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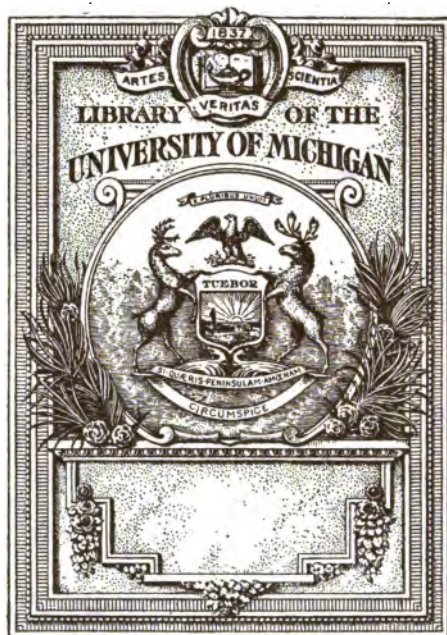
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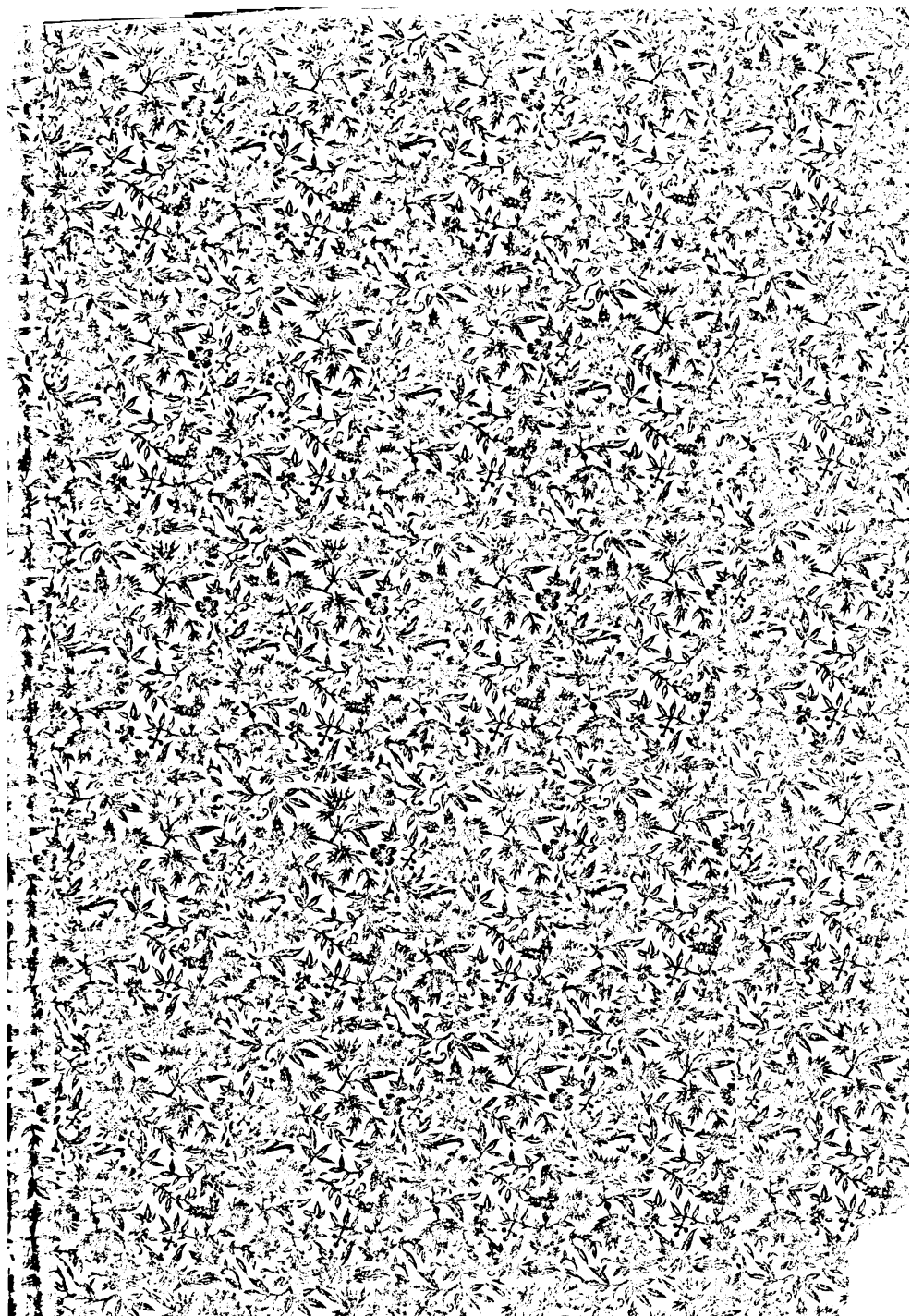
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TRUE SPIRITUALISM

ALSO A CONTRADICTION OF THE WORK BY JOHN E. ROBERTS, KN-
TITLED "SPIRITUALISM: OR BIBLE SALVATION
VS. MODERN SPIRITUALISM."

*"True Spiritualism and true Christianity are One in
Foundation and Doctrine."*



"Man's inhumanity to man makes countless thousands mourn."

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By REV. R. SWINBURNE ^{author} CLYMER

AUTHOR OF: "THE ROSICRUCIANS," "PHILOSOPHY OF FIRE,"
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PREFACE

IN placing the following work before the public I have no excuse whatever to offer but it is important that I should make some explanations regarding certain portions thereof.

The greater part of the work appeared as a serial in "Modern Miracle" published in New York City and was well received by a critical public. This being the case, I think that it will be fairly well received in its present form except by a certain class which class condemns literature of this nature.

The book is an answer or contradiction of the work by John E. Roberts, a religious fanatic of the present century. A man who quotes others in part but does not give credit to such authors for fear that they, the readers, might read the books quoted from and thus learn for themselves. I am radical in this perhaps but it is a fact nevertheless.

What is said concerning Marriage is *very* radical but it must be remembered that in order

to set any reform in motion it is necessary to draw *distinctive* lines so that he who reads may understand. I do not think it would be wise to overthrow the marriage institution. In fact, anarchy would set in but there is certainly a vast field here for reform. I *do* believe that the child, no matter under what conditions born, should be recognized as legal by the state and crimes of such nature will never stop until the state *does* recognize such children. God does not care how a child is born so long as it is brought up right and that class of children known as bastards will never be brought up right unless they are recognized as legal children and given the name of the *right* father, no matter what the condition under which he or she was conceived. Can the unborn child help it if the conditions under which it was created were not such as are sanctioned by Church or Society? Never. Then why should it be condemned? God does *not* and while man tries to condemn he should himself be condemned for so doing. I boldly claim that the child is legal and legitimate no matter under what circumstances born.

The marriage ceremony as at the present day performed has no foundation in the Bible

or Holy Scripture. It was never instituted by God but by man as are all other man-made institutions. That it serves a purpose I do not deny. In fact, I know that it does but *there are other legal marriages besides those performed by priests*. As before stated, it would be a very bad thing to sweep all marriage laws aside but the law should be such as to recognize the *true* marriage which takes place when the man misleads the woman. If the state and Church would recognize the *true* marriage, thousands of present-day crimes would cease. I do not think that the reader can misunderstand me in the present work after this explanation.

Now a word concerning the phrase "Priestcraft." By this word I do not mean *only* the priests of the Catholic Church but I use the word to cover all men at the head of churches, no matter what denomination it may be. I do not want the reader to understand that I condemn all priests, all ministers. I do *not* for many of my *best* friends are Ministers of the Gospel, priests of the Catholic Church. I want it understood that I mean only such as *think* they know it *all* and will not study, nor investigate anything outside of their particular creed. In fact, I refer to the bigot, no matter what the

name of the denomination to which he belongs. This is the sense in which I use the word "priests" or "priestcraft."

Concerning the condemnation of Churchanity and the Church, I want my readers to understand that *I do not condemn Christianity*. I believe that religion taught by the Christ to be the purest and most sublime religion ever given to man, but at the same time, I positively want my readers to understand that these teachings of the Christ are exactly the same as those taught by Esoteric Spiritualism, Occultism and Mysticism. There is absolutely no difference. The Church as a whole has lost the *inner* or esoteric meaning of the religion they try to teach. In fact, the husk only remains. When I say "Churchanity" or condemn modern Christianity I do not mean the *true* Christianity but only that which passes for the *true* Christianity. Thousands upon thousands of ministers and priests are trying to teach the Truth as they see it and such men are doing good. They are trying to teach a more beautiful doctrine. In many cases, their members are not ready for a beautiful religion, one of Love and good will to all men.

Occultism, Mysticism and Spiritualism are

judged by the masses according to the advertisements appearing in magazines, journals and newspapers. No wonder that the people condemn these noble sciences. I think that I should do the same if I did not have any further knowledge of the subject. There is no doubt but that more fraud takes place under the name of these sciences than under all else. However, this does not prove that these Sciences in themselves are a fraud, but it *does* prove that they are mighty sciences or *else they would not be counterfeited as they are*. There is no condemnation too severe for those who use these things to defraud a people who are truly seeking the Light as many thousands are at this present day. Fraud of this nature should be condemned as severely as is abortion. Newspapers throughout the country condemn Occultism and other sciences of this nature and—accept all advertisements, no matter how condemnable on the face of them, concerning these things. Who then is the one to be condemned?

Throughout the work mention is made that the Church upholds the infernal crime of Vaccination. This hardly holds good at the present time for in a canvas made through the state of Pennsylvania by the Reformer—Mrs. Lola Lit-

tle, of Minneapolis, it was found that the ministers of the Methodist Church as a whole condemned this foul practice of child poisoning. It will thus be seen that the Church is awakening to facts which no longer will be denied.

There is another point that I wish my readers to bear in mind and one which they possibly do not accept as a truth. I am *not* a Spiritualist in the accepted term. I belong to that Secret School which contains all these sciences within its catalog. My only reason for the present work is my desire for fair-play for all things. Spiritualism, as understood by the majority of Spiritualists even, is but a branch of the great tree, of that great school to which I make claim of belonging. When I use the word "Spiritualism" I mean what might be termed Spirituality and no matter whether you are a Methodist or a Catholic, you can still be a *true* Spiritualist. It is not even necessary to believe in mediumship as generally understood in order to be a Spiritualist. "Christianity and Spiritualism are one, for Spiritualism is the foundation of Christianity and is the foundation of the coming Universal Brotherhood of Man." I hope that I may no longer be misunderstood and that all will read the book and understand it as I wish them to understand it.

PREFACE

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Quotations throughout the work are from such well-known writers as: Peebles, Foster, Randolph, Hull, Dowd and Beard. I have tried to be absolutely fair in all things and if I have not been, then I pray you forgive me, for the desire *was* to be fair and honest.

THE AUTHOR.



TRUE SPIRITUALISM

Mr. Roberts starts by telling us that: "Spiritualists say that 'the Spiritualism of the present day is that which Jesus preached nineteen centuries ago.' But we can prove by the very teachings and utterances of Spiritualists, that the difference between Christianity, as taught in God's word, and modern Spiritualism, is as wide as the gulf separating Lazarus from the rich man."

This statement, so far as I have investigated the subject, is utterly untrue. It is a fact, one that cannot be denied, that the way some authors treat Spiritualism in their writings, this would seem to be correct, as there is a work now before me, written by one who claims not only to be a Spiritualist, but an authority, which is as utterly false to the true teachings of both Spiritualism and esoteric Christianity, as that modern Churchism is Christianity. Modern Christianity, which is in reality nothing but Creed and Churchism, must not be taken as the

esoteric Christianity. To do so is unfair and without reason or common sense. Nor yet must the Bible be taken in its literal sense, as it was so distorted at the time of Constantine that it is almost impossible to find the wheat among the chaff.

Dr. J. M. Peebles, is possibly one of the greatest authorities on the subject, as he is fair to both Spiritualism and esoteric Christianity and I shall quote him as to what Spiritualism is.

“Spiritualism is the philosophy of life—and the direct antithesis of materialism. If the illustrious Tyndall saw the “potency and promise” of all life in matter, Spiritualists, with all rationalistic idealists, see the potency and promise of all life and evolutionary unfoldment in Spirit, which Spirit permeates and energizes the matter of all the subordinate kingdoms, mineral, vegetable, and animal

Thinking—meditating, Columbus concluded that if there was a “this-side,” there must necessarily be a “that side” to the world. And so sailing on and still onward toward the western sunset under the inspiration of a lofty faith, he discovered the new world, and, like a flash, faith became fruition.

And so students of the occult; Spiritualists

of the last century, meditating—investigating, discovered, or rather, rediscovered the spirit world—the Spiritualism of the elder ages. Intuition and the Soul's higher senses, with the out-reaching ideal, are ever prophesying of the incoming ideal. The to-day's, afire with life and love, assures us of a coming to-morrow. This world indicates another—a future world, which Spiritualists have not only rediscovered, but have quite fully described.

Spiritualism does not create truth, but is a living witness to the truth of a future existence. It reveals it—demonstrates it, describing its inhabitants—their occupations and characteristics.

Hannibal crossed the Alps twenty centuries before Napoleon did. Napoleon reasoned that what man had done, man could do, and so with flags and banners unfurled he led the conquering French over the snow-capped Alps. And through all the centuries before and since Hannibal's time, through all the historic ages there were rifts in the clouds—there were visions and voices from the better land of immortality. Inspired mystics and philosophers testified alike to the reality of apparitions, the appearance of good angels and the fulfilment of dreams. An Angel—a spiritual being—appeared to Joseph

in a dream announcing the coming of Jesus.

Patriarchs, prophets, and seers in Abraham's and Isaiah's time conversed with spirits and angels according to the Scriptures. Apostles, disciples, and the early Christians before and after John and Paul's time, consciously communed with the spirits of those they had known on earth—and why should not we? Neither God nor His laws have changed. The reputed wise man Solomon, said: "The thing that had been, is that which shall be, and that which is done is that which shall be done,—and whatsoever God doeth it shall be forever." (Eccl. 3:14.)

If there were visions, trances, apparitions, Spiritual gifts, and conscious spirit communications all through the past ages—why not now? Have the heavens over us become brass? and have angel tongues become palsied? These things did happen in the past—and they occur to-day. And few, if any, except the most illiterate—except the atheist, the imprudent bigot and the ironclad, creed-bound sectarists deny it. Spiritualism is the most unpopular among the ignorant. It is also very unpopular in sectarian club rooms, idiotic infirmaries, and state penitentiaries.

When that highly inspired man of Nazareth preached his radical doctrines in Palestine, and performed his astonishing mediumistic works, crowds following him, some of the doubting cautious conservatives of those times asked the question: "Have any of the Rulers of the Pharisees believed on him?" That is to say, have any of the *reputed* great and wise, believed on him? If so, we, the driftwood—we the putty-headed policy men—will fall in line. Human nature is the same in all ages, and cowards are ever the same shrinking, apologizing, oily tongued moral cowards.

SPIRITUALISM IS NOT SPIRITISM

Spiritualism must be differentiated from Spiritism. The terminology of the two words absolutely necessitate, as every scholar knows, entirely different meanings. Chinese, Indians, and Utah Mormons are Spiritists, believing in present spirit communications. Most of the African tribes of the Dark Continent worship demons and believe in spirit converse, but certainly they are not intelligent, religious Spiritu-
alists.

Spiritism is a science—a fact—a sort of Modernized Babylonian necromancy. The baser portion of its devotees, hypnotized by the unem-

nodied denizens of hades, divine for dollars. It is promiscuous spirit commerce with a high tariff. It is from the lower spheres, and morally gravitates toward the dark. It has its leg-erdemain, its tricksters, frauds, and traveling tramps. They should be exposed and shunned as you would shun dens of adders. Spiritism, I repeat, is a fact; so is geology, so is mesmerism, so is telepathy, and so, also, is a rattle-snake's bite. Facts may be morally true or false. They may serve for purposes of good or direct ill. As an exhibition of wonders—as pabulum for sceptical atheists, who *demand* visible sight of the invisible infinite One, and *insist* upon a terrific clap of thunder to convince them of the existence of electricity, commercial spiritism with its seeking for gold-fields, and hunting for “social affinities,” with its attending, shadowy hosts, manifesting in ill-ventilated seance rooms, may be a temporary necessity to a degree useful, but it legitimately belongs, with such kindred subjects as mesmerism, to the category of the sciences.”

We need not go to Africa or the Dark Continents, to find these Spiritists, as we can find them right here in America, and possibly more of this class can be found than of those that

follow genuine Spiritualism as an Esoteric religion. It is this class of Pseudo-spiritualists that bring the deadly and foul odium upon that which is the true Spiritualism, and it is this class of frauds, that Churchism and Priestcraft take as their authority when speaking of Spiritualism. It is a fact, beyond dispute, that ninety-nine out of every hundred of those who write against Spiritualism, do not know the difference between Spiritualism and Spiritism. They *do not* want to know. They *do* know that there is no Christ Principle in Churchism, no life, no salvaton, no *regeneration, nor anything else that will appeal to any one who desires food for the Soul*. Knowing this, they know that they can hold no one to them except those entirely ignorant of anything pertaining to the Soul or the Higher life, and such as do not have brains enough to think for themselves. This being a fact, they can plainly see that those who study the subject, will leave Churchism and join Spiritualism. Were they to take a few authorities such as Peebles on Spiritualism, Dowd on Regeneration and Immortality, and others on kindred subjects, they might find the truth, and know what belonged to Spiritualism, and the Higher Sciences, Mysticism, Occultism, etc., but

they will not do it, as they would be unable to base an argument on and against these things if they knew the truth. If they read the works of Spiritists, they can find all the dark and devilish *isms* that they want and it is then that they hold forth against the true religions, while *only* understanding that which may possibly bear the same, or nearly the same name, but which is as far from being true Spiritualism or Mysticism as is Black Magic from White Magic.

Dr. Peebles further says: "But Spiritualism, originating in God who is Spirit, and grounded in Man's moral nature, is a substantial fact, and infinitely more—a fact plus reason and conscience—a fact relating to moral and religious culture—a sublime spiritual truth ultimating in consecration to the *good*, the *beautiful* and the *heavenly*.

Spiritualism—a grand, moral science, and a wisdom religion—proffers the key that unlocks the mysteries of the ages. It constituted the foundation stones of all the ancient faiths. It was the vitalizing soul of all past religions. It was the mighty uplifting force that gave to the world in all ages its inspired teachers and immortal leaders.

Rightly translated, the direct words of Jesus

are (John 4:24) "Spirit is God." The spiritual is the real and the substantial. The spiritually minded are reverential. They are religious. Their life is a prayer. "The fruit of the Spirit," said the apostle to the Gentiles, "is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." *Spiritualism, by whatever name known, without the fruit of the Spirit, without religion and moral growth, is but the veriest rust and rubbish; and religion, by whatever name known, in any age, without Spiritualism and its accompanying Spiritual gifts, is only an empty shell—an offensive creedal cadaver, that should be buried without ecclesiastical formalities.*

Spirit is God. And, Spiritualism while inhering in and originating from God, does not center alone therein, nor rest entirely upon phenomena, but upon *spirit*—upon the spiritual and moral constitution of man, which constitution requires such spiritual sustenance as inspiration, prayer, vision, trance, clairvoyance, and heavenly impressions from the divine sphere of love and wisdom. Spiritualists, like the primitive Christians, believe in God the Father and in the Brotherhood of the races: They acknowledge the living Christ; they feel

the influx of the Holy Spirit; they converse with angels; they cultivate the religious emotions; they open their seances, many of them, with prayer. They are richly blessed with visions and calm, uplifting ministrations from angelic homes. They see in every pure crystal stream a Jordan, in every verdure-clad mountain a present Olivet, and in every well-cultivated prairie a Canaan flowing with the milk and honey of spiritual truth—love to God and love to man.

Spiritualism teaches salvation by character; or by the life, as did Paul in his higher inspired moments, who said—"Being reconciled, we shall be saved by life." (Romans 5:10.)

Spirit is God. And neither matter nor sea-slime nor protoplasm constitutes the basis of conscious life, but *spirit*—that is to say, *spiritual* or *divine* substance. *Spirituality is the substantial reality.* And man is a spirit *now*—a spirit living in a material body, which body bears something of the same relation to the real, conscious, invisible man, that the husk bears to the corn,—chaff to the wheat."

Do Spiritualists believe in the Bible? Yes, and No. All men who have studied the Bible, and have developed the "Inner" being, know

that the teachings of the Bible cannot, as a rule, be believed in their *literal sense*. The spirit of these teachings is grand and sublime and is identical with that of the teachings of the true Spiritualism. But these teachings must be read "between the lines" as it were, and the esoteric meaning understood. That there was a general belief in Spirits at the time when the Bible was written is a fact beyond dispute, and we turn to the speech made by Thomas Gales Foster, in Boston, in 1867, in which he said: "Now, let us begin, my friends, with the first book, the very first book of the Bible. And here, perhaps, men, just as is claimed they have appeared to the mediums of Boston and other places, in the present day. And the objector upon Biblical grounds will have to settle the difficulty with himself as to whether or not there is any reliance to be had in such manifestations.

In the nineteenth chapter of Genesis, two angels in the form of men appeared to Lot in the gate of Sodom, and through the warning which these angels give him, his family and himself are enabled to escape from impending evil. Now, my friends, it would be well if the warnings that are given through modern media—if the warnings that are given by the

spirits in modern times—were always attended to. Perhaps it would have been well for our nation (time alone must determine) if the true and pure-hearted Lincoln had listened to the manifestations and the warnings that were given him through a medium in our National Capitol; he would not so soon have stepped from the topmost round of the ladder of fame into the sky, but would have remained to carry out his own ideas in regard to the perpetuity of American Institutions.

In the twenty-first chapter of Genesis, an angel again appears to Hagar, and prophesies in behalf of the boy Ishmael, and comforteth the mother. In the twenty-second chapter of Genesis, the arm of Abraham is arrested when he is about to commit murder upon the body of his son Isaac, having been tempted to do so by what, to-day, would be called an *undeveloped* spirit, under the supposition that God had so ordered him, by way of a temptation.

In the twenty-eighth chapter of Genesis, Jacob is represented as having had a dream, wherein he saw a ladder extending from earth to heaven, up and down which angels of God were ascending and descending. Modern Spiritualism, by its various phenomena, is proving

that such a ladder exists—is proving that there is an intellectual, spiritual ladder, reaching from earth to heaven, “bright with beckoning angels.” *You believe in the dream of Jacob, and scoff at the declarations of to-day.*

In the thirtieth and thirty-first chapters of Genesis, Jacob is represented as having had another dream, in which he receives the advice, which results in the curious proceedings, to say the least, by means of which the property of his uncle, Laban, is transferred to himself. During this interview with the angels in his dream, he was also advised to leave his uncle Laban. In the thirty-second chapter, after he had left his uncle Laban, the angels of God met him, and when Jacob saw them, he said, “This is God’s host.” And when Jacob was left alone, there wrestled a man with him until the breaking of day. Now, this all seemed extremely absurd to the Spiritualist before the manifestations of modern Spiritualism; but corresponding manifestations have occurred in different parts of the country, where there has been actual physical force manifested in contests with media by an unseen power. Consequently, the Spiritualists believe in this manifestation of the past, far more than those do who deny the

existence of conscious individuality beyond the grave.

Again, one of the allegations brought against modern Spiritualism, and heralded forth by the many-mouthed press, and by the pulpit, is this: that the tendency of modern Spiritualism is evil; that the inculcations which come from the spirit-world, through the modern media, are calculated to demoralize society. Now, my friends, without stopping to argue the question whether in the past or in the present they were or are immoral, let us see whether the analogy does not hold good even in this respect. In the third chapter of Exodus, whilst Moses was watching the flocks of his father-in-law, Jethro, an angel of God appeared to Moses, and appointed him to take the captaincy of the Israelitish host in their contemplated exodus from Egypt. During the conversation held with Moses, the angel gave Moses the advice that the Israelitish women should fraudulently possess themselves of the jewels and the raiment of the Egyptian women—steal them. Did ever any other spirits that are controlling the media in different parts of the country, giving such advice? Yet the spirits controlling to-day are immoral; and the spirits of former times should be

listened to—according to the Biblical objector. In the fourteenth chapter of Exodus, an angel preceded the host of Israel in the final exodus. In the twenty-second chapter of Numbers, an angel met Balaam by the way, as he was proceeding to the camp of the Moabites, whose ruler invited him to come in order that he might curse the Israelites, whose encroachments he had begun to fear. In the second chapter of Judges, it is stated that an angel spoke to all the people at Bochim.

In the sixth chapter of Judges, a manifestation occurs, wherein the party concerned gave indications of precisely just such conditions as too often prevail to-day among some Spiritualists, and among many investigators—that is—a disposition to doubt perpetually, and to require conviction every morning; forgetting the test that has but recently been given, and manifesting an earnest desire for a continual repetition, for the production of a similar one.”

In the sixth chapter of Judges, at the time that Israel was oppressed by Midian, an angel of the Lord, it is stated, appeared to Gideon, and appointed him to take command of the Israelitish host against the Midianites. Gideon was one of the doubting Spiritualists. He

doubted whether it was an angel who appeared to him in the form of a man, and he asked him for a test. The test was this: that he might be allowed to place a fleece of wool on the ground, and that the angel should so manifest that the fleece of wool during the night should become wet whilst the ground remained dry. The angel did this, and so effectually, that a bowl of water was wrung from the fleece of wool. Now Gideon was not satisfied with this, but he said, "Will the Lord permit me, that I again place the fleece of wool, and let the fleece of wool remain dry and the ground become wet?" and the angel did that also. Still Gideon was not satisfied, nor was he convinced, until, in the seventh chapter, he received another manifestation—that of the tumbling of a cake of barley bread into the Midianitish camp. All I can say in regard to this is, that when you next visit a medium, I trust you may meet with a spirit as complaisant as the one who met Gideon.

In the thirteenth chapter of Judges, an angel appeared to the wife of Manoah. Now the wife of Manoah was barren, and the angel promised her the birth of a child. He afterwards appeared to Manoah and his wife together in the form of a man, and they both conversed with

this man, nor did they know he was an angel or a spirit until he disappeared in the flame of their own burnt-offering. In the fifth chapter of Joshua, it is stated, that as Joshua approached the walls of Jericho, he saw a man standing by the wall with a drawn sword. He advanced to him, and demanded of him on which side he fought. The Book, which you call infallible, says that the angel replied that he appeared there as the captain of the Lord's hosts, and that he fought upon the side of Joshua. In the nineteenth chapter of first Kings, it is recorded that an angel appeared to Elijah more than once while he was fleeing from the anger of Jezebel to Mount Horeb, and that Elijah was fed by the angel with material food.

Again, it is said that spirits, through modern media, are disposed to falsify; that they tell falsehoods; in other words, that they tell lies. Even admitting for a moment that this is true, let us see if the analogy will not hold good still. In the twenty-second chapter of I Kings, it is stated that God himself put a lying spirit into the mouths of the prophets of Ahab, in order that he might be deceived. With what bad grace, therefore, comes the charge in the present day, by Biblical objectors, against modern

media, and the spirits controlling them, with respect to falsehood.

In the sixth chapter of II Kings occurs this manifestation: Elisha, by the power that was manifesting itself through him, caused a solid iron axe to swim upon the surface of the River Jordan. Again, in the twenty-first chapter of I Chronicles you will recollect it is stated that David had angered God by numbering the people, and that God gave David the choice of three modes of punishment. Now, mark you, David was a man after God's own heart, and his means of communication with God were through the agency of Gad, the seer. Compare the manifestations of Gad, the seer, with the manifestations of Andrew Jackson Davis, the seer, Paschal Beverly Randolph, and others, and answer to yourself, and to the spirit of the age, whether or not there is not as much rationality and beauty in the manifestations of seers of modern times as in any of those presented in the past.

In the twenty-first chapter of II Chronicles is a remarkable verse. It is there stated that a handwriting came from Elijah, the prophet, to Jehoram, King of Judah; whilst the Biblical chronology shows that Elijah had gone to heaven, in a chariot of fire, thirteen years prior

to the date of the writing. What reference can this verse possibly have, if not corresponding with conditions in the present day.

In the sixty-ninth Psalm there is another remarkable verse. It is the twenty-second verse, Read it, and remember it. David is represented as uttering a prayer, in which he makes use of this exclamation: "Let their tables become a snare before them; and that which should have been for their welfare, let it become a trap." It is difficult to tell what allusion this has, but if it does have an allusion to the corresponding conditions of modern manifestations, then only the experienced investigator in modern Spiritualism can appreciate the deep malignity of any man's heart who could utter such a prayer.

In the first, second and third chapter of Ezekiel you have an account of a vision presented to Ezekiel, and of his interview with the spirits; and in the course of these interviews Ezekiel says, distinctly, "A spirit entered into me, and enabled me to hear the voices from the sky,"—precisely what is claimed by the majority of the trance mediums of modern times. And I ask you to compare the manifestations of the book of Ezekiel with the manifestations of modern times through different media, and see

which has the advantage in morality and decency. In the third chapter of Daniel you will remember that three men, Shadrach, Meshach and Abednego, by the presence of the angel and by the influence of that presence, were saved from injury by the devouring elements.

In the sixth chapter of Daniel a manifestation occurs illustrative of that wonderful magnetic power that can be brought to bear through the human organism; indicative of that fact, that when you shall have properly understood the laws of your being, and more fully comprehend the occult forces of Nature, you will find that men and women, the entire human family, stands upon the apex of creation, and must, of necessity, control all things below. In the tenth chapter of Daniel, after Daniel had fasted, as is the custom with modern mediums on all proper occasions, he was entranced, and a vision was presented to him; and, during the vision, the spirit approached him in the form of a man, and spoke to him, and touched him—precisely what is occurring daily throughout the country. People believe in the former; and condemn the latter. In the ninth chapter of Nehemiah it is said, all the people praised God. Because of what? He had sent them a good spirit to speak to them.

Read the twenty-eighth chapter of I Samuel, from the first to nineteenth verse, inclusive. You have all heard of the witch of Endor. The Bible does not call her a witch; it is only the clergy who denominate her thus. She is not called a witch except in the headings of the chapter and page, *which have been furnished by the translators*. The chapter itself, from the beginning to the end, does not contain the word *witch*. She is called the woman of Endor. She was a very good, hospitable woman likewise. When Saul went there, she set before him the best she had, although quite poor in this world's goods. She gave them a sitting, as it is called in modern times, with a striking manifestation. She proved herself a good woman, and a noble, true-hearted, God-gifted medium. They are called *witches* by some, and a hundred or so years ago they were called *Witches* and some were burned, or lynched, or suffered other physical punishment or death at the hands of the ignorant and narrow-brained masses.

In the thirty-second chapter of Job, eighth verse, one of the advisers of Job utters a declaration, which we commend to those of the readers who believe in the infallibility of the Bible.

Elihu, the youngest adviser of Job, proposes to speak before two elder advisers, and he offers an apology to Job, if we may so term it, in this language: "But there is a spirit in man: and the inspiration of the Almighty giveth them understanding." Just the apology, if it be one, that all the media of the land would offer to the learned wisdom of the age. We would not assume to arrogate to ourselves a superabundance of wisdom; but whilst we are aiming to teach, we beg to remember "there is a spirit in man, and the inspiration of the Almighty giveth him understanding." In the thirty-third chapter of the same book, "God speaketh once, yea, twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumbering upon the bed; then he openeth the ears of men, and sealeth their instruction." Every word of which the Mystics, Occultists and Spiritualists of this, and past ages, believed.

We turn over a number of leaves, and come to the first chapter of the book of Matthew. There we find that an angel appeared to Joseph in a dream, and explained to him the condition of Mary. You believe that. Suppose an angel was to appear to-day and attempt to explain

away such a condition in some of the mediums or Mystics of modern times. The world and church would reject such a declaration as wholly absurd, but they accept the manifestation of two thousand years ago.

In the first chapter and first verse of that wonderful book, the Apocalypse, it is stated that information is about to be given by an angel. And in the last chapter, after John, in the isle of Patmos, had received the mysteries of the book of Revelation, the angel, through whom they had been received, approached him. John, psychologized by the idea of the age, when he perceived the brilliant beauty of the angel, supposed God himself was before him, and "fell down to worship before the feet of the angel which showed him these things." But the angel said, "See thou do it not; for I am thy fellow-servant, and of thy brethren the prophets. Worship God." Precisely what the spirits, through the various phenomena of modern Spiritualism, are saying to-day. The spirits who communicate to-day, as in the past, are but your brethren, members of the same great human family. Our injunction likewise is, Worship God. But our desire is, also, that you will listen to the advice of those who have journeyed

across the silent river before you, whose affections are still warm toward you, and who seek to pilot you securely to the bright and beautiful shores of another and a better land.

I have given but a few of these manifestations, in order to show the analogy existing between those of ancient days and those of modern times, and also to represent how utterly absurd it is, upon Biblical grounds, to object to the phenomenal phases of modern Spiritualism. The hypothesis assumed is this,—and I beg of those of you who object, upon Biblical grounds, to the phenomena, to take home the declaration,—the hypothesis of the spiritual school, summed up, is this: *If in the past there was a law existing in the divine economy by means of which Moses and Elias could have conversed with Jesus, by means of which angels in the form of men could converse with Abraham, or appear amid any of the conditions to which I have adverted—if there was a law by which one of his fellow-servants could appear to John on the isle of Patmos—then, if God be eternal and his laws unalterable, that law must still be in existence; and you and I can commune with our fellow-servants who have gone before us; we, too, can commune with angels proportionately*

to the conditions and circumstances by which we may be surrounded. And I aver that this is a logical conclusion, a legitimate deduction, from whence there is no escape.

Victorien Sardou, the great dramatist, *par excellence*, of France, when questioned as to the source of his extraordinarily prolific graphic power, invariably referred it to the invisible and spiritual world, and boldly claimed to receive matter and suggestions for literary labor direct from that sublime and elevated source; nor can there be a rational doubt but that in these days, when men, women and children, the wide world over, are being bathed, as it were, in the effluent tides of spirit from the worlds above us; and in which magnetic susceptibility is as common as the tendency toward music. It is fast being granted, on all sides, that even clairvoyance, which a few brief years ago, within the recollection of the most of us now living, was laughed and sneered at by five-sixths of the world, is, after all, not merely a solid human fact, more valuable, perhaps, to the human race, than any other single one in its history of possessions, is now conceded not to be a special gift to a few favored individuals but to be the property and heritage of the entire

human family, latent in all, developed in a few, but, by judicious effort, attainable by nearly all: *Clairvoyance is a royal road to knowledge*; by it tens of thousands have been instructed, and by it alone Dr. P. B. Randolph received the education that enabled him to give to the world the literary gems that he put forth.

What is Spiritualism? To show what Spiritualism is, Mr. Roberts quotes the following from a speech made by Dr. P. B. Randolph, in 1858: "Spiritualism is all eye and head, no soul and heart; all intellect, no emotion; all philosophy, no religion; all spirit, no God. The anti-Bible, anti-God, anti-Christian Spiritualism, I have perfectly demonstrated to be subversive, unrighteous, destructive, disorderly, and irreligious: consequently to be shunned by every true follower of God and holiness, etc."

Dr. Randolph does *not* say that the true Spiritualism is this, but he *does* say, that the anti-Bible, anti-God and anti-Christian Spiritualism is this. Every true Spiritualist will admit this to be true, as we all know that the counterfeit of Spiritualism is as bad as the true Spiritualism is good. But this is not Spiritualism, it is Spiritism. This is a word that was unknown at the time that Dr. Randolph made

this speech, and he had to draw a distinction between the good and the bad. Spiritism bears the identical relation to Spiritualism, as modern Christianity, or Churchanity, bears to the *true* Christianity. The one is scientific and hard-hearted, foul, lustly, abortive, and all that is bad, while the other is pure, lofty, uplifting, and all that is good.

Whoever has read the speech, knows that Dr. Randolph does not refer to the true Spiritualism when he denounces scientific Spiritualism, and I will prove that this is true, ere my task is finished. This speech was used in his work, "Soul, the Soul World," which was issued in 1872, and following the speech, he says: "I have nothing to change or modify in the above sermon except that my experience since 1858 has satisfied me that most of what I then called Demonism, meaning devils working on a person from the outside, was, and is, nothing more nor less than the devil from *within*—in other words, unmitigated devilishness, wherein disembodied people, good, bad, or indifferent, had, and have, very little to do; in a word, I believe that to corrupt morals and very bad taste, was and is to be attributed most of what I then charged upon bad disembodied people.

My belief in Immortality is *stronger* than ever; my belief in Clairvoyance and Seer-ship, and in Divine inspiration is now a mountain, where then but a handful of soil."

Spiritualism is not Spiritism, that is, talking with the dead for curiosity, for fleshly gratification, for selfish gain, for ambitious ends, or for unworthy, amusing, and irreligious purposes. If this was the witch-spiritism that Moses condemned, or disapproved of, he did well. It should be discouraged, condemned to-day as unworthy of rational, royal-souled men and women.

Intelligent, cultured Spiritualists do not deny the existence of God—do not deny the existence of Jesus of Nazareth, the mediumistic man and martyr, overshadowed and infilled with the Christ-spirit—do not deny the Holy Spirit of truth—do not deny the necessity of repentance, of prayer, of faith, of religion, of abiding trust, and the importance of living a conscientious, spiritual, and holy life.

Spiritualism, in its broadest sense, is a knowledge of everything pertaining to the spiritual nature of human beings. It is cosmopolitan, eclectic, uplifting, and heaven-inspiring. Spiritualists, being believers in the Christ

(*Christo*), have the New Testament promised spiritual gifts. Spiritualists believe in the great law of evolution. They teach that there is a sweet reward for well-doing and certain punishment for every wrong action; and that all the good and divine that is attained here, will be retained when entering the spiritual world; that we are building now, by our conduct and characters, our homes in the future state of immortality.

When the genuine Spiritualism is generally recognized, and becomes, as it will, the universal religion,—when it becomes actualized and outwrought through the personal lives of earth's surging millions, it will no longer be selfishly said, "mine—mine," but ours, yours, all who appropriate it for holy uses. This is the resurrection — a spiritually exalted resurrection state in this present life. It is Christ within. It is divine altruism.

I repeat, when Spiritualism in its divinest aspects is literally practiced, our country will be the universe, our home the world, our rest wherever a human heart beats in sympathy with our own, and the highest happiness of each will be altruism. Then, when this Christly Spiritualism abounds, will the soil be as free for all

to cultivate as the air to breathe; gardens will blossom and bear fruit for the most humble; and orphans will find homes of tenderness and sympathy in all houses. This is Spiritualism, pure, simple, and practical. ”

Dr. Randolph believed in *true* Spiritualism, he also knew that there was something that went by the name of Spiritualism which was no nearer true Spiritualism, than modern Churchism is Christianity. This kind he gave the name of Scientific Spiritualism, and which we to-day, call Spiritism. To prove this, I will quote from his work, “Soul, the Soul-World,” the same volume in which his speech appeared, and from which John E. Roberts quotes when he desires to tell us what Spiritualism is, but he does not give credit to the work, for the simple reason, that should he do so, and should any of the readers of his pamphlet read the work, they would at once become convinced of the reality of *true* Spiritualism, and utter uselessness of modern so-called Christianity.

Dr. Randolph says: “*True* Spiritualism is the hope of the world, because it is a great human necessity, and out of such alone comes all that makes sublunary life desirable for civilization and progress; does not spring from any religious faith, but from human needs.

“The political, civil, social, and religious dissimilarities among mankind, the wide world over, grow out of the law of differentiation of organic structure; for truth itself is unitary, and inherent in soul; and is universal in its application: hence, mankind merely *misunderstands* each other; their differences are more *apparent* than *real*. They have been either inductive or deductive, whereas they should have been both.

“Should the writer be asked whereof what is the use of all this varied irruption of spiritual forces to the earth just now, he would answer: Not to break down anything truly human, or truly good, but to uproot and destroy that parasitical social fungus, which now overwhelms science, art and true liberty in these dismal ages, and which usurps the name of Civilization. The initiatory steps to this great consummation consists, first, in removing Fear as an element of religion; disabusing the human mind of its death, hell, and terror errors; establishing the religion of Science and Reason on the ruins of mytho-theology, and inaugurating the good time coming in every individual's *heart*,—thence working out in the conduct. This can only be done upon the assured basis of a

demonstrated immortality. The next step is to bring man to a comprehension of what individuality means.

“Individuality: that is my gospel and the fitting substitute for a dying or dead Christianity,—having naught of Christ in it,—whose gaunt form lies prostrate on the earth, felled by the sturdy strokes of a better faith, the true *Christ*-faith, and from whence issue dark, dense clouds of vapor, redolent of fire and brimstone, and from whose eyes, blood-shot and glaring, there dart forth gleams of hatred and revenge, instead of *love divine*; and from whose lips terrible cries come out, indicative alike of its own expiring agonies, and commemorative of the tortured millions who have yielded life at the rack, the stake, and inquisition. The Christian (Churchism) religion is going out; the religion of Jesus Christ is coming in:

“I start, then, from the principle that, placed in the midst of Nature, we can have only positive knowledge of Nature, and that all else can be but conjectural, speculative, transient, ephemeral, and of no utility whatever. In a word, I have faith in Common Sense.

Now the genius of common sense is the soul of human life, and its composition is Experience,

Pain, Pleasure, Hope, and Fear: Consequently, people blessed with it, reject as absurd all supernaturalism, in whatever shape it presents itself. Miracle, as physical impossibilities, next follow in the category of rejected crudities, and the sacred past, whenever it assumes the garment of infallible authority, follows in their wake."

Is there such a thing as a miracle? We turn to Eliphas Levi for a clear explanation of miracles, and he tells us that: "We define miracles as the natural effects of exceptional causes. The immediate action of the human will upon the body, or at least that action exercised without visible means, constitute a miracle in the physical order. The influence exercised upon wills or intelligencies, either suddenly or within a given time, and capable of subjugating thoughts, changing the most determined desolutions, paralysing the most violent passions—this influence constitutes a miracle in the moral order. The common error concerning miracles is to regard them as effects without causes, contradictions of nature, sudden vagaries of the divine mind, not seeing that a single miracle of this class would destroy the universal harmony, and reduce the universe to *chaos*. There are

miracles which are impossible, even for God, namely, those which involve absurdity. Could God be absurd for one instant, neither Himself nor the world would be in existence the moment following. To expect from the Divine Arbiter an effect having a disproportionate cause, or even no cause at all, is what is called tempting God; it is casting one's self into the void. *God operates by His works—in heaven by angels, and on earth by men.* Hence, in the circle of angelic action, the angels can perform all that is possible for God, and in the human circle of action men can dispose equally of divine omnipotence. In the heaven of human conceptions, it is humanity which creates God, and men think that God has made them in His image *because they have made Him in theirs.* The domain of man is all corporeal and visible on earth, and if he cannot rule suns and stars, he can at least calculate their motion, compute their distances, and identify his will with their influence; he can modify the atmosphere, up to a certain point, upon the seasons, heal or harm his neighbors, preserve life and inflict death, the conservation of life, including resurrection in certain cases, as already established. The absolute in reason and volition is the greatest power which can be

given any man to attain, and it is by means of this power that he performs what astonishes the multitudes under the name of miracle." So much for Levi's definition, and I doubt whether a better one could be given by any other Mystic or Scientist.

A miracle, according to the orthodox interpretation, is said to be constituted through a deviation from the course of Nature. But the intelligent inquirer at once suggests the inquiry, How shall man be enabled by this rule to determine when a miracle is performed? For, even in the present age of earnest inquiry, who shall decide as to the legitimate course of Nature? In the days of Moses and of Jesus, men were not so well informed as they are in the present day with regard to such matters, and consequently were more liable to run into error in drawing their deductions from the phenomena by which they were surrounded. Upon this point, Spiritualism declares that a miracle, in the theological sense, is scientifically, philosophically, and morally impossible; and that if it were possible that a miracle could take place in that sense, it would not only destroy the divinity of the Bible, but it would destroy divinity itself—and why? Thus: no one will deny that God is infinite in his

attributes, and that natural law is the effect of the perfection and divinity of those attributes, and that consequently, all things have been arranged upon the wisest and best purpose. Any deviation, therefore, from this plan, must be a detraction, because there can be no change in what is perfect, except for the worse. To base a system of religion, as is done in the orthodox world, upon the performance of miracle, with the theological interpretation of the word, is to base that system upon the in-harmony of the divine attributes; and in doing so, you necessarily deprive Deity of that which alone makes Him infinite.

We have seen what *true* Spiritualism is, not only what one man says that it is, but what the greatest thinkers of our times and of the past say it is. Let us see what Churchism, or Churchanity of to-day is. I do *not* speak of Christianity, the *esoteric* teachings of the Christ, but of that which to-day passes as Christianity, and has as leaders such men as claim Spiritualism, Mysticism, Occultism, and other great systems to be of the devil.

It was Dr. Randolph who said that "Christianity (modern Churchism), in its dainty care of the senses, thought that it could not go too

far in the other extreme, and a man was canonized and called a saint, who made himself perfectly useless, severed as far as he could, from human intercourse, who never washed himself or got a new coat till the old one fell in tattered rags around him, and who was so much of a teetotaler as to have a whole fountain to himself. Christianity put the spirit in contrast with the senses. But when you carry that contrast to the utmost, what do you behold? what do you accomplish? The answer rolls up in thunder tones, 'You destroy the balance of the human faculties, and provoke the most fatal and terrible reactions.' No sensualities among the ancients were ever so disgustingly incurable, as those which prevailed in Christian lands, and which are the direct and natural consequences of Christian teachings."

This should not be understood as meaning the *esoteric* teachings of the Christ, but the teachings and actions of those who had lost the *esoteric* meaning of His teachings, and therefore interpreted his teachings in the exoteric sense, and became fanatics in the true sense of the word. It was then, as it is at the present time among Churchanity. I believe that the doctrine of "Justification by Faith," or the for-

givenness of sin through prayer, has more to do with the crimes of to-day, than all other causes combined.

“In truth, the excitement of Christian fanaticism is kindred even to the most furious and uncontrollable animality. Look at the majority of preacher’s sons—like father, like son—and then study the natural history, origin and results, of the methodistic love-feasts, the professed object of which is to promote spiritual chastity. Henry VIII could zealously defend the faith, and yet be a brute all the while; for in one short life-time, he, for the good of the Church, and the promotion of morals, divorced Catharine or Arragon, married and murdered Anne Boleyn, and Jane Seymour; broke the hearts of five others, and stigmatized Anne of Cleves as a “Flanders Mare.” Eight wives had this holy defender of the faith. Remember the relation of cause and effect.”

Let the church of to-day, or any other time, bring us one example of such hellish work, that was done by any single Occultist, Mystic or Spiritualist, except such as disbelieved in the *esoteric* part of these systems, not believing that there was a God, a Christ, or that man was immortal. Such do not confess to be followers of

the esoteric part of these doctrines, but believe in the cold, scientific side of the doctrine. These men, are usually, if not always, the children of Abortionists, and are themselves but the effect of a cause over which they had, and have, not the slightest control. These men should not be judged by their actions or doings, as they are not responsible for them. The crime, or seeds of the crime, were implanted into their very soul, by the unnatural mother that brought them forth. Of course, I do not claim that this is not also the cause of modern Churchism, but fully believe that it is, but then, "Justification by Faith," is in itself a doctrine of degeneration.

"The spiritual fever of the multitude renders them easy dupes to the intellect of the few, simply because the multitudes are not individuals. It is said that Christianity—the ordinary, common sort—abolishes slavery, which is not true; but if it were, the gospel only destroys the bondage of the body, while it brings a more terrible set of shackles for the soul:

Christianity is *not* the religion of Jesus the Christ, and never was or can be: Glance at the Crusades; forget their poetical aspects, and the benefits they conferred, but never contemplated; and were they not the poorest insanities

into which nations ever rushed? not even excepting the American rebellion: Therefore, it is self-apparent that the only defense man has against the wiles of priestcraft, and the whims of despots, are in these very despised senses; because they give him a consciousness of strength with which despots dare not trifle. Mankind has, as the fruit of the past *miscalled* Spiritualism, a self-denial, an asceticism most unnatural, with the morbid mockery of pseudo-pious old maids, to make it ridiculous, a gross and abominable sensuality as unnatural; but the reaction against that asceticism, the attempt of suppressed forces to assert and regain their rights; and under the pretense of rendering every individual the freedom of Christ, and clothing him with a spiritual dignity, and an intellectual eminence, which teaches him to despise the poor Greek and Roman, you simply enthrone Jesuitism as the queen of the world. This, then, is my verdict on common, popular Christianity,—that it flatters its adherents with receiving a spiritual elevation and disenthralment, but that it changes society into an arid and joyless thing, to be tossed, and twisted, and trampled, as it may suit the pleasure of diplomats and ecclesiastics.

Greatly, therefore, are they deceived, or greatly do they deceive others, who aver that such a Christianity, or Churchanity is the religion of the people.

But at last, this intellectual phase of human development, and with it that sort of Christianity, is drawing to a close. We are entering on the moral phase of humanity's growth, the long struggle of the human will against the intellectual weapons and potent machinery of despots, priests, and politicians, the accursed trinity which has ever hindered our normal growth, and repressed the aspirations of man. This struggle will inevitably last long. The people must drive these tyrants into insignificance and efface them from the earth by the grandeur of their own superiority: The time has come when the people can bear the truth told them, and when that time is fully ripe, deeds worthy of America's most valiant battles in the past and present will flash and fulminate in a new sense from her shores; deeds worthy of her noblest aspirations; for the future will utter to earth and heaven, in thunder tones, what I am here stating, that the moral phase of humanity has begun."

The reader may say; it is all well enough

to tell us what modern Christianity or Churchism is, but how are we to help it? how make things different? The answer is very simple, and the only way is, to have a universal religion, without sect or ism, one that the rich and poor alike can accept. We are all the children of the Great All; and it is our actual relation *to* the Great All that we are to determine. The Past to us is a nonentity. Historical facts concern us not at all. Of the Future we speculate most, but can know absolutely nothing,—save by direct inspiration and intromission,—except that the universe is a great fact, and will ever be such. Humanity's eternal religion, we devoutly believe in,—we individualists,—the belief in God and immortality; but our God is the everlasting Life that flows around us, and of which we are a part, this part is the soul. Immortality to us is a living fact, and a beautiful ideal, that ever floats before us, as a gossamer cloud floats on the bright, gleaming wings of the morning zephyr, all bespangled with the diamond eyes of pearly dew; nor can we speak of it with the disgusting familiarity of modern churchmen, or some of the modern Spiritists, who seem to know the very will and desire of God.

Now, in nature, if we look with our natural eyes, and do not permit ourselves to be crazed by creeds, theologies, and dull metaphysics, of the wild vagaries and speculations of mere dabbler in the art of thinking, who, ever and anon, set up for Sir Oracles, and modern Pythons, what are the two things in chief we observe? The reply is, an intense unity, and a boundless multiformity, which are at once the results and the conditions of each other. The essence is one, and the aspects are manifold, *because* the essence is one; and the contrary: This might seem simple, and altogether indubitable; but, look how it is denied by so-called Christians and philosophical deists, who make no great pretensions to Christianity at all. For the Christian or Churchman, there are three omnipotent essences,—a spirit of omnipotent good, called Jehovah; an omnipotent antagonist, called Satan; and a limitless lump of earth called matter. Now these three essences are exactly equivalent to no essence at all: There is a total destruction of all unity, and it is not diversity which we behold, branching, from a central source of unity, but the fragments of the chaos matter, which Jehovah and Devil, in their ferocious hate, hurl at each other's head.

We are not much better off if we adopt the duality of the philosophic theists, because two essences are as fatal to cosmic unity as three;—we merely miss the liveliness which the Devil gave to the concern;—and if we are to have chaos, let us by all means have a devil to make the thing interesting.

Hireling priests offer us a God far beyond the moon, somewhere on the confines of outermost space; by doing which, they declare the principle of individuality, or the right of self-judgment paramount to all others,—so far as they are concerned, and in the same breath ignore, and utterly deny it in all the rest of mankind.

“As like as two P’s” are priests and politicians; for these last seldom have the genius or generosity to govern for man’s highest good, but they are glad when the people are terrified by the priestly phantoms of revengeful Gods: because they too recognize individualism as a great and good, because true principle; and feeling that “knowledge is power,” they tremble lest the people, breaking their priestly ligaments, will become full and rounded characters, real genuine individuals, and then, adieu to the sinecures; farewell, loaves and fishes, for lo: “Othello’s occupation’s gone.”

The first step toward the overthrow of our social, and all other evils, and the woes of every kind—according to common sense—must be the destruction of a one-sided Spiritualism, or philosophy, which models, or attempts to model, the community according to its insane caprice, and to drag it away as far as possible from Nature. But how is this done? You preach to priests and government in vain. They are the advocates of a miserable conservatism, and even when they are not, they are stupid, as they always are indifferent; at all events, the godlike growth of the community they sneer at as the dreams of fools, or the delusion of men too honest for this world. When you talk to them of Nature, they think you are quoting D’Holbach, Grievés, Rosseau, or the dreams of some moon-struck poet, and it is the chief article of their creed, that Rosseau was a madman, Montaigne a fool, Holbach a knave, Grievés a dreamer, Swedenborg a fanatic, and your modern seer or poet a lunatic on stilts. To whom then, must you appeal? *To the man—the individual*: Disenthral him from sectisms, and creed, and party; isolate him from his old associations; paralyze the grasp that custom has upon his thoughts, and actions, make him a free and

strong man, eager to be a hero, whenever society demands heroic actions, and heroic sacrifices, and lead him to the feet of the Christ. Now there are four ways in which this must be accomplished: first, by invigorating the will; second, by disabusing his mind of the old, silly, pedantic notion, that he consists of a body and soul, eternally at war with each other, and enabling him to feel that he is a vital unity, manifesting itself by multiformity; third, by making him regard Nature as the Unity of unities; and the Multiformity of multiformities; fourth, by arranging before him each object in Nature—tree, bud, flower, insect, bird,—as a multiform unity.

“By invigorating his will, you not merely give him positive force for all his future march; you not only arm him with mighty resolves, for mighty achievements; but you give him a weapon with which to break that which is his most unconquerable hindrance, most formidable foe—the bondage of Conventionalism. By stamping deep in his breast, also, the image of himself, as a multiform unity, and not a compound of soul and body, not a mere mixture of spirit and matter, nor a bundle of parts, each independent of the other in itself, and ham-

mered into temporary relationship with its neighbor;—but as a multiform unit of the great eternal oneness—the *Uni Omni Over-soul*: By so doing, you not simply give him the boon of health, but also the sense of affinity for the true, the Beautiful, and the Good (God); and that new sense will prodigiously elevate him, and the knowledge of brotherhood will fill his very soul with joy, and make his wearied spirit sing for very gladness. *A universal religion will bring in a Universal Brotherhood, the dream of the ages.*

“The univercoelum will be none the less one and many-fold if we regard it as mysterious. It will be none the less beautiful, vast, and sublime; nor will it lose aught of its joys, but it will still shine with a sacred glory,—still be a palace where the banquet of life is spread, and a temple, inspiring the divinest visions, and divinest valor—a temple wherein we may offer the worship of holiest emotion—of Titanic labors, of Martyrdoms for Humanity, and which all true men shudder to desecrate by a base desire, or dishonorable action. When, therefore, his will is invigorated, after these full, intelligible and varied lessons, and His moral transformation is effected, man must be taken into

the region of the unknown—into that wild, weird clime, that lieth sublime, out of space, out of time, and, first of all into the mysterious depths of his own wonderful nature.

“This descent into the abysses of his own mystery is intuitionism. Not for the sake of abstraction, self-analysis, or speculation, do I recommend this course,—for there can be no more unwholesome occupation than a man’s always looking into his intellectual stomach,—but because the religious transformation of the individual cannot be begun, or finished, without intuitionism.”

It is from the profoundest sense of mystery in himself that he rises in the universal scale. Individual men, aggregated after such moral and religious transformation, form the materials for the future social state of integral harmony, beautiful as a sunbeam just bursting on the world. “Man know thyself,” has been the command of the ages, and will be as long as life lasts on this or any other planet. “Master thyself, and thou mayst be master over all things,” is not an idle saying, but is an awful fact.

The chief obstacles to the progress of individualism, are the two leading doctrines of mod-

ern Christianity, or Churchism, and which are as distinct from the *Heart-Religion* of the *Martyr* of Calvary, namely, the doctrine of Justification by Faith, and that of Resignation; because utter resignation is utter folly, and sheer nonsense. "Work out your own salvation" is the word and the motto of a true and genuine manhood,—which is also God-hood: The atrocious absurdity of the doctrine of resignation is most graphically and truly shown in the character of "Uncle Tom,"—that "Jesus Christ, in ebony," as Carlyle called him. Self-defense, self-preservation, and personal, and hence, national conservation, is the primal law of human existence, written by the finger of the eternal God in every human heart, and engraved in the star-gems on the everlasting scroll of the arching sky. Nor is it necessary to say, that not a single one of the followers of the modern church carry out this doctrine of "resignation," it is a farce, pure and simple. Just try to force anything on one of these that claim to believe in this doctrine and see what will happen.

As to justification by faith, just think of all your friends who are Methodists or Evangelicals: It makes men vegetables or machines,

while its twin dogma makes devils under the garb of saints. I boldly make the claim that nearly all the crimes known to mankind, are really caused by this foul and unjust doctrine, it gives a man the opportunity to commit any crime, no matter how terrible, with the privilege that he recant, as it were, and simply pray for forgiveness. His victim may have suffered all the pangs of hell and continue to suffer, but he, by simply saying a few prayers, will be forgiven and need not suffer for his crime. This doctrine is so utterly unjust, that it seems impossible it should be believed by any rational mind, and yet, through superstition, there are thousands that believe this to be a true faith, not knowing that the Christ, whom they believe they are following, never taught such a doctrine, but that He *did* teach the law of Karma, as taught by all true Mystics and Occultists, namely, "As thou soweth, so shalt thou reap." If a man commits a wrong he must suffer for it, and there is no law in heaven or earth, through which he can escape his just punishment. I do not doubt but that a sin committed by one which does not hurt any one else but himself, may be forgiven, as it has caused no other person to suffer, but still, the sin that we commit against

ourself, is committed against the nation, or the whole, as we are but a part of the one great Whole.

“ ‘Justification by faith,’ is a sun-greened carcass, a bog, and its loathsomeness offends the sense of all honest men: In saying this, I agree with Lessing, who wrote long since these memorable words: ‘The religion of Jesus Christ and the Christian religion are not at all the same thing.’ In fact, they are about as like as a horse-chestnut and a chestnut horse. The Emanuel, Jesus Christ, I believe to have been a divine soul, and a great reformer. If he were on earth to-day, is there a single follower of his that he would not be ashamed of? or that would own him if not dressed in the tip of the fashion? ” (Dr. Randolph.)

Mr. Roberts further says: “Dr. Randolph renounced Spiritualism at one time, but was again ensnared. Dear reader, take warning: Few, if any, of those who are caught in the awful drag-net of Spiritualism ever escape, but are forever held in its deadly embrace, and go down to hell, there to spend endless ages of eternal night among the demons (devils) that seduced them.”

In the first place, it is utterly and absolutely

false that Dr. Randolph ever renounced or denounced, *true* Spiritualism, and I defy any one person, or any persons to prove that he did. It is a fact that he denounced Spiritualism in words that cannot be mistaken, as is proven in the speech made by him in the city of New York, in 1858, and which appeared in his work, "Soul, the Soul World," but in that same work, he defends *true* Spiritualism, and tells us that it will be the hope of the world. I have no doubt but that Mr. Roberts read this work, but he did not dare to give the whole truth, nor explain what Dr. Randolph meant in his speech, his quotation, therefore, in the light the readers of the booklet take it, is worse than a falsehood, it is a down-right lie, given *purposely* to deceive the readers and make Spiritualism appear in a false light.

I believe we are willing to admit the fact, that the person once accepting *true* Spiritualism never returns to the Orthodox church, or modern Churchanity, and he certainly has very good reason for not going back. A man that comes out of darkness into light would be very foolish, indeed, to return to the darkness from whence he came. There are but few that ever denounce true Spiritualism after they once accept it and

learn of the things that it can give unto them, and as far as I myself am concerned I know of none that ever gave up the true Mysticism, Occult, or Spiritualism, for the church.

There is not a single pamphlet, or tract that ever was issued by a Churchman, that did not lay especial stress on the devil and hell, it is the very foundation on which Churchanity rests. Take away their devil and their hell, and there will be no church. The followers of Churchanity are held in the bonds of fear, a fear of a devil and an eternal hell, both of which have no *real* existence. We find in the Bible that God created Heaven and earth, but in no place of that book are we able to find that He created a Hell and a devil to attend the gates thereof. It is also a fact, that true Spiritualism, Occultism and Mysticism has thousands of followers, but neither rests on a foundation of a hell or a devil, but on the true foundation of Love and an eternal Loving God. It is for this reason that these grand systems hold their followers. "Love is God," for St. John tells us that "God is Love." We need no devil, nor do we need a literal hell, for we know full well that our conscience is either our heaven or our hell, and that the Astral is the great book that is opened be-

fore us at death, in which we may, and *must* read and see the wrongs that we have committed while in the earth life, and reap our just punishment for the wrongs thus committed. We need no God to punish us, our guilty conscience will do that. It is not a revengeful God that punishes mankind, *but the soul of man does that itself*. The Master said: "The hand that smites thee is thine own," we need be told no more, for we understand.

Is there a devil? This is the question that has been asked for ages by men in all walks of life. There is no proof that there has ever been such a being. That there is a *principle* which may be called evil, cannot be doubted, but this is not a being, and has no other existence except *in* man, and is the *negative* of good. To find out from whence the devil came, we must go back to Mythology, and I can do nothing better than to quote the Rev. Moses Hull, in his book, "All About Devils," he says: "To comprehend the whole in one short story, all, or about all, who believe in a devil believe that he was made the grandest and 'most noble Roman of them all.' He was the finest specimen of what shall I say—humanity or Divinity? among all of God's offspring. God thought so

much of him that he took him into his particular confidence—made him his secretary, as it were. In this God made no mistake, for everything went off well under Lucifer's administration. When the books were wanted for examination they were always on hand, ready for examination; and they were always posted and correct. There were then no defalcations in heaven—no flights to Canada—there was no boodle—there were no heavenly boodlers—no Cronin murder cases—no jury bribing. In fact, there was nothing to mar, nothing to make afraid:

“But for some reason a meeting was called of the heavenly cabinet and very important business transacted, probably nothing less than the creation of the planet on which we live, which, it must be conceded, was important to us, and Satan, by some oversight, was not called to that meeting. Whether he was slighted on purpose or whether it was an accident, is not quite clear. But, be that as it may, Satan took umbrage; he felt that it was hardly a fair deal to make him responsible for all the business transacted in heaven and then to go on and transact the most important business without consulting him. He probably hinted his disaffection to a few of his most intimate friends, some of whom were not very good at keeping a secret.

“The result was, the news of a misunderstanding between Satan and God, got into the hands of the reporters and became public that God sent to the devil, and told him that if he chose to tender his portfolio, his resignation would be accepted. But the devil determined not to resign under a cloud; he would wait until matters settled somewhat. God then pre-emptorily demanded his resignation, but Satan, feeling that “Possession was nine points of the law,” obstinately refused; whereupon God commissioned Michael to go and take possession of the devil’s books and office, at no matter what cost. But the devil had one-third of heaven armed and equipped for battle. John, in the Apocalypse, parodied heathen mythology as follows:

“ ‘And there was war in heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, and that old serpent, called the devil, and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him. Therefore rejoice ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea; for the devil is come

down unto you having great wrath because he knoweth that he hath but a short time.'—Rev. xii:7-12.

"Happy had it been for the inhabitants of earth if the Gods and devils had either settled their quarrel or continued their 'war in heaven,' but it seems that when the devils were cast out they were not conquered—the battle did not end. The only change was the removal of the arena from heaven to earth. Here the battle has been going on ever since."

That this is all symbolic and has a deep and inner meaning, need not be said here. The devil is not a being, nor an individual, but is a *principle* in man. We take the child before it reaches the age of understanding, and it is neutral, but after it gets to a certain age, there are two forces working in its "inner" being, one of these will be the winner, it will either be the good, or the bad. I believe that if mankind would be born right, and not be taught any revengeful God, nor yet be taught fear, after being born, the good would always predominate. As said before, God only created heaven and earth. Holy Scripture does not say that He created either devil or hell, and therefore both are not created things, but principles. When God

asked Satan from whence he came, he said: "From going to and fro in the earth, and from walking up and down in it." Showing that it is a principle, not a person or individual, that it is not a hell as taught by orthodoxism, but that it is something which can be found throughout the entire world, and a part of every individual, until man becomes Master over himself.

"What is hell? There are three words in the Greek Testament rendered hell; but in no case does it say that God created a hell. One is Hades, which signifies the place or the state of death, this might be as much as to say that heaven and hell are identical. However, I believe this word to mean the state through which the so-called dead pass immediately after the change. Another is Gehenna, which was a valley just south of Jerusalem, where a fire was kept continually burning to cremate the filth of the city, this might well be called a hell on account of the continual consuming of material and the odor that necessarily came from the burning of filth.

"The third was a Tartarus of Tartarusus, a place located in Lake Avernus. The exact location of Lake Avernus, and Surbonus and other mythological places, are like Sodom and Gomor-

rah, hard to determine. But they were somewhere in what was once the valley of the Nile. These lakes had neither outlet nor inlet, the water came in by the overflow of the Nile and passed out by evaporation.

“Decaying vegetation in the region of these lakes gave the smell of brimstone, and the rolling of the waves in the light of the moon caused the lake to look like a high lake of fire. Huge phosphoric insects flying over the lakes looked like balls of fire, or sparks from the lake. Thus from a place that had an existence in Nature, mythology has woven a cloth out of imagination, and we have the hell of brimstone, as preached by the orthodox church of the present day. Taking then, the Bible for authority, we find that there is no such place for mankind after they have passed beyond the pale of this world, and that hell, in every case, meant a place situated in this world. Hell is not a place, but a condition. Inharmony is hell, so is an uneasy conscience, *and a man may be in hell long before he is dead.* The devil is *not* an individual or a being, but a *principle* in man.”

Mr. Roberts further says: “Many wonder why ‘physical manifestations’ are best obtained in darkened rooms. Jesus says: ‘Every

one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.' ”

It does not seem that those who do wrong today, fear the light, especially when we take notice of the rogues and villains that we can meet every hour of the day, they do no more fear light than darkness, but this had no more to do with Spiritualism than has the part of Scripture that Mr. Roberts quotes. In the 28th chapter of Matthew, an angel appeared to the two Marys at the sepulchre; and what is more, in the present age of scepticism, *it was done in the dark, just before the dawn of day.* You believe that, but reject, ay, you denounce, bitterly denounce the dark circles of modern times, and utterly reject the manifestations occurring in such circles. It is a pity that Mr. Roberts did not live at that time, and we may rest assured that he would have issued a booklet, setting forth the fact that the devil had risen instead of the Christ, for the reason that the angel appeared in the dark. “There are none so blind as those that will not see.”

Mr. Roberts would have us believe that Spiritualists uphold promiscuous adultery, and says this on the subject: “At a Spiritual conven-

tion held in Rutland, Vt., the following resolution was presented: 'Resolved, that the only true and natural marriage is an exclusive conjugal love between one man and one woman; and the only true home is the isolated home based upon this exclusive love.' This seems at first a very innocent resolution; but read it again. To make it plain, I quote the language of another Spiritualist, spoken 'in defense of a medium known as the Rev. John Spear, who became the father of an illegitimate child by the direction of the spirit.' 'It is reserved for this our day, under the inspiration of the spirit world, for a quiet, equable, retiring woman to rise up in the dignity of her womanhood, and declare in the face of her oppressors and a scowling world, 'I will be free, and no man, or set of men, no church, no state, shall withhold from me the realization of that purest of all aspirations inherent in every true woman, the right to rebeget myself when, and by whom, and under such circumstances as to me seem fit and best.' Mrs. Lewis, in a speech delivered at Ravenna, Ohio, said: To confine her to love one man was an abridgement of her rights. Although she had one husband in Cleveland, she considered herself married to the whole human

race. All men were her husbands, and she had an undying love for them. 'What business is it to the world, whether one man is the father of my children, or ten men are? I have a right to say who shall be the father of my offspring.' Now we can better understand the Rutland, Vt., resolution: one man or woman at a time, but should he or she fail to love that one exclusively, discard him or her, and find another "affinity." Such is the "Divine Law of Marriage" instituted by Spiritualists under the direction of the seducing spirits; and of course, this constitutes one of the many 'doctrines of devils.' "

So much for Mr. Roberts. The resolution passed by the convention at Rutland, Vt., was passed by a convention of Spiritualists, not Spiritists, and it is not a resolution for any man or set of men to be ashamed of, as it voiced the true definition of marriage. These Spiritualists have done their duty, and *they cannot be held accountable what some one else may say in Ohio*. These were Spiritualists, while the one who said the other, may have been a spiritist, and there is very little relation between the two. In fact, there is no more relation between Spiritualism and spiritism, than there is be-

tween the esoteric Christ-teachings and modern Churchanity, to which latter class Mr. Roberts belongs. I would ask, does it take a spirit to tell a man to seduce a girl? I doubt it very much, if it does, then it accounts for the fact that so many preachers of the gospel are annually arrested and imprisoned for this very crime. Let Mr. Roberts mention one true Spiritualist, that is today in prison for any of these crimes, that he charges to Spiritualism, he cannot do it; but on the other hand, we could mention many preachers who are today serving sentences for assaulting or seducing girls and women, but a few miles from where I now write this lives a young woman who is the mother of several children, but who is unmarried. Not far from where she lives there lives a minister of the gospel who declares that they are children of God. I have no doubt but that they are, since they may really have been conceived in Love, but I, and many others that know the circumstances, have long ago come to the conclusion that *he happens to be that identical god*. There are more so-called Christians in prison today for crimes of this kind, than there are of *all other teachings combined*. What Mrs. Lewis says or has said, has no more to do with the

resolutions passed at Rutland, than has Mr. Roberts. The convention can no more control the speech of others than can any other man or set of men. Each individual is a free moral agent, and each one must be responsible for what he or she does or says.

What is marriage? "That which God has joined together let no man put asunder." This has come down to us for ages past, but do we recognize what the few words, "What God has joined," mean? The clergy of today, in their mad rush for money, have changed it so, that it seems to mean that what I, the priest or minister have joined, let no man part, but—the divorce court. Let us for but a minute examine the question in a true light: St. John tells us: "God is Love," and also "Love is God," if we wish to believe in the Bible, we must believe that Love is the grandest thing given to man, that man should love, seems to be proven by the fact that there are two of us, man and woman, but be this as it may, we still find in our marriage rites, that "what God has joined together, let no man part," and if God is Love, as St. John tells us that He is, then our marriage ceremony should read: "What Love has joined together, let no man say aught against

it." Then, and then only, will marriage be as it should be. I go still further, and say, that the marriage ceremony as it is today performed, is a man-made institution, and has naught of God in it, it is made for greed and to enslave men and women, gives license to lust, *under the cloak of marriage*, and brings all the horrors of this life, and throws a shadow on the life to come; it is an unrighteous, ungodly institution, and as long as it continues, we will have nothing but what society presents everywhere, namely—sexual and matrimonial perversions, misdemeanors, and diabolism of every name and grade, a growing and significant unwillingness to assume the risks and burdens of legal marriage, celibacy, intensified and morbid amative-ness, sexual madness, masturbation, seductions, rapes, and nameless extremes; prostitution, debauchery and profligacy, connubial aversion and disgust, marital infidelity and intrigues, jealousies, adulteries, hypocrisy, wedded misery, abortions, insanity, murders, suicides. etc. It is a modern Christian institution, and the fruits cannot be expected to be anything else but what they are. True marriage cannot be performed by a priest for so much a pair, and I fearlessly say that the marriage ceremony is

a bad institution, because it binds two people together that in many cases were never intended for each other, and unless they are parted, or part themselves there is a pure hell in that family for life, not only does it effect them, but also their children, and all the crimes named before, are bred in that family, and many more not named. Is this marriage, or is it not? It gives the man license to use the body of his wife as he would use that of a houri, worse yet, it breeds all the crime that man can suffer with, it is but legal prostitution and debauchery, made legal by a priest.

I claim that the marriage ceremony is absolutely useless. What Love puts together, or marries, let no man part, nor can any man or set of men, or any law, or set of laws, part them, they are one. Can a priest do anything more than love has already done? Do his few words help anything? Never, if two people love each other, then they are married. Love (God) has married them and no man can part that which God has joined, nor can any man bind them closer than they are already bound. Why, then, do we need the help of a priest to give the license to commit crime, by giving humanity a false idea of marriage, namely, *the idea of pos-*

session? The church, so-called Christianity, speaks so much about Divinity, conversion, etc., and yet they hold on to everything that fosters crime, as though it was their very life, and never do they try to make life more endurable. ,

When a man Loves a woman, and that woman loves the man in return, that is the True, Holy, and Sacred Marriage, the marriage instituted by God, and no man can interfere, nor help anything or legalize it. If two people do not love each other, but marry because of parents, money, religion, etc., that is prostitution and no amount of ceremonies can make it anything else, no matter what a priest may say, it is prostitution and debauchery still, and will continue to be as long as they remain together. Man has joined them, and God or Love had nothing to do with it. If two people are bound together that do not love each other, that is not marriage, but a license or bond to prostitute, and it needs no court to divorce or dis-marry them, for the reason that they are not married. It may take a court to sever the bond, but not the marriage, that was severed when love died. Nature or God's law is, that when two people Love, they are married, when that Love is dead, they are free from each other, as Love or God

no longer binds them and our courts should recognize it thus, and nine-tenths of the misery of the world would be saved. I see the Christian (?) who reads this, hold up his hands in horror, and exclaim: "Why, then, two people could go together just for fun for awhile, and when they get tired, just part." I ask, would it be any worse than it is now? Do they not do the same thing now? All they do now, is to get married, live a life of hell for awhile, beget children, sow the seeds of crime in their little brains, go to the brothel between time, and do everything else, and at last, seek a divorce—get it—and try again. The former would be much better, for then they would part as soon as they were tired of each other, they would not fight, bear children, and commit all the other crimes first, and then after all self-respect is gone, part after all. Surely the first is the best, for when they want to part, they will part anyhow whether legally married or not. Of what use, then, is the ceremony, except to give the priest an easy living, and keep up a foul institution. Marriage, as it is today, is a curse to humanity, no marriage can be recognized by God unless it is bound with Love, and when it is thus bound, no other ceremony is needed. Marriage today, gives ownership, ownership is ruin to happiness.

It was Dr. Randolph that said: "The teeming millions need light in order to learn how and whom to love, as love should really be; and the only feasible plan to give that blessing to the earth is to make the matter a common-school affair all over the land, and let Anthropology, in all its branches, become an ordinary and every day study by every child, in every school in the country. 'Tis education forms the common mind; just as the twig is bent the tree's inclined.' Begin with the children, and you will begin right; and in training them up as they should be, in a knowledge proper to mankind in their childhood, when they grow up they will not depart therefrom. Some such plan as this, in my opinion, is the only true method, and the only true and really effective antidote to the marital chills and fevers of the age, a very abnormal one in that respect.

"I am in favor of monogamic marriage, royal and legal; but I am also dead-set against the false sort, even when law-and-church-sanctioned; *and yet it will not do to utterly break it down, for there is as yet no substitute, no better way known.* Bitterly hostile to all forms of libertinage and promiscuity, as I am to abortion and abortion-brokers, still under no cir-

cumstance would I compel a couple to live together as man and wife who bred nothing but ill-will toward each other, moral consumption, domestic misery, and badly organized children; for to do so were to commit a crime against nature, therefore against God."

This is exactly what the marriage ceremony of today does, it binds those together that were never intended to be put together, and on account of false ideas and the belief that ownership is granted through marriage, these parties are held together as by a bond of iron, and the result is a hell, and badly organized children, who have crime born into them, and are bound to become criminals some time or other in their life.

"Our wives are as free of obligation to us as our mistresses. To bind them in the chains of duty agreeable only to *our* feelings is a crime and a profanation. To force or demand the consolations of love from one who cannot readily, freely, fully, and wholly yield them to us, is sacrilege, and a crime against the divinity and majesty of the human soul, both that of the demander and the demandee. Yet, many, if not almost all, children are born under just such conditions, is it any wonder that the world is

full of criminals? The answer comes in thundering tones, No! no! no!

A child born under such conditions, must be morbid, and morbidness is of necessity the proper condition to produce crime.

“Passional license is *not*, and never will be, marriage, any more than pork steak and chicken fixins constitute the joys of the “world to come.”

“No man has a right to exact the fulfillment of a promise obtained from a woman under the impression that she was beloved, or wrested from her generous charity and compassion. To do so is to forfeit manhood—an act no true male can be capable of doing. True, it *is* done, but the doers are *things*, not men.

“New love requires danger and impediments in its path, to round it out to fullness. Mature love revives, when we can no longer kindle a new flame in the souls of others.

“Love is a result of good and bad instincts, placed in us by God himself for our punishment or perfection. Bad human laws, which always oppose, in all things, the will of nature and the designs of Providence, often make an inspiration of God a crime, and curse the sentiments he has blessed, while they sanction infamous unions (even legal ones), and do honor

to those who live beneath the reign of their base instincts—base as hades, false as untruth, although hedged about by law and panoplied in custom and upheld by the church.

It remains for true statesman and legislators, to distinguish as much as possible, legitimate, because natural and true, love from a vain and guilty passion: For all true marriage is loving consent, and so should be pronounced in the name of a higher, purer, and more generous law than that which the civilized world has upon its statute books today.

“The rights of a brother and lover are different. Those of a lover and husband are identical; unless the husband consents to become a brother, in which case the law of marriage would be violated in its most mysterious, intimate, and sacred relation. The divorce would be perfect; the woman be no longer bound, and the rights of her lover and herself fall into their proper places. Hence every man who fails to husband his wife, but only brothers her, has no claim whatever upon her wifeness or wifely offices; but from that moment her lover unquestionably *has*; for the brotherly relation is based on brain and mind; the other upon heart solely, and heart, not mind, carries sex along with it.

Nothing is more true than that when two souls yield and become bound to each other, their mutual possession becomes sacred, and as much a divine right as individual liberty; for God himself inspires them, by the miracle of love, with all true human virtue, power and faith in each other; which union no man, no human law, can rend or dissever. Out, then, on mere formalism, gross laws, and impious oaths. God sanctifies the wedding, and will keep up the miracle, and the twain will demonstrate the glory of fidelity, and the sublime meaning of the words, Honor, Love, and Marriage, without a legal ring to bind them, or a social whip to keep them in the traces: Ceremonial marriage is a profanation to hearts that really love. *Announce such marriage publicly*, but ask no leave or license of priest or justice—ask it only of your souls and God. Such a marriage will develop its divinest joys. Its ideal realized is triplicate—Love, Faith, Eternity, and no human soul can scale the battlements of thought and heaven, like one winged and plumed with such a love—one in which physical passion is as a cobble-stone to a frowning mountain—a side-hill brooklet to the roaring sea; nor can it ever reach the crown of its lucidity and power so

certainly as from the enthusiasm of a mighty love like this; for it is an ever-present revelation of the God, a manifestation of his divine presence, in and near the soul, kindling up flames too white and pure for wicked eyes; joys too vast for the sensualist's power of conceptive thought: Why, as the subject unfolds before the soul, it seems to me no man before has ever written of it, and that the height, and depth, and breadth thereof never hath been fathomed, nor a tithe of the wonderful story ever yet been told. God, how small the world looks; how pitiful and mean the ologies and ologists in this blessed light of love.

“And I say these things from my soul, because they are true. They may not be popular, yet are immortal; uttered in spite of the “public,” which is ever fickle, forgetful, cruel, and unjust—I know it well, and yet say these things. What are parties but plunder, and what are creeds but solemn amusements. The strong soul stands unawed by threats, unbought by bribes I think *my* soul is strong. In renouncing human compassion and despising human glory, the true soul feels the influx of celestial aid. I think my soul is true. Death is bitter to the unjust. I am not afraid to die, because the devil is a

chimera; hell a poetic fable: *God, Love, and Immortality alone are true*; hence let us laugh at Pagan errors, even though disguised in Christian garb."

Not so very long ago, one E. F. Boyd, hailing from Minnesota, issued a circular concerning true marriage. This was reprinted in the book: "The Master Passion," by Dr. P. B. Randolph. I believe that all, or nearly all true Spiritualists will agree with what Mr. Boyd says, and I would call the attention of the church and churchmen to this part and what has been said before concerning true marriage and challenge them to show wherein we err, or wherein we are at variance with the laws of God and Nature.

"Proposition 1. A true social science cannot be reared upon a material basis (namely, upon property, industry, capital). Mere material interests, although primary when considered as conditions of life, are but secondary when considered in relation to moral principles. All true sociology must be based upon a moral or religious foundation.

"Ideals (moral or religious principles) adopted as axioms must constitute the animus, or directing power, of a true social order.

"No. 2. The reconstruction of human nature is an idle dream; a theological chimera; a natural impossibility. Man, in the constituent elements of his being, is absolutely perfect. "The image of God."

"The lowest principles in Man's nature are as indispensable to his existence and happiness as are the highest. The foundations cannot be removed without destruction to the whole fabric. Self-love, sexual love, and parental love, are each as necessary to complete and perfect the human soul, and are as divine as the highest faculties of the mind or heart. To meditate and deliberately plot the eradication and extinguishment of these basic elements of man's being is not only self-destructive and suicidal, but sacrilegious, sublimely pious, and blasphemous.

"'Call thou not unclean, untamable, or wicked, anything which the Lord God hath made.'"

Before going further with the subject in hand, I think it well to add the following, as the followers of churchanity are constantly decrying the passions of man, not knowing what they are really talking about, and still less knowing that the passions are so closely associated

with the soul of man, that they cannot be parted from each other, without destroying both. "It has become quite fashionable of late to hear people loudly decrying the passions, especially the sexual; but when I hear that sort of stuff and twaddle, and hear man compared to the "animals," I set it down as morally certain that there's a very dirty corner in the denouncer's mind, and the chances are that such a man is a debauchee every inch of him, and such a female a harlot in grain, and uncor-
scionable vampire in practice. The fault of to-day is that

We give our appetites too loose a rein --
Push every pleasure to the verge of pain.

"Common sense, backed by common honesty (which is very uncommon at the present time), will correct all this. Now, we are all more or less diseased, physically, mentally, morally, passionately. Free love is a sort of ulcer afflicting the body politic, brothels are the cancers, divorce courts the hospital, wherein the remedy is often worse than the original disease. It will not be so in the good time coming—and very close at hand, let us hope.

“Today there are many thousands who reject the idea of hereditary depravity, because it is a monstrous doctrine viewed in one light, and had nothing to favor it but some old Jews’ fables, and yet these same persons speak of passions as of some devouring pestilential leprosy in the human heart. They are, at the same time, both right and wrong, for so far as theology is concerned, it is as false as falsehood, but physiologically and psychologically, as true as Truth herself.

“Political economists think we should have the right kind of a world at last, if we cut all the passions out of man. They would extinguish every vestige of fire, even that which warms and cheers us, and which cooks our food, simply, forsooth, because village pumpkins make silly bonfires in honor of some little lordling, whose only praise is that he is a greater scoundrel than the masses have among them; or because silly boys on the Fourth of July burn their fingers with gun-powder; or that cities are sometimes devastated with conflagrations. *Fire is to me sacred*; I almost worship it, because it is the type and essence of Purity herself. These men would emasculate the race and make us all eunuchs in theory and practice. Thank

Heaven we are not all content with tapioca, but have now and then a relish for more solid food; and relish Common Sense. *Uncommon sense we should say.*

“Nothing so alike as peas; nothing so natural as the family if love is there, and nations are but the family developed. Consequently, so long as one man loves one woman—and he can *fully love* no more at the same time—there will be the family. It will forever love its own members better than its neighbor, and there will be nations just as long; and patriotism alone will be the tie which binds the mass together.

“This is simple common sense, and it follows that the harum-scarum utopian schemes of passion-fired “Foolosophers” and social communities—as isolated from the world as the angels from the fabled burning pit—must ever and necessarily fail on the basis of the love man *must* bear to his wife, and she to their mutualities. No isolated socialism can eventually succeed, because oranges won’t grow on the polar shores; and man must spontaneously coalesce with man, else there can be no *real* unity. The tendency of man is toward self-government, or the essence of the self-hood. Every man wants

to have his talk, his say, his finger in the pie; "too many cooks spoil the broth," and hence, after a few brief years, these premature societies fail, and their forlorn leaders rub their eyes, wonder how it came so, exclaim, "Who'd 'a thought it?" pass from the stage, and give place to other visionaries. They failed to see that which was right beneath their noses, namely, the fact that as knowledge increased the sentiment of personalism gained strength, and with it the desire of spontaneity and repugnance to artificialism of whatever kind, under whatever name; individual manhood and slavery to even the most liberal doctrines are incompatible with each other; and discordant notes must they be that issue from such an instrument."

"Thus has it been in the past, thus is it in the present, and ever will be, until men cease to make laws for others, but learn to look at home, and by assiduity learn to remedy the defects *there*. The best piece of advice ever given was that which says: First remove the beam from thine own eye, and then pluck the mote from out thy brother's."

"No. 3. Sexology, a true philosophy thereof is the natural and only true basis of social ethics, and therefore of universal advancement

and reform. Abstract rights are inherent in the soul or internal consciousness, and are independent of sexism, excepting that it tones and governs the individual in his or her recognition or apprehension of these inherent rights, and thus becomes the true basis of sociology, or guiding law of our nature and actions, respecting our appreciation and enjoyment of these rights. Hence, the political rights of females are just as real, as sacred, and as momentous as the rights of males. So long as political powers usurp private and domestic rights will women need, and they should have, equal political rights with men. Men can never have even their own individual rights fully and completely recognized and guaranteed by men alone. Such can only be attained through the goodness, and suffrage and help of woman. Besides, human happiness and peace are a "mere impossibility" so long as one-half the race believes themselves underrated, unappreciated, and unjustly dealt with by the other. The equal political rights of the sexes is the only road to universal peace. Apply the golden rule. Why not, good Christians, practice what you preach? Why not, ye Christian voters, show your faith—in the golden rule—by your works?

“No. 4. Moral responsibility presupposes freedom of action. Coercion terminates moral accountability. Therefore without individual freedom there can be no individual moral responsibility in relation to practice.

“No. 5. Freedom being an inalienable right of every accountable individual, it follows as a logical consequence that all coercive systems, theological and legal, not imperatively demanded by the known truths of science, are in conflict with true social order and ethics, and an unjust usurpation of individual rights, and therefore not morally binding on those thereby aggrieved.

“All matrimonial evils, violations, and crimes are, in a great degree, excusable on these grounds, namely, the deprivation of natural rights and personal prerogatives.

“No. 6. ‘There is one only and true marriage,’ and that consists in the union of internal and temperamental congenialities and counterparts. The true marriage, which is of the spirit, and pure, is forever beyond the power of legislative action to create. True marriage is dual, exclusive, and perpetual by the free choice and mutual desire of the parties thereto. Their mutual fidelity is instinctive.

“No. 7. Every other marital relation than the true marriage is provisional, temporal, experimental, imperfect, and transitory, *but at the same time necessary, when guided by wisdom and justice, to the attainment of, or in the absence of the true marriage.*

“Mankind being of an endless variety in their physical and marital needs, temperamental requirements and inward aspirations, no single rule of rectitude and morality can be made the ‘law’ for all, except in the usurpation by the strong of the rights of the weak, or the practical recognition of the dogma that ‘might makes right.’ All statutory laws inhibiting or enjoining either celibacy, marriage, or divorce, monogamy, bigamy, or polygamy, are in defiance of nature’s laws of amative and marital manifestation, a perpetual curse to the commonwealths usurping such control, and must work their ultimate dissolution and overthrow.

“No. 8. Every man and woman has an inalienable right to seek and attain, if possible, the true conjugal union of soul with soul. Legislation should rather aid, than seek to frustrate, such a social consummation. Bigamies are only a proof of false prior unions. Legislative laws do not punish the false unions, but do punish,

with savage malignity and injustice, him (though not her) who, abandoning the false, attempts to form a truer union. Conventional society, through the operation of its legislative enactments, arbitrarily and despotically governs all persons in their marital affairs, utterly regardless of their individual consent, and of their most sacred and private rights. Although usurping the rights of individuals, and ruthlessly coercing an abject obedience to its arrogated authority, it nevertheless invariably shirks the responsibility of the acts of those whom it thus robs of their private rights, and unjustly holds each individual to be morally, socially, and legally responsible for whatsoever sexual misfortunes, frailties, temptations, trespasses, mistakes, violations, woes, wars, and crimes await them, which, under such a barbarous system of laws, it is impossible for human wisdom and foresight to anticipate or avert. What can be expected from such unnatural unrighteous, ungodly, institutions, but just that which society everywhere presents, namely, sexual and matrimonial perversions, misdemeanors and diabolism of every name and grade. Besides the propagation of natural-born criminals, foes to human good, and all, too,

in the name, and under pretense of 'religion and justice.'

" 'Whatsoever ye sow that shall ye also reap.'

"No. 9. No possible relation can invest in one person the absolute ownership of another.

"No. 10. Nature comprehends all science, and is the only infallable word of God. Reason embraces all ideas, and is man's only trustworthy guide. Hence nature and reason constitute the tribune before which all questions must be brought for solution.

"The above ideas admit of the widest application, and the most varied relations. They do not enjoin, nor prohibit either marriage or celibacy, monogamy nor polygamy, divorcement nor marital perpetuity, neither 'exclusiveness' nor 'variety' as sexual 'laws,' but ever recognizing the central idea of the true marriage to be the guiding star of conjugal love, regard each and every phase of sexualism to be subordinate to that idea as a governing law. True marriage simply means the strongest, most inseparable and irresistible of any human attraction. The science of chemistry furnishes a philosophical sexology, namely, the law of indwelling similitudes.

“To the question, ‘Do you believe in, or advocate free love?’ no reply can be made unless the inquiries define what they mean by that term. It seems to be vulgarly used as synonymous with prostitution. It is hardly necessary to say, that the leading doctrine in the above platform being that of true marriage, nothing can be farther removed from its aim and design, than that ‘social evil,’ or anything tending to increase or encourage it. I would proclaim the gospel of true marriage, and advocate its attainment.

“The philosophical philanthropist sees no hope for the social and moral elevation of the masses, under the false institutions that now deform society. To educate the race up to moral purity is an impossibility. Besides, education is not morality. ‘Knowledge does not save the soul; but obedience to Nature’s laws alone will save. Sexual laws form no exception. Of natural laws God and nature teach this everlasting gospel: ‘Believe (or obey) and ye shall be saved, believe (or obey) not, and ye shall be damned.’ ”

There is but one way to correct these evils, and that is:

1st. That when a man and a woman truly

love each other, the laws shall recognize it as a legal marriage, and deal with it as such.

2d. That when two people who are thus, or any other way married and cannot agree, and live a reasonable and happy life, and bring up children as they should, the courts shall grant them each their freedom without a trial and red-tape, and let them part in peace.

3d. That if a man associated with any woman, and betray her in any way, or on any promise, *that the court will recognize it as a legal marriage*, and if a child be the result of such intercourse, *that the law recognize it as a legal child*, and him as the *legal and legitimate* father, and if he will not live with the woman, *force him to provide for the woman and the child*, and allow the *name* of the father to the child.

In this way, and in this way only, can the crimes that are now committed, be prevented, and no more so-called, by the church, illegitimate children be born. For in fact, *there are no such things as illegitimate children*, for all children are of father and mother, why defame them for that which they could not help? Priesthood and the institution of marriage as it is to-day, is the cause of abortion and discontent;

abortion and discontent are the mother and father of all crime. Let us abolish them.

“God does not trouble himself about whether Molly’s child was born before being commissioned properly by the Rev. Dr. So and So in a surplice or after; but whether the child can eat his allowance and turn it into good quantity and quality of clear brain. He does not care whether John marries Sally, but that each shall marry some body and soul; for the earth, and air, and sunshine, and matter were all specially destined as nurseries of the incarnate God, by the viewless chief of all existence, and as it happens that every particle and atom has life, and force, and power, and destiny, in exact ratio with the subtlety and fineness of itself, it follows that any aggregation thereof must also have a determinate destiny by reason of size, shape, fineness, etc., of the constituent atoms, and one and all, as chemical existences, act just as their organizations vote they shall, acting in concert with the tremendous concourse of eternal forces that forever play upon them in myriad ways, alternately changing the vanishing and accreting quantities and tendencies. God today, devil yesterday, a mixture of both tomorrow, resulting in crystallizing all that

is good and purging away the bad, whether physical, mental, or moral, for as God is the spirit of push, he pushes all to the better ends, and as speedily as possible gets us out of the cellars of life into its drawing-rooms and parlors. As all these things take place through the law of evolution, no ceremonies of priests are needed. God does all things well, and Churchanity never yet did any good, nor will it ever do any.

Mr. Roberts desires to tell us, and would make us believe, that abortion was one of the results of Spiritualism. This is possibly one of the greatest falsehoods, and most untruthful statements that he has ever made. Abortion is the *direct* result of modern Churchanity and its doctrine of "Justification by Faith." This doctrine is, as Dr. Randolph said, "A sun-greened carcass, a bog, and its loathsomeness offends the sense of all honest men." In Oriental countries, where modern Christianity, or Churchanity, is as yet unknown, and where people follow natural instincts and intuition, where the modern faith or doctrine of "Justification by Faith," is as yet unknown, and men believe in the "Law of Karma," which was also taught by Christ, when he said: "As thou

soweth, so shalt thou reap:" in these countries, which we of civilization call heathen and uncivilized, this foul crime known as abortion, or foeticide, is almost unknown, and there are but very few other crimes committed there. The reason for this is plain—the people of those so-called heathen nations believe in a God; perhaps not just as we do, but nevertheless they believe in a God; their God is a *just* God, and they believe that if they commit a wrong that their God will punish them for it; they do not believe as modern priestcraft teaches, that a man can commit as grievous deeds as he wishes, and then go and ask God for forgiveness and be forgiven and not have to suffer for so doing, as we Christians, or Churchmen of America are taught by the clergy, who care very little for our souls so long as they get a good, easy living. But while these people may worship an idol, as we call it, yet they believe that the God that they worship is a just God, and that if they do wrong that they must suffer for it. Believing thus, they are careful of what they do. Although they have never seen our Bible, yet they believe the words that the Christ said: "As thou soweth, so shalt thou reap." They live not by education, but by that grander faculty of the human

soul—intuition, that faculty, which we in America have lost through so-called civilization and Christianity. The women do not care for Church and society, therefore they are natural, and when they approach motherhood, they thank their God, because they think it a blessing to be fruitful; and instead of committing the foul crime, that is daily committed throughout civilization, they let their children be born as they should be, and the consequences are, that the children are not born with their brains filled with the seeds of murder, and other crimes. Here in America, where the Christian faith abounds, where every family has the Bible wherein it says: "Be thou fruitful and replenish the earth:" where we go to church; send out missionaries to convert these heathens (?); here in civilized America, it is getting to be a shame for a woman to have children, and she is looked at by the noble followers of Church and Society as being unnatural, and while she may be a Christian, she dares not do as the Christ whom they profess to so nobly follow, taught; and if she wishes to associate with these clean *things*, Society and Church, she dares not be plagued with children. There is then but one way open to her and that way

is abortion, the crime of hell and the destroyer of souls, and the breeder of all the crimes that civilization is cursed with.

On a slip of paper that I recently picked up, I find the following, which is very true as all travelers testify to the truth of it. "Beginning with Venice and traveling westward on the northern shores along the entire coast the morals of the women and men are not surpassed by those of any land on earth, excepting only the Celtic portions of Ireland. The twin cancers of the social structure elsewhere foeticide and divorce are unknown on the northwestern Mediterranean shores. And if you will follow those people to this country where you will find the same conditions present themselves, I will venture to compare any given portion of the population of Philadelphia's little Italy with any equal number of the inhabitants of our fashionable apartment houses and hotels from a moral viewpoint to the infinite disadvantage of the latter. These facts are so glaring, so ubiquitous they cry out with such trumpet-throated voices as to arrest the attention of our chief executive."

I do not know who the author is, and am therefore unable to give him the credit that he

deserves, but nothing truer has ever been written by any one.

Many who have heard me speak on the subject, or mayhaps have read the booklet, "Abortion a Crime, and the Cause of Crime," have said to me: "I admit that this is a crime, but how can it be the cause of crime?" To which I answer: "There is not a scientist in the world, that does not acknowledge the powerful influence of Maternal Impressions on the child. if foeticide is successful, of course, there can be no criminal born then, but in about 60 per cent of the cases where this is tried, it proves to be unsuccessful. The mind of the mother is made up to accomplish certain ends, she believes that she will accomplish these results, and these thoughts of red-handed murder are impressed with a double force on the unborn child. Contrary to her expectations, she does not succeed in her intentions, and the result is—a criminal and no law under the sun can make anything else of the child. Again, in other cases, the object sought for is accomplished, but that woman can never bring forth an honest child, the soul of the woman is affected, and she can no more have an honest child, than can a white woman have a pure-white child after she has once had

a child by a negro father. It is impossible, both the soul and the blood is tainted, and will stay tainted throughout eternity. This is the sin that will kill the soul, there is but one other sin besides this, that will do this, and that is Sodomism. These are the only two sins whereby the soul can be killed. "The soul that sinneth, it shall die." These are not sins as we usually understand sin, but they are sins of the soul.

This is the cause of nearly all, if not all, the crimes of the civilized world. Before foeticide was practiced, crime was almost unknown, but as Churchism, with its doctrine of "Justification by Faith" advanced and the people became wise in the sciences of not having any children, crime advanced with the church. The laws of all civilized nations deal with the wrong criminal. The real criminal is the one that implants the seeds of crime in the mind and soul of the yet unborn babe, and she and the physician (God save the mark) are the ones to be punished. Foeticide should be made a crime punishable by death, and the ethics of medicine should be so changed that it would be a crime. As it is at this time, a physician or patient can commit crime, and another physician dares not inform against them.

Abortion is a crime any time between 24

hours after conception until the time the child should be naturally born. Not only does it ruin the body and mind and implant the seeds of crime in those who do it, but it destroys the soul as well, and no amount of praying will save that soul from total destruction, no matter what Priestcraft may say; and I defy them to prove to me that a person that kills his or her soul can enter heaven, as the Bible teaches.

I say without fear, that the cause of this and other crimes is the teachings of modern Christianity or Churchism. If they, the clergy, would teach as Christ taught, when he said; "As thou soweth, so shalt thou reap," then there would be far less of this soul killing crime and therefore less of other crime; but with their teachings of "Justification by Faith," the world must continue to go down; and why not? Why should a man or woman care for anyone else? Why should they not enjoy themselves, even if a child must be killed, or the bread taken out of another's mouth, knowing that all they need to do, is to ask for forgiveness at the last moment and all will be well, and they can live happy ever after, in the Heaven of the blessed.

Why should I care for another and suffer and go hungry, when I can kill another, ruin an

innocent girl, steal another's hard earned money, and enjoy myself, and go to Heaven, anyhow? Surely there is no need of me doing so. I say again, that it is the teachings of modern Churchism; which cares not for souls, but for the money that is in it, that this crime can exist, and in turn, it is the cause of many of the other crimes.

Spiritualists *do not*, and *cannot* believe in the Doctrine of "Justification by Faith," but they *do* believe in the Law of Karma and in the teachings of Christ, when He said: "As thou soweth, so shalt thou reap." Believing thus, and knowing many of the secrets of the Spirit World, they cannot be a party to this crime, and the accusation is therefore absolutely false, and has not a shred of truth in it.

Dr. Randolph saw the results of this crime, and says: "In all our large cities there are a score of shameless wretches, vile abortionists, male and female, in my opinion fit candidates for the gyves or gallows, who flaunt their dreadful trade of child-destroying barefacedly to the world; who advertise liberally in the *public journals*, informing people where they can get *murder done at so much per head*,—a terrible state of things, but legitimately growing

out of popular demand, arising from popular hypocrisy, which seems to hold that a bastard is not fit to live, and therefore should be hurried into, and out of, the world as soon as possible. And yet, not one half the murdered innocents *are such*; for if we can believe scores of family physicians, ten *married* women resort to it, where one poor deceived girl is forced to, wholly unconscious of the dreadful enormity of her offense. And yet even a bastard is the handiwork of the Eternal God. Why not, then, permit them to be born, even though the mothers pass shamefacedly through the world. Legislators, in God's name, I implore you to establish Foundling Hospitals for these unfortunates. It will not be putting premium on crime, but it *will* prevent many a suicide, and save thousands of human beings who are now being ruthlessly butchered, that abortion-brokers may fatten in the land. Murder, sirs, I tell you that red-handed Murder is abroad in the land, and his victims are the Innocents. It is the fashionable crime, alike resorted to by women in and out of wedlock,—of all classes, from the public layman on the highway, to *My Lady Gay*, and the poor girl who has loved, not wisely, but *too* well. Oh, all good people, let us try to *prevent* this tide of

crime from submerging our country,—you in your way, I in mine. We are all journeying to the Land beyond the Shadow. Let us do something worthy ere we go.”

Dr. Randolph was a Spiritualist, and made this plea for a yet unborn humanity. Does it look as though Spiritualists sanctioned this crime? I think not. I have the testimony from a physician now practicing in Minneapolis, Minn., that within one year, more than 200 women, married and single, have appealed to him to commit this crime in order to save them either dishonor in the case of single women, and “avoid having kids” in cases where they were married. He tells me that *all* of these women professed to be Christians, and in very many cases, the plea was based on this fact, and they did not want to be dishonored. Just think of it: saving one’s honor by committing a crime. Yet, such is modern Churchanity, and then they try to tell us that this crime is sanctioned by Spiritualists.

Foundling Hospitals would do an immense amount of good in cases where young girls are betrayed, by *things* that call themselves men. But as this crime is committed by married women ten times oftener than by single ones,

nothing could be done for these. The trouble today is, that women care a great deal more for their little, loving (?) pug dogs, than they care for either babies or their husbands. But recently a man in Chicago was granted a divorce because his wife loved a bull-dog more than she did him, and insisted on having the dog sleep in their bed. When the husband protested, she spat in his face, dared him to strike her, and declared she would kiss the undertaker when he died—which she prayed God would be soon. Judge Waterman granted the divorce after this little preliminary:

“You say,” said the Judge to the woman, “you love the dog more than you do your husband?” “Yes, and this is because the dog is much more lovable than the man,” answered the lady (?) in half-apology, pulling on her lace handkerchief. “Then I’ll not divorce you from the dog. You may live with him forever, but we will just enter a decree in favor of the man. And I would like to here announce that any man in Illinois who has a wife that loves a dog more than she does him, can get quick relief in this court.”

This is the morality that the Church teaches at this time. A woman can have, hug, and kiss

as many dogs as she wishes, and it is all right, it belongs to Society, but to have a baby is a disgrace, especially if she already is the mother of one. I have nothing to say against dogs, I like them, but they have their place, and that place is *not* in the arms, or bed, of any woman with a spark of womanhood within her soul.

Mr. Roberts then tells us, that: "Since about 1830, when the devil sprung the soul-destroying trap, called Spiritualism, into active work through the Fox Sisters, its baleful influence has become world-wide. And today it stands a rival to Roman Catholicism and Protestantism as an infernal machine. Its victims are numbered by the hundreds of thousands, yes, by the millions."

I can best answer this by quoting from the work entitled: "All about the Devil," by the Rev. Moses Hull, in which he says: If the Church has been a proper judge there has never been a reformer in the world who has not in some way been connected with the devil. The Church has always claimed authority to judge for the world it now claims; it was, in past ages, thought to be more nearly infallible than it is today. Hell has been the grand store-house of reforms and the *rendezvous* of reformers. Ref-

erence to a few of the most common historical facts will prove this.

“John the Baptist and Jesus were both accused of being in league with the devil. Of John they said: “Behold! he hath a devil.”

They said of Jesus: “Thou art a Samaritan and hast a devil.” They said: “He casteth not out devils but by Beelzebub, the prince of devils.” To those who were led away by his doctrine, they said: “Why hear ye him, he hath a devil?”

Thus, according to the consensus of the popular Church of their day John and Jesus each had some mysterious connection with the devil. But the Church today will acknowledge that, devil or no devil, John and Jesus were in the right and the Church in the wrong; and whatever their practice may be, they will profess to be followers of those accused of being under the influence of devils rather than to be the legitimate descendants of their accusers. Human nature is strangely contradictory, no matter where we find it, and when so-called Christians, who are really fanatics, come to tell us what the devil is, and what his works are, they usually contradict themselves, and tell us that the devil does God's work, while God must be doing the

Devil's work. "Oh, consistency, thou art a jewel."

If the Church is infallible John and Jesus did their work by the power of devils; but if the Church made a mistake then I will consider that it is liable to err, and will look as often as twice before I shall conclude that the devil is in Spiritualism, on the mere *ipse dixit* of pulpit ignoramuses.

Edward C. Towne tells us in his "Examiner," that: *Five thousand* children under the age of five years, were put to death by the Catholic Church for being emissaries of the devil. If a child manifested any precocity in any peculiar direction it was supposed the devil was operating through the child as he did through the snake in the garden, and the child was put to death." Isn't this a nice record for the Church to cherish, and hold dear to its heart, as a proof of the glorious work done by it in the past? Surely Spiritualism has as yet, not smeared its hands by such devilish work and the blood of the innocent.

Giles Corey, of Salem witchcraft fame, on two occasions manifested wonderful feats of physical strength; this was proof to Cotton Mather, Sir Mathew Hale, and others that he

was a wizard, possessed of the devil, and he was pressed to death.

Let the church look back to the hellish outrages committed in, or at Salem, and think what unutterable and ghastly crimes were then committed by fanatics in the name of Christianity. I have no doubt but that Mather, Hael, and others are now in Heaven enjoying themselves as a reward for their faithful work for the Lord God, while Corey and the hundreds of other innocent victims are getting a taste of Churchanity's hell-fire. I think that Churchmen should take a warning from these things and not fall into the same error, but they are doing the same thing today against Spiritualism, Mysticism, and Occultism, as the Salem murderers did against the so-called witches at that time. The only difference is, that they can only deal out mental suffering to the Spiritualists and Mystics, while the Salem butcheries dealt out death and physical suffering. And yet, I believe, that when the two are compared, mental suffering is much more terrible than any pain that can be inflicted upon the body.

When the common flesh fork was invented it was bitterly denounced by the clergy, so also was the fanning-mill, which separates the chaff from

the wheat, when invented by an old Scotchman.

When Fulton invented the steamboat, the Church everywhere prophesied against it; it would not work; or, if it did, it was an insult to Almighty God, and the work of the devil to run a boat against God's wind and tide. The clergy have about gotten over the idea of calling inventions works of the devil, and as those things cannot take their jobs, they do not care even if they were the works of their Satanic Majesty. When a system comes up that may rival Churchism, then it is, that their soft spot is touched, and they are as bad as some so-called "regular" physicians, when a system of healing is started up. There is sure to be "something doing."

Andrew D. White tells us that: "When Galileo had discovered the four satellites of Jupiter, the whole thing was denounced as impossible and impious. It was argued that the Bible clearly showed, by all applicable types, that there could be only seven planets; that this was proved by the seven golden candlesticks of the Apocalypse, and by the seven-branched candlesticks of the tabernacle, and by the seven churches of Asia. Mathematical and other reasonings were met by the words of Scripture.

It was declared that Galileo's doctrine was proved false by the standing still of the sun for Joshua; by the declaration that the foundations of the earth are fixed so firm that they cannot be moved; and that the sun runneth about from one end of heaven to the other."

While Luther, in Protestant Wittenberg, was preaching against Galileo, the Dominican Father at Rome, Caccini, was issuing his invectives from Rome. He preached on the text, "Why stand ye gazing up into Heaven?" In this sermon, he insisted that geometry is of the devil; and that mathematicians should be banished as the authors of all heresies."

"For the final assault, the park of heavy artillery was at last wheeled into place. *You see it in all the scientific battlefields. It consists of general denunciation.* It was brought to bear on Galileo with this declaration.

The opinion of the earth's motion, is, of all heresies, the most abominable, the most pernicious, the most scandalous. The immobility, of the earth is thrice sacred. The argument against the immortality of the soul, the creator, the incarnation, etc., should be tolerated sooner than an argument to prove that the earth moves."

Galileo urged his accusers to look through his telescope and be convinced, but they refused. One Calvius declared that the devil had enabled Galileo to invent an instrument to distort man's vision and make things appear as they were not. This was on a par with some of the accusations of some of the Salem witches, and also, with the accusations made today, by the clergy, throughout the world, against Spiritualism, Mysticism, and Occultism. There is no difference in these accusations, they all come from poor, deluded, ignorant fools, who are really more to be pitied for their ignorance, than to be condemned.

Poor Galileo was imprisoned and abused almost beyond description for his heresy, and finally compelled to get down on his knees before church authority and say:

"I, Galileo, being in my seventieth year, being a prisoner, and on my knees, and before your eminences (?), having before my eyes the holy gospel, which I touch with my hands, *adjure, curse and detest* the heresy of the movement of the earth."

The devil, Galileo and science were right. God, the Bible and the Church were wrong, as usual. But no, *God was not wrong*, it was these poor deluded fools who thought that they knew

the very will and desire of God, who wrongly interpreted His Word, through their ignorant fanaticism, that were wrong. God is ever the same, today, tomorrow, and throughout eternity. Man misunderstands and blames God for his ignorance, when an opportunity is held out to him to get Wisdom, he refuses it, because he desires to remain ignorant.

Was the Church ever right in giving the devil credit for something that he really did do? Yes, yes, yes. I am willing to allow that for once they were right. When Thomas Jenner accidentally discovered that vaccination took the deadly sting of small-pox (?), he was denounced in long printed statements as having formed a partnership with the devil to turn man back to the *genus quadrumane*. In this the Church was right, for never, in the history of man, has a more foul and deadly system of child-murder been instituted, and shame to the times, it is kept up today as never before. Throughout the world, the cries of murdered children raise to Heaven in one wail of anguish, but there is no letting up to it. Instead of getting more sense, the doctors are now forcing it upon people by a damnable law, and the Church, ever the champion of wrong, stands by them, and helps them in mur-

dering men, women, and children. For once the Church *was* right, and now they stand by the very works of the devil, although the greatest scientists of this age and past centuries have proved beyond a doubt, that Vaccination is a curse to humanity, and the most effective system of child-murder ever instituted.

Jenner himself saw the inefficiency of vaccination, and freely admitted it, but his followers, or rather, the followers of his first mistake, do not believe him when he spoke the truth, go on killing the innocent as ever before. It is a fact that the Rev. Moses Hull believed in vaccination and even upheld it at the time he wrote the work, "All about the Devil," but today he is as firmly against it as other great men, among them may be mentioned Alexander Wilder, M. D., J. Peebles, M. D., and other scholars, Mystics and Spiritualists. Vaccination is *not* upheld by a single *real* Spiritualist, Mystic, Occultist, Rosicrucian, or Hemetist in the world, but is condemned to the place where it ought to be. I admit that some of those who claim to be Occultists, uphold it, but these are no more *true* Occultists, than that vaccination is a protection against small-pox.

Next, the devil was in the anti-slavery move-

ment. God and the Church were in favor of slavery; the devil was trying to overthrow God's precious law, by repealing the clause which says, "Cursed be Canaan," etc.

"Every Church in Christendom denounced the abolitionists, and said slavery was a divine institution, until Infidels and heretics carried it on to success. I have in my possession today, books containing the resolutions passed by all the leading churches in favor of the divinity of slavery and against fire-eating Infidel abolitionists. The abolition ball had long been rolling up hill; the Church had either been fighting the work or standing by and looking listlessly on until the whole world saw it was bound to be a success in spite of all opposition, when they rushed to the work with a "Come on, boys, give it one more roll. Heave, oh, heave." Then, when they saw the thing descending the inclined plane of public opinion propelled by its own weight, they turn to the world and say, "See what we've done."

"Now, if the devil has carried all the works mentioned, on to success, he has in that given us a sufficient guarantee of the success of Spiritualism, Mysticism and other branches of the Soul-sciences. If the devil is in Spiritualism,

as he has been in every other reform, the ministers may as well learn from the past and surrender. They are ours. The only trouble with them will be when they come over in a body, as they will do, they will all claim that they always were Spiritualists, and it will be about impossible to find one who did not see from the start that God was in Spiritualism; and together they will shout and chorus, "The Church did it."

Mr. Roberts then tries to tell us what some of the accepted teachings of Spiritualism are, and claims that they are "Doctrines of the Devil."

"1st. You are your own Saviours."

"2d. Christ's death has nothing to do with the remissions of sins."

"3d. Each and every one of you is a judge, a God."

Does any one, who is not totally ignorant, deny that man must work out his own salvation? I think not. The doctrine "Justification by Faith," is becoming a dead letter with all intellectual thinkers, and the doctrine of "The one Saviour of the world is Love," is becoming the grand doctrine that must save the individual and the race. To answer these three articles, I can do nothing better than to quote from "The

Secrets of the Universe and other Essays," by S. Mayle, of Eng. He says: "If we watch the growth of love in man, especially when his individual love has come into contact with that of the great Universal Love, it seems certain that some outside influence is at work on that man, transforming him into a new creature. And even as in wireless telegraphy, the receiver that receives the message establishes conclusively the existence of an agent from whence that message emanated; may we not from man, when he becomes all-loving, demonstrate the reality and existence of an Infinite Love?

And it was because in his life Jesus so manifested that love, that he gave to men a revelation of God unique in its beauty. It is because of this that men assigned to him the pre-eminence of being *the one and only son of God*. (Italics are mine throughout the whole quotation). For we thus show unconsciously our recognition of love as the supreme force of life.

It was this message of love that the common people heard gladly, for they are more elemental in their natures than the cultured classes (for, love is always stifled by intellect). These cultured classes felt this doctrine of love to be a pernicious doctrine, and rested not until they

had brought about the death of Him who so boldly and openly declared it to be *the secret of all true religions*.

Thus hate (the people) met Love (Christ) and seemed to put him to death, only Love *never* dies; and this gospel lived on in the hearts of a few fisher-folks, who were so possessed with its truth that, like their Master, they gladly endured all things rather than deny its omnipotence.

At first, however, even they failed to comprehend the universality of the law that they gave their lives to manifest to the world; but a revelation came to one of them that love may *not* be limited in its action, but must be *universal*, or it is *not* love at all. Then learned men realized the power of this teaching as a religion, but seeing sin to be co-existent and failing to see that sin comes from *want* of love, evolved from old Jewish rites the *sacrificial idea of the atonement*.

Thus has the intellect always refused to recognize Love as the one great unifying power in the world, and after the death of Jesus, error permeating his teaching more and more. And men today still misread the gospels, our churches still worship a *dead* Christ; if it were not so, the world would have been regenerated long ago.

Too long the churches have been content to worship and mourn over a crucified Saviour. The *one Saviour of the world is love*; Love who lives today, who stands knocking outside the door of each man's heart, though man still refuses to listen to his pleading voice."

Nothing truer was ever written, and this is proof positive that man is in reality his own Saviour. He must allow Love to come into his heart, his soul, and his very being. Love must be the Master, and when it has once become Master, all hate (the devil) will be rooted out. It is then that universal Love will be able to manifest itself, and man has found his God, through the Christ *within* himself. The germ of Love is *within* every human being, because the Christ said: "Ye are the Temple of the Living God," but it needs the help of man to awaken this spark *within* himself, man must seek it; and bring it to life, and it is then, and then only, that they may know God.

The Christ was the Divine principle in the man Jesus, and was the Love of God perfected, as it possibly had never been in any being before. Jesus was the Mortal man, but Christ was the Divine Love within the Temple, or Jesus.

“What are our holy days, feast days and lenten services, but a farce, while that voice pleads in vain; while around us our sinful and suffering fellow-men groan under the burden imposed upon them by their fellows? Our churches are like a woman who tends the memory of her dead child, while all the time there are suffering little ones craving her love and care.

Let men leave their rituals, creeds, and dogmas, and keep the fast that God ordains; to do justice, love, mercy, and walk humbly with their God. Let them try to breathe warmth and vitality into Love’s freezing limbs. “ ’Tis life of which our nerves are scant,” and the *only* life is Love.

Those who throng our churches and chapels are those who too often fail to obey Love’s divine decrees. They do not know it, no, or they would not do it; they do not see Love’s vantage marred more than that of any other man, with the world’s woes; woes that arise from its own lovelessness. Could they but for one moment see that form, hear that voice, surely they would surrender themselves wholly unto Love; and in that surrender they would enter into what the joy of Love means.

But before man can know that joy he must let Love master him, for Love allows no rivals; he will subdue all things to himself. This is why men are so reluctant to yield themselves to Him.

The man who never sins against Love, is without sin; though in order to be true to Love he may have to break certain man-made laws. But so long as he is true to Love in its highest, purest, noblest sense he is free from all laws. So far, however, man has as yet failed to grasp what love means; he regards it only as a means of enjoyment, whereas, it is as we have shown, a very *via dolorosa*. Instead of possession, it means renunciation; instead of joy it means suffering. But let him once acknowledge the supremacy of this law, let him yield himself to it consciously, whole-heartedly, then, though the way be steep and the path be stony and full of thorns, it will bring him at last to a vision whose exceeding glory will transcend a thousand-fold the highest, deepest, purest joy that earthly love can bestow.

“God is love, and he that dwelleth in love dwelleth in God, and God in him.” Thus perfect communion with God in love will make man like unto him. “And hereby know we the spirit of truth and the spirit of error; for he that loveth

not, knoweth not God, for God is love." Our entrance into all the privileges of *sonship* is dependent, then, upon love, and upon nothing else.

We may give all our goods to feed the poor, yet without love it profiteth us nothing. It is only when we love with a love that suffereth long and is kind, that envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own; that bears, endures, and hopes all things, that never fails; it is only then that we can enter into a realization of what the love of God means.

Do we say that love is impossible between men? Yet even this last century has witnessed the growth of a great universal pity stirring the hearts of men for their suffering fellow creatures: (Witness the great work that has been, and is being done, against the foul and hellish crime of Vivisection, against the killing of animals for the food of man, and other humane works), a pity that must soon burst the bonds that bind it, when men will know it for what it is—a great universal love of the human race.

The time is now come when all creeds and dogmas must pass away; for their work is ended. They are now a hindrance rather than

a help; the one religion we all need is the religion of love. The one lesson we have all to learn, *is to learn to love.*

A study of the Gospels seems to show us that Jesus himself only realized toward the end of his teachings, that the whole of that teaching was summed up in that new commandment of love; that he did so believe is proved by his words: "By this shall all men know that ye are my disciples, by love ye have one to another." And the disciple he loved best was the one who was penetrated most deeply with the spirit of love, his epistles being one long exhortation to men to love.

"The union of God and man is essential before a man can be born consciously into the Kingdom of God. And before a man can enter into this conscious union with God, he must become loving. Then consciously united to God, he begins to know something of what the joy of love means, and to reflect that joy in himself. And as death approaches, he realizes that he has nothing to fear; for it is only the door through which he passes into a more real and vital union with the Supreme Love who is the 'One among Ten Thousand and the Altogether Lovely.' For death removes the glass in which we saw Love's

face but darkly, and enables us at last to see Him face to face."

"Each and every one of you is a judge, a God." Can this be proved in the face of the false teachings as taught by the Church? I think it can; and very easily at that. In his book "Evolution of Immortality," Freeman B. Dowd, under the heading of "Christ, the Light of Immortality," says: "Light dawned in man with disobedience. Our physical eyes are merely images of the spiritual forms of perception, as sunlight symbolizes the light of spirit. Imagination is the spiritual eye, and by it are all discoveries made. When man's eyes were opened his horizon enlarged, and the area of the exercise of his powers was limited only by that horizon. He no longer could be limited by "the garden," a child restrained by fear, a slave to any power but that of his own choice. He entered a new and wider life, and is henceforth *become his own providence*. God no longer clothes him as He does the lilies of the field, nor as he feeds the birds of the air. Unaided and alone, he must produce for himself. This is the price of knowledge and freedom.

"Physical slavery is grievous, but it is a slight misfortune compared with mental and

spiritual bondage. The mind which gathers truth by observation and investigation is free, but the mind which reflects only the opinions of others is in bondage to those opinions. He is a creed-bound slave, confined in his little garden by the command "thou shalt not" *think*, for fear of the consequences, who wears his opinions as he does his garments, things which are the work of other hands and brains. Such souls shut the illimitable universe out and bury themselves in the tombs of their forefathers, breathing over and again the mephitic vapors of decay and death, through *fear* of Man's greatest boon, freedom of thought. The pure breath of spirit blows over the mountains of thought, the quickening power of the Christ. It cleanses the blood of its sluggish vapors, changes the red lust color, and wafts the soul to the throne of the Great God.

"Passion and love of self are fruitful sources of disease but the serpent of sensuality, lifted up, placed on a standard of high thought and action, something to be looked up to for help, a power having a divine *use* in the world of humanity, is for the healing of the nations. It is no longer the serpent of lust but the holy spirit of love that "Casteth out fear," for "Fear is torment," "Torment is hell."

We only know that Christ is *within* us when we have an experience which demonstrates His presence in the soul. We beget the Son of man by an effort of will in Love. He is the light of love and cannot be begotten of fear. That light can never be confounded with the smoke and vapor which is the issue of passional love. If you would have that light lift up your love, set it on a standard above even your power of attainment, and never let it fall into the dust and degradation of lust. Feed its fires with noble thought and constant efforts to become more and more worthy, merciful, charitable, gentle, and lovely, for this is the Christ begotten in the soul. The light of love illuminates even the physical blood, purifying and permeating it with joy and peace. It is thus we grow wings to the soul. There is neither doubt nor fear in the soul filled with the light of love. It bears healing on its wings and makes man superior to the evils of life and the circumstances of death. In it is the germ of immortality, that instinct which recoils from the presence of death and prophecies of eternal being beyond the change of form.

“Will controls matter, love controls will, and the true man controls his love. Immortality is of the whole man; he cannot be saved in

pieces, neither can half of a man become immortal. The way to immortality is in the body, but no form remains fixed." The immortal have power to change forms at will. Form limits freedom. Forms of thought imprison the mind as the body holds the spirit. Those who are free in thought little think of forms of thought that are hoary with age. No man or woman bound down with creeds, as the modern churchman is, can be free in thought or action, they are bound down to a certain circle, in which they are bound to stay. They dare not think for themselves, but must believe as the clergy of that particular creed tells them. They do not think, but think they do, and it is in this where they make their great mistake. They may read the Bible, but will take the interpretation of the Orthodox Ministry as the truth. When man once starts to think, then there is hope for that man, but so long as he does not think, he is of necessity in the dark.

"Life-giving, immortalizing, religious thought when *formulated* soon becomes enwrapped in ceremonies which become automatic, and the ecstasy of individual experience of its exaltation turns to a cold and barren public duty. So it is with the form which we call man. The

free soul ignores form, or regards it as a hindrance; and the cults which teach that its power can be lessened by opposing and denying its legitimate demands but seek a way from the soul into freedom. The body is a sacred edifice, *the temple of the living God*, and He only can change and dissolve it. 'If man were to withdraw himself wholly from the body at death, it would vanish like a vapor. Death is only a partial withdrawal, for as long as the *thought* of the form remains, something of the body will hold together. A partial withdrawal of the man is demonstrated in sleep and in trance.

Jesus possessed the power wholly to withdraw from the body, and it vanished into the invisible world. He passed through the form of death to show the world the domination of man over the forces of form, both of organization and disorganization. Christ did *not* pass through the form of death so that all that believed in Him and believed that He did so, would be saved. But He passed through this form to *show* man how he might do the same thing by awakening the Christ, or Love, *within* himself. Man *is* his own saviour, in a sense, no matter what the Church may teach. A man may believe that there was *a* Christ, and that he died and

arose, all that he wishes, *but unless he awakens this same Christ within himself, through Love Universal, and Love of the One, he will never be Immortal.*

“The light of the Christ shone out pre-eminently in the man Jesus, who affirmed that of Himself He could do nothing, that it was the Father working *in Him*, and that those who believed in the Father should do greater works.”

The Christ said: “Ye are the Temples of the living God,” and unless man first believes this, it stands to reason, that he will be unable to find the God and the *Christo* within himself. It is necessary to believe this, that we are the temples of the living God, before we can set to work to awaken this Divine Spark within us, and thus find the Christ. Even though a man would find the Christ within, and would not have the faith to do these things, he would be unable to do anything. It was for this very reason that the Christ told His disciples to have faith in the Father.

“The spirit within himself and without He recognized as a creative, loving presence, the Christ by whom and through whom He worked, suffered and died. That ‘He did not many mighty works’ in some localities shows the defi-

ciency of the Christ spirit in the aura of those places His prayer in the garden of Gethsemane, the announcement, 'Thy faith hath made thee whole,' his feeling that 'virtue had gone out of him' at the touch of the diseased woman, and especially his cry on the cross, 'My God! my God! why hast thou forsaken me?' all go to prove that He recognized a power within and without greater than Himself, with which He was intimately connected.

"Human nature is changeable and cannot furnish a permanent abiding place for the Christ spirit, and in the absence of it Jesus the man 'cried out with a loud voice and gave up the ghost.' But the Holy One could not see corruption, and when its object was so far accomplished, the Christ spirit again took up the body of the man Jesus, and after exhibiting it to the disciples on several occasions, caused its permanent disappearance.

"We of the Rosy Cross hold that the Christ is begotten in us by the union of the soul with that all-embracing energy which ebbs and flows throughout conscious being. We also hold that it is no respecter of persons, but is born in every soul that loves, believes, and wills its presence. The Christ is called the Son of man because it is

begotten by the love of man for God and his brethren.”

I believe that all true Spiritualists believe this with Dowd, as this is the only true Doctrine of Salvation and the begetting of Christ within the being—man. I find that Dr. Peebles believes this also, for he says: “The primitive Christians were religious Spiritualists. They often *saw* Jesus in visions, and in His name they healed the sick. Spiritualism, the complement of Christianity, sweetens the bitterest cup, helps bear the heaviest burdens, lightens the darkest day, comforts the saddest heart, and gathering up the kindly efforts we make in behalf of our fellow-men, transfigures them with its brightness, ennobles them with its moral grandeur, and throws around them the circling aureole of fadeless splendors. And further, by and through its holy ministries, we know that the grave is no prison house for the soul, but that life progressive is ours, eternal in the heavens. The higher Christianity and Spiritualism are coming together. Their aspirations and aims are one. *Love is Christ’s test of Christianity*—that Christ Jesus who was “the first born among many brethren.” “We know,” said the beloved John, “That we have passed from death unto

life, because *we love the brethren.*” Pure love, remember, is the divine seal of Christian discipleship.

Does this look as though the true Spiritualists did not believe in the Christ? I do not think so; yet, the Church tells us that we are of the devil, and deny the Christ. This is absolutely false, and were there such an individual as the devil, I would be inclined to believe that he was helping the clergy to circulate falsehoods against the Christ, Love, and true Religion. Here we have three of the greatest authorities in the world to agree on a single point. Each of these belongs to a different Hierarchy, as it were, yet, they all agree as to what Christ is, and how the Christ principle works to bring about the salvation of man. Neither denies the Christ, but all uphold Him.

Again Dowd says: “When Jesus alluded to death it was the physical death with which we are acquainted. To the Jews he said, ‘Your fathers did eat manna in the wilderness and they are dead.’ There is no spiritual death; the breath of God cannot die. The Salvation Jesus taught was of this world, being free from pain, disease, and death. He affirmed that He would *lay down His life*, but none could take it without His consent.

Christ speaking in Jesus says: 'He that believeth on Me shall not die; and though he were dead yet shall he live again.' To believe with the heart is to do and to be. The fact that Jesus spent thirty years of His life like an ordinary man and then fasted forty days and nights alone on the mountain proves that He was not exempt from the struggle all must know who would evolve within themselves the immortal Christ, the Son of man."

Again Mr. Roberts tells us that the Spiritualists believe in a doctrine, which is a doctrine of the devil, which says: "There is no God anywhere to forgive sins. There is no such thing as forgiveness of sins." To admit that man can be forgiven for the sins he commits without suffering for them would be to admit the truth of the doctrine of "Justification by Faith," which no true man can believe in. This is a doctrine for cowards, but not for *men*. If the coward and degenerate commits any crime, he desires to get through one way or another, without the *legitimate* punishment of such wrong doing. He was degenerate enough to commit the deed, but is not *man* enough to take the just dues for such wrong doing. The true man, when he commits a wrong, is willing to suffer the legitimate pun-

ishment of his wrong-doing, and would not get down low enough to ask for mercy instead of justice. A wrong committed unknowingly, is not a sin; as man cannot be held responsible for that which he does not know. The forgiveness of sin is a huge farce and one of the foundations of Churchism, but is *not* one of the doctrines of the Christ. Freeman B. Dowd tells us that: "The idea of a day of universal resurrection and judgment is *out* of harmony with infinite wisdom and justice. To the soul there are no days or years, but one eternal *now*, and God is all the time within us in judgment.

"When a man's sins overtake him is the day of judgment for him; when his misdeeds come thronging back into his consciousness, demanding recognition and reward, the God within judges, separates, and punishes, and the soul is the great white throne of Deity."

One of the punishments after death consists in atoning for one's bad and baneful influence while on earth; and the more extensive this has been, the more fearful the penalty self-inflicted therefor. The man who has taught millions that God is a revengeful being; that He ever stands ready to hurl ruin and destruction on the world — to rain literal fire and brimstone on the earth,

and thus frighten people into woe and insanity, —must abide the consequences, and in the world beyond be compelled to face the dreadful music himself may have evoked. And so with others, let their influence be what it may. Eternal justice rules the destiny of mankind; and sooner or later its behests must be and will be accomplished.

God does not punish any of his children, nor does he forgive their wrong-doing. The wrong-doer will receive his just reward, for the Christ said: "The hand that smites thee is thine own," thus proving that it is man himself that metes out his own punishment. Since hell must have a beginning, it must also have an end, and there is no such thing as an Eternal hell. Man must only suffer in the Spirit world until he can forget his wrong doing, when he will pass to another state and advance as all beings do. There is no standing still in this or any other world, *evolution is the law in every state.*

The human soul is kaleidoscopic according to Randolph. The scenes it forever conjures up before it from out its mighty deeps, and by which it is surrounded, are constantly and forever changing; no matter whether its locality be on earth, in the mid-region of the great world's

atmosphere, on the confines of the two great states embodied or free, or whether it be a dweller in the city of divine souls, the law is the same and incessantly operative. Change is written on all things; and although in essence soul can never alter, yet its moods and phases constantly do, else Hell would be a permanency, Earth stand still, and Heaven grow monotonous. In accordance with this principle, therefore, no scene in the Soul-world is a permanency, but as soon as one has produced all the joy or pain it can to those from whom it is an outgrowth or projection, it changes, but ever toward the higher and more resplendent.

“When a man forsakes his evil ways and turns his back on wrong-doing, his sins turn back also and follow him. They are the angularities of his nature, the atoms of which he is made. Let him receive them as a father his wayward children.

“Their home is the love of evil that gave them being, and there they have a right to return to die, to be indrawn and forgotten, or *forgiven*, being received in love and recognized by wisdom, their work having been accomplished according to the law of their existence.

“This is the at-one-ment, the indrawing of

evil to its source. Jesus said, 'Resist not evil.' If the evil instinct be indrawn and transmuted into good, no outward evil can harm us. Love is the universal absorbent in whose infinite bosom evil disappears.

"The consequences of our evil actions come home to the source of the actions; their death throes are painful, but all regrets cease and tears are wiped away when we succeed in *forgiving ourselves*.

"There can be no salvation of the race until each individual of it is cemented to all by brotherly love. There can be no salvation of the individual so long as the different faculties of the mind are at war with each other. Salvation is in harmonious union, or perfect moral and physical health.

"Salvation cannot be perfected in a diseased body, and it is to teach this truth that Jesus healed the sick. His religion is physical and spiritual, but the first work is with the body. Disease and pain make the mind opaque; the light cannot shine through it. Pain is only the froth and foam of being, in too great agitation. It is the result of the jar and friction of opposing elements of mind and body. If the atoms of the body be true one to another, and the ele-

ments of the mind are in harmony, all is peace in the outer and inner man. Truth, peace, and joy descend into the minutest atom of being, as the body is built or rebuilt by the quality of our thought."

"Jesus says, 'God is a spirit, and those who worship him must worship him in spirit and in truth.' The 'Spirit and the truth' you are enjoined to worship in are your own love and the reality of your soul. The spirit of God entering in impregnates the soul, and this is worship in its fullest sense. To know truth one must worship it, not with song or words or ceremonies, however charming or esthetically satisfying, but in the secret recesses of being, when 'thou hast entered into thy secret closet and shut the door, that nothing may distract or disturb the calm of spirits.' "

Did Jesus raise the dead? Whether this is to be taken literally or not, is a question asked by the greatest scholars. It is a fact that Christ meant those that were "dead in Christ," the peoples of the world, who had not yet awakened the divine spark in their being; who had not yet learned that they were the temple of the living God. I am not prepared to deny that Christ did not even raise a few that were dead

in the literal sense, as this is neither impossible in some cases, nor yet a miracle, but his teachings did not refer to raising those that had died a literal death, but to those that were dead in sin as we understand it, and that his teachings did this, cannot be denied by anyone, for whosoever findeth the Christ is regenerated and raised from the dead.

Was the natural body of Jesus Christ re-animated after the crucifixion, and is a man to be judged by himself as a spirit, or by a personal God? are questions that have been answered already, and I need not deal with them here. Is there a devil? has also been answered in the foregoing, and proven that the devil is *not* a being, but a principle in man, or a universal principle in the world.

Spiritually and divinely speaking, is there sin? Narrowly catalogued, like portions of all church Discipline, and especially that of the Methodist Episcopal, and the Evangelical, at the instigation of which church I have been made to suffer untold agonies in the past, are the "Thou shalt," and "thou shalt not," which, expressing a monopoly of virtue and truth, presuppose an unqualified panacea for all wrongs, termed by Priestcraft as "sin" and the exten-

sion of all true worth, called "righteousness." Moral wrongs cannot be made right by a priest's indulgence or ablution, or by a ministered ceremony, neither can they be made right by an agent of civil law, but only by teaching the law of Karma to avoid the repetition of these wrongs in the future, and by suffering for those committed in the past.

One W. Delos Smith, in an article that appeared in "Mind," says: "The dogmatism of theology is the assumption of theocratic rights. In harmony with the expressed mandates of these so-called divine systems, the meaning of the term 'sin' has been taught. In childhood, when the mind is most susceptible to impressions, the idea is conveyed and emphasized that 'sin' is that which offends a sensitive and all powerful Being who resides somewhere in the skies—in a city called Heaven, the streets of which are paved with gold. Continued offense will result in non-forgiveness, and then there is no alternative but Dante's 'Hell.' All this appeals strongly to the imaginative fancy of childhood. Intellectually impressed, conscience will act as a support to such belief. The appeal to fear aids to a coveted subjection of the mind by which a cunning priesthood has reigned supreme and unquestioned for centuries.

This conception of sin is a delusion. It is the bugbear with which weak-charactered mothers frighten their children into obedience, and effeminate leaders of men seek recognition and support. Being a fallacy, its teaching is an insult and injustice to childhood, and a startling presumption on the intelligence of maturity.

Thoughts and acts may be unwise and indiscreet because they are violations or transgressions of law inherent in the nature of things. If thoughts performed produce injustice and therefore pain, such acts should be avoided. The thought of inevitable compensation should rule our course of conduct, not the belief in offensiveness to a personal Deity. Minds that *think*, and are unselfishly true to their convictions, inevitably arrive at this conclusion. Minds that think for others, having selfish objects in view, and minds that permit such others to think *for* them, rest satisfied with the delusions of dogma. Such imposters, knowing that the perpetuation of error is to their advantage, act upon the principle—"Where ignorance is bliss, 'tis folly to be wise."

In the great conflict between Truth and Error, the latter for years may reign supreme, but "Truth crushed to earth will rise again."

In the great reaction, when all elements shall be harmoniously adjusted, Truth will have universal recognition and honor.

Where the harmony of Truth prevails, dogmatic "sin" cannot enter. True right or wrong is only a matter of attitude—of relation. Neither civil law nor public opinion is the criterion by which we may determine the status of an act. Where there is obedience to *natural* law, the question of right relation is settled; therefore, the question of right and wrong is also settled. To a soul in harmony with the Divine in Nature, the unreality of "sin" is evident. That is *right* which is in harmony with natural law. Obedience to principles to which all life is subject *must* produce happiness; therefore, pain is evidence that some law is violated.

Injustice is usually a result of selfishness somewhere. Wherever injustice is done, discordant relations have been sustained. Prompted by selfish greed and utterly disregarding the rights of others, real immorality and dishonor are created. *Love* thinketh no evil (discord); hence, love is the fulfilling of the law (Harmony). Where real love exists, harmony exists; and where harmony prevails so-called sin cannot find a place.

The Man of Galilee uttered a profound truth when, in that beatific statement, he said: "Blessed are the pure in heart, for they shall see God (good)." The world's greatest poet, living this blessing, saw "Books in the running brooks, sermons in stones, and *good in everything.*" Our synoptic visions determine our relations; our relations determine our character —and *character is destiny.*

Conventional orthodoxy for years has been influencing and shaping public opinion on social, moral, and religious lines of thought. Its policy has ever been to see *bad* in everything except what was purified (?) through irrational and blind faith in a dogmatic theological theory. By recognized psychological law we consciously or unconsciously promote what we earnestly believe. The doctrine of total depravity is quite necessary in building the orthodox system of theology, and in these systems the term "sin" as usually interpreted is equally necessary. But, judged from the rational point of view of the operation of laws that this belief necessarily utilizes, it is a pernicious doctrine. To *believe* a character or an act to be *bad* (discordant) helps to make it so." There is no such thing as total depravity, no matter how bad a person may

be, there is still, deep in the heart of such a person a spot that is very tender, and would it be known what this spot is, and the proper influence used, that person would become as good as the best of us. The Christ principle is in *every* one, no matter how bad, it is slumbering, and only needs the torch of Love to be held to it, and it will be awakened and blossom forth grandly and sublime.

“The very current of our social, moral, and religious life being poisoned with thoughts adverse to harmony, it is no wonder that the stench of impurity rises into the nostrils of the members of such conventional society and that sensuality and deception are perpetual. Discord is impurity, and the impure cannot see God (good).

The same general idea is evidenced in trends of current thought. Few, comparatively, express admiration of the good features of material benefits, institutions, or persons. In sections of the West where lack of rain somewhat injured the corn crop, nine-tenths of the people magnified this misfortune, which was the whole burden of their conversation. In the *same* section of the country a wheat crop far above the average was harvested, and very few ever made

mention of this exceptional gain. From prenatal impressions to hoary-headed age, the current of human thought is generally directed into, and educated through, pessimistic channels. Under such conditions the attainment of harmony, purity, and love is greatly retarded.

The power of a word in its influence on human life is measured by the effect its use produces. The term "sin," as universally accepted in Christendom, conveys the idea of antagonism to the fiat of a supreme Personality. This idea is mythical in origin, a will-o'-the-wisp in realism, and a presumption on rational intelligence in its use. If it ever performed a function of any value whatever, that time was in the period of civilization in which Christianity had its origin—when in accordance with the Jewish conception of Yahveh, a god of vengeance and wrath, the motive of fear was necessary to be appealed to. The word, "sin" therefore, was coined as a convenient generality with which to class anything opposed to what was pleasing to Yahveh—a wrathful god. With the term is most intimately related the idea of fear, because, mythological-like, the caprice of this god frequently dictated everlasting, excruciating torment. For centuries the doctrine of

everlasting punishment in a lake of material brimstone fire, said to be the sinner's inevitable inheritance, was taught. Since he who entered this place was past the limit where reformation could or would be recognized, this punishment was of course provided as a means of revenge, and *not* for the *good* of the individual.

The effect of the idea (sin), therefore, has been to create a fear prompted by degrading motives. Humanity has been kept sick through the influence of this imaginary miasma. It has been kept in bondage through the forces of this prejudicial and intolerant idea. It has sought liberty from the dungeon of ignorance but found only the phantom-light of this superstition to overwhelm it with disappointment. It has thirsted for the sweet waters of happiness, but has been supplied with cups from this spring of Marah. In every stage of its innate longing for the pure delight of Truth's symphony, it has heard only the discordant notes of this demon of error. When looking for liberation from the thralldom of unjust servitude, it has felt the lash of the whip of this superstitious fancy.

Intellectual freedom, in which loyalty to the great truth-principles of life predominates, will relegate this imposter of "sin" to the oblivion

of pretenders, where its baneful influence shall poison the stream of true human life no longer. There may be martyrs to the faith of non-conformists, but if necessary *these* shall herald the glad new era of Truth's Millennium."

Is there more than one kind of Spiritualism? I have already treated on two kinds of Spiritualism. One, the *true* Spiritualism, which is of the Soul, the other, which is not Spiritualism at all, it is of the head, and is Spiritism, this is its proper name, and it should not be associated with *true* Spiritualism, no more than the Christ-religion should be associated with the modern so-called Christianity, or Churchism.

Dr. P. B. Randolph, in his book, "The Soul-world," tells us that there are four kinds of Spiritualism; these are: First, a mere bodily sensitiveness, nervous acuteness, and susceptibility to magnetic emanations and impressions, out of which arise a great deal of the stagnant filth and social corruption so prevalent, to debaucheries and license, and great evils which pain so greatly the hearts of true men and women. Second, a Spiritualism of the brain alone, a cerebral quickening, a hot-house ripening of faculty, which gives rise to much talking, and sometimes leads to the discovery of many

of the elements of the great principia underlying the Stmpathiad, and prophesies the good time that is yet to be. Third, "compact" Spiritualism, or that wherein and whereby a certain class of sensitives, be they male or female, become dupes of their own folly, and the victims of disembodied maniacs, lunatics, and self-deluded denizens of the middle state; Spirits who wander on the outskirts of three worlds, without a permanent resting-place in either. These have been useful, however, inasmuch as they have called, and even compelled, attention to phenomena which they produce, and which cannot be explained away, nor accounted for, save by admitting two things: First, that immortality is a fixed fact; and second, that it is possible to bridge the hitherto impassable chasm which divides earth from regions which lie beyond. The fourth kind, and truest and best, indeed that which only is truly spiritual, is the growing up into a spiritualized, out of the merely physical self-hood; and this growth of soul necessarily admits the subject of it into the mysteries of being, precisely in accordance with the degree of the person's own unfolding. It is the offspring of good resolutions, well and faithfully carried out; ignores pride, talk, lust,

hatred, envy, malice, slander, and all else which characterizes the other three sorts. Immortality is to such not an acquired, but an intuitive fact. Such Spiritualists are good, moral, humane, charitable, merciful, kind, and true; religious, *Christian in deed as well as name*; and such as these are never pulling down, but ever building up the Good, the Beautiful, and the True; and, when such an one dies, his or her stay in the Middle state is very short, for they have paid their ferriage, and are speedily introduced to the mysteries and grandeurs of the world of Soul.

“Such an one is unfolded; and by this term is not meant that state to which a man arrives after packing the contents of two or three libraries on the shelves of his memory; by that term is not meant the condition of one who has arrived at honor and distinction by dint of mere acquaintance with learned authorities and the accumulation and piling up of knowledge of various common and popular sorts; for it frequently happens that men and women, who are very ignorant of all these things—and who, so far as they are concerned, are not ‘progressed’ at all, prove on trial to be far more ‘unfolded’ than thousands of those who have grown gray in

the service of Letters, and who have, by persistent assiduity, succeeded in transforming themselves from human beings into locomotive encyclopedias, splendid to look at, interesting to dine with and talk to, but cold, inheartful encyclopedias after all. Education is often a mere mechanical mastery of useless abstrusities; coins, which on the social counters jingle well, but which are not over and above current in the far-off worlds, where a boor's earnest prayer weighs far more than the ornate, rhapsodical orisons of scores of learned pedanta, who, to judge them by their language, take God to be a school committee rather than a loving, tender parent.

"Thus I find true, what had previously been surmised, that a person may know but little, yet approach much nearer the Divine than one who has more brain furniture with a great deal less heart."

Dr. Randolph wrote this many years ago, but it is the same today as it was in his time. To prove this, I will quote from an article by Dr. J. M. Peebles that has just been published, and the reader will readily see that the writings of these great thinkers are identical. Dr. Peebles says: "The passion of religion is universal. As spirituality is rooted in God, so the root-source of

religion is in spirituality. Human nature was the same in the remotest antiquity that it is today. Words are but symbols of ideas. Names and forms change, but principles are immutable fixtures. We know these only as they are, in some degree, embodied in forms. It is the spirit that moulds the form.

The history of the universe with its lower kingdoms, with its multitudinous tribes, sub-tribes and races, is as unitive as the links in the chain of cause and effect. It is only when man appears in the upward line of evolution that religion becomes manifest. It is the blossom of the spirit atom, the pearl that rises from the great oceanic realm of life, the crowning ascent from the nadir of the lower conditions to the zenith of conscious reverence.

Religion should never be confounded with theology. The words are in nowise synonyms. Those who would use them interchangeably would be quite apt to blunderingly confound socialism and anarchy, hunger and appetite, the one the natural, the other generally abnormal, leading to gluttonous excesses and gormandizing. These careless thinkers and loosely inclined writers would quite likely confound such words, too, as idea and ideal, office and official, spirit

and spiritual, and spiritism with Spiritualism. The first is an old-time farce, while the latter, wide as the universe, comprises sense-phenomena, mental science, moral philosophy, and religion.

Practical religion was beautifully expressed by St. James, "Pure and undefiled before God, the Father, is this, to visit the fatherless and the widows in their afflictions, and to keep thyself unspotted from the world." Jesus, the mediumistic Nazarene, lived this religion daily, going about, as the records say, "doing good." And Spiritualists, blest with the knowledge of the future existence, should do likewise, thus making their divine gospel a practical power in human redemption."

The religious Spiritualism of the past and the present are one in essence—one in principle, though expressed in different phraseology. Evolution requires fresh statements of aim and doctrine as the years roll on and the race unfolds. A truth uttered in the first Christian century requires another dialect in this twentieth century, and other analogies to round out the angles of philological transmission.

Man is not "a religious animal," as is often said, but a reasoning, rational, and morally re-

sponsible being. Remember that Spiritualism is not animalism—is not a helter-skelter series of phenomena from the lower obsessing spheres to gratify curiosity, to cater to individual selfishness, or to personal aggrandisement; but it is a spiritual force of the first magnitude, opening the gates of knowledge—knowledge of a future existence to Vedic adepts, to Hebrew seers, to a Socrates, to a Victor Hugo, a Robert Owen, a Judge Edmonds, a Sir William Crookes, and to all honest seekers after truth today. It is a priceless pearl, holding up a noble type of character, presenting a higher ideal of living, and bearing aloft a new order of society, rightly named *religious socialism*, based upon justice, self-abnegation, and the fraternity of humanity. Could there be a grander consummation than this union of all mankind into one loving brotherhood? Inspiration leads up and on to this mighty result, and energy, continuity in action, and holy purposes are the evolutionary methods to the attainment.

The plain truth is, intelligent Spiritualists, and even thinking students of nature with no fixed theological convictions, have had enough of this Godless, Christless, prayerless, phenomena-hunting spiritism—enough of this combat-

ive, tear-down negationism. The late Espes Sargent, one of the most brilliant of our American Spiritualists, wrote these words to W. Stainton Moses: "I am battling not only for Spiritualism proper, but against the coarse atheism of certain lecturers who call themselves Spiritualists. There has been too much 'coquetting' with a rank and brutal materialism under the guise of Spiritualism. To deny God and publicly sneer at prayer, is ruinous to the true interests in Spiritualism."

Science and Spiritualism already stand side by side, and are working to one glorious end. In fact, the childhood of Spiritualism is steadily, surely merging into a thoughtful, substantial manhood. The excrescences are falling off, and it is putting on a whole armor of a sterling, rational, religious maturity. From the truth militant, it is already a long ways forward to the truth triumphant. *No true Spiritualist ever recanted— no truth ever perished.*

Standing now upon the mount of vision and looking down the long vista of time, I see doubt giving place to faith, and faith giving place to knowledge. I see tyranny dying upon the grassy plains of freedom. I see superstition receding before a rational religion. I see error giving

place to the inviting brilliancy of truth, vice to sturdy virtue, bigotry to toleration, sectarian-hate to charity, policy to principle, monopoly to co-operation, individualism to communism, and grating discords to divinest harmonies. I see before us a new heaven and a new earth. I see in our midst the living Christ. I see the burning of the tares, the gathering in of the golden sheaves and a very Eden of peace, peace and love and good will crowning our world and baptizing the very heart with the pentecostal *fires* of a purified life and a divine beneficence as altruistic as universal."

The phenomena of Spiritualism have established as a fact the continuous life of man. Death changes him only from the visible material plane to the invisible material plane. In himself there is no change.

Some of the so-called dead have the power to make themselves visible and tangible for a brief space of time, showing that there are degrees of knowledge and power the other side of death just as there are on this side.

Sidney H. Beard, one of the greatest reformers in England, in an article which appeared in the "Herald of the Golden Age," tells us that: "For a long time I have believed that the

human soul survives the death of the body, for the evidence that such a belief demands for its justification, seemed, to my mind, to be existent. Although it did not amount to absolute demonstration, yet I felt that the accumulated testimony of those who have declared that they have had personal communications from the dead (so-called), constituted, when combined with the conclusions which can be logically deduced from well attested psychic phenomena, and when supported by the inner voice of Intuition, a rational basis for such a conviction."

But there have been moments in the past when I have been tempted to question whether, after all, our common hope concerning human immortality may not possibly be due to inherited tendency and early education; and *then* I have yearned for definite knowledge concerning the life beyond the grave.

This state of mental uncertainty, of *mere belief*, has now, however, finally passed away; for I have recently been permitted to pass through experiences which enable me to speak from the standpoint of *personal experience* concerning this matter.

Hitherto I have *believed*, now *I know*, that when the physical body is laid aside, the soul

retains its individuality and its consciousness.

I have been permitted to hold prolonged conversation with human souls who are now discarnate, and to receive from them such communications, such evidences of their personal identity, such utterances concerning mundane and spiritual facts, as prove conclusively to me the reality of their post-mortem existence and the retention of their individual mentality.

The quest after truth which culminated in these occurrences was commenced on my part with an open, though watchful and critical mind. I was fully aware of the unreliability, the personating tendency, and the clairvoyant or mind-reading faculties of some of the astral or spiritual entities who seek to get into communion with mortals through various media, and consequently I carefully weighed and considered the phenomena which took place. Twenty years ago I was elected an Honorary Member of the Psychical Research Society and took part in its scientific experiments and investigations; consequently, I had some knowledge concerning psychical phenomena and test conditions.

But after calmly reviewing all the facts and giving consideration to every possibility of illusion, I find it impossible to escape the unalter-

able conviction that I have indeed talked face-to-face with a kindred soul who left the earth-plane a few years ago, and whose voice, manner, gestures, clear and lucid diction, and almost phenomenal knowledge concerning spiritual truths, were, when combined altogether *unmistakable*.

During several long interviews (one of which lasted for more than an hour, and took place in the presence of a reliable eye-witness), I presented to this friend many searching questions. They could only have been answered in the manner in which he answered them, by one who not only knew all about his earthly life, his work, and his ideals, but who also possessed his own distinctly defined personality and manner of speech and his unique comprehensive understanding of spiritual law and the highest forms of esoteric truth. Yet I did not fail to receive an immediate and perfectly relevant, masterly and satisfactory response to every one of them.

Many of these responses revealed the most profound knowledge concerning transcendental phenomena, and spiritual illumination of a high degree. And I am convinced that it has indeed been my privilege to hold communication with one in the discarnate state, who, when on this earth, was verily one of God's prophets.

The medium through whom he spoke (a woman aged 74), was altogether ignorant concerning him; she possessed no knowledge of the subjects which we conversed about, or of my own identity.

She is a sincere religious soul whose chief wish is to be used by God in any way that He may desire for the accomplishment of His purpose. And she is neither clairvoyant nor psychometric, nor does she possess the mentality that would have enabled her to understand the matters we discussed, or the phraseology that we used.

But she is so constituted as to be able to surrender her physical organism and her consciousness so completely, whilst in a state of trance, that she can be used with great facility as a medium for spiritual communication.

Her bodily form was so transfigured and controlled by the spirit of my friend, that the sense of *her* presence was almost lost, and only that of *Him* who used her physical organism was manifest.

He said to me at the time: "I can control the body of this medium with almost as much ease as I could my own when I was in the flesh."

And his presence could be felt as well as

seen; his handclasp was unmistakable; his powerful personality beyond all counterfeit.

He spoke to me through another medium who did not know my name or anything about him. And yet his identity was just as clearly evidenced by his voice, diction, hand-clasp, manner, and reference to his private affairs and ideals.

The identity of the other soul, with whom I held repeated converse, was also established by very strong evidence, and in every case was confirmed and attested by him whose words I would rather trust than that of almost any living man I know—not only because of his integrity, but on account of his wonderful spiritual insight, his well-trained observant faculties, and his reliable judgment.

Two of these Visitants were well known during their earth-lives; they bore witness to the Truth and *suffered for its sake*. One of them was a Reformer who withstood the false theology and ecclesiastical tyranny of his day and generation, and, by so doing, transformed the thought of Christendom. The other was a heroic woman who manifested the spiritual consciousness and vision, and the transcendent life, in a manner that is almost unparalleled in history, and she was burned at the stake after winning immortal

renown and changing the fortunes and destiny of her country.

They told me many things that I wanted to know, and said much that was calculated to help and encourage me in my life-work. They also gave me certain valuable advice, which revealed intimate knowledge concerning my personal ideals and also concerning our doings at the Headquarters of the Order.

And they promised me their aid in the future, and assured me that I and my co-workers were being used as instruments for the accomplishment of the Divine Purpose.

My own mother came to me and spoke in such a way as to establish recognition on my part, and also another lady who was known throughout the world as a prominent religious worker, and whose intimate friendship I was once privileged to enjoy.

I am not constrained to make these affirmations, merely to attract attention to my experiences, but with the hope that my testimony may possibly be helpful to some of our readers who may be harrassed with doubts concerning the reality of life beyond the grave.

The dark clouds of Materialism which hang like a pall over the religious and scientific world

in these Western lands, can only be dispersed by the revelation of spiritual facts.

Each additional witness, therefore, concerning genuine psychic phenomena, whose word can be trusted and whose soundness of judgment is to any extent recognized by some of his contemporaries, helps to let in the light of Truth which constitutes the only remedy for the mental obscurations that is so prevalent.

Consequently, I feel that I am almost under an obligation to bear witness concerning the manifestations that have been given to me.

Having, for many years, asked for spiritual light and knowledge, in order that I might be enabled to help others, by passing on to them what was given to me, I may not be silent concerning this matter. I do not, however, expect this brief narration to appeal to other minds with the same force as these occurrences appealed to me."

If there is one man in all Europe that I would believe, it is Mr. Beard, and I think it is not too much to say, that this great Reformer has done more for a non-flesh diet, and humaneness, than any other man living. Not only has he tried to teach humaneness in diet, but has been a strong fighter against the hellish crime of Vivisection,

which is almost as prevalent in England as it is in America. In fact, this crime is committed in every civilized (?) country.

Most clearly and emphatically does the teachings of Jesus to his more intimate disciples imply, that, with the exercise of the right kind of faith, we should become the media of Divine communication to the world; that we should see and hear as those who were attuned to heavenly conditions, ever having the open eye of the soul to see heaven's messengers when they come, and the ear to hear the voices that speak to us from the Beyond.

But the Christian Church repudiates such things. She has no faith in the possibility of an actual communion with ministering spirits such as the first disciples enjoyed. And those who do believe such things and seek to realize their blessed influence, have too often to look for fellowship outside her ecclesiastical borders.

When a few more man-made creeds wither, die and rot into deserved non-entity, when Christ's Christianity, which is pure Spiritualism, prevails, when nominal Christians become more Christ-like and nominal Spiritualists more spiritual, the chasm of shibboleths and almost brutal dogmatisms, will be bridged, souls will be

baptized afresh, estranged hands will be clasped, unsympathizing hearts will be warmed by the pentecostal flames of love, angels will the more readily daily walk and talk with mortals, and all be recognized as constituting a vast fraternal commonwealth of gods, angels, spirits, and men; and love, pure, unselfish love—Christ's universal love—will then be the one acknowledged spiritual religion of the world.

If you want to be true Spiritualists, then let all your aims be high and holy. Lift your aspirations towards loftier points, and struggle for more elevated positions in the realm of thought. As you thus aspire, there is not an angel bending from the snowy clouds that roll as an ocean of drapery on the blue depths of the sky, but will smile with exceeding beauty upon all such efforts; whilst images of unfading beauty shall forever be thine, coming to thee in quick succession from the heaven of brighter minds above you. Thus, you will become united and you will be enabled to move forward as a glorious Brotherhood along the pathway of progress that lies before you. And in this way, through the magnetism of unity, of sympathy, and of love, *love for all things*, you shall preach louder in behalf of truth than all the media you can place

upon your rostrum, however good they may be.

Learn to love one another, and aim to discard whatever is calculated to retard your advance in this direction. Let your common faith in the immortality of spiritual truth be written as with ink of fire, and let your diversities of opinion with regard to the various manifestations of this truth be inscribed on the shifting sand, remember that the fundamental principles are alike in everything, but the theories of no two men are alike. Cast aside prejudice and bigotry, which too often magnifies the points of difference between you, and use charity and reason, which will bring within the horizon of your view the manifold and mingling beauties of the glorious cause you all so much love.

“Pure Living and Spirituality. How is it that the *psychic* vision of the church is lost? Why has she no more gifts of tongues, and prophecy, and esoteric interpretation. Because a dark three-fold veil hangs across her Intuition, shutting out the vision of the Holy Place. ”

The veil of blood is still before her. Though she no longer offers animal sacrifices on her altars to God, she offers them to the mammon of taste and appetite. She lives in a realm of blood. She takes a more active part in the

slaughter of animals for food, and permits their torture for scientific knowledge. (Vivisection). She is the supposed purifier of the land, yet the land is full of blood; and alas, she approves of it.

She values her ceremonies and outward bulwarks more than the gracious influences of the Eternal Spirit. In short, to a large extent, she is only the reflection of the world-spirit. She is like the sky taking the earth's reflections of colour rather than giving her Divine tone to the earth.

This appalling blindness to spiritual realities, this awful deafness to the Voice that speaks out of the Silence, can never be removed till her hands are washed white from the blood-stains that she hath put there.

She must give up her love of fresh-meats, her cowardly attitude towards the oppressors of the animal kingdom, her callousness concerning the rites of the physiological laboratories, which are no less than the Hells of so-called science of the present day.

She must teach the royal road of love even towards the lower races. She must learn that God will have mercy and not sacrifice, that a gentle spirit is more acceptable to Him than

feast-days, sacred hours, and mere rites or ceremonies. Yea, she must learn the secret doctrines of the universe, the unity of all Being, the universal Oneness of life. Unless she does, never will the Divine Vision be hers, nor hers the privilege to hear the sublime messages from the Beyond.

For these great and glorious privileges are the fruits of personal dedication to the highest ideals, and a genuine effort to realize spirituality.

Only by earnest endeavor to overcome carnal limitations can she be brought into such intimate fellowship with Heaven as to learn the mind of the Master through direct communion; and so gain His secret. And, with that talisman, open up the whole spiritual realm to the soul.

The great mystics who so intimately communed with the highest spirits have always been men and women who repudiated flesh food and lived on the simplest fare, not only curbing the appetites, but also refining the senses till these were sensitive to the influence of heaven, and could become the venues of heavenly messages.

And here I would remind all my fellow Christians who are known as Spiritualists, that the purest and highest cannot be reached without the

consecration of the heart, mind and body to pure feeling, pure thinking, and pure living. If the Christian Church has long lost the Psychic gift, and come to deny its realization (though she holds it in her philosophy), and that through the failure of her members to understand the essentiality of simple, pure, natural diet in order to fit the body to become the temple of the Eternal Spirit; so we may rest assured that the highest psychic gifts and the purest, truest psychic communications, can be ours only through prayer and fasting—through that prayer which is a continual aspiration after the Divine; and that fasting which is a purification of *all* the senses, and the harmonizing of them with the will of heaven.

If all who truly believe in spiritual science and practice it would exalt and enlarge their faith by the purification and consecration of their bodies, so that henceforth they might become fit channels of Divine communication to the saints, what a power for righteousness might they not become? What an increase of spiritual knowledge, fellowship, and aspiration might they not bring down to the world? They would then come to be what the members of the Christian Church ought to have been—circles of men

and women whose souls are open to the light of heaven, who give its influxes freedom of access because they have rent the veil of materialism which divides and cuts off God from the soul.” —Rev. J. Todd Ferrier, in the “Herald of the Golden Age.”

This is one of the altruistic works that the Spiritualist must take a hand in, and he dare not stop until the last animal has been killed for food. Spiritual communication can never be at its best as long as the body of man is loaded down with the blood and decaying carcass of his fellow being, a being that has just as much right to live as man has. It is inhuman to kill, even for food, man is not a flesh-eating animal, but is a Divine being, whose natural food is such as needs no shedding of blood.

While beef or mutton is bad enough, pork is still worse, and there is absolutely nothing that will fill up the whole system of man with unnatural passion as soon as pork will. It makes him a passionate brute, unfit for the association of any decent woman. Were this passion normal it would not be so bad, and might be kept within bounds, but it is not, and being abnormal and wholly animal, it cannot be kept within bounds, and by looking around you you

will be able to see the results. There are those, some self-styled Dietary Food reformers, especially a woman in London, who tells us that to keep in good health, use mutton in summer and pork in winter. To this I would add: and take a bundle with you to hell to keep up the abnormal passion fire, for you will need it beyond the grave. The hog is possibly the most loathsome animal alive, and how anyone can claim such food to be the natural diet for man, I fail to understand. Just think; a clean spirit to hold communications through the body of a medium which is loaded down with the filthy carcass of the hog? Such a thing is utterly impossible, and the sooner people will learn better, the better for them. It is to be hoped that no true Spiritualist will follow the Church in this respect, but will do all in his power to stop the slaying of the innocent in order to satisfy the abnormal appetite of man.

God, according to the Bible, did not intend that man should eat meat, for in Gen. i, 29, we find: "God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; *to you it shall be for meat.*" Christians and other so-called and self

styled food reformers have never read this, doubtless it is not in their Bible, or if it is, it does not mean them. Let us hope that all true Spiritualists, Mystics and others of this class, are able to find it in their Bible, and follow it.

The vegetarian diet is the most favorable to purity, chastity, and to perfect control of the appetites and passions, which are often a source of great temptation, especially to the young of all so-called civilized nations, in uncivilized, or heathen nations, flesh is not used as food for man.

Meat eating is the main cause of drunkenness, and you all know how disgusting it is to see a drunkard, not considering the awful suffering that drinking causes to millions of women and children, bringing shame and disgrace on countless numbers of the innocent.

The enormous increase in cancer and consumption during the last hundred years is due to a great extent to the eating of meat. Vaccination is the main cause of these diseases, and meat eating follows this awful crime of childhood. With vaccination and meat eating stopped, cancer, consumption, scrofula, and other diseases of this kind would soon be a thing of the past. It is almost impossible to find a per-

son nowadays, that does not have his or her blood filled with scrofula. You ask what is the cause of this; the answer is—Pork. Pork as a food, cannot be too strongly condemned, and the Hebrew does well in letting it severely alone, and it is very seldom that you find a Hebrew who is suffering from scrofula, unless he is a Reformed (?) Hebrew.

Another crime that all true Spiritualists and Mystics should do all in their power to abolish, is Vivisection. This is one of the greatest crimes that afflicts modern civilization. It could not exist, were it not for the fact that the Roman Church upholds it openly, and all other so-called Christian denominations give their silent consent, and are therefore accessories to the crime.

In a manifesto lately issued by Monsieur Vaughan is this statement: “Cardinal Newman expresses the teachings of the Church as follows: *‘We have no duties towards the brute creation; there is no relation of justice between them and us. Of course, we are bound not to treat them ill, for cruelty is an offense against that holy law which our Maker has written on our hearts, and it is displeasing to Him. But they can claim nothing at our hand; into our hands they are absolutely delivered. We may*

use them, we may *destroy* them at our pleasure, not our wanton pleasure, but still *for our own ends*, for our own benefit and satisfaction, provided that we can give a rational account of what we do.' "

Sidney H. Beard, Esq., then says: "An attempt is then made to justify this illogical and inconsistent mixture of paganism and Christian piety, which, alas, reveals only too clearly the visual limitations of him who wrote it and of those who can accept such as *inspired teaching*, by a series of artful, plausible, and sophistical statements which are calculated to so confuse the real issue in the minds of untrained thinkers, as to create the hallucination that the Romish Church is, notwithstanding her advocacy of Vivisection, the only genuine exponent of beneficence and compassion in this world."

"This priestly defense of Vivisection is, practically, but the presentation in another form of the old dogma which has ever been the distinguishing mark of all materialistic priest-hoods—that deliverance from the penalty of human transgression is to be obtained by the vicarious suffering of some innocent victim, rather than by the amended life of the individual sinner."

"This Romish Manifesto may be summed up by the affirmation that it presents an ethical creed which is distinctly lower and more barbarious than that which justifies the burning of martyrs by the Romish Inquisition. The human victims of the 'Dark Ages,' were Ecclesiasticism 'bossed' mankind, were ostensibly—though not really—burned *for the good of their own souls* and in order to promote their own salvation; but these poor animal victims are openly and avowedly sacrificed in order that sinful man may find some way to escape from the consequences of his wrong-doing.

It is Moloch-worship, pure and simple, in an up-to-date form. And the Church which openly defends such systematic tormenting and massacreing of harmless souls, and which denies them all rights—whether as sentient beings or as God's creatures—does but pronounce its own doom.

For the coming generations, who will be characterized by more enlightenment than distinguishes this present one, will most certainly repudiate ethical and religious teachings which is manifestly characterized by materialistic blindness, and an almost total eclipse of spiritual and intuitional perception."

While other denominations have not issued any manifestoes upholding this hellish crime, yet, by their silent consent, are they upholding this foul practice. Like the Romans, they are willing to sacrifice all lower life, if by so doing, they will be able to save themselves from the lawful penalty of wrong doing. The present day churchism teaches the grossest immorality that it is possible for any man or *thing* to teach. Before gross materialism invaded Buddhistic India, under the name of Christianity, meat was not eaten as a food, and all animal life was recognized as sacred, but all that is now changed and there is but a slight difference between there and here. Let all true Spiritualists and Mystics do all in their power to bring about the abolition of this horrible crime.

Following Vivisection, and still more awful in its effects on humanity, comes Vaccination. As Vivisection is the Hell of Science, so is Vaccination the Hell of childhood. No language is too harsh to be used in denouncing this foul and deadly crime, the crime that has killed thousands of innocent children, maimed thousands more, and filled the blood of the people with filthy and loathsome diseases, so that even their children are filled with deadly poisons,

that make their appearance sooner or later. Vivisection is a crime on the lower beings, but Vaccination is a crime whose effects are directly on the human family. Were each one allowed to have his free will in the matter, it would not be so bad, but through villainous physicians and demoralized law-makers, laws have been passed in many of our states, forcing a man to have his children poisoned by the foul and deadly pus poison, which in itself is so loathsome and disgusting, that it is almost impossible for us to believe, that *even* demoralized human beings can uphold it, much less force it on others.

These are two of the crimes that all true men should fight against, and seek their abolition, even though they must give their life and liberty in the cause. There is yet another crime of civilization that is as bad, although its effects are not always on conscious life, and that is abortion. I have already treated this subject fully, and it is not necessary for me to say more about it at this time.

These three crimes—Vivisection, Vaccination, and Abortion, form the sacred Trinity of Hell, and no demons could wish for a Trinity that is more foul, and that can cause more destruction and crime than these three.

Any of these three might well be used as an offering in the *rite* of the witches of the Black Sabbath, which makes any one shudder, or it might well be used as the rites of the Grand Grimoire. Either of the three is foul and deadly enough, and would surely satisfy these followers of hell itself, as an offering in performing their rites. Nothing more loathing was ever practiced by the followers of the Grand Grimoire, nor by those that took part in the Black Sabbath, of which every student of the Occult is familiar.

We must remember that it is not enough to develop and become like the Christ, for there is then a work for us to do. Even the Christ forgot *self* in the work that He tried to do for a suffering humanity, so must we. Until all men and all things are free, we cannot be free. Until these crimes are abolished, we are not free men. Let us do our part, let us help humanity to get on its feet and throw off the shackles of the bigoted and inhuman few, and establish a universal religion, a religion of Spirituality and Individuality.

“Spiritualism not only demonstrates a future existence, not only teaches the certainty of suffering in all worlds for *wrong-doing*, not only encourages invention, art, science, exploration,

and all sanitary enterprises, not only shows memory to be the '*Recording angel*,' and self-denial, nobleness of purpose, purity of life and sweet spirituality to be the ascending steps to heaven, but it *strikes the chains from millions of slaves and builds unsectarian universities.*"

If you are a *true* Spiritualist, then follow these teachings, and help to abolish these crimes and *strike* the chains from your fellow beings who are *slaves*, and in a night of utter darkness.

(THE END)

PROSPECTUS OF Universal Brotherhood of Man

"One God, One Law, One Element:
And One far-off event
To which the whole creation moves."

TENNYSON, "*In Memoriam*."

'Let us build altars to the Blessed Unity
which holds Nature and Souls in perfect solution,
and compels every atom to serve an universal end.'—EMERSON.

WHAT IS THIS BLESSED UNITY?

There is but One. We may call it what we please, the Universe or God, or by any other name. It is the same. The serpent has his tail in his mouth; the chain of causation and relation is nowhere broken, nor can it be.

*Circular prepared by F. Oscar Biberstein, from the teachings of 'Dawn Thought' by J. Wm. Lloyd and "Brotherhood, Nature's Laws" by Burcham Harding.

If the One created the Universe, He must have made it from Himself, for there was nothing else to make it from, and this Universe and all that it contains, must be still Himself, just as the body is the man in his outward aspect. Is this theory true? If so, then everything is convertible and in the last analysis all are one and the same.

The One must be Life, and everything must be alive. The One Life pervades all regions of space and all forms. It is everywhere, boundless, infinite, eternal. It is the origin of everything visible and invisible. Yes, of everything, of all that has been, now is and ever shall be.

The One Life is divided into many "lives" which lives are parts of itself. In other words, the One Great Force or Energy of Nature is subdivided into innumerable smaller forces, or centers of force, each being separable from The One Life and identical in Essence with it.

The whole — all nature — then is One, and this grand Truth all things in nature repeat to us in ever varying lessons. Everything in nature seeks Unity, equilibrium, the center and though continually thrown out, persistently returns from whence it came, just as man goes back to Nirvana. Let us consider the waters.

Though lifted up in mists and clouds, they drop swiftly back through all their shining levels to the sea. And, if more slowly, the uplifted mountains are just as certainly and stubbornly flowing down into the valleys. When we seek for a clear partition and definition between mineral and vegetable, vegetable and animal, animal and man, man and God, we fail to find it. Any of these viewed centrally is different enough but when we seek for boundary lines they forever elude, and that, because they do not exist. They are but convenient fictions, lines on our maps which the fields and forests they cross know not of. Does not evolution reveal a perpetual touch and blending all along the lines of life? Do not the methods, the "laws" of nature apply universally? Is not each thing a type and figure of every other thing? Is not man a microcosm of the macrocosm? Study comparative anatomy, and see how every nerve and muscle and bone hints of the human. Run sex down, if you can, and find some element or aggregation which knows nothing of the power of the dual principle.

Motion and rest are all of life, and all our motions are in pursuit of rest.

We all stand on the earth, and are united

by our touch of it, and by the air which ever pursues, by the cheer which never leaves us, by electric and magnetic currents, interpenetrating, by strange, invisible nervous sympathies which clairvoyance, telepathy, and similar marvels, occasionally reveals to us. We are united by our common needs, weaknesses, passions, by our common origin and destiny.

Look how reproduction unites us. The actual substance and life of the parent goes into the child, and there is no break in the life. The life in the seed is the life, and the finest life, of the parent, and develops without cut-off into the off-spring, an extension of the parent. Humanity is like an undying tree, and dying individual forms are like the dropping leaves.

And humanity is only a limb of a Great Tree, or Body of Life equally inseparable.

Bear ye one another's burdens, and so fulfill the Law of Christ.—ST. PAUL.

The study of the One Life and its constituent parts or lives, makes it clear that Universal Brotherhood is both a law and a fact in nature; for everything in nature, in this physical world, exists by reason of the mutual helpfulness that all parts render to one another.

In the lower kingdoms, this is co-operation

compulsory, for the moulding force from a higher kingdom impels the "lives" to render assistance. It is this co-operation which holds together the forms for a period, and then relaxes, allowing the "lives" to break up their prisons and seek progress in new directions. It governs also human beings, but with this difference: that the individual is not compelled but must voluntarily determine to work in accord with this natural law.

Brotherhood is both a law and a fact in nature, taught by every object, and cannot be ignored without dire consequences. All "Lives" belong to one great brotherhood, as sparks of the One Life or as drops of the mighty ocean of life. Their co-operation is exemplified throughout nature's workshops, whether we examine a mineral, plant or animal. This spirit of helpfulness has personified in the God who is ever loving his children, the beneficent Providence assisting all things to reach a higher state.

Instead of brotherhood, the practice of selfishness mainly rules, and we need not wonder therefore that the penalty and suffering is so widely experienced in all quarters of the globe. Famines, earthquakes, wars and rumors

of wars, murders, suicides, shipwrecks, and general unrest and anxiety are but some of the methods employed by nature to bring about a readjustment of the breaches of the law of brotherhood.

Only by working for the good of all and not for ourselves alone, can we secure the best results even for ourselves; for only thus do we work in harmony with the One Life of which we are a part.

The crying need of the world is that all should recognize that they are indissolubly linked together, and that none can help or injure another without doing as much for himself. There should be a determined movement to act in accordance with Brotherhood, and weld it into our institutions, social, national and political; not merely as a theory, but applying it as a practical remedy for suffering.

The Song of Life is heard by those who can attune themselves to the harmony of the One Life, which may be awakened in every heart.

There is a movement on foot to start a Universal Brotherhood. All true Souls who desire to live up to the rules which will govern this Brotherhood, and are truly desirous to lend their assistance in the uplifting of Humanity

by Thought, Word and Deed are Welcome. There will be no charge of dues or any money obligations. This Brotherhood shall be as free as possible from "Commercialism."

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only in one thing, but in all things. This is Universal Brotherhood.

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The Brotherhood stands for the overcoming of Evil—the negative of good—not by antagonism, but with good, the good that is irresistible, because of its courage and verity. We demand that you condemn nothing and no one but that you give the helping hand instead and help your fallen brother or sister to stand up and face the world.

If you wish to study and become a teacher, we can place you under the care of such who *know* how to teach you the Truth and Higher Science. We ask that you get as many interested as you can and do not forget that *all*, no matter what their belief, can join us if they join as Brothers and Sisters of one great family, recognizing the Fatherhood of God over all.

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