

THE

# SPIRITUAL MAGAZINE

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

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S. WATSON, Editor and Proprietor.

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## IS IT FAIR?

**D**R. GRAVES, on page 154 of his "Middle Life," copies from the *Appeal* a "Challenge to Dr. Watson, by Dr. Harrison, of Atlanta." Why did he not also copy from the same paper our proposition, that if Dr. Harrison will come to Memphis, and do by his "scientific means" what a Methodist preacher told in the office of the *Western Methodist* was done in his parlor at Nashville, while he was lecturing on Spiritualism there, that we would give him one thousand dollars?

We now renew the challenge to him, or Dr. Graves, if they will do what is done in the presence of a simple, uncultivated woman from Arkansas, Mrs. Miller, that we will give them one thousand dollars, provided Dr. Graves will publish the facts in the *Baptist*, which he edits and owns.

He also does Mrs. Hollis injustice when he says, "her object is to make money." We happen to know this to be an error. Mrs. Hollis has spent several times as much money traveling, as she has ever received as compensation for her services. Why speak of her friends declining to accept an offer of one hundred dollars to submit to what they considered an implication of her honesty, by their examination of her person? Why not state what was published in

the *Appeal*, that in daylight, in this city, in the presence of some of our best citizens, twelve or fifteen persons were seen by them, some of whom were clearly recognized as their relatives? It was not our author's design to give both sides of this question.

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### MESMERISM, OR ANIMAL MAGNETISM, AND CLAIRVOYANCE.

THIS is a subject about which many of our readers know but little, yet it is a very important one in the elucidation of our intellectual economy. Its name is taken from Dr. Frederick Anthony Mesmer, a distinguished physician and scientist of Vienna. In 1772 he made a series of experiments in regard to the influence one mind exerts upon another by the concentration of the will upon him, which was increased and fixed by the passage of the hand over, or gently stroking the temples and heart. During the lifetime of Mesmer it created great excitement in France. The government offered him a pension of twenty thousand livres, and a sum for the establishment of a hospital for the curing of diseases by this influence. He instructed classes in the science; no less a personage than the Marquis de LaFayette being one of his scholars.

The principles and facts of this science should be better understood by the people. Too little attention has been given it by writers on intellectual philosophy. Inexplicable as they may seem to be, yet they are demonstrable, and cannot be successfully controverted. We quote from the *New American Cyclopedia* the article which is founded on the report of a commission appointed by the Royal Academy of Medicine, of Paris, in 1825:

There are many methods of conveying the influence, but the most effective way of throwing persons into the magnetic sleep is for the magnetizer to place himself in immediate contact with them, or to make passes with his hands very near them. Ordinarily the magnetizer and the patient are seated opposite to each other; the former, with each hand, lays hold of the opposite hand of the latter, with the balls of the thumbs resting against each other. Thus they sit for five or ten minutes, or until the influence begins to be felt. The magnetizer then withdraws his hands, and makes slow passes with open hands and outspread fingers over the patient from the head to the foot, turning the hands away while moving them upward, and while making the downward passes keeping the points

of the fingers within an inch or two of the patient's clothing. After making a dozen or two of such passes, the magnetizer resumes his former position. During the whole of this process he keeps his attention on the patient, and exercises his will and in silent commands that he shall become somnambulant. The patient should be still, quiet, and resigned. Some persons can be mesmerized within a few minutes; others cannot be affected by trials of an hour daily for weeks; but after the experiment has once succeeded, it can be more easily repeated. The patient becomes more susceptible, and the magnetizer more powerful, by every successive trial. The patient who could not, at first, be thrown into the mesmeric sleep in less than an hour of constant contact with the operator, may at last be magnetized in a few minutes or seconds, without contact, by the mere outstretched hand, glance, or even will of the mesmerist.

The various stages of the magnetic influence may be classed as 6. The first stage is that of waking magnetization. The patient feels a singular influence pervading his body, frequently a prickling, somewhat like that felt in a limb asleep. Sometimes there is an increase of temperature and sweat. The second stage is that of drowsiness. The pulse becomes fuller, the breathing slower; there is a feeling as though warmth were radiating from the stomach; there is a heavy pressure on the eyelids, which close against the will of the patient, and he is unable to open them; but still he retains his normal consciousness and sensation. The third stage is that of coma or senseless sleep, wherein he is insensible to the loudest noises, and all the nerves of sensation are as if benumbed. The fourth stage is that of magnetic somnambulism. The patient awakes from the third stage into a new sphere of existence, and as another person. He has consciousness and sensation, but they differ greatly from those of his normal condition. He hears only the voice of his magnetizer, or of some person in contact with him. The magnetizer can make his muscles rigid in almost any position, and has the power of governing his physical motions. His own senses of touch, taste, and smell, appear to be dormant, but he perceives all the impressions produced on those senses in the magnetizer's frame. The fifth stage is that of clairvoyance. This is a heightened condition of the fourth stage. The patient has means of perception unknown to man in his normal state, and so singular that the assertion of their possession, measured by the general experience of the race, appears to be an impudent falsehood or imposture. The somnambulist can see with his eyes closed and bandaged; he can then even see what waking men in his place cannot see with their open eyes. He can read the contents of letters unopened; he can see through clothing, wood, and boxes, and walls of brick or stone; he can tell what is going on in the room above him or in the room below. Sometimes the sense of sight, or a faculty capable of perceiving things which the normal man perceives

only by means of the organ of vision—in the forehead, in the backhead, in the fingers, or in the knuckles of the hand. Thus the clairvoyant will sometimes move about holding his fist in front of him for the purpose of seeing where he is going. How this means of perception can exist away from the organs of vision; why it exists in one part of the body more than another; and why one should have it in the hand, another in the forehead, and a third in the backhead, are questions very proper to be asked, but to which there is no satisfactory answer, except for the denier, who cuts the gordian knot by a declaration that no man ever did see save through his open eyes. The clairvoyant not only sees things outside of his body, but even in it. His whole physical frame is transparent to him; he looks through and sees all the functions of life as though they were going on in a glass case. He can see through the bodies of others placed in magnetic connection with him, in the same way. Frequently he will describe with the accuracy of high anatomical, physiological, and pathological knowledge, the operations of healthy and diseased organs, and will even prescribe remedies for disease.

The clairvoyant can hear also without using his ears, and with more acuteness than others in the waking state using their ears. Sometimes the sense of hearing appears to have its seat at the pit of the stomach, and the clairvoyant hears no sounds except those made at his breast. The senses of taste, touch, and smell are ordinarily inactive. A teaspoonful of the strongest mustard or cayenne pepper placed in the clairvoyant's mouth does not affect him. He holds it there or swallows it down without expressing any unpleasant feeling in his face. He inhales the strongest ammonia through his nose with equal stolidity. He is insensible of pain; he may be pinched; pins may be thrust through his hand or into his legs or arms; even his limbs may be cut off, and he shows no symptom of pain. He even talks and laughs while he knows that an arm or leg is coming off. But while so insensible to sensations upon his own nerves of touch, taste, and smell, he feels all the impressions upon those of his magnetizer. If the latter be pinched, the clairvoyant winces, as though he felt the pain at the corresponding part of his own body; if the magnetizer takes pepper, salt, vinegar, or sugar into his mouth, the patient feels the taste too. He is governed by the will of the magnetizer; whatever the latter orders him to do, he does; and this order is understood and obeyed, even if not spoken, but merely thought. If the mesmerizer tells him that he cannot move, he cannot; if the mesmerizer gives him water to drink, telling him that it is whisky, the patient gets drunk, and reels and falls like a drunken man. If the mesmerizer says a stick is a snake, the patient believes it and acts accordingly. He has a particular affection for the mesmerizer, and likes to be near, and in contact with him; he also has a particular affection for all other magnetized persons under the influence of his mesmerism;

perceives their presence more readily than that of other persons, and is apt to call them brothers or sisters. He speaks of himself in the mesmerized state as a different person from himself in the normal state, or rather speaks of his normal self as a third person. Somnambulists assert that they see the souls of deceased persons and converse with them, and obtain their extraordinary knowledge from them. All the mental faculties seem to be unusually acute. Clairvoyants speak with a clearness, intelligence, and learning which they never possess in their waking state; and even speak properly of matters of which they knew nothing before being mesmerized.

The sixth stage is that of perfect clairvoyance. This is a more exalted condition of the fifth stage. The perfect clairvoyant sees what is going on at a distance of hundreds of miles, reads the thoughts of all persons about him, reads the past, and can truly foretell the future. His soul dwells in light and delight; he often regrets that he cannot live in that state forever; he shudders at the necessity of being brought down again into the dull, tiresome, base world of normal life. Between these different stages of the mesmeric condition as here described, no precise line can be drawn. The transition from one stage to the other is gradual, and generally imperceptible at the time. Thus many of the characteristics of the clairvoyant stage belong also to the somnambulant stage, in which they are indeed most frequently observed. These are the alleged phenomena, and to decide what are the real phenomena, and to justify our decision by criticism of the various witnesses, would be inconsistent with our duty as cyclopedists. That many of these phenomena are real is the general belief of the public; and that belief, though without the countenance of the majority of physiologists, physicians, and learned men, is yet approved by many persons of high authority, among whom, LaPlace, Cuvier, Hufeland, Agassiz, Sir William Hamilton, Dr. Herbert Mayo, Dr. William B. Carpenter, and Prof. Edward Hitchcock, may be mentioned.

The understanding of this subject would shed much light upon the philosophy of spirit communications. We were told, in our investigations here in 1856, that it was by the same influence of what we called Mesmerism, that spirits controlled the organization of mediums, and made their hands write, their minds think, their tongues talk, etc.; but that the physical and mental organization of the medium had much influence on the character of the communications.

*Clairvoyance* is a much higher phase of manifestation, and more difficult to understand. We know quite a number of persons who have told us they have been seeing spirits from their earliest recol-

lection. It is with the spirit eyes they behold them ; their spiritual vision is opened to some extent, as it will be when the fleshly garment is laid aside, and we shall see, as St. Paul says, not " through a glass darkly," but " face to face." In a word, it is that gift of the Spirit of which he speaks to the Corinthians, " to another the discerning of spirits." He also exhorts us to covet these gifts, as being promotive of our happiness, and those with whom we are associated. This we are doing, and we have the assurance of our spirit friends that it shall be given us. It is thus we see science acknowledging principles illustrating Spiritualism, and we believe they will ere long sweetly harmonize with Christianity in the elevation and purification of our race.

### ANXIOUS INQUIRIES.

REV. S. WATSON—I am taking a very great liberty in writing you, and provided my letter reaches you, I sincerely hope you will give me a few words of instruction from your vast fund of knowledge. I have read your books with keenest interest, but have not yet learned all I want to know.

I am taught that spirits progress. My wife died a year ago, a good, pious woman, and member of the M. E. Church. I never doubted where she went, but then I knew nothing of Spiritualism ; of course she is now learning of the other world. If I shall live to an old age—and I am young yet—when I enter the spirit world will not my beloved wife be out of the sphere I shall enter? If this should be so, it seems to me my sorrow would be greater not to find her constantly with me there, than it was to lose her here.

It seems to me that all of heaven will be our reunion there. We were congenial—a perfect love-match on earth. Have I a reasonable hope that our mutual affection will be no less?

To whom can I write, or to whom can I go, that is honest, and try to get communication? I have never had any, and oh, how I crave to know she "still lives!" My dear brother, can you take time to answer me? for I have great confidence in you, and it would be very comforting to hear from you.

Very sincerely yours,

Manson, Calhoun Co., Iowa.

JAS. GLOVER.

We propose to reply to this letter by giving our views relative to the relations we sustain to each other. What is called death does not change our intellectual or moral status, nor does it destroy our affectional nature. The family ties may be temporarily severed,

but love never dies, and there will be a "reunion there." Those who were "congenial" will be congenial there. "Our mutual affection will be no less," but intensified and purified, when the loved and the lost shall meet to part no more.

That devoted wife watches over you as your guardian angel, ready to minister to you as far as she may be able to contribute to your happiness. She will in all probability be the first one to meet and greet you on that happy shore.

We may so develop our spiritual natures here that we may enter upon the same state with those who have gone before us. Whatever attainments we make in purity while on earth, we enter that state for which we are prepared. "Sphere" has reference to state or condition, more than to place, in the spirit world.

That beloved wife is as anxious to communicate with you as you are with her. They are subjects of law there as we are here. If you will go to a good medium, we have no doubt she will manifest herself to you in such a manner that you cannot question that she "still lives" and loves as fervently as ever, and that she watches over and sympathizes with you continually.

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### DR. CROWELL'S BOOK.

THE IDENTITY OF PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM. By Eugene Crowell, M. D. New York, G. W. Carlton & Co.; London, Trubner & Co. 1874.

**W**E have received from the author and publisher copies of this book. It is gotten up in good style, 523 pages, neatly bound, price \$2 75, and will be sent by mail by the publisher, on receipt of price, postage free.

This is one of the most interesting books we have ever read on the subject. We can come nearer indorsing all the author says than any one we have ever read. Dr. Crowell has been most of his life a materialist. His investigation of Spiritualism converted him from his belief in materialism, and convinced him of the truth of the Bible. We make some extracts from his introduction which will give the reader the views he entertains, and which he endeavors to establish in the present volume. It is his purpose to issue another volume at no distant day, and we predict that his work

will do much toward harmonizing true Christianity and true Spiritualism.

We cordially recommend this book to honest inquirers after truth, as shedding much light upon man and his relations to law and the moral government of God. While all his views may not be correct, there is a nearer approximation to truth than is usually found in books of this character. We copy the following from the introduction :

The belief in a world of spirits, and of the intercourse of these with men—these being the cardinal truths of Spiritualism—is the only belief that has always and everywhere prevailed. In all nations, in all ages, spiritual revelations have been made, either by direct communication, by impression, or by control ; and these are the origin of all religions, and modern Spiritualism is the key to the understanding of them.

It is a great mistake for modern Christians to suppose, as the majority do, that the spiritual world is far removed from this. They readily admit that when Jesus lived on earth, God and the good angels were with and around him and his disciples ; but there seems to be a deep impression on their minds that since Jesus left the earth he must have departed to some distant sphere, and that the angels and even God himself had departed with him.

It is a principal object of this work to show that there is present evidence of a future life, that it is accessible, and that it is of a character which cannot be disproved ; that it is scattered about us so freely that all can grasp it if they will only labor for it as they do for material blessings, and that this evidence is mostly identical with that which was furnished by Jesus and his disciples, the only difference being that while we must in faith accept their testimony as to this evidence, Spiritualism presents the direct evidence itself, the demand being upon reason, not upon faith.

We contend that through the revelations of Spiritualism, conclusive proofs have been educed of the existence of the soul, and that the question of its existence no longer belongs to the province of metaphysics nor to that of popular theology, but to that of spiritual science.

To this mass of testimony the writer can add his own, and can certify that he has seen spirits of departed human beings many scores of times, they being either fully or partially formed and rendered visible to his eyes by the spiritual process of materialization—all these in the presence of mediums ; while he has, apart from any medium, in one instance when alone in his own room in broad day-



light, seen an angel visitant more plainly, if possible, than any of those materialized through mediums; and another he saw while traveling in a railroad coach. In the presence of mediums he has conversed with spirits hundreds of times, their voices ranging from coarse masculine to delicate feminine, and from the loudest conversational to the lowest whisper.

That the results flowing from the proper investigation and true knowledge of Spiritualism are not evil, is admitted by all the most sensible, purest and best men who have acquired any considerable insight into its mysteries; and speaking for myself, I can truly say, as I said in my little pamphlet, "Claims of Spiritualism," that I have never found anything, in the course of my investigation of this subject, which has conflicted with liberal Christianity, but, on the contrary, have found sufficient in it to convince me of the great truths of the existence of a good God—of the immortality of the soul, of rewards for the virtuous, and punishment for the wicked. My investigations also have drawn me toward the Bible, which I now read in a new light. My views of Christ are greatly exalted, as being the inspired of God, and the doctrines he taught I regard as being the most nearly perfect of any yet made known to man.

Christian Spiritualists regard the New Testament as divinely inspired, though they may not so regard every idea, sentiment, or statement therein, claiming the right, and believing it to be their duty, to subject even this record to the test of their reason. Its teachings are by them interpreted in a higher spiritual sense than is generally done by orthodox Christians, but not in a higher sense than as they believe they were interpreted by the primitive Christians and by multitudes of pure, enlightened men in succeeding ages, and are by many acknowledged Christians of the present day.

To the Spiritualist the Bible is of quite as much value as it is to the orthodox Christian; for while to the latter only the New Testament can be made to sustain his belief, to the former the whole Bible is a history of spiritual manifestations in that period, similar in character to those in our day, upon which his belief is mainly founded. And while the churchman wholly relies upon the intrinsic evidence contained in the Bible itself, for proofs of the truth of his belief, the Spiritualist accepts that evidence, and corroborates it by reference to incontrovertible proofs, that all that gives force and vitality to that evidence is present to-day, even as it was then, and thus through Spiritualism modern Christianity is furnished with those proofs, for the lack of which, as a system, it has in our age steadily lost ground in its conflict with materialistic science.

Viewed in this light, the Bible becomes luminous with supernal wisdom; it is no longer a compilation of inexplicable ideas and mysteries, but speaks with divine authority and with clearness to

the spiritual natures of men. The Bible is a revelation of God to man. Spiritualism is also a revelation from God, and supplements the former. It does not supersede the divine law revealed in the Bible, but confirms, ratifies and lucidly interprets it, and we venture to declare that every Bible truth, every truth of which there can be no important difference of opinion as to its character and relationship to the welfare of mankind, is fully, unequivocally indorsed by the revelations of modern Spiritualism.

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### CHRISTIAN SPIRITUALISM.

WE copy the following from the *Banner of Light*, published in New York City :

EDITOR BANNER OF LIGHT—We are so much cheered by expressions of sympathy with our new movement from far and near that I cannot refrain from giving your readers selections from some letters. Rev. Samuel Watson, (author of the "Clock" series) writes :

"I am glad to see you have Christian Spiritualists in New York, and I hope to see that class increase, for while the churches need more spiritual life and reforming, yet the best materials are to be found in the churches for Spiritualists. If Spiritualists had not been antagonistic and radical, it would have been better, I think. I believe there are persons in different parts of the country who are controlled to promote that kind of Spiritualism in which we believe. This I have from both worlds.

"Spiritualists do not all agree as to some things, but where there is no scientific principle involved it is better to pursue a conciliatory course with churches. Many of their ministers are in the advance of the members, and are leading them on as fast as they think prudent. Very sincerely yours,

Memphis, Tenn.

SAM'L WATSON."

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"DEAR SIR—Excuse me, a stranger, for taking the liberty to address you. I have been a reader of the *Banner of Light* ever since it was published, and in the last paper I read the notice of your Christian Spiritualists' meeting on Sixth Avenue. For twenty-three years I have been a medium and an earnest believer in Christian Spiritualism. I never could understand why so many of our public mediums should or could denounce the Bible, yet this has been done again and again, always causing a sadness in my soul. As I read the Bible I find Spiritualism all through it, so that I can prove my Spiritualism by the Bible. For a time such speakers prospered, but the time is at hand, and now is, when true

Bible Spiritualism is to be given forth, and I thank God and the advanced spirits for this result.

"I have just returned from a lecturing mission in Newport, Ky., where a few persons, some six months ago, convened in a small room to enjoy their Christian Spiritualism. They have prospered beyond their expectations, because of their movement being a religious one; so much so that a larger place of worship had to be procured. I had the great pleasure of being in their midst, and my sojourn with those dear brothers and sisters was one never to be forgotten. Our hearts all beat as with one throb, so harmonious were our meetings. Consequently I was delighted when I found that in your city you had also convened for the same purpose. So in spirit I grasp the hands of the sisters and brothers in New York, and moreover, I do hope that the Spiritualists in every city will do likewise. Ever in the cause of truth yours,

*Felicity, Ohio.*

A. M. C."

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"MY DEAR FRIEND AND BROTHER — You cannot know how much I am delighted with the statements I find in the *Banner* of your newly organized meetings. I have from a child been a reader and a somewhat careful student of the Jewish and Christian Scriptures. First I studied them to see their bearings upon the popular religion of fifty years ago. Becoming an advocate of temperance, freedom, peace, and spirit revelations, I discovered that the Bible could be successfully read to sustain and defend each of these movements; and I have regretted that leading Spiritualist lecturers have spoken contemptuously of that Book, and in a large measure ignored prayer and the religious sentiment in general.

"I am certain you have commenced a good work. I trust you will not fail or be discouraged in your good and highly important movement, for I am sure that, as reformers, we shall not reach a high success and a permanent conquest without the aid of the Bible, especially the teachings of Jesus. Yours truly,

*Philadelphia, Penn.*

"J. M. SPEAR."

I am obliged to omit much other interesting correspondence endorsing our movement, knowing, Mr. Editor, that your space is limited.

*18 Beach St., New York City.*

O. H. WELLINGTON, M. D.

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T. H. Peck writes from Harrisburg, Ark., October 27th, as follows: "Thinking that perhaps some of the many readers of your journal would be delighted to hear of the progress which the sublime truths of Spiritualism are making in the canebrakes of the 'Old Toothpick State,' I concluded to drop you a line in relation thereto. Our beautiful spiritual philosophy is rapidly gaining

ground in the wilds of Arkansas. Twelve months ago our cause was without an advocate in this section of the State, save Dr. J. A. Meek, of Craighead County, and myself, of this (Poinsett) County. We number now not less than two hundred strong in the aforesaid counties, and are daily receiving additions to our numbers. In our efforts to sow the good seeds of the Spiritualistic Gospel, we have been met by the most determined opposition upon the part of the denominations calling themselves Christians. This opposition is not of a bold, open, manly character, which always characterizes a pious, truth-loving people, but is of a sly, cowardly, and hidden nature, which ever characterizes a wicked, deceitful and lying people. At first they were bold and open in their opposition to the advancement of the doctrines of Spiritualism, and Dr. Meek held several public discussions with the clergy, but meeting with overwhelming defeat, they have changed their mode of warfare. Dr. Meek is giving all the time he can spare from his profession (in fact, is neglecting the duties of his profession) for the advocacy of our cause. I am working with all the energy I can bring to bear in behalf of our glorious philosophy.

"My little son Willie, who is about eight years old, is possessed of mediumistic powers, although in an undeveloped state, and I am laboring to have him fully developed, for we are greatly in need of a good test medium. If we had only a good physical test medium, we could sweep Arkansas. Can you not send us such a medium?"

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### A FAITH WHICH PROGRESSES.

**S**PIRITUALISTS are sanguine by nature, says the *Chicago Times*. With the belief in the doctrine that men, women and children return from beyond the grave to hold pleasant converse with their friends of earth, there often seems to come an almost infinite credulity. An extreme Spiritualist is usually ready to accredit almost everything unusual, or not immediately understandable, to "spirit" influence. As to the possibilities of the future, in developing communication between the two worlds, he is absolutely unrestrained in his fancy's range. The more moderate Spiritualists believe that communication between the here and the hereafter is to be greatly increased. The more ardent brethren go so far as to assert that "materialized" spirits will appear and give regular public addresses in this world, within a few years. The ultra believers reach still further, and prophesy a commerce and understanding 'twixt the dead and the living, so varied and complete that common sort of heads whirl in wonder at the capacity of mortal faith.

But the uninitiated are constrained to allow their Spiritualistic friends more than ordinary swing in the way of credulity, when

they note the amazing progress the belief itself is making. Quietly, and with no Messiah to head it, no Mahomet to lead its van, it has pushed its powers to the extremes of the earth. Once a believer, always a believer, seems to be the chief article of faith, and Spiritualism, so say its advocates, knows no backsliders. Every new convert is a life convert. The belief moves round the world rapidly and in comparative silence. It adds thousands to its ranks every year, and never loses recruits until they are taken away by the death change. It has hundreds of thousands of devotees who are not generally known to be such; who are satisfied with the revelations they have received individually, without blazoning them to all creation, and who have no anxiety whatever to convince the sceptical and incredulous. Indeed, the majority of Spiritualists appear quite unconcerned regarding benighted outsiders. They are rarely found in the missionary business, and seem to be oblivious of the pity which has been so lavishly bestowed upon them by adherents of other religions, and those of no religion at all.

The unbelievers freely admit their astonishment at the swiftness with which publications of the impartial, and in some instances of the prejudiced order, are taking up the question. Though the moderate phases of Spiritualism have been known and commented upon for over a quarter of a century, they have had a fair discussion in print only about two years. But the dailies, weeklies, monthlies and quarterlies of repute, in America and Europe, are vigorously making up for lost time. Robert Dale Owen has been at some pains to catalogue the prominent newspapers and magazines printed in the English tongue which have recently given fair mention of the Spiritualistic phenomena. A private letter from him shows that the list covers nearly every publication of any value or influence in this country and Great Britain. All of the great newspapers in New York, Philadelphia and London treat Spiritualism as they do other current topics; give impartial narrations of its effects, and candid comment as to its causes. The *Atlantic Monthly*, foremost of American magazines, has invited and accepted two articles upon the subject from Robert Dale Owen. The illustrated papers of the country are giving pictorial representations of "materialized" forms—Katie King and others. The *London Fortnightly Review*, an old established magazine, has published long essays upon the general subject. So, too, have *London Society*, the fashionable magazine of that metropolis, the *Quarterly Journal of Science*, and other favorite British periodicals.

A fixed belief which counts between seven and eight millions of pledged adherents, is something not to be smiled or abused into obscurity. The *Times* discovered this fact some time ago. It is glad to know that the impartial publications of any account throughout Christendom are all learning it.

## Communications.

### SPIRITUAL CHRISTIANITY.

CENTRALIA, ILL., Dec. 11, 1874.

REV. S. WATSON—Having become acquainted with you and the position you occupy in the religious world, I take the liberty to address you on a subject which is uppermost in my mind, as well as in yours—Christian Spiritualism, or, as I would rather put it, Spiritual Christianity.

I think I was born a Spiritualist—used to see spirit forms when a little boy, and could not divest my mind of Spiritualism if I would; but at the same time it seems to me that I was born a Christian, and the belief in Jesus Christ as the Redeemer and Son of God is to me a necessity as much as the breathing of the natural air to sustain life. But here there was a dilemma. Spiritualists as a rule do not recognize Christianity, and Christians do not recognize Spiritualism as consistent with Bible and catechism. I could not fully side with either party, and still I could not live without either of them. I thought I was almost alone in my standpoint, except Harris and others in New York. It was therefore with unbounded pleasure that I learned about you, the strife you had to pass through, the bold platform you stand on, the object you have put before you, and especially the publication of your SPIRITUAL MAGAZINE.

It is only through men and measures of this kind that the world can hope for regeneration and its final redemption. Spiritual Christianity alone can bring down from heaven the kingdom of God. God bless you, brother, stand firm! The angel world is looking on you. It is time the millenium should dawn on earth.

I am a physician, a graduate of the University of Louisville, and also of the Eclectic College of Cincinnati, and have been in the medical practice for the last twenty-five years. Before that time I was a minister of the gospel, and stood for many years in connection with the Presbyterian Church of Kentucky, being a member of the Presbytery of Louisville, from which connection I was driven for professing that the sick could be healed *by the laying on of hands*. When a preacher I used to lay hands on the sick and pray over them, and I now use vital magnetism to locate disease, and to scatter and eradicate it from the body, with the aid of proper remedies.

By birth and education I am a German, having attended two Prussian universities, and can read, write and speak German. A similar publication, or translation of your magazine should be issued in German. The Germans ought to be reached in order to make the reformatory work overwhelming and thorough.

The step you have taken is one in the right direction. Your course is a bold and fearless one. A Spiritual Christianity, or

Christianity joined to Spiritualism, and sustained by science, will be the order of the day. I see in you a chosen minister of the Lord. May heaven protect you. It is the one thing needful in the present crisis. Materialism and immoderate running after riches and pleasure on the one hand, and pantheistic spiritualism on the other hand, with a dead church between the two, is the order of the day.

I think if the five or six millions of people in this country speaking and reading the German language, who are either bigoted Catholics or infidel, atheistic materialists, and the sixty millions of Europe, could have Christian Spiritualism, the one great object of my life would be realized.

Your brother in Christ and his kingdom,

I sign, respectfully,

HENRY SAXE, M. D.

### MATERIALIZATION.

KIRKSVILLE, Mo., Dec. 15, 1874.

REV. S. WATSON—I have just read your first issue of the SPIRITUAL MAGAZINE. To my mind it just covers the ground not occupied by either the ultra Spiritualist or orthodox. I admire your independent manner of treating facts. I have during the last six months pretty thoroughly investigated the phenomena of materialization, through the mediumship of Mr. J. H. Mott, of Memphis, Mo. Every precaution was taken to avoid error or deception, and after a candid and careful investigation, I am prepared to say, it is certainly true, that disembodied spirits can and do, under certain conditions, return and communicate with us. I saw many wonderful things, which, if related to those without any experience, would seem simply absurd. Without exaggeration I may say, in about ten seances attended, I saw scores of spirits—once, as many as three at the same time. Many of them I recognized at first sight. I conversed with them upon matters known only to myself, and received *positive tests*. On one occasion I saw several spirits, that were fully recognized by myself and others, walk entirely out of the cabinet as much as six feet, placing their hands on my head and on the heads of others; one of them beckoned me to look into the cabinet, where I saw the medium in his chair, the spirit remaining in the room, myself between the medium and spirit. I saw young and old, male and female, one a Chinese. I stood within two feet of the aperture and witnessed three different spirits successively writing with a pencil on the same paper. I could see the pencil marks as they were rapidly traced in a legible hand, male and female, also Chinese characters on same paper.

To prevent collusion or deception I have assisted in handcuffing the medium with adjustable cuffs, and chaining him securely to the floor, fully six feet from cabinet door, nailed windows shut, know

there were no traps, disguises or confederates employed, locked the cabinet door on him myself, and that in a room he had not been previously admitted to—and still the manifestations did occur, and spirits presented themselves more rapidly than the most expert could shift disguises.

I have conversed with a spirit upon medicine, surgery, physiology, and general treatment of diseases, with as much intelligence as any expert could manifest; yet the medium is not at all informed on either subject named.

I met a gentleman at a seance who came, he said, a distance of six hundred miles, and who did not register at any hotel or impart his name to any one; yet the spirit of a female gave his name in full, and other information that was a complete test to him.

I might write you a long article composed entirely of such evidence, but until the public mind is educated to receive these truths and witness the phenomena as I have, they will denounce the whole as a "strong delusion." I know whereof I speak—I *know it is true*.

Another evidence I must give you. Mr. Mott has a beautiful little girl three or four years of age, who is an independent, slate-writing medium. Sceptics may bring two slates *hermetically sealed*, with a minute piece of pencil between them, and a message will be written, often on both sides of the slate, and from different spirits. Who does the writing? The child? Certainly not; she does not know the alphabet. When I held the slate I know I did not write. What is the conclusion? Some supernatural power governed by certain laws. If you please, I assert, without fear of successful contradiction, it is *spirit communication*. Throw aside materialization, and every other phase of spiritual phenomena, and this independent slate-writing is proof positive, aye, "strong as proofs from Holy Writ," that there is an intelligence at work that is far superior to any present human knowledge, scientific or otherwise, and which I (am impressed to) believe will at no distant period be shown to us bright as the noonday sun, and that, too, direct from the spirits themselves, *in full form*. I hope to see the time when we shall behold them in the full light of day, face to face, and may the time speedily come when a "tabernacle" may be erected in every family circle, at which to bow, worship and adore.

Very truly and fraternally yours,

F. A. GROVE.

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### BIBLE SPIRITUALISM.

BROWNSTOWN, IND., Dec. 14, 1874.

REV. S. WATSON—I was glad to learn last week that you was about to commence the publication of a monthly advocating Spiritualism from a Bible standpoint. If this is so, please send me your first number. I want it myself, and I know of others who want something of the kind—something that will harmonize Spiritualism



with the Bible. We can't think of giving up that good old book.

Your "Clock Struck One" gave me the first insight into Spiritualism. Soon after reading it I witnessed manifestations which fully established me in the new philosophy of life. The world needs Spiritualism from a Bible standpoint.

Very truly your friend,

N. C. DURLAND.

### MATERIALIZED FORMS REPRESENTATIVE.

MOSHERVILLE, MICH., Dec. 15, 1874.

REV. S. WATSON—I am in receipt of the first number of the SPIRITUAL MAGAZINE. I have read and re-read, perused and reperused it with intense interest, and what I most admire is the spirit you manifest in endeavoring to harmonize orthodoxy with Spiritualism, though I am aware that perhaps you may, from the greater part of your earth-life having been spent faithfully in the interest of the Methodist Church, have imbibed some erroneous ideas, of which all institutions with which finite man has anything to do is infected; but be it understood that no mortal is perfect, and that it is enough to know that we are striving unceasingly to overcome our imperfections, and that as fast as we receive the *light* let it be our bounden duty to let it shine for the benefit of all concerned.

That the interests of the Christian Churches are rapidly becoming blended with Spiritualism, is growing more and more evident, and can no longer be denied by sincere and honest investigations. The dividing line between the doctrines of immortality and materialism places church and Spiritualism upon one side, arrayed with helmet and armor of the angel-world; with materialism upon the other side, guided only by the god of this world. Thus will materialism be rendered puny indeed, comparatively.

I wish to present a thought or idea in relation to spirit communion, which, though apparently at variance with views generally entertained by Spiritualists, I believe it is my bounden duty to offer for the consideration of those who take an interest in spiritual phenomena; for all who investigate need a great deal more light to enable them to solve the many mysteries connected with spiritual manifestations of every phase. As a general rule we become the recipients of invaluable new truths, only by seeking unceasingly in the proper direction for that which will better satisfy the intellectual and spiritual demands. As we progress, old doctrines, dogmas, or theories which have served their legitimate purposes and were adapted to lesser progressed conditions, become unsatisfactory or do not meet the demands of more progressed conditions. Where there is a demand there will be a supply, whether as pertains to physical, intellectual or spiritual demands.

Feb.—2.

The old doctrines and dogmas of orthodoxy and theories in science are inadequate to solve the problems and unfold the mysteries that are continually unfolding to our mental and spiritual perceptions as we progress. Not only in orthodox churches but in Spiritualism, there seems to be the same tendency to establish false doctrines as truth. Now let me say right here, after twenty years investigation of Spiritualism, and extremely susceptible to spiritual impressions for more than fifteen years, that *false doctrines and false communications are the results of impressions produced by qualified angel spirits, or angel missionaries, and therefore divinely ordered*, I verily believe. I cannot believe that unqualified spirits are the producers of any of the phases of spiritual manifestations. I am quite certain that all that class of manifestations attributed to "evil" spirits, "low order" spirits, or "undeveloped" spirits, are *representative* and not *identical*—that "materializations" exhibit forms *representing* the mortal bodies of those "gone before" with their blemishes and general characteristics, but that these forms and characteristics are not the production of the identical spirit covered by the form as represented in earth-life.

It seems necessary, however, that the doctrine of identity should at first be believed in, for it is certainly a glorious thought or idea that our friends and relations can return and identify themselves as in earth-life, and thus establish the fact of a life beyond the grave, and when this fact is established in the mind they are then prepared to receive other ideas or problems for solution, as additional mind-work.

This doctrine of representation is not intended for the skeptic or unbeliever in spirit communion, and is not adapted to those recently convinced of the truth of spirit communion, but such, I trust, will not accept it as truth, as their guardian angel will in wisdom impress their minds in a direction more congenial to their unprogressed condition. It is to the old pioneers of Spiritualism that I address my peculiar views, and of whom I believe there are many who will thank me for enlightening their minds in relation to many of the mysteries connected with spiritual manifestations. As evidence of this, I have recently received several letters in reference to my articles now being published in the *Spiritual Scientist* bearing upon this subject.

It is a glorious idea that our friends in spirit-life can return and commune with us in mortal life, but it is certainly a more glorious idea to know that qualified angels sent from the courts of heaven are continually with us and ever laboring for the development of our minds and preparing us for future felicitous enjoyment.

There is much evidence presented in connection with "materializations" to prove the truth of this doctrine I am endeavoring to promulgate. There seems to be a general agreement among Spirit-

ualists that materializations are produced by the collection of the atoms of matter from the bodies of mediumistic persons, or from these and the surrounding atmosphere, by the will-power of the materializing spirit, and giving such aggregated atoms not only the form of the cast-off mortal form, but they may be molded into another form or forms representing that of a child, and in a few minutes change such form to that of a full-grown person, as instanced in the first number of the SPIRITUAL MAGAZINE, page 18. Also in the *Spiritual Scientist* of December 3d, on page 153, where is reported the case of a spirit "materializing" in the likeness of another for the purpose of committing a murder to avenge himself of the person whose likeness he assumed, and who, the spirit claimed, had done him a great wrong in earth-life.

Other evidence is ample to prove that "materialized" forms are *representative* and not *identical*. I do not see how you can ignore this subject entirely, as it explains many mysteries that are not otherwise explained. It ignores the doctrine of "evil spirits," devils and "Diephen," yet it explains many passages in the Bible that nothing else will. Please give it some attention, if for no other reason than to show its fallacy.

D. G. MOSHER.

We are not prepared to give an opinion in regard to the above respecting materialization. We can state facts and let the reader draw his own conclusion. We have often taken hold of what seemed to be as natural human hands as any we ever felt, in the light. We have seen the faces in a few inches of ours—heard them talk on various subjects. They looked, talked and felt as natural as flesh and bones.

In regard to a child showing itself as it was when it passed away, and then growing up in a short time as it is now in the spirit-land, we never heard of it until the case we gave in the Magazine; haven't yet seen the article referred to in the *Spiritual Scientist*. When Mrs. Hollis was at our house and gave a seance in our library recently, the first one that appeared was our eldest son, whose portrait was in the room. He died when a child, near thirty years since. Mollie, his mother, talked to us for some time, and said the room was not sufficiently magnetized for them to show themselves as they expected; that they intended for our first-born to show himself as a child and then show himself as he has grown up to manhood. This they expect to do, and when they succeed we shall publish it in this Magazine.

We take the liberty to publish this letter from one who is widely known as an author and writer, and gladly welcome him as a contributor to the Magazine :

BERLIN HIGHTS, O., Dec. 28, 1874.

REV. S. WATSON—We are personally unknown, yet I presume our books have made our names mutually familiar. I am so well pleased with the first number of your SPIRITUAL MAGAZINE that I cannot refrain from writing you. Its generous, catholic and just spirit is what would be expected from one in whom the true principles of Christianity had taken root. When I compare it with the bigotry and intolerance so prevalent, it is like a well of fresh water in a desert of forbidding sands. It is not in the churches alone we meet with intolerance, nor are the bigots confined within their walls, but among those who claim to be scientific, the materialists who boast of their impartiality, both are manifested in their rankest forms. You have met, with no ordinary courage, a great issue, and been truthful to your convictions of right, and I pray the good angels may attend and give you strength in the work to which you have set your hands.

Let me say to you that I have little respect for men who by one pretext or another evade boldly standing by their convictions of truth. "It is not time." "The people are not ripe for it." "They can do more good by withholding it." The All-Father knows best when a truth is needed. Truth is always needed, and error is always wrong! And the best way to ripen the world for the reception of the light, is to let the sun *shine*!

It is to be expected that we differ in our views, but that very difference will bring us to an ultimate understanding.

I inclose a brief article which I hope will be acceptable to the columns of the Magazine.

Yours fraternally,

HUDSON TUTTLE.

This breathes the true spirit for honest inquirers after truth.

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G. W. Cook writes from Warsaw, Ill. :

DEAR BROTHER—I greatly honor you for the hardihood you had to boldly speak the truth, and in no unmistakable language, and to issue a publication which shall disseminate truth, and not creeds, among the waiting thousands who are thirsting for its living waters. May good angels, both in and out of the form, aid you, as they surely will, in your work; and may the Magazine meet with abundant success in the highest sense of the word—that of blessing thousands with the belief in the harmonial philosophy, and earnest endeavor to obey its beautiful teachings.

## THE MIDDLE LIFE,

AS OPPOSED TO SWEDENBORGIANISM AND SPIRITISM. By J. R. Graves, L.L. D.

WE have read this book, and while we find much truth, we also find, as we conceive, some error. We copy the following from his second chapter :

So far as my information extends, Swedenborg correctly represents the faith of all advanced Spiritists. Robert Dale Owen quotes him with the greatest satisfaction. Dr. S. Watson, in his recent work, "The Christian Spiritualist," teaches that all saints at death become angels. They do not attempt to *prove* their position by either reason or revelation, but they *assume* it, contrary to both. They are guilty of a fallacy termed by logicians the irrelevant conclusion (*ignoratio elenchi*)—their conclusion has no reference to their premises !

Their argument, reduced to a syllogism amounts to this :

1. Angels have communicated and do minister unto the living.
2. All angels are the spirits of departed persons.
3. Therefore, the spirits of departed persons do minister unto and communicate with the living.

It is surprising that a man of such mind and experience will not state frankly what he knows to be the truth—that the term angel simply means messenger, good, bad or indifferent. Angel and man are used as synonymous under every dispensation in the Old and New Testament. The angels who appeared unto Lot are called "men" several times. "The angel of the Lord" who appeared unto the wife of Manoah is not only called a man, but it is said that he was the "man that spake unto the woman." Judges xiii. "Behold six men came from the way of the higher gate, and one man among them was clothed with linen, and he called the man," etc. Ezek. ix, 2. "Yea, while I was yet speaking in prayer, even the man Gabriel." "I saw by night, and behold a man riding upon a red horse." Zech. i, 8. In these passages and many others they are called men as well as angels.

In the New Testament the same fact is seen through it to its close. In noticing the persons who were seen by the woman at the sepulcher, after the resurrection of Christ, two of the evangelists call them angels ; the other two call them men ; one, "a young man clothed in a long white garment." They are speaking of the same beings, yet when they are called angels, the evangelists refer

to their being sent as messengers ; when called men, as belonging to the human family. They were "two men" who appeared "in white apparel" at His ascension.

When the middle wall was to be broken down between the Jews and the Gentiles by the preaching of the gospel, a "man" called an "angel" appeared to Cornelius to have Peter sent for to declare that God was no respecter of persons. When St. Paul with Timothy was traveling and preaching over Asia Minor, "a man from Macedonia" came to him at night, saying, "Come over and help us." Thus the gospel was first preached on the continent of Europe through the agency of this man (angel) who was a native of that country.

The angel who made the revelation to St. John in Patmos was one of the old prophets. John mistook him for God himself, as doubtless others had done in olden time, and fell down to worship before the feet of the angel, when he told him he was his "fellow servant, who kept the sayings of this book."

We cannot see how any sensible, honest man can question that the Bible uses the term angel and man as the same. We do not assert, as Dr. Graves says, that "all angels are the spirits of the departed," but we believe that those to whom we have referred were, if the Bible history be true. They were as much men who had lived on earth, as Moses and Elias, who were seen by Jesus and Peter, James and John, when they held audible conversation on the mount of transfiguration.

We believe that other beings have passed through their material state in other worlds, who may have been for ages in their spiritual state, and have visited our earth. Thus the second term in our friend's syllogism is correct, and the conclusion is unanswerable.

Again, our author says: "The first ministers of the Christian religion performed miracles, healed the sick—but it does not follow that they can do such things now ; they do not—they cannot perform them." Did not Christ promise that those who believed on him should do greater works than he did ? And were not those works done by Christians until the time when the church became corrupt under Constantine ? So says church history.

Again: "The Bible teaches that all such revelations closed with the last inspired apostle." Why did not our friend give the place ? Simply because *there is no such to be found in the Bible.* Jesus gave

them all they were prepared to receive, but he clearly states that they were not able to receive what he might reveal to them.

The Bible teaches the progressive development of the race of man. The things taught in the patriarchal and Mosaic ages were not designed for this age. In those ages there is no reference to man's spiritual nature or a future state of existence. Life and immortality were brought to light after thousands of years of ignorance. We believe that more light has been shed upon the Scriptures by spirit communion than has been for ages preceding the dawning of this new era.

Our friend shows some signs of progression when he declares in his "Middle Life" that the teachings of "our pulpits in this age" are wrong. "It is evident," says he, "that Christians do not go to heaven when they die. 'David hath not yet ascended into heaven.' If David is not in heaven, we may safely conclude no other saint is there." "These, with many other passages of similar import, are conclusive to my mind that no saint has ascended to heaven, and it is evident that no sinner has descended into hell."

We have not yet lost all hope of our friend's conversion from the error of his way, though he has steeled his heart so far as to say in our discussion that he would not believe it to be his wife if he were to see her as she was in her natural life. If we could get him where he could see her, handle her, talk with her about their earth-life, in open daylight, as thousands of others have done, then we think he would renounce his former obstinacy upon this subject, and like Saul when the scales fell from his eyes, he would go even to the Gentiles and proclaim the scriptural doctrine that they are "all ministering spirits, sent forth to minister to those who shall be heirs of salvation." The poet sings,

"While the lamp holds out to burn,  
The vilest sinner may return."

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From an old minister:

"Spiritualism from a Christian standpoint." This is what is needed, demanded, for the subject. I have been a Bible Spiritualist for twenty-three or four years, was a local preacher in the Methodist Church near twenty years—now belong to no church but that of Christ. I am glad you are to publish a Christian Spiritualist magazine, for Christian Spiritualism is to bring in the final consummation of the Word of God.

For the Spiritual Magazine.

## ATTITUDE OF SPIRITUALISM AND CHRISTIANITY.

BY HUDSON TUTTLE.

**C**HRISTIANITY cannot longer ignore the demands of materialism. The contest valiantly waged on the battlefield of metaphysics has changed its base to that of science. It is simply folly for the churches to deny what is patent to every thinker. It is, did they but know it, the most harmful course to the cause they seek to sustain. The truth is of God, whether in a sacred book, a pebble, a blade of grass or a ray of light, and in the revelations of the divine, uttered by inspired lips or written in the sky by circling worlds, there can be no contradiction. To seek concealment, to admit there are paths we should not investigate because religion will suffer, is little less than blasphemy, for it indicates a fear that somewhere contradiction exists, and religion does not correspond with the scheme of the world. It is true that when we push forward into the unknown, our discoveries will reflect new and unexpected light on our understanding of vital questions. It is also true that what we regarded as essential may be found to be of only secondary importance, and our egotism may be shocked by finding that what we previously regarded as demonstrable truth is not the whole truth, but only our individual conception of it.

The past teaches humility. It was Christianity, as understood by the then existing church, that persecuted Kepler, burned Giordano Bruno, imprisoned Galileo. Had these men been in error—had the earth been the center of the universe—their doctrines would have been like the wind. Learned theologians pronounced them heretical and dangerous, as if God's decrees could be in danger from the efforts of man! If true, the teachings of these heretics must sooner or later be received. Persecution and death could only have postponed the time. From that day to this there has been ceaseless struggle; every discovery in science, every great generalization, being regarded by theologians as strangers were regarded in ancient Greece—as enemies—and only acknowledged after they had compelled acceptance. We leave the judgment of those most interested to decide which course is best—this, or the broad and positive method, while honesty examines the claims of every subject, recognizing the universe as a unit, wherein the infinite never conflicts with himself, and is hence fearless that his decrees will be compromised.

Most emphatically this passage applies to those who refuse to investigate Spiritualism. It comes like a light at Pentecostal time, claiming to be from the great beyond, and it would be supposed *a priori* that the churches, resting their claims on spiritual manifestations, would hail with joy the new weapons of warfare which are



placed in their hands—weapons which would render them invincible. They believe in ministering angels. The Bible, from beginning to end, is a record of spiritual ministrations, which permeate, like a mesh of golden fibers, the religious history of the ages. When theologians pronounce judgment, with a sneer at Spiritualism, if they would reflect for a moment, they would perceive that in the measure they cast on its discredit, in the same measure they discredit the foundations of their faith. If the manifestations (in other words, miracles,) of the day are a delusion, hallucination of the devil, or frauds, how can they assure the skeptic that the miracles of the Bible are not of the same source? When they ridicule the idea of a spirit returning and holding converse with a loved one on earth, and are ready to refer the fact to any cause, no matter how absurd, except spiritual, do they not strengthen the skeptic by their own doubts and scoffings?

It is written as among the last words of Christ before his reception into heaven: "And these signs shall follow them that believe," etc.—Mark xvi, 17, 18.

Has this assurance ever been rescinded? Is there any authority to prove that one great law of intercourse between departed spirits and mortals does not run through all the ages? When and where has this intercommunion been suspended?

The churches appear to mistake the signs of the times. The battle cannot much longer be confined to polemics and metaphysical argumentation. Those methods have been worked until they are worn out and barren. With swift steps the positive method of arriving at truth goes on to victory. Denied recognition by the churches, it retorts against them, and the pride of the scientist is arrayed against the pride of the priest. Materialism grows apace. Its leaders laugh at the childish fable of a God, and sneer at the imbecility of a belief in immortal life. They attempt to build a *morality* on a belief in the utter negation of all except matter and force. The leading minds in the scientific world are a unit in their material tendency. Carl Vogt and Buchner lead Germany, and Tyndal re-echoes their thoughts and speaks the sentiments of millions in England and America. Of this vast host, rapidly increasing, the churches can expect nothing—they can give them nothing. They will not accept faith, beautiful and holy however may be her garb. They want facts; they demand, inexorably, demonstration. Is there not a beautiful harmony, I may say Providence, in the advent of Spiritualism at this critical juncture? When faith is dead; when the past is no longer revered; when nothing but actual knowledge will turn the tide from blank materialism toward a belief in future life; when knowledge must take the place of belief; knowledge, expressed by positive facts, meets the demand.

Christ first came to the Jews, but they scorned him, and then he went to the Gentile world. So these manifestations rightly are the

exponents of the miracles on which the churches are founded. If they are met with reviling, they will take refuge with those materialists who are willing to receive a most acceptable truth when it is demonstrated.

It now remains to be seen whether the churches or the infidel world is to accept and reap the benefit of the present manifestations of spirit power. If the former attempt to repress and exclude their members from partaking of its sweet waters, for which every human heart is athirst, their organizations will crumble; if they do not, by rapid advances it will permeate their every part with its vitalizing presence.

Berlin Hights, Dec. 27, 1874.

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For the Spiritual Magazine.

### THE "AFTER-LIFE" OF ELIJAH THE PROPHET.

THAT Elijah the prophet, after having passed through his first earth-life, should again be sent to this world, was an event as clearly foretold in the Old Testament as the coming of the Messiah. The coming of the Messiah, whenever revealed by prophetic glance to Jewish seers, never failed to kindle in their bosoms emotions of the loftiest kind, and fill their souls with the most glowing anticipations of the future glories which awaited their native land.

This coming event casting its shadows on the prophetic dial-plate caused David, the sweet singer in Israel, to seize his harp and pour forth his soul in strains of heaven-born melody, and inspired the muse of Solomon the bard with celestial rapture. It foreshadowed an era when an inhabitant of the spirit world should descend to sit on the throne in Jerusalem and reign over the land promised to the seed of Abraham.

The mission of such a being from heaven, clothed with celestial power and wisdom, to dwell among the sons of men, was well calculated so to overpower the minds of these favored seers, that they could only faintly adumbrate his advent by types and shadows. But as to the return of Elijah the prophet to this earth it was far different with them. He was a human being who had dwelt among their ancestors, and whose first earth-life and career were recorded in their sacred books.

We insert the prediction concerning him in the Book of Malachi, chapter 4, 5th and 6th verses: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord. And he shall turn the heart of the fathers to their children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." From what place, then, was Elijah to be

sent? Years before this prediction he had passed through one earth career, and entered on a different stage of existence. That he must have had a continuous existence somewhere in the universe of God, no Bible-believer can doubt.

The best evidence that we can have of the continued existence of our relatives or friends in the flesh, from whom we are distantly separated, is their letters, written by them to us. In the 21st chap., 12th verse, 2d Book of Chronicles, we read: "That a writing came from Elijah the prophet to King Jehoram, son of Jehoshaphat, summing up the wickedness of Jehoram's reign, and foretelling the punishment which should be visited upon his household and people." This writing from Elijah the prophet came to King Jehoram some years after Elijah had passed through his first earth-life.

To establish the fact that this writing came to Jehoram after Elijah the prophet's translation, we refer our Bible-readers to 2d Kings, chap. 3, verses 9, 10, 11 and 12, the 11th verse of which is as follows: "But Jehoshaphat said, Is there not here a prophet of the Lord, that we may inquire of the Lord by him? And one of the King of Israel's servants answered and said, There is Elisha, the son of Shaphat, which poured water on the hands of Elijah." Jehoshaphat, at the time of this inquiry for a prophet, was alive and king of Judah, and it is clear at that time that Elijah had been translated, and that Elisha, upon whose shoulders Elijah's mantle had fallen, was officiating as prophet.

If, then, at that time Elijah had passed from this world, how much more clearly is it established by Bible testimony that at the time this writing came from him to King Jehoram, that it was several years after his translation. The first verse of the 21st chapter 2d Chronicles, reads as follows: "Now, Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David. And Jehoram, his son, reigned in his stead." Now, if Elijah's translation occurred before the death of King Jehoshaphat, it certainly must have occurred before Jehoshaphat's son, Jehoram, mounted the throne. This writing, then, must have been written and sent to Jehoram some years after his ascension to the throne, as it could not otherwise have summed up the wickedness of Jehoram's reign.

Having established from Bible evidence that this writing came from Elijah after he had passed into the spirit world, we feel authorized to conclude that, as an inhabitant of that world, he was not debarred from observing the transactions of this earth, nor from communicating the result of his observations to mortals; and that to be enabled so to do, he must have existed in his spiritual form, with the full retention of all the mind faculties that he possessed in his earth-life.

No other Old Testament fact occurs to our mind which pertains to the biographical sketch of Elijah's after-life, and hence we will proceed with Malachi's prediction concerning his return to earth.

Has that prediction been verified? If it has been, then the fact of his return belongs to this biographical sketch of his after-life.

We now introduce the testimony contained in the New Testament to prove that Malachi's prophecy concerning Elijah was fulfilled. In St. Matthew, 11th chap., 14th and 15th verses, Jesus, in speaking of John the Baptist, uses the following emphatic language: "And if ye will receive it, this is Elias, which was for to come. Him that hath ears to hear, let him hear." Again, in St. Matthew, 17th chap., 10th, 11th, 12th and 13th verses: "And his disciples asked him, saying, Why then say the Scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come and restore all things. But I say unto you, Elias is come already, and they knew him not, but have done unto him whatsoever they listed; likewise also shall the Son of man suffer of them. Then the disciples understood that he spake of John the Baptist." St. Mark also, in chapter 9, verses 12 and 13, corroborates the testimony of St. Matthew.

This positive testimony, given by Jesus, that Elias had already come in the person of and in the name of John the Baptist, and that the Jews knew him not and had done to him whatsoever they listed, is too direct to be overthrown by sectarian construction or creedal interpretation.

Whether in the fulfillment of Malachi's prediction Elijah was incarnated under the name of John, or whether John the Baptist had an individuality of being distinct from, but was subject to, the spirit-control of Elijah, is a question upon which, in this article, we reserve our opinion, and leave it to be answered by Bible-readers for themselves.

One other fact remains recorded in the New Testament concerning Elijah, with which we will crown the conclusion of this biographical sketch of his after-life. We allude to his appearance in a glorified body with Moses, talking with Jesus on the mount of transfiguration, in the presence of three of Jesus' disciples.

Have we faithfully traced the biographical sketch of the after-life of Elijah the prophet, as recorded in the Old and New Testaments? and if so, what a world of consolation should it afford to every human being? If, as we are taught, all scripture is given for instruction, edification and guidance, are we not warranted in the conclusion that this biographical sketch of the after-life of Elijah the prophet was recorded in the Old and New Testaments to furnish us with some glimpses of that country to whose bourne we all as travelers are journeying, and to assure us that in that future state of existence, like Elijah, we will be permitted to watch over the affairs of this world; to communicate with those left behind us by letter or otherwise; to revisit the earth on missions of love, and be enabled, in glorified bodies, to converse audibly in the presence of earthly listeners?

Okolona, Mississippi.

For the Spiritual Magazine.

## INTRODUCTORY LETTER.

BY PROF. T. B. TAYLOR, A. M., M. D.

Life Experiences.—First Steps in Spiritualism.

### EARLY LIFE.

HAVING been born and brought up a Southerner, and educated chiefly in the "Old Dominion"—though my *alma mater* is a Northern university—I feel a deep and abiding interest in the material, intellectual and spiritual prosperity of the South. Hence, when I read in the newspapers that my friend, Dr. Watson, was about to commence the publication of a spiritual magazine at Memphis, Tenn., I was truly pleased, and a silent invocation of divinest blessings upon him and his enterprise stole up to the spheres above from the deep recesses of a lowly spirit; and now, believing, as I do, that our prayers should consist largely in deeds of love, in works of honest worth, as well as in the silent or well-expressed words proceeding from the heart, I sit down to contribute my mite to the second number of the SPIRITUAL MAGAZINE, and propose to work and watch and pray that the enterprise may be a success, far beyond the most sanguine expectations of its author and his numerous friends.

Like the editor and publisher of this Magazine, I, too, was brought up a Methodist of the "strictest sect," and for 30 years was an unimpeached member of that denomination, and for nearly a quarter of a century was an honored minister or clergyman of the same, now traveling a circuit in the country, and now filling the station in the great city; and again occupying a professorship in college or principalship in the seminary or academy; or traveling as "financial agent" for my *alma mater*, the *Universitas McKendriana*.

In all these various fields of labor I had many wonderful experiences. Naturally religious, so far as emotion is concerned, and desire for a future life, and a life of filial obedience, I became a good subject for the revival influence, and early in life, when only five years old, was the subject of those strange divine influences which, as Mr. Wesley used to say, "caused his heart to grow strangely warm," but were of so capricious a nature as to give me much worry when, in my youth and riper years, I would try to philosophize upon them. I now understand them better.

In later years I was chiefly assailed, as I then believed, by "the arch enemy of souls"—the devil—on the question of *immortality*, and for years, by all the reading, praying, preaching and holy

living that I could do, I could not keep out of the darkness and gloom of materialism and annihilation at death. Taking the hint from Mr. Wesley's advice to the young preacher who had not experienced "sanctification," to "preach often upon that grace, that you may yourself the sooner experience it;" so I, for myself, as well as for others, used to preach often upon immortality that I might drive away the fiend of materialism—death, annihilation and the grave—that daily and at times hourly haunted my poor, disconsolate heart. No one on earth knows what I have suffered for fear of death and utter nothingness. "Man in darkness and in chains! How doleful the spectacle! Yet this is but the condition of millions of our race!" Has not my experience been the experience of millions that "have desired to see the things that ye see, and have not seen them; to hear the things that ye hear, and have not heard them?" Thank God and the angel world, "the stone has been rolled away from the door of the sepulcher" afresh, and we no longer "seek the living among the dead," but hear their voices whispering as gentle as an evening zephyr. "We are not dead, but alive, and behold, we live forever more!" "Hallelujah! Death is swallowed up in victory!"

Nor do we wait for Gabriel's trump to sound, a hundred thousand years from now, to awaken us to a life of activity and joy, but in a trice, when the final separation of soul and body occurs, do we enter upon this life of conscious joy and peace and bliss, if we have been good and noble and true, or upon a conscious life of unrest and shame if we have failed in all things to be true to ourselves and to the world we live in. For these blessed doctrines I am indebted to the angel world, as expressed in the phenomena and philosophy of the 19th century.

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V. Parker, Sudington, Mich., writes as follows in regard to the Spiritual Philosophy:

I have been a member of the Baptist Church for twenty-five years, and I believe that Spiritualism in its teachings harmonizes more with the teachings of Christ than do the teachings of orthodox churches of the present day. I have found what I long sought in vain while in the church—sufficient evidence of immortality. To me the spiritual philosophy is beautiful; its teachings seem to satisfy the longings of the human soul.

Our Congregational minister told me the other day that he would admit that the spiritual theory was the most beautiful theory now presented to man, if it was but true; and there was more real evidence of its truth from human testimony than any other teaching before the world.

## COMPLIMENTARY.

THE Clarksville, Tenn., *Tobacco Leaf* says: "An idiot in Memphis has started a spiritual magazine." The editor of that paper shows one of two things: His ignorance of Spiritualism or an attempt at ridicule which makes its author more ridiculous than the subject. We spent a year in Clarksville thirty-five years since as stationed preacher of the M. E. Church, perhaps before this wisecracker came upon the stage of action. From there we were sent to this city, where we have been kept in the most important positions in the Methodist Church, South, until we withdrew from it. If the Clarksville man is correct, there must have been some idiocy somewhere else than with the editor of the Magazine. It is a wonder his shrewdness had not been brought into requisition before the present.

Here is another compliment from the *Bolivar Bulletin*:

Dr. Samuel Watson, of Memphis, has lately begun the publication of the SPIRITUAL MAGAZINE, the first number of which has made its appearance. He is now as thoroughly an apostle of modern Spiritualism as he was formerly of Methodism. To unbelievers in Spiritualism, his writings on the subject are like the works of a crazy man.

We are not at all surprised that "unbelievers" think us "a crazy man." We have often said, if we had never examined the subject, and heard one tell of what we have known, if we are capable of knowing anything, that we should say he was a fit subject for a lunatic asylum.

While upon that subject, there is a good joke that we must tell upon ourselves. Some time since, when Dr. Rogers was soliciting subscriptions for the insane asylum we expected to have located here, he asked us to give him \$5,000. We replied that there were persons who thought we ought to be in one, and that if we were to give him that amount, it would confirm that opinion. He said if we would give it, we should have the choice of cells.

Some one sent the following, cut out of a letter received. We had thrown it aside for the waste basket, but as the crazy question is up, we will give it to the reader:

Yes, of course Watson is crazy; so was Galileo; so was Plato; so Socrates; so Jenner; so Hervey; so, even, Jesus of Nazareth—

the latter not only *crazy*, but he *blasphemed*—aye, they proved it on him, convicted him of it, and crucified him for it. When I say “they,” I mean *the orthodox church*. I may mention also, in addition to the above named worthies, Christopher Columbus, who declared to the priests that the world was *round*. They proved to him by *the Bible* that it was *square*, because it said “*the four corners of the earth.*”

Editors, as well as doctors, will disagree. We therefore give some opinions on the other side. First, the *Masonic Jewel*:

THE SPIRITUAL MAGAZINE.—Rev. Samuel Watson, for many years a Methodist minister in this portion of the State, is its editor and publisher. Perhaps there is no man living that has embraced Spiritualism, that has created so much of a sensation in the religious world as the conversion of Bro. Watson to this new doctrine. This magazine is a forty-eight page monthly, and is published at \$1 50 per year; to ministers, \$1 per year. This first number bears date of January, 1875. Bro. Watson says: “We have passed through the forms and ceremonies of the church, of Masonry, of Knights Templar, and of Odd Fellows, but nothing we ever witnessed in any or all of them would begin to compare with what we have realized in Spiritualism.”

The *Tipton Record*, Covington, Tenn., says:

The first number of the SPIRITUAL MAGAZINE, edited by the Rev. Samuel Watson, of Memphis, has been received by us, a little too late for any notice in our issue of last week. We have been deeply interested in this first number, and predict that, ere long, every issue of the Magazine will be eagerly sought for and read by the thinking portion of our people. Under the heading, “What is Death?” the following language is used:

“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. . . . 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.”

Although entirely ignorant of the subject of Spiritualism, we also have thought that this change called death has not been altogether



understood. It has generally been regarded as the master curse of the world, but in the opinion of many modern thinkers it is looked upon more as a great universal law than as a penalty, and applies as well to the vegetable as to the animal kingdom.

The *Whig and Tribune*, Jackson, Tenn., says :

We have received from the editor, Dr. Samuel Watson, of Memphis, the January number (Vol. 1, No. 1) of the *SPIRITUAL MAGAZINE*, a monthly of forty-eight pages, printed by Messrs. Boyle & Chapman, 279 Main street. Dr. Watson has been engaged in the ministry of the Methodist Church for over thirty years, a part of the time editor of the church organ at Memphis. He is a man of fine attainments, a racy writer and of unquestioned purity of life. He is the author of several works on Spiritualism which have had a large sale. To persons interested in the subject of Spiritualism, this will be a useful and interesting Magazine. Subscription price \$1 50 per annum.

The *Banner of Light*, Boston, says :

THE *SPIRITUAL MAGAZINE* is the title of a new venture upon the sea of Spiritualistic periodical literature. This time it is the Rev. Samuel Watson, author of the celebrated "Clock Series," who comes before the people in an editorial and proprietary capacity. We have received No. 1 of the first volume of this Magazine—which is to be published monthly at Memphis, Tenn.—in the pages of which we find articles from Dr. G. B. Bloede, D. Winder and others, and a brave and fearless "Salutatory," in the course of which Mr. Watson says :

"In conducting this Magazine we shall not designedly say anything 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. . . . 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 wish that the fullest measure of success may attend our Southern contemporary, and that the commendable boldness which led Bro. Watson to sever a connection with his church after nearly two-score years of labor within its fold—and which had given him the position of "a head-light in Methodism"—because his convictions of truth became broadened, will meet with a kindly recognition and indorsement by the free-thinkers of America.

The *Religio-Philosophical Journal*, Chicago, says :

THE *SPIRITUAL MAGAZINE*.—Rev. Samuel Watson, D. D., of Memphis, Tenn., has issued No. 1, volume 1, of the above named Feb.—3.

monthly magazine. We with pleasure welcome it to our exchange list and bid it a God-speed in reaching the fireside of every Spiritualist throughout the world. It is neatly executed and filled with thoughts well expressed.

The SPIRITUAL MAGAZINE will supply a want in spiritual literature—hence it will be well received by a large class of Spiritualists who are honest seekers for truth, but have a hereditary predilection for the Christian limitation of our heaven-born Philosophy of Life.

The SPIRITUAL MAGAZINE will serve a grand purpose. It will be a lamp to the feet and a ladder of ascent to millions who thereby will be enabled to ascend the summit of Mount Pisgah, where the broad expanse—the promised land—will be visible, and the *Philosophy of Life* will be better comprehended. Terms, \$1 50 per year; to ministers, \$1 per year. Address, Rev. Samuel Watson, D. D., Memphis, Tenn.

*Common Sense*, San Francisco, Cal., says:

Rev. Samuel Watson, of Memphis, Tenn., is about to commence the publication of a monthly to be called the SPIRITUAL MAGAZINE. Memphis, although not the "Hub of the Universe," is near the center of the Great Republic, and as Mr. Watson has money as well as brains, it is believed that the Magazine will be a success. It is said he can afford to lose \$10,000 and not mind it. He will advocate Spiritualism from a Christian standpoint, and may possibly enlist a large class who would not read ordinary spiritual publications. *Gates Ajar*, it will be remembered, had a very large sale, while *Dawn*, a story in every respect superior, still remains neglected on the booksellers' shelves. One is a Christian story with a spiritualistic squint—the other openly spiritual, without any attempt to win favor from church people. One was acceptable and profitable—the other shocking, and of course unprofitable. But *Gates Ajar* did a good work. It spread the way for something better. We hope Bro. Watson's SPIRITUAL MAGAZINE will do the same.

Bro. W. does not propose to lose \$10,000, but to furnish such a Magazine as the times demand, so that it will pay its expenses. He was elected by the General Conference to edit and publish the *Christian Advocate*, that had sunk \$10,000 and owed several thousand more when he took charge of it, but it worked its way and paid its debts and expenses.

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SOME editorials we had prepared for this issue have been withheld for want of room. We had prepared one on the Katie King exposure, but as so much has been published of it in the papers, we have laid our article aside, merely remarking here, that there are Katie Kings in all organizations, whose existence does not affect the genuine article.

## RECENT MANIFESTATIONS.

**I**N the January number of the Magazine we gave some things occurring at Mrs. Miller's seances. Since then we have been attending them once a week for about an hour. It might be well to state that there is no cabinet of wood, planks or doors. There is a light frame, barely sufficient to hold up four blankets to exclude the light. The room is on the lower floor, plastered on the four sides and ceiling, with but one door. There is no possibility for any kind of deception. A coal oil lamp lights the room, which is sometimes turned partly down. An aperture some fifteen inches square is cut in the front blanket.

We have stood at this aperture when the room was well lighted and handled and talked to the parties inside, they taking articles from us and returning them. We have placed chairs some two or three feet outside and seen them seize and take them inside. We could only see the hand that would take hold of the chair and other articles. Having found the Indian to be of great strength, on one occasion we requested the editor of the *Daily Appeal* to test their relative powers upon a tamborine—the editor on the outside of the curtain, the Indian within. A scuffle which lasted for some time, resulted in the Indian taking the tamborine, giving the editor painful experience that he had, “like Thomas, felt, as well as seen and heard” that there was a human being he had come in contact with, who not only took the instrument, but tore his finger-nail from the flesh.

- Captain Church tried the Indian's strength with a large bell. He gave him such a jerk that he not only took the bell, but the Captain said he nearly threw his shoulder out of place. But we started out to tell about their coming outside the blanket recently.
- We think it has been Redface's intention to be the first one to come out in the light, but we are of opinion he yielded to the importunities of the “fair sex” to let them be the first to come out. On last Wednesday night, as soon as Dr. P. tied the medium securely she was entranced. When the curtain fell he asked us to sing “On Jordan's stormy banks I stand.” The spirits joined in the singing. He said: “I am sitting here waiting for these squaws to go out.” We asked him who they were. He said, among others, “Squaw

Mollie and her papoose, and your present wife's child." Soon out came my former wife, took a chair, but soon got up and took the chair to the other side of the room. After sitting a few moments she arose, gliding across the room several times, moving the chair nearer to us, clapping her hands during the time. She passed inside the blanket for a moment and out again, manifesting great joy at her success. She is some twelve or fifteen inches taller than Mrs. Miller, and had on a white dress; Mrs. M.'s dress was dark. Redface said: "Squaw Watson has been out so long, she has nearly exhausted the power."

Two others came out who were not seen so distinctly, but talked to their friends in a full, clear voice. Redface says next time they expect to sit down by us and talk freely with us. He also told us he wanted to dance with a preacher the next time we met. We felt anxious to know what Mollie had to say about the seance, and in a few minutes we were with a medium, but said nothing about what had occurred. After stating that she had Ellen's little babe with her, as she had on two former occasions, I asked her to tell me about her coming out. She wrote: "I can hardly tell in what position we placed ourselves, for they were many. I of course had the child in my arms, so that you could see that it was an infant. I was in my bust form, and then with hands and arms, and then I tried to appear in full form. Now tell me how I appeared, will you, please? We can't always know how you see us, but we do know how we design to show ourselves, and on this point we have been anxious." We then asked her if they did not get ahead of Redface. She said: "Redface was at last conquered by a host of us; he, in defiance of his obstinacy, has succumbed to our power.. He is very willful and has tried to keep us at variance all the time. We are happy at the victory. He did, with credit to himself, let us have our own way."

During the seance with Mrs. Miller the spirits waved perfectly white handkerchiefs to us. On one occasion when a lady with arms extended toward the ceiling, with a snow-white handkerchief in each hand, waved them to us, she let one of them fall. As we were about to pick it up it was drawn under the curtain. We said: "Why did you not let us have that handkerchief?" Redface replied: "You could not have kept it, for it would have faded." On a subsequent occasion we asked Mollie, our former wife, to give

us one, when she said she could not, for as soon as mortal hands touched it, it would melt away. This is a little of our experience with materializations.

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### A MEDIUM'S HISTORY.

AT our request Mrs. Annie C. T. Hawks has written the following sketch of her mediumistic history. As she will be associated with us in conducting the Magazine, we thought its readers would like to know her antecedents. We shall have more to say in reference to her mediumistic powers:

DEAR BROTHER WATSON—The first knowledge I had of Spiritualism was in the spring of the year '68. My life, from early girlhood, has been spent in the interior of Texas—I living a quiet, domestic life; educated under the strict discipline of an European household; my parents both foreigners; my mother a native of Dublin City, Ireland, descending from a family who were noted for their strength of mind and firmness of purpose—and history mentions them as a family possessing great bravery and indefatigable energies. Her religious teachings were of the Church of England, but after her union with my father she felt the power of the liberal truths as taught by John Murray, and embraced his faith, my father being one of his disciples. Scotland is my father's nativity; he is a native of Paisley, and his father was a reformer and wrote much against the tyranny of the wealthy land-owner over the poor tenant. He was forced to fly his native land and for some time found refuge in the United States. His writings were too liberal for the English Government at that period. There is a sceptical and critical vein running through my father's character that will not permit him to receive anything as facts until he has had tangible evidence as proof.

I have received a liberal religious education. I was taught early in life to search the Scriptures and judge for myself, holding fast that which seemeth good; that all who worship God in spirit and in truth were acceptable in his sight; that after the spirit departed from the body it never again troubled earth. The resurrection came at death, and as the stars in the firmament differ in their grandeur of light, so spirits in heaven differed in their glory; some were nearer God's great throne than others, according to their works here. Only the pure in spirit might see God, but none were condemned to a *literal hell*. Condemn no man for his religious or political views. Often have I heard my father say that he came to America at the early age of eighteen, with his heart full of love for her liberal institutions, and a joy to feel that he had found a land

where man could worship God according to the dictates of his own conscience.

In the year '58 I moved with my parents from Middle Texas to the western portion, to the town of New Braunfels, a German colony. The town contains about two thousand souls. Here I found myself surrounded by an element of great minds, deep thinkers and earnest students. My association with them brought me to think of many things of this world and the world afar off that had never been clearly explained to my mind. One subject was the immortality of the soul. My neighbors—these great thinkers and students—showed me only too clearly that there are no positive evidences of a life beyond this. I determined to combat their theory. The more I strove to bring proof to them of this life beyond, the more mystified became my mind, and a cloud hung itself before my reason. In the year '64 my husband died; he received the rites of the Episcopal Church before his death. A few months after his departure I attached myself to the church, receiving the rites of confirmation from Bishop Gray, Western Diocese of Texas, a true and noble specimen of a Christian gentleman.

In eleven months after my husband's death my only child, a bright boy of three summers, followed his father to the shores of the "bright beyond." I was as one that could not be comforted. My church afforded me no consolation in my great trial. I prayed as only the heart-stricken can pray. But no light came. That resurrection story was to me vague and contradictory. My soul longed for facts. It found none. "Nothing is impossible with God." "He in his wisdom saw fit to take your loved ones," was no consolation to me. Where are my loved ones? was my heart's constant cry. I could not see as my friends desired me to. I could not understand why I should be left as one alone upon a barren coast, all charms of life taken from me, nothing but sorrow, a soul seeking for that which my religion could not give me. For four years my life was spent in seeking, not finding; in knocking, the door remaining closed.

About this time I formed the acquaintance of Mrs. L. J. Lawler, a resident of the town where I dwelt, a Spiritualist, a lady of refinement, self-culture, and possessing great decision of character. After a long conversation in regard to the orthodox teachings, their inability to prove the immortality of the soul, and their vague and indefinite ideas as to where or what heaven was, she kindly invited me to visit her and she would show me the comforter—the proof of the life beyond the grave—with tangible evidence of the presence "of loved ones gone before." I visited her and she invited me to be one of a circle that was to form around the table. I consented. The circle was composed of four persons, Mrs. L. and son, a youth of seventeen years, a daughter near thirteen, and myself. The daughter was the medium. After sitting fifteen minutes the

table began to tremble and then to raise up as if forced from the floor by a strong force of air. We all felt the pressure and the weight of atmosphere. Mrs. L. addressed this motion of the table as if speaking to visible friends. I could not repress a smile, for to my senses it all seemed very clear—as nothing more than electricity acting in force upon the table, that force gathered from the atmosphere through the magnetic principle of our beings, we forming the chain which aided us to throw off this vapor. Then the intelligence that governs this and causes the answers are, I thought, nothing but our own minds acting upon the electric chain. I see here a plain and simple case of what the Germans pronounce Od, or Odic force. A slate and pencil was called for. Miss Mary took the pencil and commenced writing with great rapidity, holding the pencil as if her fingers were cramped. Stopping suddenly, she pushed the slate to me. I read: "My wife, I am glad to meet you. Tudor." The name was correct, but this did not strike me as anything remarkable. My husband was well known throughout the State; had resided for many years in New Braunfels. I ventured to ask: "Is my boy here?" Answer by writing: "Here, ma." I concluded I had seen enough; my boy never called me "ma;" it was always "mamma." I left the house of my friend with a sad, disappointed heart. I had received nothing to convince me that the comforter was near. I felt assured the lady and her daughter were honest in their convictions, but I could see no cause why what I had seen should be assigned to spirits. I resolved never again to sit for manifestations. But there was something that continually drew me to the child and her mother. I found myself a constant visitor at the home of Mrs. L. God bless her for a kind, patient spirit, for through her, aided by the angels, I received the first light of the great truth of the immortality of the soul.

After repeated circles with the young medium, Mary, I ventured to ask if I was a medium. The table answered, *Perhaps*. This was not very encouraging, so after that I remained silent upon the subject. Mrs. L. gave me books containing beautiful teachings, which came nearer meeting the wants of my soul than anything I had ever read. In the meantime, and before I could feel I had received anything to convince me that what I saw was from spirits, I received a New York *Sun*, in which I read an article called "Planchette." I was at the house of a friend at the time—a good Baptist. He proposed to make a planchette, as described in the paper, so in the space of half an hour or more he had cut a rude heart from a pine plank, inserted a pencil as directed, and pegs in place of wheels. Four persons sat around it, myself one of the number, and placed our hands, or rather our finger-tips, upon it. It struggled and trembled for some five minutes, then suddenly wrote a name—"Mello." No one at the time understood it, but it

afterwards proved to be the sister of my friend, Mrs. Lawler. This was all planchette did that day.

I returned home to think and wonder. I felt determined to investigate the subject of planchette and find out what controlled the little board. Seeking out a piece of soft wood, I managed to cut out a very fair triangle. As soon as this was in running order, with pegs and pencil, I took it to my room and from time to time, as I had leisure, I would sit with my hands resting upon it.

I was obliged to work alone and in secret, owing to the prejudice my parents had against all *isms*. My labors were not rewarded, for after two weeks' patient seeking, I found nothing. I felt like letting the whole matter drop, and have nothing more to do with it. Then upon second thought I concluded to let my mother into the secret. After long persuasion she consented to sit with me. We made two or three trials, but with no better success; the little board would not move. So after consulting together, we concluded to invite my father to join us at the board, to investigate it upon the principles of magnetic power. This being the introduction we gave him to planchette, he consented to put his hands upon it. How well I remember my feelings as we three sat around the little board, and it commenced moving, writing the name of a dear aunt, sister of my mother, long since passed from earth. My father arose from the table, shocked at what he thought a joke played upon him by my moving planchette, and using the name of the beloved dead. I assured him I had nothing to do with the moving of the little machine. He again took his seat, placing his hands as before upon the board, when name after name followed, revealing many events unknown to me.

We continued to sit in groups around planchette from time to time, until my mother thinking it was causing too much gossip in our little town, proposed it should be put away for a while at least. Just as she expressed herself I was sitting with my hand upon it alone, and remarked, "yes, I am willing to put it away. It will not write for me without the aid of other hands." *I brought it into existence.* Scarce had I spoken when off it went, writing rapidly. "Come to me, mother; come with hope, love, and charity." Willie, my boy, my darling, my eldest boy, long in spirit-world, had come. I could not realize it; I seemed spell-bound; wonder and fear took possession of me. "They say," seemed to rise like phantom hosts before me, "*a medium!*" *I a medium!* I ventured after a few moments to say, I believe I am what the Spiritualists call a writing medium. Planchette wrote, "Take the pencil and try." Pencil and paper were handed me by my father. My hand grasped the pencil, and wrote without my volition a communication purporting to come from my spirit-husband. It was a gentle reprimand, chiding me for my fears as to the world. Then followed in rapid succession communication after communication, letters coming from friends of my parents, with whom I had had no acquaint-



ance, and poetry. I, until this night had never wrote two lines to rhyme. Holy invocations were written, and descriptive scenes of spirit-land, all news to me, for I had the orthodox heaven engraved upon my soul. The strangest part of the phenomena was the control of Courtland Prentice, son of G. D. Prentice, of Louisville, Ky. After writing a communication thanking my parents for their kindness to him while he was an inmate of their family, he writes, "I will sing for you; yes, your favorite, Annie Laurie." My parents said "impossible; our daughter cannot sing." Almost immediately a power controlled me, and I sang one verse of "Annie Laurie" in a clear baritone, I all the time hearing the accompaniment on the guitar, an instrument upon which Mr. Prentice performed with remarkable skill.

Thus ended my first knowledge of spirit control, the 31st of August, 1868. After this I was every day controlled to write. Many articles were published. The *Religio* printed in her "Inner Life Department," "Descriptive Scenes of Spirit Land." Then followed, day by day, some new phases of mediumship, such as drawing spirit scenes without having any knowledge of the art; controlled to sing by male and female voices; speaking in trance, and exercising over others who were mediumistic a developing power. Early in the winter of '70 I moved with my parents to Houston. My powers as a speaker increased, and a number of foreign spirits controlled me to write in different languages. In the summer of '70 I became acquainted with a lady then visiting our State. I went with her to her home near Topeka, Kansas, where I remained some weeks. I found while there enjoying the pure air of those western prairies, that there was a rapid change going on in my development, that new gifts were coming to me all unsought. The gift of prophecy was mine; while I drank from it, fearing to express what I saw revealed, the visions would come and the words seemed to be forced out of my mouth. I could describe spirits, and in many instances give their names and leading events in their lives. The power of healing was mine, and I could tell what persons were thinking of when I passed them upon the street. These phases seemed to leave me after a while—that is, seemed to sleep, as it were. The control for tests continued the strongest with me. On my way to Texas I visited Mobile, where I found many true friends, some of whom I shall ever remember with deep love. If upon this earth we never again meet, I know that we will in the beautiful summer land reap the golden grain of the seed sown upon earth.

Upon my return to Texas I visited, by request, Galveston, where I, as a private medium in social circles, gave much satisfaction with tests. The power of speaking and giving tests continued to increase rapidly. In 1871-72, I again, by request, visited Mobile. After remaining there and lecturing to the friends in the studio of H. A. Tatum, Esq., an artist of that city and a true reformer, I by the

earnest solicitation of Colonel S. D. Hay, formerly of Texas, and at one time State Attorney, visited Atlanta, Ga., and there by a strange chain of circumstances over which I had no control, was placed upon the rostrum. I am confident an invisible agency worked through me in all my movements. My lectures were prepared, it seemed, by the controls—no one, not even myself, knowing what was to be the subject until it was introduced after the entrancement had come upon me. This gave rise to the idea that I myself prepared the lectures and memorized them for the occasions. To me this was very trying, as I, in my sincerity, thought every one must think me honest. Some of my friends proposed that I should call for a subject after entering the hall. To this I objected. I feared that the excitement would render me unfit for control. Then again came spirit power over mortal. At my next lecture a power controlled me and requested a subject from the audience. This was readily complied with, and the subject selected was, "Who is God? Where is God? and what is God?" I was immediately entranced and the power controlling handled the strange subject with master power. The same was suggested in regard to spirit poetry. A subject for a poem being called for, a young man in the audience, a stranger to me, gave the subject, "Heart Echoes." All were delighted with the result.

Last spring I again visited Mobile and Atlanta. While there I received invitations to visit Chattanooga and Memphis. I was delighted and surprised at my success in Chattanooga—my first visit among strangers. I feared much that the nervous excitement I endured would unfit me for doing justice to my mediumistic gifts. I felt confident my spirit guides could not keep me under perfect control. But to my joy, and to the great good of Spiritualism, I found my success in giving tests and lecturing perfect. Thanks be to God and the good angels, I found many true and noble souls in the city of the mountains.

My next labors were in your city, Brother Watson, and you know under what difficulties I labored. Sickness rendered me unable to do much in your city. The power to see and feel spirits is ever strong upon me. I have positive proof of the presence of spirit minds every day. Although circumstances change my labors from a public to the quiet circles of a private life, I feel that it is still my duty, when prompted by the good spirits, to work as they may direct for the good of humanity.

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CROWDED OUT.—Although we have added half as much more to the Magazine, yet we find we lack space for a number of original communications. Some of the most important, though in the hands of the printer, must lie over till our next issue. This, we regret, but it is unavoidable. In passing we will remark, that our printers

on the Magazine of to-day were our type-setters on the *Christian Advocate* long years since. Of our communications so far, they speak in most favorable terms, as being well written and faultless. We hope our friends will continue their favors, while on our part we shall endeavor to make the best selections of reading matter, giving *preference*, however, to original contributions.

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For the Spiritual Magazine.

### WHY I AM A SPIRITUALIST.

WHY I am a Spiritualist, or rather why I have found more real satisfaction in Spiritualism than in any of the beliefs and conjectures of mankind, is the fact that it presents tangible proof of the immortality of the soul, made manifest to the five senses. And before proceeding with my direct testimony, it may not be inadvertent to mention the cause that led me into an investigation of the subject. On the first day of November, 1873, a lighter, happier-hearted man than myself was not to be found in the broad territory of Iowa. I was a busy man of trade, ambitious and energetic, and meeting with marked success in all my ventures. My pathway was radiant with sunshine, and I little dreamed that a dark cloud, surcharged with overwhelming sorrow, was hovering so near. An affrighted man rushed into my store, crying, "A rope! a rope! Willie is in the reservoir!" startling me from my serene repose and making the heart so light but a moment before heavy with unutterable anguish. With a wild cry of "Oh, my God! my God!" deeply impressed with the terrible reality that awaited me, I ran wildly, madly, to the watery grave of my only and much-loved boy. Reader, have you had a kindred sorrow, coming upon you with paralyzing power, like a thunderbolt out of a cloudless sky? If so, you are my brother, my sister. Our tongues are mute and our words powerless to paint the anguish of such an event. The heart heaves tumultuously, and hell, a thousand times more terrible than it was ever pictured by the morbid imagination of man, is the fate of him or her, suddenly brought down from the heights of happiness to the depths of dark despair. There lay my boy, fair as an angel, dripping, dead! My boy, who but a short half hour before had left my side with the sparkling eye and rosy cheek of youth. Lost, gone, and that forever. What terrible words these little monosyllables become—*lost, gone*—when associated with the death of a form we loved and cherished. And father, has the sad duty ever devolved upon you of breaking such intelligence to a loving wife and mother? If so, I know that out of the very depths of your heart you pity me. I shudder as I think of the cloud that swept down upon that fond mother's heart, and I close

my ears to the cry of anguish that rang out that day from her stricken heart. "My boy, my boy! Oh God, why have you permitted this? Oh, Willie, Willie, come back, come back, come back!" Days, weeks and months of grief followed. With a bleeding heart and in piteous appeals I prayed God for relief hourly. I was weak and helpless. I read the Bible, Bascom's Sermons, Butler's Analogy, various works on immortality, and laid each one down unsatisfied. I talked with ministers, corresponded with old-time friends, drew out the opinions of the learned and the unlearned, the wise and the foolish, touching a future life. I sounded books and men, and all was conjecture, faith, belief, crumbling to nothing tried in the crucible of reason. Still in the dark, and oh, what darkness! At this juncture one of Swedenborg's works fell into my hands. With what avidity I swept its pages. It told of heaven—not as a myth, but as a reality, letting one and the first faint glimmer of sunshine into my desolate heart. Willie was lost, and I was bending every energy of my soul to find him somewhere. Swedenborg put me on the path. I had heard incidentally, carelessly, of Spiritualism. But with the egotism of materialists, without testimony, I had pronounced it humbug and delusion. But now, far out at sea, in storm and distress, I looked everywhere for a haven of rest. Like Saul, I cast about for a woman with a familiar spirit, and like Saul, I went in disguise a distance of sixty miles, by coach and cars, accompanied by my wife. With little faith and a shadowy hope, we presented ourselves at this new altar. I will simply state, as the result of that interview, that for two hours and a half she brought up the dead, naming them as they appeared, and describing them with as much accuracy as if they had been visibly before us. When the spirit of Willie appeared she exclaimed: "Oh, some one is drowning; what screams I hear; what crowds of people. William, Willis, Will; it is Will; he is your son; he calls you ma and pa." Then followed a minute description. Then came communications, unsought, establishing his identity beyond all doubt. Two hearts, weighed down with a great sorrow, felt lighter that day than they had for wearisome months. We had found our boy. Now this that I relate, and much more that I might tell, occurred under such circumstances as forbid the possibility of the medium getting any clue to the facts communicated from us or any one else, directly or indirectly. Our journey and its object was a secret, not even known to our most intimate friends.

In conclusion, I would say that from that day onward I have been giving the subject a cautious, candid, yet sincere investigation, reading many books, both for and against Spiritualism. Many things in the New Testament, heretofore obscure, as for instance, Paul's epistle on the spiritual potentialities of man, has been brought within the area of my understanding. Modern Chris-

tionity is formal. It has a cold, inanimate code of morals, but is without life or demonstration. Primitive Christianity, in its gifts of healing, prophesying, speaking in tongues, and other gifts, given in demonstration of the spirit and as signs to unbelievers, is as different from modern Christianity as black is from white. In fact, modern Christianity has no conception whatever of "spiritual gifts."

I will only add that Spiritualism, if true at all, is scientifically true—true as Galileo's theory of the rotation of the earth—and that eventually it will illuminate the whole world, making mankind a universal brotherhood. At present the human family are distracted and confused and contentious, and the more conflicting creeds, such as Catholicism and Protestantism, stand ready to cut each other's throats whenever their leaders cry, to arms, to arms. A scientific religion, demonstrable to the five senses, is the great need of the age, and in God's providence I believe it has come.

One word as to the teachings of Spiritualism and I am done. It teaches that the body is only a temporary house for the soul or spirit, adapted to earthly life; that when this house falls down its occupant passes out to mansions in the skies, eternal and not made with hands; that man is morally and intellectually in the other life what he is here, yet forever progressive, having more or less to learn, according as he has improved his talents here. An intelligent comprehension of this great truth must be a powerful stimulant to a correct life here—this life which is as a fleeting shadow compared with the life that shall endure through eternal ages.

Yours truly,

L. RAGUET.

Afton, Iowa, Jan. 7, 1875.

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### A SAD MISHAP.

ON the 7th of January the ground was covered with sleet. We intending leaving the next morning for DesArc and Augusta, Ark. After passing through the city during the day, and making some preparations necessary for our journey, we started for home, and just as we reached our domicil, our foot slipped, and we fell on it, fracturing both bones. This mishap places us on our back for a month, but we think we have enough philosophy and Spiritualism to keep us cheerful. We regret the occurrence the more, because in our visit to Arkansas we expected to obtain one hundred subscribers to the Magazine. When we get up we intend visiting portions of West Tennessee, North Alabama, and Mississippi. In the spring we expect to extend our visit to Louisiana and Texas.

## OUR PROSPECTS.

**S**UBSCRIBERS are coming in rapidly, and we hope to be able to make the Magazine pay the printer. While we know that the cash system is the only safe one financially, yet this is not our object. We want to do good, and scatter broadcast what we honestly believe to be the TRUTH. The times are unprecedentedly hard all over the country. Hundreds of thousands are out of employment. Many are suffering for the necessities of life. Under these circumstances there are thousands who cannot now spare even the small sum of \$1 50 to send for the Magazine. To all such we say, write us a letter or postal card, and say what month in spring, summer or autumn you will send us \$1 50 for the Magazine. We will enter your name on our mail book and put down the month you say you will pay opposite the name, and shall expect payment.

There is another class we want to reach : those who are too poor to pay. If any such will write us, we will send them the Magazine, and not look for our pay until we meet on the other side.

Will those who have subscribed and paid, help others to get the Magazine? We shall send two copies of this number to those who have paid, that they may use one of them in getting others to subscribe. Let all lend a helping hand, and push this work on its mission.

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 RECANTATION.

**A** FRIEND writes us from Helena, Ark., saying : " I have on several occasions been cited to you as having ' gone back ' on Spiritualism. They refer me to the papers of Memphis and some Methodist Advocate. Now, Doctor, I want to know," etc. " Many of my Methodist opponents will stick to it that you not only apologized, but renounced Spiritualism." In reply to the above, we most emphatically say there is not one word of truth in it, nor has there ever been any foundation for any such opinions.

In 1856 we were stationed at the largest Methodist Church in this city, having a membership of over five hundred. That year we investigated Spiritualism for several months for two hours every Tuesday and Friday evenings, with Bishop Otey, Drs. Pittman, Taylor and Kerr, now in the city. When convinced of the truth

of it beyond the possibility of a doubt, we avowed to our congregation on Sabbath morning our belief from the pulpit to a large audience. From that day to this we have never for a moment doubted. We have talked freely with the most prominent ministers, including several of our Bishops, and no *man, woman or child* has ever heard us utter a word indicating our doubt of the truth of Spiritualism. Let that be nailed fast from this time forever. It is not faith with us, but knowledge.

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MRS. ANNIE C. TORREY,

A SKETCH of whose mediumistic history is given in this number has been extensively and favorably known to Spiritualists in the South since her development. For the higher order of manifestations we regard her as the best medium we have ever seen. Her intellectual culture has attracted the higher order of spirits, composing her band, who control her organism perfectly. They entrance her with great facility, sometimes placing her in what is called the dead trance, when they take entire possession of her organism. She is a clairvoyant, and writes with great facility. Through this channel we expect to furnish the readers of the *MAGAZINE* with communications from the first minds on the other side. The publication of this periodical has been brought about by their agency, and pledges given to furnish matter for it from the "Summer Land." We expect to have a message department from these seances, which we think will be interesting to those who believe in the harmonial philosophy.

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PAPERS RECEIVED.—The oldest spiritual paper, the *Banner of Light*, Boston, and the *Religio-Philosophical Journal*, Chicago, are standard papers for those who are interested in the subject of Spiritualism. See their advertisement on the third page of cover.

We acknowledge the receipt of *Common Sense*, San Francisco, a journal of live ideas; the *Summer Land Messenger*, Boston; *Hull's Crucible*, Boston; the *Spiritualist at Work*, Chicago; and the *Spiritual Scientist*, Boston.

As we write lying flat on our back, in much pain, we are not ready to say more just now.

## THE SPIRITUAL MAGAZINE.

**A**FTER mature deliberation I have decided to add half as many more pages to the Magazine. I find I can not give all the matter I wish without this enlargement; it will then contain forty-eight pages besides the cover, making a volume of about six hundred pages delivered at the offices of the subscribers for one dollar and a half in advance. This will involve an additional cost of about one thousand dollars per annum.

I have sent specimen copies to about two thousand persons, in every State in the Union. If these will remit one dollar and a half to me I think I can make the Magazine pay for the printing. Whether it does or not, I will publish it during the year, and hope to do so for many years.

May I not appeal to every friend of free thought to aid me in this new enterprise? May I not appeal to the press, with whom I have been associated for so many years as an editor and publisher, to give a helping hand? This periodical comes in competition with no other, but stands single-handed and alone, advocating the harmony between Christianity, Science and Spiritualism, if each are properly understood.

May I not appeal to the most radical Spiritualist to help sustain this Magazine? Though we may differ on some points, yet on many others we harmonize, and am I not endeavoring to accomplish an object which requires me to adopt the course I am pursuing to reach a large and respectable class of the community everywhere?

You have your work, and are doing it. The spirits tell me I have mine, and must do it. Let us then work together for the redemption of our race from many errors so prevalent in the world.

A new era is dawning upon us; the day is breaking that shall lift the gloom from death and the grave. The veil between the two worlds is being rent asunder. Let us then join hearts and hands and purse, and help each other in this glorious work, so that each and all may rejoice as the New Jerusalem descends and loved ones departed mingle with their earth friends, telling them "there is no death."

Memphis, Tenn.

SAMUEL WATSON.

P. S.—Papers which will copy the above will greatly oblige, and the favor will be reciprocated at any time.

S. W.