consequently did not know they were doing wrong. It was only after they had eaten it that they come to know good and evil. It was only after they had eaten the fruit that they knew it would be wrong for them to do so. This judgment is full and complete and placed upon the record in due and legal form, and certainly contains the whole punishment that was to be inflicted for the transgression. But there is not one word in it about death. It is not stated that they had died or that they should die, Genesis III, 16-19. I do not forget that the ministry have deemed it necessary for them to help God out of a difficulty which they thought he was in. They think God said he should die, and that if they did not die God had lied about it. But why the necessity for such a conclusion here more than in the case cited above from the book of Jonah. In that case, if the record is true, God confesses that he had changed his mind. Why not give the same explanation here, and then it would harmonize with the judgement we find on the record. Instead of executing the death penalty, he tells Adam particularly how he shall get his living, "all the days of thy life." It is likely we will resume this subject in a future lesson, as this serpent had some other dealings with God that are interesting and worthy of some notice.

**A Gift.**—Bro. J. H. Young has donated to the cause in Texas several hundred copies of "The Charter, Constitution and By-Laws of the Spiritual and Liberal Association of Texas," which contains a declaration of principles, spiritual songs, &c. This is a very valuable little pamphlet, and we with this No. send to each subscriber of this paper a copy of the same as a present from the author. Friends read this little book carefully, and after having done so pass it to your neighbors.



---

---

# THE TEXAS SPIRITUALIST.

---

---

APRIL, M. S., 33.

---

---

*C. W. NEWNAM, Publisher and Proprietor.*

---

*C. T. BOOTH, Associate Editor.*

---

---

## EDITORIAL DEPARTMENT.

**State Convention.**—We suppose as a matter of course it is intended by the friends to hold a convention in this State sometime during the coming fall, and we mention the subject now that all may begin to think the matter over and make such suggestions as they may deem advisable. Where shall it be held? We have heard a number of places spoken of, Waco, Galveston, Houston, Hempstead and Austin being the most prominent. Any one of these places will suit us if it will be the best for the cause. Let us agitate the subject and know what advantages each place can offer. What can and will the friends do at any place proposed. Our present opinion is that Hempstead would be the best place to hold it. At our last convention our citizens took great interest in it, and did all they could to entertain those from abroad, and we believe would do much better another year. The experiences of the last convention will enable our president, Wm. L. Booth, who resides in this city, to have things in better shape than he had before.

But what we have to say now is only by way of suggestion, for the friends to think about. Friends let us hear from you on this subject. Our columns are open for short and pointed letters on this question.

---

**The Work in New Orleans.**—Mrs. Eldridge, of Memphis, Tenn., who has spent the last three winters in New Orleans, has been recently kept busy, furnishing "proof palpable" of the return of spirits to their friends, in that city. Her phase, independent slate-writing, the spirits furnishing their own pencil, all under strict test conditions. This is a very convincing phase to the skeptic.

Mrs. S. A. Talbot, of Galveston, has for the past month lectured in Minerva Hall, under spirit control, the subject being usually suggested by the audience. She has been engaged for another month.

Mrs. R. H. Simpson, formerly a resident of New Orleans, but now of Chicago, has, during a recent visit, given evidence of her superior mental powers in independent slate-writing, clairvoyance and the "flower test." Among her guests have been the Mayor and City Surveyor, both of whom received tests—the former a remarkable one. We learn the above from that able exponent of the Spiritual philosophy, the Boston Banner of Light.

**The Cause in Texas.**—It is with great pleasure that we record the fact that the cause is progressing in Texas and the South. New mediums are being developed almost daily, and those we already have are becoming stronger and more powerful. From a mere handful of earnest workers a few years since our ranks are being constantly reinforced and they now number among the thousands. The utmost good will and love pervades our ranks and we are marching on to a glorious victory over error and darkness. Pause not, friends, in the noble work of enlightening mankind. The angel world are with us and the Truth will triumph.

**"Sixteen Saviors or None."**—That irrepressible author, Kersey Graves, is just out with a new book with the above title, which can be had at the Banner of Light office, Boston, Mass., price \$1.00 in cloth or in paper 75c.

We have not seen the book, and therefore cannot pass on its merits at present. It is a review of John T. Perry's criticism of Mr. Graves's "Sixteen Crucified Saviors," and is said to be a masterly argument against the church and its leading doctrine, the divinity of Christ. A very amusing feature of the work is said to be "an ecclesiastical court," in which the witnesses and authorities of Mr. Perry are sharply cross-questioned. We hope to notice the work more fully when we have seen it.

**The Ethics of Spiritualism.**—"A System of Moral Philosophy Founded on Evolution and the Continuity of Man's Existence Beyond the Grave," by Hudson Tuttle. Published by the Religio Philosophical Publishing Company, Chicago. Price in cloth 65 cents, paper 44 cents.

This is a work by one of the ablest authors in spiritual literature in the United States. He, however, does not claim any merit for the thoughts expressed in this work or other of his writings, as he is under the influence and direction of his spirit guides. Right well have the spirits as authors and he as their amanuensis performed the labor undertaken in this little volume. One cannot impartially read it without being impressed with grander ideas of God, the universe, and of man and his destiny, than he ever had before. The following are some of the chapter headings, which will give some idea of the vast field covered by the pages of this book; and yet the work is done with such skill that few will complain that the subjects are not fully treated. "The Individual; the Genesis and Evolution of Spirit; the Law of Moral Government; Analysis of Mind in reference to Ethics; the Appetite; the Propensities; Love; Wisdom; Consideration of the Rights of the Individual and of Society; of the Duties and Obligations; Duties of the Individual to God; of Self Culture; Duties of Society; Marriage, its Foundation and Responsibilities." We commend this work as worthy of careful reading and deep study.

**The Celestial City,** is a bright four page weekly paper, devoted to Spiritualism, published at 377 Fulton Street, Brooklyn, N. Y., by Keeler & Barclay. Price \$2.00 per year. We welcome this new sheet and gladly place it upon our exchange list. It should be well supported.

**To Our Friends.**—With our last No. we sent out a circular asking the friends to aid us by subscriptions and loans to pay the amount we still owe on the press upon which the Spiritualist is printed. We now take pleasure in informing you that through the assistance of Wm. L. Booth & Son., lawyers of this place, we have been able to get an extension of time on this debt until the first of September. By this arrangement we hope to be able to pay the whole of it without imposing upon our friends. This will suit us better, as we do not like even the appearance of begging. As we have before said, we are willing to publish this paper as long as we can do so without any other returns than the actual outlay to which we are subject. But we are poor and in debt, and we may not always be able to give our time, however willing to do so we may be. We wish to say that the circular has shown us that there are many who feel a warm friendship for us, and a deep interest in the success of this little craft. We now wish to express our sincere thanks for all kindness manifested, whether in kind words of sympathy or in material aid, which is acknowledged in another place. Col. Nichols, of Galveston, and J. J. French, of Beaumont, offered to advance us \$25 each, without interest, and others according to their means have done as well, but having effected the arrangement mentioned we did not avail ourselves of their liberal offers. They nevertheless have our thanks. Should we not be able to meet our obligations, and yet have to ask you to help us, it will be during a season of the year when you can aid us with more ease than you could now. We hope our friends will continue to obtain new subscribers. We need every new helper that you can send us to get the paper on to a self-sustaining basis.

**Movements of Mediums.**—Mrs. Eldridge is now in this place giving demonstrative proof of Spiritualism to all visitors, by independent slate-writing without pencil. She makes no charge when sitters fail to get communications, which seldom happens. She leaves in a few days for other points north of this on the railroad. Col. Eldridge accompanies her, and will lecture when desired.

Mrs. L. S. Gardner, whose phase of mediumship is the same as Mrs. Eldridge, is expected to be at Hempstead about the first of May. She will probably remain some weeks, the guest of Col. Wm. L. Booth. We hope to see this excellent medium take the field as a permanent worker in the cause. She can do a grand work if she will yield herself to her spirit guides.

We had thought to give the kind words that have been spoken of us in the last month by our exchanges. But they have been so numerous, and we have so much of more importance that we content ourselves with thanking "The Banner of Light," "Religio-Philosophical Journal," "Spiritual Record," "Western Liberal," "Mind and Matter," "Monthly Review," and all others who have given us a kindly word of encouragement. We assure them that their favors are highly appreciated, and we shall take pleasure in reciprocating in kind at an early date.

**Special Notice From "Bliss Chief's" Band.**—"Me Red Cloud, sneak for Blackfoot, the great Medicine Chief from happy hunting ground. He say he love white chiefs and squaws. He travel like the wind. He go to circles. Him big chief. Blackfoot want much work to do. Him want to show him healing power. Make sick people well. Where paper go, Blackfoot go. Go quick. Send right away. No wampum for three moons."

Those who are sick in body or mind will be furnished with magnetized paper for the space of three months without other charge than three three-cent stamps to pay postage. From what we know of the power of these spirit friends we feel warranted in encouraging the afflicted in seeking their services in the way suggested. Circles sitting for development will find their object promoted by sending for some of the prepared paper. Address James A. Bliss, office of Mind and Matter, 713 Sansom street, Philadelphia, Pa.

**Books Received.**—Rules for forming and regulating Spiritual Circles, by S. G. McEwen, author and publisher, Westfield, N. Y. Price 10 cents.

"The Old Blue Laws of Connecticut, compiled and published by S. G. McEwen, Westfield, N. Y.

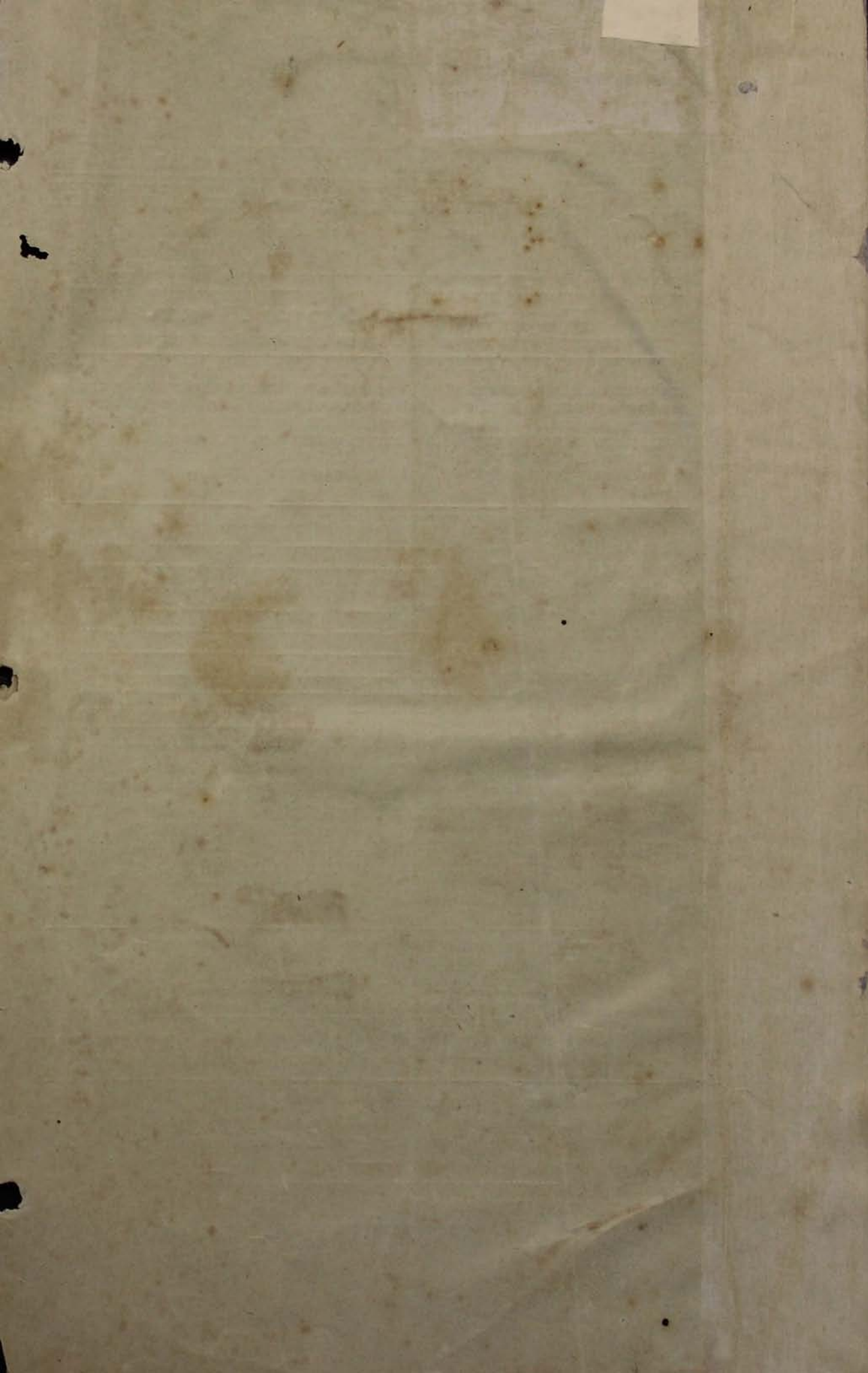
Story of the capture of Mrs. Mary Jemison, by the Indians, a century ago. Published by S. G. McEwen, Westfield, N. Y. Price 25 cents.

**The Physiologist and Family Physician.**—We are in receipt of the August and September editions of this excellent monthly, Sarah B. Chase, A. M., M. D., Editor. This monthly should be in every household and family in the land. If it were, the laws of life and being would be better understood. Send 15 cents to the editor, at 209 west Twenty-Fourth street, N. Y., and get a specimen; or better still, send \$1.50 and get it for a year. You will never regret the expenditure of the small amount.

**Acknowledgments.**—The following amounts have been received from friends since our last report: S. Y. Reams, \$1; Mrs. L. J. Lawler, for Edw'd Swinburne, \$1; F. A. Staashen, \$3; A. Whiting, \$1; Jas. Magness, \$1; H. F. Bungardt, \$2; Mrs. M. A. White, \$1; A. F. Melcher, 50c; S. S. Nichols, \$1; Dr. J. W. Lockhart, \$1; L. M. Cravens, \$2; Mrs. M. A. Crawford, \$2.

We have not room for the many words of commendation and encouragement said to us by our friends. Bro. Whiting's plan is a good one, and will be given entire in our next.

**Form Circles.**—We cannot close our labors for the present month without urging those who wish to become acquainted with Spiritualism to form circles and investigate for yourselves. By so doing the friends who have gone on before will meet with you and become your instructors. Give them the opportunity and they will open the way by which you may hold sweet converse with angel visitants. And above all cultivate harmony in your circles. When you enter the circle-room leave behind you all ill-feeling, envy, and dislike, and take with you love for all mankind. Do this and the results will be highly satisfactory.



# THE TEXAS SPIRITUALIST.

A Monthly Publication Devoted to the Cause of Human Progress and  
the Elucidation of the Spiritual Philosophy.

C. W. NEWNAM.....Editor and Proprietor.  
C. T. BOOTH.....Associate Editor.

**Term — 10 per Year.**

☞ 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 APRIL.

What Are We, by F. B. Dowd.....	72
Divinity of Christ—Continued.....	77
Evidences of Inspiration of the Bible, Examined, by Tom. J. Russell.....	79
Correspondence—From Shreveport.....	83
Col. Eldridge at Marlin.....	84
Spiritualism and the Clergy.....	85
A Minister Convinced.....	86
From California.....	87
From Massachusetts.....	89
Encouraging Words.....	91
Bible Lessons in Spiritualism, by Chas. T. Booth.....	92
Editorial Department—	
State Convention—The Work in New Orleans—The Cause in Texas	
—“Sixteen Saviors or None.”—The Ethics of Spiritualism—To our	
Friends,—Movements of Mediums and other Items.....	

☞ Correspondents will please forward their favors as early in the month as possible. Address all communications to  
**THE TEXAS SPIRITUALIST,**  
Hempstead, Texas.

## THE BANNER OF LIGHT,

Published by

**COLBY & RICH,**

BOSTON.....MASS.

The Oldest Paper in the World Devoted to Spiritualism.  
TERMS \$3.15 Per Year.

## MIND AND MATTER.

*A Free, Independent and Liberal Journal.*

J. M. ROBERTS .....Publisher and Editor  
C. C. WILSON.....Associate Editor

**TERMS OF SUBSCRIPTION :\$2.15 Per Year,**