

THE
SPIRITUAL MAGAZINE

Built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.—Eph. ii, 20.

S. WATSON, Editor and Proprietor.

VOL. I.

JANUARY, 1875.

No. I

SALUTATORY.

IT is expected that when one commences the publication of a periodical, that he will at least give himself an introduction to his readers, and let them know what are his sentiments in regard to the subject matter of his proposed periodical. Having been before the public in some capacity for near two-score years, the presumption is that they have some knowledge of who we are. To those who have no such information we would simply say that we have been a Methodist preacher nearly all that time. The Church has placed us in positions of honor and responsibility beyond our capacity to fill in a manner satisfactory to ourself, yet they continued us in them until we saw proper to sever our connection. As to our sentiments upon the subject of Spiritualism, they were published in the *Memphis Christian Advocate* before we were elected by the Annual and General Conferences as its editor. We never attempted to conceal them at any time, or from any person. The highest dignitaries of the Church, as well as its lowest member, knew them. With several of the Bishops of the Methodist Episcopal Church, South, we have had long and frank interviews years before our withdrawal. Nor has there ever been any thing before or since with any of them to prevent the most cordial fellowship

between us. We sincerely hope that such may be the case in the future.

In conducting this Magazine, we shall not, designedly, say any thing to offend even the "weak brother," unless a candid enunciation of what we believe to be truth shall give offense. We expect to give our views frankly upon all subjects upon which we write; claiming nothing that we do not concede to every other person. We regard all as having a perfect right to their opinions, and to express them without fear from any human organization or authority. The blind submission to authority we regard as one of the greatest drawbacks the world has ever had in developing the God-given faculties of mankind. We believe the time has come in the history of our race when its manhood will be not only asserted, but maintained, and that man's individual responsibility to universal law and its Divine Author will be acknowledged by mankind. We rejoice that ours is a position in which we can act with perfect freedom, with no *church, sect* or *party* to be held responsible for our utterances. We are fully aware that we are not in the majority, and that we shall meet with opposition from both extremes. We believe in this, as in most things, "truth lies between extremes." Whilst we may not be sufficiently radical to suit the views of many Spiritualists, we shall not meet with endorsement from those who adhere to creeds and catechisms.

It will be our purpose to give our readers a fair view of this subject and its progress over the world by copying from the best periodicals published on both continents. Believing we may be able to contribute our mite to the glorious era that is dawning upon our earth, and do something toward the elevation of humanity into one common brotherhood, is the motive which has impelled our present undertaking.

MATERIALIZATION.

WE have devoted considerable space to this phase of manifestation, because we believe it to be the most satisfactory and demonstrative of any. When we were told in our investigations in this city in 1856, that spirits would show themselves as they were in mortal life, we never expected to live to see it. Yet we have lived to see the prediction of Jesus literally fulfilled, that

we should see the angels ascending and descending. This has not been done in a corner, but in the presence of from five to fifty persons at a time. Not alone in the gaslight, but in the sunlight, in this city.

We have been taking five monthly magazines devoted to Spiritualism, published in London, since our return from Europe, besides weekly papers in both hemispheres. They are giving accounts of new mediums for materialization all over the land. We could fill half a dozen such periodicals with these accounts, many of them written by those who had been previously sceptics. No matter how intellectual and scientific the mind, it desires something tangible—something that can be felt, *seen*, and *heard to converse*—something that demonstrates that they are human beings beyond any possibility of deception, if our senses are capable of judging. We shall therefore pay special attention to this kind of manifestations, as being of such a nature as to force conviction upon the most incredulous. The spirits say that in less than five years they will be able to address public assemblies from the platform in full view of all the audience. From what we have seen and heard in London and here, we are inclined to believe they will be able to do it. We have their promise to come out of the cabinet in the light, walk ten feet and shake hands with us. When this is accomplished the readers of this Magazine shall be informed of it.

OUR modesty will barely permit us to copy the following from the *Religio-Philosophical Journal*, published at Chicago :

THE SPIRITUAL MAGAZINE.

TO BE PUBLISHED BY REV. SAMUEL WATSON, D.D., AUTHOR OF
 "CLOCK STRUCK ONE," "CLOCK STRUCK THREE," ETC.

Our readers doubtless noticed Doctor Watson's announcement in our last issue under the head of "A New Enterprise," in which he says :

"We propose to publish a monthly ; to be called THE SPIRITUAL MAGAZINE, devoted to the development of our race and country. Reformatory measures in all that pertains to man's physical, intellectual and moral nature will receive due attention. Belonging to no sect or party, this periodical will be independent upon all subjects, and discuss them freely. Having been officially known to

this community as a Methodist preacher for more than a third of a century, and a number of years publishing and editing church papers, I hope to make this periodical a welcome visitor to those who patronize it. Believing, as I do, that there is harmony between Christianity and Spiritualism, this magazine will advocate this subject from a Christian standpoint. It will aim to keep its readers posted in regard to the progressive development of this subject generally, and especially in our own country. THE SPIRITUAL MAGAZINE will be issued monthly, thirty-two pages, exclusive of the cover, at one dollar and fifty cents, invariably in advance (postage paid). A specimen number will be issued in December which will be sent to any person (gratuitously) who may request it by postal card or otherwise. The regular issue will commence in January. All communications should be addressed to SAMUEL WATSON, 225 Union St., Memphis, Tenn."

We hail this enterprise with especial pleasure, as it differs in one very essential particular from all efforts of a similar character heretofore attempted, in that the projector is a man of large capital and unlimited credit; this gives to the project, from its inception, a financial standing deserving the entire confidence of the public. We have had several magazines started which were ably edited and conducted but the projectors lacking the large capital necessary to insure the success of such an undertaking, were obliged to see their efforts fail. Dr. Watson, in addition to his financial ability, brings to the work editorial abilities of a high order and which have been well trained in previous enterprises. From his long public life he possesses an extended personal acquaintance with many of the leading minds of this country and Europe, and will be able to interest many of them in his magazine, besides starting off with a long list of readers from the first. We bespeak for THE SPIRITUAL MAGAZINE the kind and careful attention of all our readers, and predict that the enterprise will prove a success from the start and a lasting benefit to the people.

Bro. Jones has greatly over-estimated both our financial and "editorial abilities." We have, however, enough of the former to insure the publication for whatever time we may see proper, whether the Magazine meets its expenses or not. The history of periodicals advocating Spiritualism is not encouraging. Quite a number have arisen and continued for a while, but now live only in the history of the past. We know of none in the Southern States. Hence our experiment is a hazardous one financially, but when we look at the moral phase of the subject, the other sinks into insignificance.

We think the people need to be enlightened upon the subject of Spiritualism. Many suppose it gives license to the animal part of

our nature, while the reverse is true. We can safely say that during the score of years we have been investigating it from Boston to Louisiana, we have never found higher motives for purity of heart and life than we have always found in the teachings from this source. It shall be our aim to inculcate the strictest morality and obedience to the laws of our physical, mental and moral nature, as being conducive to man's happiness in this life, as well as to his capacity for enjoyment of the other life in the spirit world.

WHAT IS SPIRITUALISM?

SOME suppose that Spiritualism commenced with the "Rochester Knockings." This is an error which must be obvious to every one who has paid any attention to this subject. Spiritualism has existed in all ages, and in all nations of whom history gives any account. All antiquity, with some scanty exceptions, were Spiritualists. At the present day the hundreds of millions of population in the East are Spiritualists. All Catholicism is spiritualistic, and must be, or abandon all its saints and miracles. Protestantism alone has apostatized from the faith and experience of the universal world, and even now through Protestantism daily facts are restoring the empire of Spiritualism to its natural throne in the heart and intellect of man.

For twenty-five years in the United States and twenty in Europe these facts have been carefully examined by every class of society, and every class of intellect, literally from the palace to the cottage. In England, France, Germany, Switzerland, Holland and Russia, there are millions who have examined the subject. The question has been thoroughly sifted by the keenest minds, who have written works of a learned and profound character.

For the last century there has been a tendency among philosophers to ignore the universe of Spirit. They not only destroyed faith in Spirit, but have materialized nearly the whole mind of Germany, France and Spain, and they have gradually invaded the universities and churches of Great Britain. This materialism has spread over our country to an alarming extent among intellectual people. A very large proportion of the conductors of the press are materialists.

Just at the time when the learned and philosophical of the age thought they had completely put down spiritual faith and branded it with the bugbear name of Superstition, it started up again, in, to them, ridiculous manifestations. For years science considered it too ridiculous for their proud assumptions, and yet they have defied any explanation upon any other hypothesis than the spiritual theory. Some of those who stand at the head of the scientific world have been investigating the subject for years under the strictest test conditions at their own houses in London, and have given to the world the most astounding accounts of the return of spirits, looking and feeling as natural as they did in their earth life. These manifestations are occurring all over the country, giving as palpable proof of identity as other scientific facts of which the senses can take cognizance.

We believe that Spiritualism is destined to be a power sent by God to destroy the greatest curse of modern times — that deadly materialism which has been started by infidel philosophers, taught by the learned and scientific, suffered by the Church to damp the vitality of faith, and is now causing such broadcast misery to men of the highest talents, who find nothing in it but darkness and despair in regard to man's future destiny.

If those who ignorantly ridicule Spiritualism knew the mental poison of infidelity—if they knew the ineffable consolation, the peaceful assurance of life and immortality, which millions have derived from the assured truths of Spiritualism—they would at least pause and learn practically something of it before they condemn it in their ignorance of its philosophy and its teachings. There are many persons of intellect and cultivation in our midst who hesitate not to say that if Spiritualism does not demonstrate the immortality of man, it never has been done, at least to their satisfaction. One great object in the establishment of this periodical, is to bring before the public mind this subject, and get them to examine its claims as we believe its importance demands.

THE *New Haven Palladium* of Oct. 31st, '74, in speaking of Dr. Crowell's work, "Primitive Christianity and Modern Spiritualism," says, "The book can be commended as of almost intense interest and so suggesting food for reflection. But its strongest significance is that which points to the need of fuller scientific investigation of physical phenomena."

MATERIALIZATION.

THIS phase of Spiritualism has been one of the most difficult for us to comprehend. That spirits can appear, or seem to be as they were in natural life, is a well-established fact, which has been witnessed by thousands in Europe and America. The first time we ever saw any of these manifestations was about two years since, in this city, at the house of Mr. Baldwin, through the mediumship of Mrs. Hollis. It was about three o'clock, P. M.; seven citizens of Memphis being present. There were some twelve or fifteen persons seen by us; some of them were recognized as the relatives of those present. At this time Mrs. H. had not been sufficiently developed for them to talk audibly. She was soon after so that persons could hold conversations for a considerable length of time with their friends. We have also seen the materialization of hands, arms, and faces at Mrs. Miller's seances, when there were from five to forty persons present; also the hands of persons in the daylight with Miss Clara Robertson, of this city; the hand reaching out and taking our pocket handkerchief from us—putting rings on fingers, etc. It is still something we do not understand, but we doubt not that the same process which wrote Belshazzar's doom upon the wall when only a hand was visible, is that which enables them to show sometimes a portion, and, at other times, the whole body.

We copy what a Brooklyn M. D. says upon the subject:

A FEW REMARKS ON MATERIALIZATION.

If there is such a thing as wonder, the fact of materialized spirit, which is more and more established and elucidated every day, would certainly deserve that name. But it suits the thinking mind better to believe that this glorious crowning-piece of the young structure of Modern Spiritualism—materialization, is a part of the providential plan of educating mankind to a higher standard of intelligence and morality, in order to teach it that there is in the whole universe, spiritual as well as material, no such a thing as wonder, but on the contrary, every fact, from the highest down to the lowest, is based on law. The notion of wonder or miracle would apparently detract from the idea of a supreme lawgiver, whose wisdom would not be absolute, would have its limits, if there were facts, the existence of which would require an exemption from the

law governing the rest of this world. True Spiritualism has therefore claimed from beginning that it is not a science, or rather a conglomeration of miracles, but that the laws underlying the so-called spiritual manifestations are laws of nature, and that Spiritualism is an integral part of the natural sciences, and must and will be recognized as such in the course of time. Materialization bids fair to become the most powerful means for attaining this end. For the present we have to deal with facts; they have to be investigated, scrutinized under the most rigid tests, firmly established and harmonized. But the progress we have made in this direction within the last few years is really astonishing, and apt to inspire even the sceptical observer, almost with certainty, that the great goal will be reached ere long.

When some years ago we first read the brilliant description of the materialized apparition of a female friend, departed many years ago, in Robert Dale Owen's "Debatable Land," most readers may have thought that beautiful account of a promise given on earth and fulfilled in heaven an excellent piece of poetry and romance, without attributing to it any other than personal importance. The same impressions may have been left by the extracts in the same work, from the private records of the rich New York banker, Livermore, who, after years of persistent and laborious operations with Miss Fox, succeeded in communicating with the substantialized form of his deceased wife. Then came the "wonders of Moravia" in the Keeler family, under the guidance of Mrs. Andrews, wonders which, witnessed by hundreds of believing and unbelieving people, and described over and over again, did, no doubt, a great deal towards popularizing the idea of a possible intercourse with our departed friends through our outer senses. But even these remarkable events, to which others may be added of a more recent date, did not bring us much nearer to the great fact of the materialization of spirit becoming a world-stirring and revolutionizing event.

This was reserved to a man of science, who, shielded by his imperturbable love of truth and freedom from prejudice and scientific routine and overbearance against ridicule and persecution, acted on the principle that facts, alleged and believed in by thousands of sound minds, have a right of investigation against flat denial and foreclosure by scientific dogmatism. This is the great merit of Dr. W. Crookes, of London, who entered upon the examination of the phenomena called spiritual as great a sceptic as any other, but who, acknowledging the right of facts, and irresistibly drawn forward from one discovery to the other, and assisted by favorable circumstances, succeeded, through years of honest and careful toil, in gaining to the greatest spiritual fact, materialization, a foothold on the ground of science, from which to displace it again must henceforth prove an utter failure.

The merit of this intrepid explorer, though preceded by a few stray pioneers, as our own old and honest Professor Hare, must appear the greater if we compare it with the position taken under like circumstances and obligations by other men of science, with even greater names and resources than his, as Faraday, Tyndall, Huxley, and others.

Now, what has been achieved in England can as well be done in this country; yes, even better, because our opportunities for scientifically testing the facts may unhesitatingly be declared superior to those in England. The question then arises, what will the scientific men of America see fit to do in a cause involving not only the grave interests of mankind, but their own reputation? The times of the befogged Faradays, and the befogging Agassiz are gone, we hope forever. A new era of Spiritualism, the scientific, has dawned, and the full light will come, either with the scientists, or in spite of them!

Materialization gives us a great deal to think. It lifts a small corner of the large and dense veil which hangs between this, our world of effects, and the world of causes; it allows us, as it were, a peep through a hole in the curtain which hides the mysteries of creation from the human eye. It reveals the fact, that while the creative power proper, the power "to form out of nothing," remains forever inscrutable to the finite understanding, Providence has endowed the immortal intelligences who people the spirit-world with a delegated and limited power of procreating terrestrial forms, organic as well as inorganic, whilst man in the flesh has only the faculty of instinctive reproduction of his own species. This faculty, as instinctive, is independent from man's will, and subject to immutable laws of coarse matter, whilst in the exercise of the procreative power of the spirits, although amenable to the condition of the available elements, the will-power seems to be sovereign. Here we have three grades, man, spirit, and God, with the corresponding conceptions of reproduction acting under the unconscious law of matter; procreation by will-power, but dependent upon the existence of elements, and "creation," the great formative principle, embodiment of supreme and absolute will, whose substrata are forever concealed to the eye-created intelligence.

To come back, however, from the region of metaphysics to the practical consideration of facts, we beg to add the remark, that the great truth of materialization, which we may justly call established beyond doubt, besides furnishing material for investigation and speculation, we might say for a century to come, wants to be correctly understood, to avoid becoming a new source of error and superstition. The bodily forms of spirits we see, hear, and touch, through the process of materialization, are, in our opinion, not the spiritual bodies of the manifesting spirits, but only their coverings, formed of the finest material elements, which the spirits, by their

mere will-power, as it seems, extract and attract from the medium and the surrounding circle, and with which they penetrate, or, so to say, saturate their spiritual bodies. We may, perhaps, compare this process to that of the galvanic battery, by which a metal is secreted in a state of invisible solution at one pole, and thrown down in a tangible form at the other. As spirits cannot see men in their physical bodies unless they use the organs of vision of some living human medium, so we can never see their spiritual bodies unless our spiritual eyes be opened, as is the case in trance, walking or sleeping. To make a spiritual form perceptible to the physical eye of man, it needs must don a material covering. It is rational to believe that the great end of Providence, in allowing the wonderful spirit manifestation of will-power over matter, which we admire in materialization, is to re-establish among men the shattered and almost lost belief in the eternal life and destiny of man, by the incontestable testimony of the outer senses common to every human being, whilst the gift of spiritual sight—though the perceptions of this may be quite as real as those of the senses—is a comparatively and exceedingly rare one. We may believe any trustworthy man who asserts that he has seen a spirit, a fact attested since the earliest history of mankind; but a materialized spirit—strict test condition always supposed—ceases to be an object of belief, becomes a matter of fact, an incontrovertible evidence of our senses, just as well as any other visible, audible, or tangible object of the material world!

Brooklyn, N. Y.

DR. G. B. BLOEDE.

From the Tipton Record.

A New Enterprise.

A new publication called the *SPIRITUAL MAGAZINE* is about being started in Memphis, under the editorial management of Rev. Samuel Watson, who, it will be remembered, is the author of *The Clock Struck One*, and other works on this wonderful subject called Spiritualism. The magazine will be issued monthly at the very low price of \$1 50 per annum, and will be conducted from a Christian and purely orthodox standpoint. If, as Mr. Watson believes, we are on the eve of a new and grander revelation than has yet been vouchsafed to man, it will be a revelation indeed. The age of blind and ignorant faith will have passed away forever. We will no longer be left to struggle with our doubts and our fears: scepticism will be unknown, and we will tread the path of life cheered and ennobled by the glorious knowledge of our immortality. Of the subject, personally we know but little, and we can only exclaim like the sightless Milton, "Hail, holy light, offspring of Heaven, firstborn!"

Communicated.

PRESENT ATTITUDE OF THE CHURCHES.

"THE day has long since passed when any candid and thinking mind would doubt the claims of modern spiritual mediums to some special influx." This was the utterance of one of the most eminent divines of the orthodox Church. The occasion for this strong expression was at the close of an able sermon on "The Inspiration of St. Paul." Through a long and eloquent discourse he had held an immense audience spell-bound, as he pictured the great apostle in his self-abnegation and humility, looking to heaven for the new life which he was to express with apostolic fervor to quicken the aspirations of his hearers, that they might crave the life that Christ alone could give. I have no language to express the thrilling eloquence of his words and manner as he described the relation of Paul to the divine truth, and on the other hand to the religious welfare of those ancient Christian churches. We could almost see the kindling fires of God's eternal light, as they descended to inspire and guide the friends of this great apostle. And when the preacher had fulfilled his purpose of picturing Paul's life and mission, so that no one could doubt that he was a chosen instrument of God and Christ for the spread of Christianity, he paused and quietly said, "I suppose many of you have already asked how the inspiration of St. Paul differed from the inspiration of modern spiritual mediums; for the day has long since passed when any candid and thinking mind would doubt the claims of modern mediums to special influx." And then he said: "*I answer that the inspiration of the modern medium is precisely like the inspiration of Paul—the only difference being that the inspiration of Paul was by authority, and that of the modern medium is WITHOUT AUTHORITY.*" I think I give his exact words. At any rate, much that he has uttered and published since has been consistent with that view of his which was expressed twelve years ago.

If his comparison was a just one, I think we can trust the divine truth to carry with it the requisite authority when mediums sink all personal preferences, rise above their early prejudices, and are animated by the fear of God and the love of truth. It may be that one of the most important lessons for us to learn is, that obedience to any authority but that which truth has over our own minds, is the greatest impediment to the spread of Christianity. Paul was made absolutely certain of what he preached by some of the most sublime "spiritual manifestations" that have ever occurred. What "authority" will any of us want to enable us to understand and teach the truth concerning the resurrection of Jesus and his

appearance in a real body, when God shall show us that not only He, but any spirit, can appear in such manner as that their appearance in a form shall carry the conviction and assurance that truth alone inspires?

While I admit that this preacher's opinion was somewhat exceptional, our experience has abounded with evidence that God is wonderfully preparing his Church on earth for that more than pentecostal jubilee when he shall permit his Church in the heavens to express their sanctified and holy love in accordance with the philosophical principles so clearly and unmistakably revealed by Spiritualism. And so clear and beautiful is this philosophy, and so exactly adapted to the wants of the Church as a means of conviction of thinking minds, and especially to meet the arguments of the scientist, that I can only account for the indifference and opposition of religious teachers by supposing that God has held them chained to their people that they might more effectually lead them on at last. But there is vastly more conviction on the part of the clergy than is made manifest, or calls itself Spiritualism.

On one occasion I was struck with a report of a sermon, this time also by a very orthodox man, given by a parishioner, and called on his pastor, then in an Eastern city, and now far West, and as soon as he found I was a Christian Spiritualist, he told me that both he and his wife were mediums, and to that he owed his popularity (which was very great). "I would not deny it," he said, "but I do not feel called upon to parade it before the world when it would lessen my influence to promote the spread of that truth which this development is designed to establish." And this illustrates the idea given above, that God keeps his agents preparing the way for new revelations.

A few weeks ago I attended the opening services in one of our city churches after the summer vacation. The pastor is among the most popular of all the clergy of this giant city, and circumstances made it an occasion of more than ordinary rejoicing that they had resumed services around their favorite altar, and in the fervor of the pastor's gratitude to God, he thanked Him that "we can feel assured that those who have loved to meet with us here and have left the earth for the higher life, are yet able to join us at this time of our rejoicing, and that they still hold dear this place of their former worship."

I was not a little surprised, but supposed the expression due to the effect of memory on the emotions during the inspired moments of earnest prayer. But my surprise was greater when I found the sentiment only the repetition of the calm and deliberate statement of the pastor when writing his sermon in his study, where he enlarged upon the idea. I was greatly astonished when I met him on business the next week, to learn that he "*had no sympathy with Spiritualism, and thought it was doing injury!*" I was not disposed

to question his assertion, but thought to myself that the sentiments of the prayer and sermon of the preceding Sabbath prepared many a mind to conclude that if spirits attended church and joined in communion service, it would be equally easy for them to go to some medium, if thereby they could express their interest in loving friends, and many would reason that they would be *more* attracted there than to a church.

I might multiply instances showing that God is preparing the *Church* as well as the world to welcome this providence which is soon to end the cavils and dissensions of sectarianism, and silence the voice of the materialist, by demonstrating the meaning of the New Testament, so that there shall be no chance to doubt. Within a week one of the rising stars and earnest defenders of Trinitarian theology visited a medium friend of mine and solicited a seance, and appeared to enjoy it. And I happen to know that he has had *many* better opportunities to be convinced before, and I do not wonder that he wanted that opportunity.

I know a Bishop of the Episcopal Church who is said to make no secret of his interest and conviction. The opinions of the Beecher family, especially Rev. Thomas R., of Elmira, and Mrs. Stowe, have not only made many converts through the *Christian Union*, but have emboldened others to express what they were before disposed to conceal, and must have led many prejudiced persons to inquiry.

The late Professor Upham, of Bowdoin College, whose orthodoxy few would question, and whose admirable Christian character none would deny, came to me *fifteen years ago*, on learning that my Spiritualism only strengthened my faith in Christianity, and well do I remember with what earnestness that conversation was continued the whole afternoon, and only dropped to be resumed every vacation for years. He was particularly careful not to disturb his popularity by any distinct avowal, only because his former writings had given him so much influence in all denominations of Christians that he had a passport to the generous confidence of many a struggling heart, whose faltering convictions he could elicit more fully by not disturbing the estimation in which he was held by the orthodox public.

But why multiply instances? The same God who eighteen hundred years ago arrested the thought of the world, and compelled his children, by force of his love and the evidences of his power, to pause in their career of selfishness and sin, has now permitted his angels to beautifully illustrate every phase of the Christian revelation, so that the *true Christian* shall soon have "life and immortality" so "brought to light" that the sable weeds of mourning shall disappear. Yea, more: the time is not distant when the conviction of the presence of spirit friends shall be so clear, that men shall understand *how* the hidden things of this world are to be

revealed, and men shall *know* that they walk, speak and sin in the presence of angels who can reveal all.

The secular press, unsolicited, is lending its powerful aid to promulgate the doings of spirits, and challenging the Church on the one hand and the scientific materialist on the other, to appear at the bar of public opinion and show cause why this should not be received as the work of God, and the interpretation which divine science puts upon the truths of revelation; and this is awakening thought and stimulating inquiry throughout the Church in all its branches. No one questions but that dogmatic theology is losing its hold on the most thinking minds as the result of the uprising of all men to a distinct individuality, and what more reasonable than that our loving Father should meet the want thus created by some form of positive evidence? Just here Spiritualism comes as "the voice of one crying in the wilderness" (of bigotry, doubt, selfishness and scientific pride), calling all to careful study of startling facts, that they may "*Make straight in this desert* (of sin and sorrow) *A HIGHWAY FOR OUR GOD.*"

BIBLE SPIRITUALISM.

BY D. WINDER.

TEXT—The Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him.—1 Samuel, xvi, 14.

IT has no doubt been observed that the tendency of the human mind in the present age is to run into extremes, and hastily jump at conclusions, without bestowing that patient investigation and research, and that consistent and logical comparison and ratiocination, which are necessary to establish newly-discovered truth on a solid and enduring foundation. This is, perhaps, owing to the rapid strides of progress now making in all the sciences, physical, mental, moral, and spiritual. This is emphatically a transition period, an epoch in the history of matter, mind, and spirit, and the true philosopher will not be amazed at the unsettled condition of opinions and beliefs, and the uncertainty necessarily attending the investigations of the pioneers of the times. Dogmatism, at all times unbecoming fallible mortals, is doubly so at the present period, when the master minds of the age are held in suspense in reference to the unfoldings of the times.

I said there is a tendency at present to run into extremes and jump at conclusions. This has been fully illustrated by Spiritualists, in reference to evil spirits. When the popular superstition concerning a personal devil and a literal hell of fire and brimstone became exploded, many Spiritualists hastily adopted the conclusion that the evil spirits of Bible history belonged to the same category; and that if old Beelzebub was a myth, so were his imps and agents.

And many elastic minds, uneducated in biblical literature and the world's progress, rebounded into the wild extreme that the God of the Jews and Christians is a myth also. With minds constitutionally unbalanced, and educationally perverted and warped, they were incompetent to separate the wheat from the chaff in the historic records of the Scriptures, or make that allowance which the sensual and materialistic character of the ancients readily suggest to spiritually cultured minds.

The existence and active influence of evil spirits is one of the conspicuous facts in biblical history; and apart from their existence and agency, neither Scripture history, nor the phenomena of Modern Spiritualism, can be rationally and consistently explained. But when it is understood that the spirit world is peopled from this, with all the variety of characters we have here, from the wisest, truest, and best, to the most ignorant, false, and degraded; and that they are all subject to the same laws there as here, it seems to me that nothing could be more absurd than the denial of the existence of evil spirits, and their ability to influence those of their own class here.

In consequence of the natural repulsion between the virtuous and vicious, the latter are incapable to influence the former in the present state; and when the vicious have passed into the spirit-world, it is impossible for them to approach or influence the good and pure of earth, so long as they maintain their integrity. We have in Saul, King of Israel, a full illustration of this truth. So long as he maintained his integrity, he communed with, and received guidance and instruction from the celestial world; but when he abandoned his fidelity to God and truth, then the Lord answered him no more, either by dreams, Urim, or prophets. "The Spirit of the Lord departed from him, and an evil spirit from the Lord troubled him." So soon as he changed his character he was compelled to change his society. The good angels forsook him, as they do all of us when we reject and despise their counsel and guidance; and this, in accordance with a universal law of nature, threw open the door of access to the evil spirits.

These evil spirits had their media, as they have now, and Saul knew the channels through which they communicated. There existed a class of persons then as now, who were mediums for low, debased, and evil spirits. They were designated as "wizards," and as having "familiar spirits," familiar because easy of access, regardless of the character of those who sought counsel from them, or the character of their communication. Then as now, their communications were not reliable—sometimes true, but generally false—never worthy of confidence, any more than the idle and malicious gossip of the same class in the flesh.

The Israelites, who had prophets and seers under celestial control, were forbidden to consult these; and Saul, before his apostasy,

had caused them all, so far as they could be found, to be put to death. His cruel proceeding was in harmony with the spirit of the age—a spirit not yet entirely extinct in the religious world. But Saul, now having the channels of celestial communication closed against him on account of his apostasy, and seized with fear and trembling at the peril surrounding the army of Israel, as a last resort, sought and found at Endor a woman who had a familiar spirit. This policy, after his cruel order, in connection with the disguise he practiced to conceal his identity, sufficiently advertise the depth of moral depravity into which he had fallen. In his embarrassment his mind reverted back to the happy days when, in the purity of his heart, he consulted the good old prophet, Samuel; but Samuel was dead, and the only hope left him was that Samuel would respond to him in his extremity through this interdicted channel. The alarm of the medium, ("when she saw Samuel she cried with a loud voice"), and the protest of Samuel, ("Why hast thou disquieted me, wherefore dost thou ask of me, seeing the Lord has departed from thee?") clearly show that both the medium and Samuel were out of their natural spheres in this transaction, as much so as was Balaam's ass when forbidding the madness of that old apostate.

It is said in my text that the evil spirit that troubled Saul was "from the Lord." This idea is in harmony with the universal sentiment inculcated in the Scriptures as well as true philosophy, in reference to the immutable laws of nature. The Jewish nation regarded every visitation of evil as a dispensation of Divine Providence, sent as a consequence and punishment for their moral dereliction. "Is there evil in the city, and the Lord hath not done it?" "Shall we receive good at the hand of the Lord, and not evil?" These interrogatives indicate the prevailing sentiment of the Bible. God is not limited in his agencies to the pure and good of either this or the spirit-world. If he can cause the "wrath of man to praise (vindicate) him," and make "servants of flames of fire," he can also use the evil spirits of both earth and hades to execute his laws. When no other messenger was at hand, he could send a raven to feed Elijah, and, in the absence of all other mediums, he could make one of Balaam's ass. And my readers will remember that Jesus said to the Jews, when requested to rebuke the little children, "If these should hold their peace, the stones would cry out."

Jesus recognized the existence of evil spirits, and their power to influence and control human beings in the flesh. I need not cite any of the numerous cases recorded in his history, as a prominent feature of his mission was to "cast out devils." And when he commissioned and sent out his apostles, one of his charges to them was, "cast out devils." And we are informed that the evil spirits which Christ and the apostles cast out spoke in audible voices

through the mediums they possessed or occupied, just as spirits now speak through modern mediums. Here is what some of the evil spirits said through their mediums, when Jesus was about casting them out: "We know thee who thou art;" "thou art Christ, the Son of God."

It would seem that some of these ancient evil spirits had more faith and knowledge than many modern Spiritualists; for many of them deny this principal claim of Jesus of Nazareth. And this confession of the evil spirits is fatal to the orthodox doctrine of salvation by "faith alone." We read of "certain women who had been healed of evil spirits;" and of "Mary, called Magdalene, out of whom went seven demons." Then we have a remarkable account of a case in the country of the Gadarenes. There Jesus met a man infested with evil spirits to such an extent that he became a lunatic, wore no clothes, and dwelt among the tombs. When he saw Jesus he fell down before him, and cried with a loud voice, "What have I to do with thee, Jesus, thou Son of God? I beseech thee, torment me not." Jesus asked him for his name; the spirits who occupied this medium and made him a lunatic, replied, "Legion, because we are many." Jesus commanded them to come out of the man. Here followed a scene which perhaps has no parallel in the history of the world. The spirits besought Jesus to permit them to enter into a herd of swine feeding in the vicinity; and the whole herd ran down a steep hill into the sea, and were drowned. We shall know more about this wonderful phenomena as we advance in the school of Spiritual Philosophy. To me it seems mysterious now, but not more so, or less credible than many other phenomena of ancient and modern times. It may foreshadow the extinction of the swine species, as well as expulsion of evil spirits from our world; events certain to transpire in the future. That the consumption of swine's flesh as a human diet is inconsistent with the highest development of our race, is admitted by all true philosophers and scientists; and that the presence and influence of evil spirits in our world will cease when the "New Jerusalem comes down from heaven," will be admitted by all true spiritual philosophers. There can be no heaven without harmony; and there can be no harmony without the expulsion of evil spirits; or at least their separation from the society of the pure and good. Here, in the present state of society, the intermingling of the good and evil is unavoidable; but the time must come when we shall appreciate the meaning of that "great gulf" of which Jesus speaks.

Music, harmony, peace, love and good will, are the elements and characteristics of the true Spiritual Philosophy. Every true Spiritualist appreciates the policy adopted by the friends of Saul, when the "evil spirit from the Lord troubled him." They sent for David, son of Jesse, who was a skillful player on the harp; who, by the soft and harmonious melody he produced, vanquished for the time

being the evil spirits. Spiritualists have partially learned this important lesson, and know that soft musical harmony dispels all evil feelings and influences, and facilitates intercourse with pure celestial messengers. The angels recognized this philosophic principle, and accompanied the announcement of the birth of Jesus, the Son of God, by a concert of heavenly music. They sang, "Glory to God in the highest, peace on earth, and good will to man." Like the Lord's prayer, the sentiments of their song furnish a pattern worthy of our imitation. Instrumental music alone, performed with appreciation and taste, never fails to have a good effect; but when accompanied by sincere expressions of piety, love and good will, the influence, in producing the requisite harmony of feeling, and susceptibility to spiritual impressions, is very greatly increased. The spiritual character of a band or circle is always indicated by the sense and style of its vocal and instrumental music, and attracts only kindred spirits. Nothing could be more repulsive to pure and refined spirits, whether in the body or out of it, than the discordant sounds and noise of horns, bells, tamborines, etc., and the communications received under such circumstances, and the phenomena attending them, are all of a character corresponding.

AN INTERESTING VISITOR.

A FEW weeks since a fine looking, intelligent gentleman called at our residence and introduced himself. He said he was a lay delegate to the General Conference of the Methodist Episcopal Church which met in Brooklyn, N. Y., in May, 1872; that he had always looked upon Spiritualism as a delusion. While there he procured a copy of "Clock Struck One," and read it with interest when he went to his home in Indiana. He said there were four persons, who were members of as many different Churches, who met regularly to investigate Spiritualism. Their success had been most wonderful. Among the things which had occurred with him three weeks before was that of a little daughter, who died seventeen years ago, when she was three years old, who sat in his lap, talked to and caressed him, saying, "Papa, this is the way I looked when I left you, but this is not the way I am in the spirit world. I will show you how I look there." She then grew up in a few minutes to a full-sized young lady. "Now, papa, I will crown you with a wreath of flowers," and rolling her hands around each other, the most beautiful flowers appeared, with dew on them. She placed the wreath on his head, he feeling the dew on his brow. After a while

his daughter and the flowers vanished. How many families might have similar manifestations if they would but devote a tithe of the time to it they do to the vanities of life !

These investigations have always been the most satisfactory to us. Our recommendation is for all to have their home altars, and loved ones will meet and commune with them.

OF WHAT USE IS SPIRITUALISM ?

WE are often asked, What good is there in Spiritualism ? The answer to this question in detail would require much more time and space than we can devote to the question at present, yet a few thoughts may turn the attention of inquirers into a profitable train of reflection.

This interrogatory is almost invariably made by those who profess to believe in the Bible as a full and complete revelation of God to man. Let us then look at this question first from a biblical standpoint. The generally received opinion is that all that is necessary to know in regard to the future life has been revealed. The writings of Moses, embracing the Pentateuch, say nothing respecting the future state. Its promises and threatenings all have reference to the present state. The immortality of the soul, the resurrection of the body, or rewards and punishments for conduct in this life, are not even hinted at, that we now remember. It is a matter of speculation among theologians whether the Hebrew Bible teaches a future state for the souls of men. It was reserved for Christianity to reveal a more spiritual interpretation of man's destiny. Jesus Christ represented the future state as a spiritual state, and the kingdom of heaven as a spiritual kingdom. He distinctly affirms, "*The kingdom of heaven is within you.*" Again, he says, "In my Father's house are many mansions ; I go to prepare a place for you." This very clearly indicates a condition of future life wherein there might be grades or conditions of existence, seeing that all even in his Father's house would not occupy precisely the same condition.

At the mount of transfiguration there appeared Moses and Elias, seemingly in spiritual bodies, talking with Jesus in regard to the sufferings he was to endure at Jerusalem. These afford proofs offered by Christ himself, that there is a "kingdom of heaven" in which there are many mansions. It was left for Paul, however, to

distinctly enumerate and enunciate the conditions of spiritual life, where he speaks of the resurrection of the "spiritual body," and where he refers to "one star differing from another star in glory," typifying the conditions of spiritual resurrection. Paul, in giving an account of his being "caught up into the THIRD HEAVEN," establishes some principles in harmony with the foregoing. First, that the "outer" and the "inner man," as he calls the "natural" and the "spiritual body," may be temporarily separated in the present life; that the spiritual senses may exercise their faculties independent of the physical organization, and see and hear what he considered unlawful for him to utter. This demonstrates that there are spheres or states in the other life. This is in perfect harmony with the teachings of spirits, that in whatever state or condition, intellectually and morally, man passes over, he gravitates as Judas, to "his own place."

TWO SEANCES WITH MRS. MILLER.

SPIRITS SHOW THEMSELVES, TALK, SING AND PLAY.

ON Wednesday evening last we went with a few gentlemen and ladies to witness one of Mrs. Miller's seances. There were some blankets hung up to exclude the light from the medium. Two well-known gentlemen, old citizens, tied the medium securely, using a cord, and tying the knots with a flax thread. Thus fastened she took a chair inside. Several bells, iron rings, an accordeon and chair were placed inside of the curtains.

Very soon there was a rattling among the articles. A light was called for, and the rings and chair were hanging on her arms. As soon as the front blanket fell, the things fell from her arms. This was kept up for some time, about as fast as the curtain could be lowered and raised. These things would be put on her arms in many ways. One of the most remarkable things was the changing her arms behind her with the chair on them, and she securely tied. They played on the accordeon with arms extended outside to the shoulders, and did many other things too tedious to mention, to the astonishment of those present who had never witnessed such things. We were requested to come again on Friday night, when

WONDERFUL MANIFESTATIONS OCCURRED.

In less than a minute after she went inside she was entranced, and seemed as though she were dead. It is impossible for us to

give a correct account of all that occurred, but we will sketch a few items as our memory serves. A large Indian called Redface is her principal controller. We have seen him, felt of him, talked to him, on other occasions. He calls white men "chief," women "squaws," children "papooses." He said, in a coarse, strong voice, "Chief Watson, sing!" "What must we sing?" said we. "Sing On Jordan's stormy banks I stand," was the reply. We sang it, others joining. During the singing there were a number of faces presented at the aperture in the blanket, sometimes two or three at a time. We sang several songs, while a lady they called Frances played the tunes on the accordeon, her arms extended, her hands reaching nearly to the ceiling, while her face and bust were visible outside. During part of the time she joined in the singing herself, waving a snow-white handkerchief and clapping her hands in ecstasy. At other times she engaged in conversation, and seemed as much interested in the performances as we did. Redface seemed from his voice to stay with the medium. She slipped nearly down off the chair, when he called her husband to raise her up.

We asked him if we might come in with them. He replied, "Me coming out soon." He had promised to come out in the light and walk ten feet and shake hands with us, but he said as Mr. Miller was sick he could not then, but thought he would next Friday night.

Among other things he said to us, "Chief Watson, there is a squaw here with a papoose that wants to come out." "Let her come," said we; "who is it?" "It is Mary Watson." In a moment or two he said, "It is Mollie Watson, your wife."

One of the songs we sang was, "Come thou Fount of every blessing," with the chorus, "I am happy." His stentorian voice shouted out, "Me happy too!" When singing "Don't you see my Jesus coming?" he cried out, "Me will see him too!"

We must say in all frankness that we never realized the nearness of the spirit world so fully before. We have passed through the forms and ceremonies of the Church, of Masonry, of Knights Templar, of Odd Fellows, but nothing we ever witnessed in any or all of them would begin to compare with what we realized on this occasion. The time has come spoken of by Jesus, when we shall see the angels. Before another number of this periodical is issued, we expect much greater wonders, of which our readers shall be informed.

WHAT IS DEATH?

THE change commonly called death has been so far misunderstood that it has perverted the entire meaning of existence. Instead of being a destroyer, it is a life-awakener. Instead of it being death in the common acceptation, it is but a process of life, designed by the Creator as another step in the great principle of progressive development of mankind. It is known by chemistry that even the body does not perish, but only changes its atomized form, and passes again into the substance of earth. Man's mortality contains and forms a part of his spiritual existence and spiritual life. Whatever has been the thought and mind, the aspiration and desire, that becomes a reality in the world of souls, and meets you face to face on entering the spirit world. If thoughts of love, of kindness, of sympathy, of purity, the spiritual body is bright and radiant in proportion. If thoughts have been of cruelty, hatred and revenge, the spiritual body is darkened, clothed around with mist-like vapors, shaped according to the soul. In proportion as the soul aspires upward, so shall its cloudy life disappear.

The spirit world is made up of just such persons as go out of this world daily, and these are grouped together, clothed with shadowy vapors, surrounded by the memory of earthly temptations and the dread and fear and malice that have driven them out thus from the external world. It is thus each one's moral status is read by other spirits by its surroundings.

MEMPHIS MEDIUMS.

THERE are a goodly number of them in the city, in private families, where they have the most satisfactory manifestations. We are often asked, "Where can I go to see some good medium?" In answer to this we would say that Miss Clara Robertson, whose residence is 225 Adams street, is one of the best with whom we are acquainted. She has been at our house once, for a few friends to witness the manifestations. We have also gone with persons from different States, a few times, to see her at home. On every occasion the slate-writing was very satisfactory, giving tests by names, dates, places and circumstances, demonstrating the presence of the relatives of the parties present. There were materialized hands

put out in the light—open daylight, and once they took our pocket handkerchief from us. Our opinion is, if Miss Clara would go into a cabinet, the materialization would be wonderful. You can see the form of the person to some extent, under the table, and they give abundant evidence of their strength by taking the slates from strong men, often breaking them to pieces. We regard Miss Clara as equal to any medium we have seen for writing, and to some extent for materialization.

Mrs. Miller is at 296 Union street. Having already spoken of her materializing capacity, we need not say more, only that she has slate-writing tests. The writing is sometimes done between two slates together, both the inner sides being filled with writing. One thing we wish to impress upon those who go to see these mediums: they should each leave with them at least a dollar for the time they have devoted to them. This is but simple justice that they should be compensated for their services. We expect to have more to say about mediums in our next issue.

SPECIMEN NUMBER.—We said we would issue a number in December, and commence the regular publication in January. We expect to have each number mailed to subscribers by the first of every month. We send this issue to a number of persons who have not subscribed for it. Let each one consider it as a modest request for them to subscribe and act as agent for it. We will send a copy gratis to any one who will send us the names and money for ten subscribers.

We make the same proposition to the hundreds who have written to us for the specimen number. We find a good deal of the most important matter we had prepared for this issue has been crowded out. This is not a fair specimen of what we know we can make the Magazine.

HON. ROBERT DALE OWEN.—After our copy was in type for the present number, we received a letter from this distinguished gentleman; also, an interesting communication, which will appear in our next issue.

THE article on the "Present Attitude of the Churches" was written by Rev. Dr. O. H. Wellington, an eminent minister of New York, who will contribute regularly to the Magazine.

EXTRACTS FROM LETTERS.

We give below a few extracts from letters recently received :

I am a local elder in the M. E. Church, and having years ago believed in spiritual manifestations, according to the Bible and ancient history, it is no great marvel ; but I do not join in the general and untenable position of the Churches, ascribing the modern phase of this phenomena to the devil, nor with the scientists in their peculiar views, for should I adopt the latter, I would probably discard all the supernatural, so-called. I do not, however, join with those spiritualists who discard Christianity ; hence I am glad that you propose the publication of a paper from a Christian standpoint.

J. P. JONES.

We give the following letter a place in this Magazine, not that we endorse the whole of it, but that it suggests food for thought upon subjects of great moment :

ATHENS, O., Oct. 10, 1874.

BRO. WATSON—There is an angelic band at work upon different minds in different localities, each unknown to the others, but all centering upon this one grand object, which is to "harmonize true Spiritualism with true Christianity," and bring the Churches to the necessity of acknowledging the fact of spirit communion.

By looking back over your life for the last few years, you may see that a higher intelligence has guided you. Your persecution for heresy, and withdrawal from the Methodist Church, was a pre-meditated plan on the part of this angelic band, that you might be drawn out into a field of greater usefulness. In the establishment of your paper you lay the foundation of a new Church, which I believe will eventually become the leading Church of all Christendom. Through the columns of your paper you will be enabled to reach the millions of unsatisfied souls who are lingering in doubt, and many of whom are driven into materialism, scepticism, and infidelity through the erroneous and "iron-bound creeds" of orthodoxy. It will be the mission of your messenger of truth to dispel these doubts, and to give a rational explanation of the Bible ; to teach who Christ was, and is, and what he will be to all of earth's children in the near future ; to teach immortality through the positive and incontrovertible evidence of spirit intercourse ; to battle against the mighty current of materialism, which is flooding all the more intelligent part of the globe, and which will destroy all faith in Christianity unless it is met by just such an opposing force

as you are about to establish ; to warn the people of the "signs of the times," and to prepare the way for that glorious advent of Christ, which is verily at the door.

Bro. Watson and Bro. Winder, yours is a glorious ! glorious work !! and I bid you God speed !!!

You will meet a strong opposition from the Churches, as it has ever been the mission of the established Churches to wage war against all reform, but "truth is mighty, and will prevail." The Churches only imprison a Galileo, but they cannot shut out the light of those truths which he taught. They may burn a Servetus to hide the light of his teachings, but they will gleam forth in centuries after him ; and they may persecute you, but in doing so, they, in their blindness, battle against the walls of their own structures.

Barren, circumscribed creeds are objectionable, and tend to retard the growth of truth, but under certain circumstances a declaration of principles becomes necessary. It is important that a sharp line should be drawn between the Christ and the anti-Christ spirit, both of which we find among Spiritualists. The leading writers and lecturers among Spiritualists are infidels, yet I believe the rank and file are largely composed of Christian Spiritualists. The time is not distant when the Spiritualists will be divided into three distinct bodies : the Christian Spiritualists, the Infidel Spiritualists, and the Free Love element, and the lines will be so sharply drawn between them, that each will be forced into a separate and distinct organization, each being an opposer of the others, except as to the one central idea of spirit intercourse. The free love element being *born of hell*, will in a short time return to its *nativity*. The infidel element will hold a strong power for a time, but the recruits that they make to the Spiritualist ranks will flow mainly into the body of Christian Spiritualists. This necessarily must be the case, from the fact that the human mind is not so constituted as to make a broad leap from circumscribed orthodoxy into extreme infidelity ; so you see of these three bodies the Christian Spiritualists have the unqualified advantage. The establishment of this branch of Spiritualism will be like the opening of floodgates, and millions will flow out from among the pent-up creeds of orthodox churches, to join the ranks of our beautiful philosophy, and thousands who have hitherto held themselves aloof from all Church connection on account of their inability to believe the Church dogmas, or to play the part of a hypocrite, will become vigilant workers in our ranks.

But to accomplish this we must have a code of moral laws, or a declaration of faith, that the world may know what a Christian Spiritualist believes. Such a code should be broad and liberal in its principles—should teach us our personal needs as well as spiritual, and should embody those glorious inspirational truths taught by angel messengers, and of God's harmonial laws by which He blesses

and punishes all men. This declaration of principles or faith extensively circulated, and made a base upon which speakers could address the people, would be a powerful auxiliary both as to dispelling the erroneous belief common among the orthodox churches, that "all spirit phenomena come of the devil," and also of increasing the circulation of your journal.

I give you these ideas as they have been given to me. They are not wholly my own. There are times when I feel a flood of inspiration pouring out upon me, and my mind is centered upon some one to whom I may write my convictions. This is what led me to write to Bro. Winder, and if my letter influenced you in any manner to undertake the glorious work in which you are about enlisting, I take no credit to myself, but give all the praise to Christ and the good angels, who are working all things for the best.

I hope and pray that the blessings of God may go with you, that you may have the inspiration of holy angels to guide and direct you, and that the planting of your "banner of truth" may be like the grain of mustard seed, or the lump of leaven. That it may spread in its influence until all the nations of the earth shall be enrolled upon its banner, and that it may leaven the Churches until all shall know the truth as taught by our Lord and Master.

Your true brother,

J. M. CASE.

Here is an extract from a letter also containing some reflections worthy of consideration :

The great body of Spiritualists have drifted into extremes, and have lost sight of Christ and the Bible, the book upon which we must eventually build our structure of spirit communion. These extremes have driven churches into open and vigorous denunciation of our philosophy. What we need is a harmonizing element between the two extremes. The angels are now opening the way for the accomplishment of this great end. We see all over the world a tendency on the part of Spiritualists, especially our best writers, to accept Christ as the fountain head of our philosophy, and O. H. Crosby's sermon, which is published in the *Journal* of the 29th inst., is really the sentiment of a large number of our ministers, showing how near together are the sentiments of our best divines and those of our Bible Spiritualists. There is no reason for the dividing line, only imaginary ones. If the churches properly understood the offices and influences of "familiar spirits" and those of the *high spheres*; and if Spiritualists understood them themselves, then they might better understand each other, and the dividing line between the two contending parties would vanish, and they would clearly see that their interests and teachings are identical, and that to wage war against each other, is only an attempt at *self-destruction*.

My brother, there is an organized band of spirits with you, with

me, and with many others, prompting us onward to this contest. They tell me that the harvest is ripe, and that the laborers are waiting for the call to the field.

I have been strongly impressed with the following plan of operation: In the first place we have not a paper published in the world that has ever used its influence to harmonize the discord between Church and Spiritualism. Now what we want in the first place is a journal which might be named in compliance with its object, "The Christian Spiritualist." In connection with this paper there should be two or three good lecturers, who should travel, lecture and solicit subscriptions to the paper. I believe the *doors* of the *churches* would be *open* to such lecturers, that they would draw large houses, and that the people would receive just that kind of spiritual food that would satisfy the soul, inasmuch as it would clear away all the old mists and doubts and perplexities which entangle every thinking Christian. I believe, through proper effort the paper would become a power, and in no great length of time would reap a circulation hitherto unknown to journals devoted to Spiritualism.

CORRESPONDENCE.

KIRKSVILLE, MO., Nov. 29, 1874.

REV. SAMUEL WATSON—Please send me one number of your SPIRITUAL MAGAZINE, by mail, and I may be able to obtain some subscribers for you here in Missouri. The spiritual cause here is marching on with rapid strides. We have a materializing medium here (Mr. Mott) whose mediumship is wonderful. I have seen the spirits of some of my departed friends march out three or four feet from the cabinet door, and salute each one in the circle, on several occasions. Such things are wonderful, but are true, as many here can testify.

Yours truly,

E. B. BREWINGTON.

GREELEY, COL., Nov. 29, 1874.

SAMUEL WATSON—It is with pleasure that I observe your notice in *Banner of Light*, of "a new enterprise." I am glad you have entered the field to do battle in the way you have. Most recruits in the ranks of Spiritualism are from Materialism; hence, their general "make up" is not calculated to win over Christians, to add to their faith and quicken it thereby, the faith of spirit communion. R. D. Owen is rather an exception; but his never having been a Christian, it is hard for him to catch the ear of Christians. You are calculated for this work. Those who are *strong* Christians, and *suddenly* open their eyes to some of the faults in the Christianity of our day, often see more than exists, and if of a scientific turn of mind, they become *rabid* infidels who will listen to no reason. They are as much bigots as those they charge with bigotry. I see many

imperfections in *our* Christianity, but also see much good—much which is too good to be trampled under foot. I do not know that I have ever been a thoroughly orthodox Christian, even when I joined the Church at the age of fifteen years. If I was, I very soon drifted away, gradually, but surely, for there seemed so much cold show and make-believe. Think I was intended for a Quaker, and yet I have a fondness for the warmth of Methodism. Spiritualism has drawn me toward a rational Christianity, and humbled my *a priori* reasoning against the recorded miracles and Christianity generally. Spiritualism is the salvation of the Christian Church. I drifted *gradually* into cold Materialism, at the same time hoping Spiritualism was there, but hardly caring to investigate and learn. My road to Spiritualism was eight years in length.

— J. H. FOSTER.

ORCHARD, MITCHELL CO., IOWA.

SAMUEL WATSON—I see by your card in *Banner of Light*, that you propose sending copies of your SPIRITUAL MAGAZINE to parties asking for the favor. Please send me one, and I will try and get you some subscribers here. I have your works on Spiritualism, and regard them as amongst the very jewels of these holy truths. You have stood like a grand pyramid in defense of our cause, and I sincerely hope God and his angel hosts will lead you on to greater triumphs.

Yours, for God and his holy truths,

— E. A. WRIGHT.

JONESVILLE, MICH., Nov. 24, 1874.

BRO. WATSON—Having read your "Clock Struck One," I am very happy to be informed that you propose to start a new paper—one that will not be a discredit and a reproach to Spiritualism. Believing that the Bible is full of Spiritualism, I do not see why so many Spiritualists should so condemn it, and this action on the part of Spiritualists is the main reason why the Churches condemn them. I am persuaded that, in this section of country, Spiritualism is growing in the Churches faster than it is out of them, and some of our preachers have made great advances in that direction. Please send me your specimen number.

Respectfully yours,

— C. J. VAN NESS.

JERSEYVILLE, ILL., Nov. 24, 1874.

MR. SAMUEL WATSON—Noticing an advertisement in the *Banner of Light*, in relation to the publishing of your Magazine, I would ask the favor of your specimen number. I have been lately interested in the phenomena of Spiritualism, and the views you take of it accord with mine. I have been trying to harmonize it with the teachings of the Old and New Testament, and to my surprise found much satisfaction in the study. It gives me a far better understanding of the meaning of the Scriptures than I have ever had

before in my life. I must say there are but few passages but that I can explain to myself when viewed in the light of Spiritualism.

Yours truly, ERNST QUAST.

CORSICANA, NAVARRE COUNTY, TEXAS.

REV. SAMUEL WATSON—I am sixty-seven years old, and have been a Methodist local preacher thirty-five years, and have never had the privilege of looking into the mysteries of Spiritualism until very recently; and having attended five or six circles, with a medium only partly developed, and having read your books, One, Two, and Three, I am deeply interested. As we have a circle here which the band calls pure, we have some of the sweetest communications. We have sermons from Mr. J. Wesley, our father, at every regular meeting, and one who gives her name as Mary. She gives the best advice. We always open with psalms and prayer. Now I see it advertised that you are going to publish the SPIRITUAL MAGAZINE. Please send me a copy of the first number, and I will do all I can for you in this vicinity. I would be pleased to go to see you, if it were possible, but I am too old and frail to undertake such a journey; I should also be pleased to receive a letter from your hand, if it is not trespassing on your precious time too much; however, I can only content myself with loving you until we shall meet on that shore, in the sweet summer land.

R. M. CUBLEY.

CLARKSVILLE, TENN., Nov. 28, 1874.

MR. SAMUEL WATSON—I see from the *R. P. Journal* that you intend to edit and publish a pamphlet. I want you to send me a half dozen, and Mr. J. H. Pearce a half dozen copies of your December number. We will try to secure you some subscribers here in our city. I had a few copies of your "Clock Struck One," and sold them or loaned them about, and so far as I have learned, they have given general satisfaction. Believing as I do, and as many others do, that your views approach very near to primitive Christianity, and desiring as I do, that our people may return to the teachings of Christ and his Apostles, I shall take an interest in spreading your works, hoping that your undertaking may be profitable to you and redound to the good of mankind. We have many among us who want to know the truth, and are inquiring if these things are so. Yours, for the cause of God and man,

J. J. PERKINS.

SAINT LOUIS, MO.

REV. MR. WATSON—Please send me the SPIRITUAL MAGAZINE. I am very glad that you have undertaken such an enterprise. I believe it will prove successful. The whole country is now awake on the subject of Spiritualism. It will be better to have the new thought directed into a Christian channel. Yours,

HENRY S. CHASE, M. D.

BOOK NOTICES.

STARTLING FACTS IN MODERN SPIRITUALISM. By V. B. Wolfe, M. D. Cincinnati, 1874.

This is the most demonstrative book we have ever read. The author, we presume, has spent more time and money than any man we have ever known in the investigation of Spiritualism. He had that most remarkable medium, Mrs. Mary J. Hollis, of Louisville, at his house in Cincinnati at different times, amounting to over a year. The shrewdest gentlemen, with every facility to detect imposture, were with him. The spirits materialized came out, talked and gave evidences of their personality overwhelmingly demonstrative. The book is got up in fine style, of near 600 pages, written in a strong, bold style, which carries conviction to the mind of the honest inquirer after truth irresistibly. He deals some heavy blows on traveling lecturers and impostors.

We have not space for an extended notice, but would advise investigators to procure and read it. Mrs. Hollis is one of the most remarkable mediums we have ever known. It was with her that we saw, two years since, in open daylight, some twelve or fifteen materialized persons, some of which were recognized by those present as their relatives. She is at present with her friend, Mrs. Holmes, one door from the northeast corner of Washington and Orleans streets. We learn she is giving seances very satisfactorily, also the slate writing and other tests of identity. It is a rare privilege to see such a medium. We have a number of letters from several States requesting us to get her to visit them. She is on her way to New Orleans and cannot go to any place till she returns.

HEART BLOSSOMS: Poems by Mrs. Mary E. Richardson. Memphis: Boyle & Chapman, publishers.

We are indebted to this enterprising firm for a copy of this beautiful book. We have read quite a number of the poems, but as our poesy days are past we have no confidence in our judgment of such matters. We have known the author for many years and highly appreciate her. The mechanical part is superb and will compare favorably with any we have seen. We have had opportunity of comparing the work and prices of Messrs. Boyle & Chapman with Northern publishing houses, and we must say they are equal to them in style, durability and cheapness.

Of course we shall not review our own works, but we may be permitted to copy some notices of them.

The Banner of Light says:

THE CLOCK STRUCK THREE: being a review of "Clock Struck One," and reply to it. Part II, showing the harmony between Christianity, Science, and Spiritualism. By Samuel Watson. Chicago: Published by the Religio-Philosophical Company.

All the prefatory and preliminary matter in this book is highly interesting and pertinent; and those who would peruse all that the author has written and all that has been written in reply to him on the subject of Spiritualism and the Law of Life, will be glad to find it here collected in the compass of one volume. The resumption of the subject is of very deep interest to all, especially to those who are giving rein to their inquiries in the Churches. In fact, it is to spiritualize the Churches, and to show the need of spiritualizing science also, that this book has been written. The author subscribes implicitly to the doctrine that the reign of law is universal. He defines Spiritualism as a "rational, intelligent system of communications between persons in both worlds, whose intellectual and moral status is capable of appreciating and improving the laws and principles to which he refers." Mr. Watson is a Methodist clergyman of wide influence and marked power. He feels that Spiritualism is just what the Church needs for its salvation, and therefore he has laid out his work to demonstrate its harmony both with Christianity and science, and its inspiring power for each. In doing this, he travels over a wide space, but he handles the question with a master's ability, and in the full faith of the reality of what he advocates. In his proofs he is especially strong. His book cannot fail to be very widely read, and in his own chosen denomination particularly, it must exert a profound and lasting influence.

Those who have read the musical and at the same time thrilling and convincing sentences which have been told off by Rev. Samuel Watson's books, "Clock Struck One" and "Two," will be pleased to know that this remarkable and serviceable time-piece has reached another hour, and is now striking "Three," to the amazement of sceptics, and the comfort of spiritual believers. Circulate this new book, friends, for it is one which cannot fail of surely doing its work wherever it goes.

The Appeal says:

We have not the space to-day to do as we had intended, and publish a lengthy review of Dr. Watson's last contribution to the stock of "spiritual" works. It is a most interesting book, containing, as it does, a review of the first book of Mr. Watson, with his reply to both; an array of the evidence that John Wesley, Adam Clarke and Richard Watson believed in the manifestation of spirits after their departure from the body; an argument endeavoring to show the agreement between Christianity, science and Spiritualism; and an account of the author's experiences in spiritual circles in

Memphis, from the first to the latest phases, under the mediumship of Mrs. Miller, of whom the Chicago and other papers speak as one of the most wonderful of her class. The "Clock Struck Three" is the best of Dr. Watson's books, but we do not think it will take high rank, even in spiritual literature, in the presence of the works of Owen, and such books as the "Answer to the Scientists," and others of similar standing. Still it will have importance as containing something additional to what has already been given in reference to a much debated question, from one who occupies a very high place in the esteem and regard of his fellow citizens, earned by years of labor as a minister of the Gospel in the Methodist Church, of which he was always held to be an able, efficient worker. The "Clock Struck Three" is well worth reading, and will interest Memphians especially. Boyle & Chapman have it for sale. It will be sent to any address, postage paid, on receipt of price, \$1 50.

The Tampa *Guardian* says:

THE CLOCK STRUCK THREE.—We have carefully read this book, the third of a series, from the pen of Rev. Samuel Watson, of Memphis, Tenn., and as a contribution to the literature of Spiritualism it ranks among the highest in trustworthiness as to facts, and these are the nuts which the sceptical scientists are called upon to crack. Mr. W. has traveled extensively in this country and in Europe, availing himself of every chance to probe the phenomena to the bottom. He treats of what he saw, and the simple facts are not merely marvellous, but positively astounding—as much so as were the miracles of Christ and his apostles! These phenomenal facts are not hid from either the "wise" or the "foolish," but are common property, and as such are attested by thousands of witnesses. They have undergone philosophical analysis at the hands of the profoundest thinkers, and now as we close Mr. Watson's book, we can but say that immortality as announced in the New Testament is reaffirmed and "brought to light" with an emphasis not to be withstood. The foremost minds of the age are illuminated with these revelations, and no one with a wide range of vision can doubt that we are edging upon the roseate light of millennial day; for if the aggregate of such testimony as Mr. Watson's can be set aside, what becomes of the Bible's authenticity, the credibility of witnesses in law?—or indeed any of that foundation upon which we build society and government? Mr. Watson is a clergyman distinguished alike for piety and talent, and he affirms that he saw the wife of his youth—saw her in open daylight—not as marred by the charnel house, but fresh and lifelike as he ever saw her in a companionship of thirty long years. Was this illusion? if so, what becomes of all the other facts that group themselves about it as a starry constellation lighting the way of the soul's existence in the skies above us?