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LATER PAPERS.

A SUPPLEMENT TO THE

EXPERIENCES

OF

SAMUEL BOWLES.

LATE EDITOR OF THE SPRINGFIELD (MASS.) REPUBLICAN,

IN

SPIRIT LIFE.

OR

LIFE AS HE NOW SEES IT FROM A SPIRITUAL
STAND-POINT.

WRITTEN THROUGH THE MEDIUMSHIP OF

CARRIE E. S. TWING.

WESTFIELD. N. Y.

SPRINGFIELD, MASS.

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ACHSA W. SPRAGUE'S AND MARY CLARK'S EXPERIENCES IN THE FIRST TEN SPHERES OF SPIRIT LIFE. Medium: ATHALDINE SMITH, Oswego, N. Y. Price, 20 cents. See page 134 of Bowles No. 2.

CONTENTS: The lower classes in the first sphere. How spirits rise from sphere to sphere. How children are taught in the third sphere.

Music in the fourth sphere. Miss Sprague's home in the fifth sphere.

The change in every seventh sphere by which spirits have new bodies.

There is no end to spirit life. Why our spirit friends are not always with us. How spirits feel who come over before their time. The drunkard in spirit life. Spirits can readily pass through any substance but the earth. How the spirit band of a medium is collected. Mary Clark's home in the sixth sphere. The balloon excursion. How spirit physicians practice. The beautiful home of the guide, Lavinia, in the eighth sphere.

The refinement and beauty of the Indian in the ninth sphere. The splendor of dress and intellectual perfection of spirits in the tenth sphere.

PAPER SEVENTEENTH.

August 18, 1883.

MR. BOWLES REGRETS THAT HE DID NOT DO MORE FOR THE TRUTH WHEN IN THE BODY. HE MEETS THE SPIRIT GUIDES OF JOSEPH COOK. WHY JOSEPH COOK VACILLATES.

My experiences in spirit-life have lifted me up to the spheres of high spirits while my sympathies have brought me down to the lowest. Therefore I have learned lessons of spirit-life in its high and low phases. It seems to me that a study should be made while you are in earth-life of the possibilities of an immortal soul. How much you guess at, and how little you know? Could I be back on earth with the light I now have, I know I could do more to raise up the fallen and encourage the weak.

My experiences were a necessity to me. I was stubborn, accepting in my soul what I did not portray in my life, feeling the lack of strength to battle for an unpopular cause. All that has passed; I stand forth now, firm for the truth, happy in the results of the past two years. I have tried very hard to bring the truth back, but I have never been able to entirely tear down the barrier I built with my own life and skepticism.

In these few chapters as an addition to my first book, I do not expect to advance much that is new but to give you some rambling descriptions of new sights that I have witnessed.

I have seen strange contrasts here, scenes which filled my soul with gladness and scenes which filled my soul with sadness.

I came upon the guides of Joseph Cook and learned of them much that would make me blame him less: yet I wonder at the love of power which causes him to wish to carry a point, all too untrue.

I asked them if they did not think he had evidence enough to warrant him in proclaiming this truth to the world? Two of the guides said "yes;" the other two said "We hold him back, the time has not yet come for him to speak out."

"How can you allow him, with a knowledge of the truth to continue to bring discredit upon it?"

They replied "Because we have our church and our creed to uphold. Spiritualism has made a broad sweep in the world already, and we cannot sacrifice our cause to help those who advocate this assumed new truth."

"Do you not know that this communion between the two worlds is true?"

"Yes, but it will keep. We must have our church ideas upheld whatever comes."

"Had it been more popular would Joseph Cook have stood by what he received and given it out to the world as a truth?"

The other two guides said, "most assuredly; but numbers and money are power. He felt that he had

lost too much by giving out the grains of truth he did concerning his investigation.*

Yet the outcome to the whole matter is but a question of time; he will yet stand on our spiritual rostrums and advocate the truth which he so well knows. He is at present living in his head. He will move down to his heart and if life is spared, show a struggling world what is beautiful in his own nature and in that of his spirit controls; he has as yet only stultified himself. His life might have counted so much. But now he finds himself forsaken by some of his former friends, and in standing out alone, is learning a truth which only life's lessons can teach.'

"You as his guides are two against two, concerning his future work. Do you intend to compromise or will you allow this struggle to go on?"

"We must see which is the mightiest; if we on the

*EXTRACT FROM SARGENT'S "SCIENTIFIC BASIS OF SPIRITUALISM." PAGE 35.—Report of the Observers of the Sargent Experiment in Psychography in Boston, March 13, 1880.

At the house of Epes Sargent, on the evening of Saturday, March 13, the undersigned saw two clean slates, placed face to face, with a bit of slate pencil between them. We all held our hands clasped around the edges of the two slates. The hands of Mr. Watkins, the psychic, also clasped the slates. In this position we all heard the pencil moving, and on opening the slates found an intelligent message in a strong masculine hand, in answer to a question asked by one of the company.

Afterwards, two slates were clamped together with strong brass fixtures, and held at arm's length by Mr. Cook, while the rest of the company and the psychic had their hands in full view on the table. After a moment of waiting, the slates were opened, and a message in a feminine hand was found on one of the inner surfaces. There were five lighted gas burners in the room at the time.

We cannot apply to these facts any theory of fraud, and we do not see how the writing can be explained unless matter, in the slate pencil, was moved without contact.

F. E. BUNDY, M. D. EPES SARGENT. JOHN C. KINNEY,

HENRY G. WHITE. JOSEPH COOK.

Boston, March 13, 1880.

side of spiritual truth can move him he will never again oppose this truth: but if the enemies of this knowledge gain the ascendancy, he will live in his present cloud and come to spirit life with shadows around him."

Learn from this you who are in earth-life to choose your own guides. Do not have your lives made uncertain and perhaps corrupt by listening to the false whispers of self appointed guides.

Beware, you must not only be protected from your earth, but from your spirit guides. You must learn to discriminate between the right and the wrong in these influences.

Joseph Cook, knowing the truth but in a measure denying it, is a warning to you. Choose which shall be your master, Right or Wrong.

SAMUEL BOWLES.

PAPER EIGHTEENTH.

August 24, 1883.

FACT MEETINGS IN SPIRIT LIFE.

JAMES R. BROWN WAKES UP IN SPIRIT LIFE. HE TESTIFIES FOR DR. J. R. NEWTON. WHY BAD RESULTS COME FROM SOME SEANCES FOR MATERIALIZATION.

Facts in spirit life are of quite as much importance to its denizens as are the facts of your life. Indeed we have our fact meetings. Could I describe them to you as they are I think they would be of interest.

Those who had great names on earth are not always those who are principally listened to; often those are, who have in spirit-life learned the lessons of spirit communion which they ignored on earth.

This is a study they should have begun there; but here one after another find the great truth must be learned.

One man who in earth life had suddenly been restored to health and left his crutches with our lately risen Dr. J. R. Newton, arose in yesterday's fact meeting and said "I was healed by the very power I have doubted: still I went on in earth-life until another disease carried me to spirit-life. Strange that I had to wait so long before I could feel that nearness to my friends which others felt, and that he whose whole life had been an example of usefulness and his teachings those of truth, should be the one to help me here and lift me out of doubt into a light never before seen by me. Dr. Newton has been the one to show me how I may influence those of my family who still love and revere my memory, yet until lately believed that I was sleeping a sleep in the grave, which though but a moment to me, yet the sleep which Adam has slept these long ages. By degrees I am making my friends realize this truth, especially one daughter who is more susceptible than my other children. (This daughter lives in the South: her name and residence I will give if after going to her, I see she can stand the publicity.) My name was James R. Brown. I was cured by Dr. Newton while in New York and now I thank him for not only helping my physical body but for opening my spiritual vision.

Said I "Is it possible that people in spirit-life can be so stubborn about it, when they know the fact of spirit communion?"

I was answered, "When people are all made alike

with the same peculiarities of brain and heart they will see alike here. But the power which rules in the earth world, in a measure rules in the spirit world.

In some of the lower spheres I noticed one peculiarity which pleased me: this was that the most trembling and illiterate spirits were treated with the same deference as those who were perfectly able to express themselves.

Not only were many facts related, but advice was given to all, how to do, in learning to control mediums. The mediums in your life were talked about in such a way as to give a more perfect idea of how to control them, and of what to do to produce the best results. While my medium for instance, would be one of the best for certain spirits to use, those who, when on earth had a similar temperament, yet others just as eager to communicate would make a failure and the blame be charged by you upon the medium. Such spirits were counseled to forego trying, when they felt this inharmony, as it only put doubts into the minds of the friends and was unjust to the medium. It was plainly stated that many of the bad results of materialization originated mainly from the injudicious efforts of spirits to reproduce themselves. In drawing so heavily on the medium, they had in many instances brought the medium bodily out before the audience as the lost friend.

So while you make great effort to reach up to us, we are putting forth every energy to bring mediumship to its best plane and out of the filth which has become attached to it as to every other kind of religion. Many other facts were given but as I have not the permission, and in instances, lack the power to de-

scribe them I will strive to bring that which will be of greatest good to people on both sides of life.

Ques.—Are you willing to give the name and residence of the daughter in the south, referred to in the statement of J. R. Brown?

Ans.—We have tried several times and have been blinded to such an extent that we hardly dare attempt it; but we have settled upon the outskirts of Macon, Georgia, and can only get the name Clara E. Young. It seems to us an abbreviation of Clarissa; still I may be mistaken. I would like to have you write to her as though she lived in the suburbs of that city and see if I am right before having this published for I have to feel every step of my way.

SAMUEL BOWLES.

PAPER NINETEENTH.

August 25, 1883.

THE SOCIAL QUESTION.—MARRIAGE AND DIVORCE.

Radicalism and Conservatism both have a strong hold here. The same questions which agitate your life, in their higher phases, agitate us here. The "Social question," like a great wave is having its day; not in its sordid lower phases, not where only the back brain is involved, and all the finer qualities of heart left out of the question; but where it shall be understood that a true unity means that which to us is enduring. The assumption that a man and woman in earth-life may unite in marriage, and for a time harmonize, and become parents, and at last may suddenly find they are not adapted to each other and have outgrown the old love, is a false one. For true

love never existed between them. A sort of attraction may have existed which is easily thrown out of line by adverse circumstances. When the separation comes, their children, forced to leave a happy home, always blushing for father and mother, still dear to them, but now drifted apart, must constantly feel the stain as a blight upon their lives.

What would your earth-world be; of how much importance its laws, if such a state of affairs were allowed to prevail more than it does now? Broken homes, broken hearts, children without the sense of honored parentage, and drifting about, still feeling all the force of old antagonisms working in their hearts: dreading to enter marriage themselves since it has proved so disastrous to their parents, or perhaps from inherited tendencies they may enter the marriage relation in the same careless way as did their parents, and thus keep the ball rolling which darkens the brightest places.

Although our experiences up here are not of the same nature as with you, yet in many cases, spirits just freed from the homes they have occupied for a little while, after having passed through death, and formed new relations, wake up in spirit life expecting to find a chance to enter into similar unions.

But spirit-life has its first great principles, and is working to bring them to bear upon earth-life, so that marriage may be effected less easily and become more enduring, and thus better protect the offspring.

You have seen the nation weighed down by these inharmonies. What is the remedy?

Wise men have sat in council, men of wealth have joined, fanatics have raised their voices, but the bot-

tom plank has not yet been laid. That which is most important of all earthly considerations, is allowed to go at random, and as yet there is no remedy. I see there has been a strong attempt made in favor of compulsory education. Although in many places this has been ignored, yet the idea of an educational basis is a true one. Compulsory education should be better enforced and a clause in the law be added that all children at about the age of twelve should begin to learn the laws by which they live. They should have school books made so simple that a knowledge of the human body could be acquired, especially of the reproductive system. There is nothing low in nature; therefore why not have it understood that a youth should pass an examination on the subject of the sexual organs and their functions. By a proper knowledge of Physiology, Anatomy and Phrenology, they can learn whether they are fitted for each other. I do not advocate a law prohibiting marriage, but I advocate a law which shall compel the young of our nation to know themselves; then with common sense born of knowledge, they will say "We can run the risk." Many mistakes would be made at first but if this method be kept up and this necessity impressed upon the minds of the mothers for several generations, it would develop a better race. For if education can be made compulsory in this matter, the people will learn by the mistakes of the past what marriage ought to be.

If the world of thinkers will unite they can demand that subjects for marriage shall be so educated that they can judge for themselves whether they are fitted to enter that state, and they should be restric-

ted by law until they were. A man who cannot add up a column of figures correctly and is grossly ignorant of the functions of his own body is counted worthy to take upon himself the highest office in the world, that of fatherhood, and a woman equally ignorant assumes that she is fit to become a mother.

Would it not be far better for unborn generations if marriage relations from proper education might become so satisfactory that no law for divorce should be needed?

For, by compelling a proper education and having a class of teachers who are not afraid to teach the results of life-giving love, would not this stigma upon our people, would not these sudden attractions which come from the surface and not from the heart, and often bring much needless suffering, be abolished?

Before marriage it should be demanded that each party shall be of an age designated by law and shall pass an examination in Anatomy, Physiology, and Phrenology, and most of all to understand what are the results of inharmonious conditions.

The contracting parties should be deeply impressed with the responsibility of begetting more people to live and suffer from inherited vices. Education is to be the salvation of the people. When the young are taken out of the hot-beds of wickedness and taught what is right and what is wrong, taught to withhold and keep under control those passions which prematurely rush so many into marriage, they will be willing to wait and see what good results will come from the proposed law. They will make love subservient to principle; they will keep the marriage law,

for they will find true marriage so pure, so attractive, that the law will be obeyed.

Be slow to marry. After all shall be educated in this matter as they should be, there will be little need of a law for divorce.

SAMUEL BOWLES.

PAPER TWENTIETH.

August 28, 1883.

MR. BOWLES PLEADS FOR TOLERATION AMONG SPIRITUALISTS.
THE CATHOLIC CONFLICT IN SPIRIT LIFE.

When the "Universal reign of peace" shall come and the lion and lamb lie down together it will not be because the lion has lost his taste for mutton, but because he has learned to tolerate the life of the lamb. So when humanity can learn that persons are no more to blame for their different opinions than they are for the color of their eyes, then will toleration be more universal and the harvest of human events be less prolific of disastrous results. I would that you of earth-life could better understand that these human differences are the results of wrong conditions within yourselves. Some of the worst quarrels in human life, had their rise in indigestion. The change produced by death enables us to know ourselves better. Our lives there are but the higher impress of our life on earth. If we carry dissension in our lives, if our future becomes but the echo of a blighted past, we shall find heaven only a name, and the truths of immortality but barren facts, which carry with them little consolation to bruised hearts. How well for you who stand

yet on the boundaries of another life, to stop and reflect whither you are drifting. Well will it be for you to enter with ardor into the conflict against error and say, "We have won only by our most earnest work;" for the promise of the future comes from well earned favors of the past. We, standing as workers and yet as those who have gained the right to rest, say there is no time for rest. The inhabitants of the upper spheres feel this pending crisis between Wrong and Justice. Spiritualists on both sides of the river are being drawn into a conservative element which cunning plotters are gloating over, for they perceive that while Spiritualists are fighting there can be no efficient work done. So long as this contest engulfs the truth and brings evil uppermost, those who have all their lives been subjects to a blind faith, will rejoice. You, who are fighting for principles will be thrown into the back-ground unless you stand out firm and true and assert yourselves as men and women. If you could see the Catholic conflict going on so silently, you would understand better how a person can step forward and say unkind words where kindness had always been experienced before; it is coming to that pass when a law will have to be enacted to protect the present phenomena.

Priests rage with fury, the church on both sides is losing her laurels. The priests feel the shaking of the foundations. A class of phenomena is now taking place in the Catholic church never known there before; a kind which will not tolerate longer, many of the crimes there committed in the name of the Holy Cross.

Frequently meetings are held in spirit-life for the urpose of overcoming this wikedness. Strong men and women in spirit life, have put their shoulders to

the wheel, fearful that the mist of past ages are again to rest upon your nation. You say this cannot be so, but look at the very elements. See nature in her workings and remember that you will need more and more of her convulsive throes. Up children of life.

Learn that there is a time when not one can stop.

Each must do his work. A class of spirits wish to turn Spiritualism right back and make a church of it.

The popular idea of Spiritualism is tending to this result. As sure as you allow this you lose yourselves, and will find you are again at sea, bound when you would be free, not able to use your hands against the great billows seething to engulf you.

I hear the question asked from both sides. "Are Spiritualists to have a break and divide off, or are you going to learn from this agitation the great law of toleration and in a kindly manner as brothers and sisters receive new lessons?" Unite your forces and show a waiting world that at least some things which are preached can be practised, that when you profess freedom it is tyranny to try to form another mind to the same mould as your own.

When you can make a large horse work well in a small one's harness, when you see the stomachs of all men can assimilate the same food, you can then prescribe rules for all souls and bodies: until then learn to be just and kind; you must learn to respect the views of each other.

Ques. What kind of a conflict are the Catholics in spirit life engaged in?

Ans. Spirit-life has taught many earnest Catholics what earth-life did not. These earnest Catholics have seen many covered sins of the church and they are

looking for new unfoldments and a greater growth. They do not feel that they can longer lend their influence in favor of the Catholic Church in spirit or earth-life.

Therefore those most bigoted Catholic spirits, who perceive they are losing their hold on the church and are most desirous to regain their hold, are using their utmost endeavors to prevent their reformed Catholic spirits from reporting to earth through your mediums.

They will not help to control a single medium unless they can compel him to speak as they wish.

As long as they can obsess mediums for the purpose of preventing the truth from coming to you they are content. When they can no longer do this they try to stop the communications entirely.

Ques. What is the pending crisis between wrong and justice in spirit-life?

Ans. It is that which I have just described: the higher spirits are making a mighty effort to transmit to you the truth concerning spirit-life, and the opposition of spirits in the lower spheres, to these efforts, causes the pending crisis.

If this knowledge can be generally disseminated among earth's people the power of the lower spheres over your earth will be broken.

Ques. What class of phenomena is taking place in the Catholic Churches?

Ans. Some advanced Catholic spirits are acquiring such power over their mediums that the priests will soon fear to longer commit secret sins, lest out of the mouths of their own mediums, they will be betrayed. An instance of such control, I have heard

has recently occurred among the "Sisters" at a gathering of Catholics in Rochester N. Y.

For centuries the Catholic Church has had a class of phenomena which tended to induce nuns to believe the rights of the priests were beyond dispute, and to keep the nuns under the control of the priests, both in spirit and earth-life. Under this power the nuns have put to death the babes, resulting from illicit intercourse with the priests, that they might conceal their crimes from the world.

The priests have favored spirit phenomena when it helped them in their secret course of crime, but now they oppose the coming of spirits who oppose them.

Ques. Were you present at any time when Apollonius of Tyana and other ancient spirits wrote "Jesus Christ a Fiction" and did you think they appeared to be truthful?

Ans. I was present several times and to me they had the impress of truthfulness stamped upon their faces.

SAMUEL BOWLES.

PAPER TWENTY FIRST.

August 29, 1883.

HOW CYCLONES APPEAR TO SPIRITS. THE GREAT DANGERS THREATENING MANKIND FROM THE PRESENT POSITION OF THE PLANETS OF OUR SOLAR SYSTEM. EPIDEMICS, CYCLONES, EARTHQUAKES COMING. HOW TO LIVE.

In the great commotion caused by the situation of the planets, you must not think you are the only sufferers; for in proportion that winds disturb and disease affects the body, does the spirit world feel the

currents of agitation. This renders more unequal than usual the quality of the communications given to you.

But while we suffer in consequence of these planetary conjunctions, we do not feel disheartened; for we know that the atmosphere will at length be cleared of its impurities and you who are reaching upward receive that communion so long desired, and almost dispensed of.

From these changes will arise many of the most important phases in Spiritualism.

Watching as we, with our clear sight can watch, the gathering of those terrible storms called cyclones, did we not know of their dreadful effects, we should enjoy the sublime spectacle. For hours there had been symptoms of the storm; (we who dwell above can perceive very soon when such a phenomena is to take place, especially if we are in the vicinity.)

The pressure upon our spirit lungs was almost as bad as upon human lungs. The air was filled with flying particles of a black color, looking about as large as small shot. Being above the center of the cyclone we watched this commotion of the atmosphere and knew that its effects would be most dreadful to earth's people.

These particles united and formed a cloud so dense and large that it looked like a solid foundation, until the current of air rushed the mass along on its pathway of destruction, severing with a touch, mighty trees and devastating the homes of the happy.

A portion of the spirit world were busy then, for to be seated in a happy home, one moment and the next in the spirit world, is like the vicissitudes of war

and brings the spirit and the earth world very near together.

When such things occur; mothers often know not the fate of their children, and the spirits of the little ones rarely seek to be known, as they do not realize that their tiny hands cannot make the same impression which they did one hour before; and so that one mighty wave of destruction had populated spirit-life and caused thousands to mourn.

If you could see as scientists claim to see here, you would feel you were on the threshold of a great danger. The quiet places of the earth will shake and unheard of diseases come to the people. We, spirits do not have to depend upon earthly predictions.

The actual knowledge has been handed down from those who in the long ago, experienced a like change of the planetary system.

It behooves a people with such grave dangers threatening them to shape their lives in such a way as to do the most possible good and make life count, and also to take care of the physical body, so if they escape other dangers they may also escape those violent illnesses, which already begin to show themselves and make mankind fearful.

SAMUEL BOWLES.

Ques. We thought spirits were above the agitation of the currents around our planet. You say spirits feel these currents like mortals: is this reasonable?

Ans.— It is reasonable when we put ourselves in position so to feel, by our attraction to and sympathy with the earth world, as for instance, dangers

threatening our old homes will draw us in such close rapport that we too, feel the agitation. Remember many spirits have hardly left your earth, but abide for some time in their old homes and among their old surroundings.

Now what would disturb the spirit in the mortal state would affect the spirit out of the body, if in rapport with the earth-world, and when a storm would shake up the earth our spirits might receive a shock.

Ques. How do the planets affect the earth?

Ans. By inducing strange and new currents of air which transmit disease much more rapidly, and by the effect upon the nervous system, which makes the body more susceptible to disease.

Ques. What is strange and new in the currents of air?

Ans. Electrical emanations from the planets which are thrown with such force as to disturb the old currents to which you have been accustomed.

These emanations stir up and convey more rapidly those gases, dangerous to the earth-world.

Ques. What are these emanations from the planets; are they substances or impulses of force?

Ans. They are substances thrown with force, yet not substances visible to you, still they can be inhaled and are detrimental to the human system and to all animal life.

Ques. How soon do you think these calamities will be specially manifested?

Ans. They are manifesting themselves now in some parts of the earth. They have shown themselves to this country in storms, and as their peculiar movement is not yet considered at its height, we draw

this conclusion; that another year will be far more disastrous than this has been, or at least to this part of the planet.

Ques. What special dangers do you see near us arising from planetary influences?

Ans. Terrible ravages of disease, earthquakes, storms with violence before unknown. This peculiar action of the planets affects the disposition of man, so that wars will be much more probable than at other times. This is the opinion of those spirits who have studied deeply into the subject.

Ques. By what signs can you see an approaching cyclone?

Ans. A difference in the clouds over the section where the cyclone is to be. The difference arises, as nearly as I can explain it, from the agitation of the air at first, which whirls around these dark looking particles before described.

As a water spout attracts water in a circle, so do these air waves bring these dark particles together with immense force, and the storm goes on its path of destruction.

Ques. Whence come these flying particles which you say look like small shot. What are they made of and where do they come from?

Ans. If I should give my opinion I should say that they were emanations of impurities not only from the earth but from the planets also, that are charged with electrical force, and when gathered together the pressure of the air around them keeps them under control, until the power is so great that the lower part of the cloud bursts and gives the

cyclone vent so that it can go on its way: and when these substances charged with electrical force, exert their power, the suction is so strong that they draw upward everything in their course. You will hear those who have experienced these things in the earth world, say they felt as though their ears were bursting, and they felt a pressure next to suffocation.

To us it seems that the cause of these feelings is the pressure of such a mass of impure gases, carried along by such mighty electric force.

To us these gases seem like substance, to you they seem only force, but sensitive people can smell a strong odor in the air after one of these storms.

Ques. What can we do to save ourselves from the diseases caused by these disturbing currents of air?

Ans. Live simply and naturally on grains and fruits, avoid meats as much as possible, as the animal as well as man may become diseased by these causes.

Dress with a view to proper warmth, no matter if you feel too warm when first making a change of clothing. Bathe often in tepid salt and water, keeping the pores free from any impurities of the system.

Sleep with your head to the north and do not have the head very high. Lie as much as possible on the right side, to avoid pressure upon the heart.

Keep the mind as tranquil as possible under difficulties and keep up that sympathy with all that is noble and good, which will cause you to think of the beauties, instead of dreading the bad effect of nature's changes.

S. B.

PAPER TWENTY SECOND.

August 30, 1883.

THE TO BE.

THE COMING CONFLICT OF PRINCIPLES.

Yesterday I wrote of the past and the now, and of what seemed to be the near future. Now if fancy mayhap could spread her wings, I would like to see something of that To Be. I would like to lay aside the dark present with more shadows than lights and say to you, hope on, the world is not dead, its people are not sleeping.

Causes every where are bringing on a conflict, not of arms we hope, but of principles. There is not one so lowly on earth or one so high in heaven, but should have his armor on and fight for the spiritual as well as for the temporal rights of the people.

“What can we do?” said a class of people, like Newton among the stars, and like others absorbed in making history in its finer sense, repeat itself.

“What can we do to benefit those who so long ago ceased to be objects of our care?” and I went away secretly thinking that even heaven was not exempt from selfishness. What can they do? why by exerting one-half the power they now use to study into remote things they could greatly help make the bridge between our spirit world and your world more secure, and reliable.

If they would form their batteries to work upon the world in such a manner that they would have less to teach you, when you come here, how much

better it would be, than to devote all their time to climbing up higher. They should reach down to find what the earth is sending to us of its fruits and thus avoid the necessity of teaching those lessons here, which belong more to the earthly than to the heavenly life.

But until this unity is fully established, until both sides see this necessity, the same imperfect growth will be thrust upon us and hinder the progress of the most progressive.

I have asked you before this to make each home a school, I have asked you to constantly sow seed, I have asked you to exert one half as much power of mind over a girl's soul as you do over her body, and hosts are asking this constantly, and yet you know not the way. Weak in heaven, I find myself, where I thought myself strong on earth. I am now seeking for good working ground. I know the need of the people more than ever. I have striven to look Duty in the face, but if I thought my old friends (some of them) really meant what they said, when they denounced this work of mine, I should much prefer they would put all the blame upon me as a man than upon this instrument, (the medium) who so kindly allowed her hand to be used for the spread of truth.

I have no one's cause to plead, but only that of the masses. I am trying to lose myself in this great question of right and wrong, and to see if many more who have heretofore kept themselves in the back ground, will join the workers.

The beginning of what may be the possibilities of the great future, has hardly dawned upon you.

These few papers have been written under the most pressing circumstances. We have looked the ground over in so slight a way that we are not satisfied with the work ; still, if during a great drouth, every one should cease to make the flowers and fruits grow there would be a dearth of them ; but if kindly hands strive to keep alive the waning powers, hoping for more propitious seasons, will it not be possible, that soon the great To Be heroes, with power, strength and light may arise from this thirsty present and the plant of immortal growth which we have kept growing, be an emblem of that future which will ever be what each soul makes his own.

Trusting that the tempests of life, the cyclones, which impede immortal progress for a while, and the great conflict of earth and heaven, will bring out all so clearly, after the clouds have passed, that strong in my conviction of right, I can step forward and say "The wheels are rolling on" and no circumstance of life, no impediments from conflicting elements in our life can long hinder our work or make it less sure.

As sure as the sun shines I shall in some way, come to your world, teaching my lessons, and I pray you to continue to hold out kindly hands to this instrument, that the work so imperfectly begun may reach such a standard of excellence, that all may admit that it will be a help for many in The Great To Be.

SAMUEL BOWLES.

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Josephus, denies the passage in his books, about Jesus.

Nero affirms that he did not persecute Christians, for there were none in his age.

Tacitus, pronounces the extracts in his history, now quoted as referring to the Christians, to be forgeries.

Vespasian, affirms that Christians tampered with the state records.

Domitian, denies persecuting Christians.

Trajan, says he never wrote such a letter to Pliny as is ascribed to him; that history is filled with lies about the Emperors' treatment of Christianity for the first three centuries.

Suetonius, calls the quotations now in his history, referring to Christians, forgeries.

Potamon, explains Eclecticism.

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TRANSCRIBED BY M. FARADAY.

Late Electrician and Chemist of the Royal Institution, London, England.

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[EXTRACTS FROM "JESUS CHRIST A FICTION," ETC.]

HOW FARADAY DISCOVERED THE PAGAN PRIESTS.

The prominent actors in the conspiracy, whose confessions I have transmitted, belonged to the inner circle of the brotherhood of the ancient "Mysteries," and held great power over the external religion of the old Roman Empire.

I was led to look to this source, after carefully observing that the Philosophers of the Grecian schools, were averse to being considered the formulators of the distinctive dogmas. With their aid I succeeded in fastening the chain of evidence upon the Pagan priests of Rome. When the latter were convinced that we could ascertain the truth, whether they confessed or not, they then yielded to my request and gave in their testimony. I did not ask them to state anything, but the principles and motives which prompted them to fabricate the Christian Religion. I believe they have answered truthfully, for their statements correspond with, and explain clearly much that otherwise is obscure, and I have no hesitation in giving to the world their confessions as the true basis of Christianity.

These confessions give a more reasonable explanation of the incorporation of Pagan dogmas, into the so-called mysteries of the Christian faith than any other, and account for the presence in the Catholic Church, of so many rites and ceremonies, which were connected with older religious systems.

April 5, 1883.

M. FARADAY.

PUBLIUS AGRENTIUS.

A ROMAN AUGUR OF THE THIRD AND FOURTH CENTURIES.

I was one of the Augurs in the temple of Jupiter Capitolinus in Rome during the reign of Constantine the Great, and probably know as much as any one about the transition of the Empire from Paganism to

Christianity. The facts were these. The spread of Grecian Philosophy had undermined the old faith in the existence of the Gods and the temples were becoming deserted by their former worshippers.

We were obliged to do something to prevent the entire abandonment of the altars by the wealthy and influential. In casting about for new methods we saw that Philosophy must be copied, and religion recognize its ideas if we would retain our power over the people.

The tendency of Philosophy was to Monotheism, and we had to recognize that idea much against our will, for the more Gods, the more offerings and temples to afford us subsistence. We therefore seized upon the idea of having one God supreme, and in order to compromise with the old ideas we invented the story of His begetting an only Son and located the birth and life of this character in Palestine where Monotheism had long prevailed as the state religion.

The Jewish people who held that faith, had been exiled from that country and their history to a great extent had become obsolete in the Roman mind, so that there could not be the scrutiny that might have nullified our plans. We attributed to this fictitious character all that we had received concerning Apollonius of Tyana and other marvelous wonder workers.

After we had manufactured the character we secretly launched it upon the world as a new revelation from the Gods. The sensation created by it was such as to awaken distrust in some quarters, but never where the aim and motives were understood, did the Pagan priesthood of my day seek to molest its adherents. In launching the new religion upon

the world we depended upon two motives ever predominant among men,

LOVE OF TRUTH, AND LOVE OF POWER.

For the first we had the wisest maxims of the Philosophers so artfully incorporated into the doctrines that the honest seekers for truth were confounded at such a concentration of virtue in one personality, and for the others we had the assurance to claim that this fictitious character possessed Divine Power which he would delegate to those who accepted him.

The new faith spread rapidly among both classes and we were astonished at the readiness with which people accepted it. But when it was once well under way it passed beyond our control and we were unable to prevent antagonism between it and the civil power.

The civil authorities were sometimes obliged to restrain the fanaticism engendered, which brought the victims within the notice of the civil law; that was the real cause of the charges of persecution.

The growth of the idea that there was a delegated power from the Deity, resulted in the wildest extravagance upon the part of some of the people.

Although the idea was not new, yet it received a new impetus as taught by us.

I attribute the mystery as to the origin of Christianity to these facts; and had we not foreseen the ultimate overthrow of Paganism, we should not have tried to change the type of religion in so radical a manner.

We used the name Christos (*XPICTOΣ*) to designate the type of character we invented, and in attempting to combine the attributes of Jesus (*IHΣ*)

with Christos (*XPICTOY*) we gave the name which generations have worshiped as we worshiped Jupiter and Hercules.

The JES, (in Greek *I H S*) was taken from an old altar of the Sun which originally came from Syria, and the Latin terminal US added. By tautology we made the meaning of Jesus the same as Christus or correctly, KRISTOS (*KPICTOY*) the illuminated.

I do not think you will find any authentic mention of the personal Jesus as known in this connection previous to the third century. Certainly it was not known at Rome and we took good care to leave it in such obscurity that all subsequent investigation could not determine whether we were giving truth or error.

The Philosophers indeed attacked it but we overpowered them and drove them from the field with their own weapons.

I come because I care not who knows the truth now, and I have no motive for longer remaining in obscurity. I never expected to see Jesus and so was not disappointed, but sometimes I regret having been instrumental in deceiving so many spirits, who will not use reason concerning what ought to be palpable at first sight. I tell the truth about this for I do not wish the delusion to be still believed upon earth.

Some spirits like to maintain their power by impressing mortals with their own ideas as truth, even if they know them to be erroneous. I have no such motive. I wish all to know the truth, and to live such lives as will banish suffering from the world of mortals or spirits. PUBLIUS AGRENTIUS.

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A KINDLY CRITICISM OF THE MISREPRESENTATIONS OF THE REV. W. T. EUSTIS, OF THE MEMORIAL CHURCH, SPRINGFIELD, MASS., ON THE SUBJECT OF SPIRITUALISM, GIVEN IN A SERMON SEPTEMBER 18, 1881.—MR. BOWLES HOLDS UP A GOSPEL MIRROR FOR THE REVEREND GENTLEMAN TO VIEW HIMSELF.

Extract from Rev. Dr. Eustis' sermon, as reported in the Springfield (Mass.) *Republican*, Sept. 19, 1881.

"During his sermon at the Memorial church yesterday morning, Rev. Dr. Eustis discussed Spiritualism in this way: Nor again in modern necromancy, misnamed Spiritualism, with its mediums, trances, pretense of revelations, can I divest myself of the impression that there is something akin to the delusions of demons which Christ dispelled when restoring the man to a proper selfhood. This communing with the dead may be considered an idle sport, but I should tremble to have a child or friend of mine become the victim of this unholy dealing with spirits as a trance medium, since the unnatural nervous condition wrecks and jangles the spiritual harmony, and opens the door for the possession of Satan. Whoever carefully watches the countenances of the performers during these incantations will perceive that they bear the marks of being either gross impostors or deluded fanatics, or miserable victims, tools, if not agents of the great adversary of souls. Whoever permits the mind to be deluded by idle fancies, by foolish dreams, by wild fictions, or by lewd imaginations, endangers the proper poise and equilibrium of the spirit and is liable to that loss of balance which robs of self-control, even though we discern not the mastery of fiends, the possession of demons, which belonged to the day when Satan was allowed liberty for a season."

MR. BOWLES' REPLY.

A few days ago, in company with others, I was reviewing instead of interviewing, the clergymen of our city (Springfield, Mass.), and I chanced to go into one study, where, wrestling with doubts as to the justness of his act, was a man of God, preparing a sermon for the Memorial church, the following day. (Love of place—love of home associations is ever strong in our hearts, and it would be a great height we would have to reach where we would forget our earth homes, and all associated with them.) I perceived, among other subjects, his mind intent on Spiritualism. But not until the Sabbath, did I realize,

in all its fullness, the stigma he would place upon a belief that is fast becoming knowledge to the people. Man of God, how blind you are when you strive to give the lie to the only tangible proof you can have of immortality. In whatever school this worthy divine had learned his lessons on Spiritualism, what class of mediums he had visited, he evidently felt like telling his congregation, "I have been there, but it is wicked for you to go." "There's something in it, but it's the devil." He has in his surreptitious seekings for this light, been so unfortunate as to visit a class of media not yet developed for this work, and therefore not fitted to give those truths that such minds as his seek for. We of the spirit world, who think any means of reaching our loved ones valuable, can hardly understand how a true seeker for light, will call those mentioned in the Bible, as receivers of "spiritual gifts," "performers," and the manner in which thoughts are given, "incantations." These descriptive epithets ill accord with the charity of one who said, "And greater works than these shall others do," who come after me. Neither did he stop to think of the voice from heaven that said, "This is my beloved Son in whom I am well pleased." Would the reverend brother throw discredit on the same God who ruled 1800 years ago, and in the history which is left, shows how nearly connected are heaven and earth? With the spirit of Christ for a guide, how dare he say, "They are either gross impostors or deluded fanatics, or miserable victims, tools, if not agents, of the great adversary of souls?" Did not the Christ say, "Judge not, that ye be not judged?" and how does he know they are the incarnation of all evil? The Christ spirit is far from you, I fear, when you seek to sway immortal souls by assertions that cannot be backed up. And if Christ did walk with his disciples, if a third person did appear on the Mount, if through the Medium of Endor Samuel was raised up or materialized, if a materialized hand appeared and wrote a lesson on the wall before Belshazzar's eyes, how are you to act, my brother? tell your people that the Bible is all true save that which treats of Spiritualism?" I fear you will have trouble. For were there not "discerners of spirits," "divers kinds of tongues," "interpretations of tongues," "gifts of healing," and many other gifts promised in this Bible?

Take Spiritualism out of your Bible and you have but a dull outline of facts that have only an historical value, together with moral precepts that are duplicated in much older books of other nations. But give to this book the Spirit, and fight not against its teachings, and you

have a book that will do a great work with human hearts. "I would tremble to have a child or friend of mine become a victim of this unholy dealing with spirits, as a trance medium," says the brother. We may tell his reason for shrinking from it if it be a truth, but were I to say to our brother that he did not reverence or love his mother, father, sister or brother, who is in spirit life, he would declare it an untruth. But surely he can have little confidence in them if he would not trust those he loved in their hands, since it is only natural that a guide from spirit life is chosen from those who loved you in earth life, and would no sooner work evil with you than a tender mother would work evil to her child. Brother, you are fighting against your best friend when you try to thrust the facts of spirit return and communion from your flock. You place a bridgeless gulf between you and your loved ones. You make God a terrible avenger instead of a loving father, and show that while you try to walk by faith you *will not walk by sight*. How lame is the philosophy that says, "*Souls are immortal, but no one knows it.*" Should you preach as I feel you believe, you could, in one sermon, sow seed for a rich harvest. You need not weaken faith in God, but show how much better He is than your people even think. And when they have only dreamed of the "green pastures and still waters," show them that eternal love has made the way so plain that the "gates are wide open," and that insignificant as humans are, they can add to the joys of heavenly friends by living pure lives and being true to God-like principles.

Come to the front brother, and be a man, stand by all your creed can give you that is beautiful; but remember that simple lessons which teach of effects following causes will be better understood and do more to protect your flock from the errors of the present era than striving (while you yourself do not even guess) to teach them *how three Gods can make one God!*

This is written in a kindly spirit—accept it in the same way.

SAMUEL BOWLES.

SEPTEMBER 27, 1881.

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