

THE
SPIRITUAL MAGAZINE

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

S. WATSON, Editor and Proprietor.

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For the Spiritual Magazine.

A POPULAR DELUSION.

The "Miracles" of Christ and Spiritual Phenomena.

BY D. WINDER.

IT is assumed by professing Christians that if the phenomena of modern Spiritualism were of the same conspicuous and demonstrative character as were those of Jesus, they would produce conviction, and compel the belief of all who witnessed them. We have, in this case, another illustration of the delusion under which "Christians" are laboring, in reference to both the "miracles" of Christ and modern phenomena. Do the *facts* recorded in the New Testament warrant their assumption? Did the so-called miracles of Jesus convince all who saw them of the truth and verity of his teachings? Did all who saw his miracles believe in him and become his disciples? If not, then why should Christians assume that all would believe in modern Spiritualism, if the phenomena of modern times were as conspicuous as they suppose those were that attended Jesus and his apostles?

Let us now turn to the history of primitive Christianity, and see how this matter stands on the acknowledged records. It will be seen that the spectators who witnessed the prodigies ascribed to Jesus, were characterized by the same variety of unbeliefs, criticisms and assumptions, that are now manifested by promiscuous assemblages toward Spiritualism. Some denied the reality of the

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prodigies; others admitted their reality, but attributed them to satanic influences; while others, like many modern preachers and editors, who worship fame and money, not being able to deny, refute or expose these phenomena, labor only to suppress their publicity and notoriety. I would call the attention of this last class to the policy of Ananias, the high priest, as recorded in the fourth chapter of Acts. When Peter and John healed the lame man, which startled the multitude into inquiry, Ananias called together his kinsmen for consultation as to what should be done in this emergency. Now note his hypocritical and tyrannical policy: "What shall we do to these men? for that indeed a notable miracle has been done by them is manifest to all that dwell in Jerusalem, and we can't deny it; but that it spread no further among the people, let us threaten them, that they speak henceforth to no man in that name."

Now, with all the respect that we are capable of feeling for tyrants and hypocrites, we invite this latter class to use the face of Ananias as a mirror, if they wish to see themselves as all honest men see them. And we will here inform them that we are in possession of one of the secrets of their hearts—that is, it is only for the want of power and authority that they do not carry out the entire policy of Ananias.

After a critical investigation of the primitive history of Christ and his apostles, we are forced to the conviction that not one in every thousand of those who witnessed their prodigies ever became open and avowed believers and disciples. It should be remembered that the entire country of Judea was traversed by Christ and his apostles, who performed their prodigies wherever they went. Multiplied thousands saw their "miracles," following them from place to place to witness their wonders; and yet, on the day of Pentecost the adhering disciples were found to number only *one hundred and twenty*. It was only after Christianity began to be popular, and in some sense began to "pay," that multitudes pretended to believe in it. It will be just so with modern Spiritualism; and then will come the period of its *peril*. In the days of Jesus there lived but few people who were sufficiently humble, unselfish, pure and spiritual, to appreciate and conform their lives to the teaching of the Nazarene; and, in this nineteenth century, comparatively few are found who are sufficiently developed in their moral and spiritual natures to drink in the celestial teachings of the harmonial philosophy. In all Christian countries the minds of the masses are so thoroughly imbued with false and absurd theological dogmas, which have warped, cramped and perverted reason and moral intuitions, that their restoration to enlightened manhood amounts to little less than a new creation. This must necessarily be the work of time, and will require patience and perseverance. The intellectual, moral and spiritual imbecility of the masses of church-bound people,

should excite the sympathy of all true and enlightened Spiritualists. Their condition is analagous to that of absolute slaves, denied the privileges of education and the liberty of their own wills. But this moral obtuseness and imbecility is not the only impediment to the progress of celestial truth. False theology, like false philosophy and social customs, perverts the judgment, corrupts the moral sentiments, and tends directly to foster hypocrisy and a truckling servility to popular sentiment. Hence it is now as it was in the days of Jesus: "Many believed on him, but they would not confess it, because they loved the praise of men more than the praise of God." Some, longing to see the demonstrations of his power and hear his gracious words, came to him in the night to avoid public scrutiny and criticism. So at present; some approach our mediums in disguise, muffled and veiled to prevent recognition. In their hearts they feel a conviction that the glorious tidings of Spiritualism are true, and an unconquerable desire to commune with their dear departed friends; but over these divine inspirations of the soul predominates the withering influence of the love of fame. These poor slaves of priestcraft and popular fame should be taught that the God of true Spiritualists cannot accept such feigned devotion. "If any man be ashamed of me and my words before this wicked and adulterous generation, of him will I be ashamed before the Father and his holy angels." These words of Jesus are true, yesterday, today and forever. So let not any man or woman, who approaches a true medium in disguise through fear of losing his popularity, expect any tidings from the holy angels of God.

Those Christians who are fortifying themselves against the appeals of spiritual phenomena, by assuming that they are less conspicuous and demonstrative than the "miracles" of Jesus, are simply under a delusion in reference to both. In their imagination they exaggerate the latter and disparage the former. We have already shown that comparatively few who witnessed the prodigies of Jesus believed on him, while it is easy to prove that a large majority of those who honestly investigate the modern phenomena become firm believers in spirit manifestations. The reason of this is plain to all who appreciate the facts in the case. The prodigies of Jesus were intended to demonstrate that the Father had sent him to reveal the true God and the true religion; the prodigies of modern "Spiritualism" (improperly so called) are intended to disperse the theological fog that has obscured the teaching of Jesus, filled the world with sectarianism and strife, and driven the leading minds of the age into materialism and infidelity. These modern demonstrations are addressed to the physical senses of all classes, and to every portion of the habitable world. Unlike the "miracles" of Jesus and the policy of modern priests, mankind are not required to believe in them on the recorded testimony of a few obscure writers in a corner of the earth and remote period of the world. They are occur-

ring everywhere, and open to the inspection, criticism and scientific scrutiny of the world; adapted, in their different phases, to every grade of human intellect, from the most groveling sensualist to the most accomplished scientist and philosopher of the age. On this account they differ, in many respects, from the prodigies of the days of Jesus. And this difference is one of the necessities of the age, owing to the mental conditions of modern times. In the days of Christ and his apostles, and in the fields of their operations, no class but the Sadducees denied the existence of angels and spirits, and their missions to earth as ministers of God. But now it is different. "If a man die, shall he live again?" has become, through the universal skepticism of the age, a question of pertinence and general interest, as a *sine qua non* to all others concerning a future world. Hence it is that we have a class of phenomena so exclusively physical as to come within the cognizance of the most sensual minds, of the most limited capacity.

Were all men capable to appreciate the higher and more spiritual phenomena, we should have no more table-rapping, bell-ringing, horn-blowing, hair-pulling, etc. These constitute the mere alphabet of spirit manifestations; and when the truths and facts of the New Testament shall become believed and understood, and spirit intercourse and angelic ministrations recognized, as in primitive times, these crude, physical phenomena will cease, as the child throws aside its a b c book after it can read.

To those of our readers who think that modern spiritual phenomena do not demonstrate the continued, living existence of departed spirits, and their ability to return and commune with us, we would say, read Dr. Wolfe's book, "Startling Facts in Spiritualism." If the facts recorded in this book, and witnessed by a large number of witnesses, quite as credible as those on whose testimony the prodigies of Jesus are believed, do not demonstrate the truth of what is called Spiritualism, then no truth or fact whatever can be demonstrated to the human senses. Through the kindness and generosity of the Doctor, we have just finished the reading of this most remarkable book.

Carthage, Ohio.

PROGRESS.—There exists within humanity a principle of truth more potent than the restrictions of law, more powerful than the conservatism of the age. Secure within the soul rests a latent seed of life which, when quickened by the vitalizing influences of the infinite spirit, bursts all opposing barriers, and emerges into that beneficence of action which evermore accompanies the gifts of the Author of life.—*Brinton.*

For the Spiritual Magazine.

SCIENCE VERSUS CHRISTIANITY.

BY O. H. WELLINGTON, M. D.

IF we read the journals published to lead men to reject the Bible, we find them mainly filled with articles of two classes: One recounts all the evil and inhuman practices of ignorant men in rude ages of the world, who have claimed to be Christians, and the other insists that the sum of all the dogmas of the past shall be taken as what Jesus actually taught, and the results of these two are given as the *necessary* fruits of Christianity or religion, as it existed in the mind of Jesus. And it is a remarkable fact that the most careful students of some departments of science are often the most unwilling to make a fair statement of what it is that is to be regarded as Christianity. It is often insisted that science is inconsistent with the revelations of the Bible, and is soon to convince Christians of the folly of believing that Jesus knew as much as the learned of our day, or was capable of communicating a religion that should be adapted to meet the wants of the men who are so carefully analyzing the mysteries of nature. We have no wish to quote particular writers, or enter any polemic discussion, but to present our own answer to the question, *What is Christianity?* And to make it of more value to some of the readers of the Magazine, we shall meet the argument of the learned cavilers by asking and *answering in our own way* another serious question, which we mean to answer in perfect fairness, in order that our answer to the other may be better understood:

WHAT, THEN, IS SCIENCE?

We might answer briefly and correctly that it is the sum of the actual knowledge of mankind of the laws and operations of nature. But this would not subserve our purpose, for we write in the interest of both science and religion. We believe in a personal and loving God, out from whose infinite wisdom all law has flowed, and that no event of all the ages but bears definite and necessary relation to the divine plan, and that therefore, in the mind of God, science and religion are in perfect harmony, and whatever disturbs that harmony, whether of assumed science or religion, is not of God, and will surely come to nought.

First, then, let us see if we can show that some things are *not science* simply because they were believed to be science a thousand or fifteen hundred years ago. We admit that it must seem puerile to raise these questions, but we cannot refrain from asking, Whether the astrology of the ancients can be considered as science?

(It was once believed that fire, air, earth and water were "The Four Elements." To-day we know that they are not elements at

all. Who to-day would indorse as science the views of Tyge Brahe or any of the multitude who were called scientific men in that age? Every one knows that no man at that time could state principles that would stand the test of time, not because scientific truth was not then what it is now, but because no one was capable of understanding principles that to-day are intelligible to every school-boy.

If, then, we may not adopt the opinions of the most learned of past ages to govern us in science, why will scientific men persist in taking the views of the same age as absolute religion? If Franklin is not authority to-day in electricity, we know of no reason why he or Calvin or Luther or Wesley or Channing should be in matters of religion. Science and religion are each to be judged by the men of any age using all the light their own age may shed on the facts of the present or the record of the past. One thing is clearly proved, as well in religion as science, that no man of any age has ever been wise enough to define and limit the range of thought of his children and grandchildren. God is revealing more and more of the principles governing material nature, and every one welcomes it as fast as perceived. Why, then, fix bounds to thought and inquiry in that which is more important, and pertains to man's spiritual nature? Why will the scientific cavalier insist on bringing forward the horrors of the inquisition, the austerity of Puritanism, or the hell of John Calvin, as Christianity, any more than insist that the imperfect knowledge of those same periods shall be taken as absolute science?

I know it will be said that it is the authority of the Bible that has led man to accept and obey the dogmas of their fathers; but I insist that it is *not* the authority of the Bible rightly interpreted, but the conclusions of men of strong prejudices and limited cultivation, that have ruled the world. And it is also clear that the ability of men to interpret fairly has been warped by a selfish desire to save themselves or be saved from the effects of the *wrath* of God, a belief in which has descended from age to age as an inheritance. Take the translation and use of the Greek word *daimoon*. No child living to-day, if taken from the influence of all sects, orthodox or liberal, and carefully instructed in Greek, would ever be led to the common idea of the devil. On the contrary, its proper use would help him to a correct understanding of the idea in the minds of the writers when they used *diabolus*, and at once his own mind would recur to the phenomena of modern Spiritualism, if his attention had ever been called to them, and if disposed to reason upon these as facts, he would see that *these facts* must illustrate similar facts in Bible history; and if he sees that science and religion are both alike the expression of the love and wisdom of God, he will realize that both must be interpreted by the best use of the faculties, aided by all the developments of the age.

To understand, then, what Christianity is, we must not take the interpretation of past ages, nor rest, even, in the dogmas of the last generation. If we take a single incident recorded of Jesus, we may illustrate this point. The record is, that after the crucifixion, Jesus appeared in a material form, *the doors being shut*, and this fact has been unintelligible to the church except as a miracle, and of no value but as evidence of his divine character. But when a man has once seen that other spirits can clothe themselves in material forms, the appearance of Jesus after the separation of his spirit from his former body, becomes a revelation of a new law, but only to the mind that can consider it without bigotry or prejudice. It is not, then, what my father may have thought to be Christianity, but what *God will reveal to me*, with all the aids of science, and these interpreted by light from heaven. Peter and John and their companions knew all the facts of the life of Jesus, but had no idea of their meaning till the day of Pentecost. Nor had they a correct idea of their own natures nor any conviction of immortality till that new light came to them, for then, as now, "spiritual things must be spiritually discerned." Would any of the facts recorded in the gospel have the same meaning to any of the disciples before and after the day of Pentecost? Certainly not.

There is abundant evidence of peculiarities in the life of Jesus, and much more of his claims to be divine; and much of this has been a matter of dispute among those claiming to be Christians, and these points have never yet been settled. But if the claims of Spiritualism shall be proved true, many of the disputes shall be conclusively settled, and that, too, on a scientific basis. If a single material and ponderable body can be moved, or material substance increased or diminished, then there is no limit to the influence of disembodied spirits to promote or retard human purposes. If my father, brother or sister, in spirit life, may communicate a single truth of fact or philosophy to me, then the wise of all the ages may shed down the results of all their studies in spirit life. If an Indian maiden can clothe her spirit with ponderable matter, under favorable circumstances, in a quiet home in Vermont, or Katie King in London, or any other spirit materialize a hand or even a finger, then Franklin and Washington Edwards and Channing may, under proper circumstances, come to our aid in answer to prayer, and "multitudes of the heavenly host" be heard singing the praises of the infinite Father; and while by their presence they remove ignorance and prejudice, and illustrate much that is now misunderstood in the gospel narrative, may solemnize the marriage of science and religion in many minds, and show that both are offspring of divine love and wisdom. If the Bible is in *any sense* an especial revelation from God, then there could be no more beneficent Providence than one that shall illustrate its facts, and show to us how its words are to be interpreted. Science is absolute truth, and if the

Bible is a revelation from God, that, rightly interpreted, is also truth. The quarrel between scientists is not about truth at all, but about human opinions, which we know have in the past been erroneous both in science and religion.

What could be a more beneficent Providence than to help us to know positively how "God's will is done in heaven"—that is, to show us the nature of spirit life. Spiritualism helps to that end. I understand Paul's conversion, demoniac possession, healing the sick, Pentecostal, and a multitude of other matters, as I could not till I had seen and felt spirits. Now, when a man of Christian faith has seen a spirit in a materialized body, he will see that the resurrection of Jesus has new meaning, and one that will not only bring the whole matter into the domain of science, but compel its fair consideration. We can afford to wait, for as God has permitted Jesus to assume a new body, and other spirits are claimed to have done the same, we may rest assured the evidence will be forthcoming that shall convince all. As Spiritualists, we bless God for his aid to us in understanding the gospel, and we pray he may bless multitudes now in doubt.

For the Spiritual Magazine.

SPIRITUALISM A RELIGION AND A SCIENCE.

ATHENS, O., Dec. 27, 1874.

BRO. WATSON—The first number of your SPIRITUAL MAGAZINE is at hand, and I but feebly express the feelings of all good Spiritualists when I say that its advent is hailed with rejoicing and prayerful thanksgiving—rejoicing that the good angels have enlisted and brought forward one so well calculated to advocate and defend their inspirational truths; prayerful for its wide circulation and influence; and thankful that we live in an age that free thought is not fettered by the chains of bigotry and superstition. You can mark me down as a life subscriber.

We live in an age of rapid evolutions. In science, in religion, in politics and in the mechanical arts, we are making rapid advancement, all of which is but the result of free thought and the diffusion of knowledge through the medium of our periodicals. For centuries the world has been held in bondage by Popish decrees and ecclesiastical dogmas. Our beautiful world would to-day be bearing the fruits of the millenium had it not been for the bloody opposition practiced by these false teachers toward every discovery in science and every rational idea in religion that did not harmonize with established creeds.

On the fifteenth day of February, A. D. 1600, the brave and wise philosopher, Bruno, was burned at the stake for asserting that our world was not the only planet, but that myriads of worlds, many

of them larger than our own, were revolving through space. These truths were supposed to be in conflict with the revealed word as recorded in Genesis; hence Bruno is condemned as an heretic, and when led out to suffer the cruel and ignominious death at the stake, he was asked by his accusers to recant his false doctrine and his life should be saved. But hear his brave reply: "I cannot deny that which I know to be true." No braver man ever died a martyr to the cause of truth. But this is only one instance among the thousands who have been put to death for similar offenses; but it will serve to show why that in sixteen hundred years the world made but little or no advancement. But one by one these fetters, that had so long held the world in ignorance and bondage, have been broken. Science has asserted and demonstrated itself, and the press, instead of the Pope, now shapes and sways the intelligent and scientific world.

Religious creeds and scientific discoveries have always been at conflict, yet in every instance science has come out victorious. How can we expect otherwise, for true science is demonstrated facts, while nearly all creeds are based in part on speculative philosophy, and while much of it is true, a part of it may be false. But Spiritualism is both a religion and a science, and while it accepts Christ as the founder of our philosophy, and the apostles and prophets as inspired teachers, yet we cannot consistently receive such passages of the Mosaic records that come in conflict with true scientific knowledge. Neither can we regard those passages as divine inspiration which, in their teachings, tend to morally degrade the human mind, since it is utterly impossible to harmonize such teachings with the divine attributes of God. For instance, we are told that the world and all things, including the "immeasurable starry depths," were made in six days. Geology demonstrates that this is not true. Again, we are told that God commanded and the sun stood still, to give his people an opportunity to conquer their enemies. Astronomy demonstrates that this is utterly inconsistent with God's unchanging laws.

With reference to moral teachings, we have the example of Christ, who condemned a portion of the Old Testament and reversed the law. If the beautiful precept of giving good for evil, instead of evil for evil, was good in Christ's time and is good now, it must have been good in Moses' time; therefore, we may conclude that it was an error from the beginning. And this rule may be applied to many things which we find recorded in the old book, mainly in the historical part, which we cannot harmonize with the higher teachings of Christ or with our own conceptions of the goodness and wisdom of God. When theology becomes rational enough to acknowledge these errors, the conflict between religion and science will in a measure cease. But in the beauties of Christ's teachings and the purity of his example, and in the prophetic writings which

in their fulfillment prove themselves to be true, together with the apostolic writings and teachings, we find a good and sufficient base upon which to build, until Christ himself shall appear and give us new light from his celestial abode. But of this I will speak hereafter, having already occupied more space than you may wish to allot me.

Yours, for the advancement of our noble cause,

J. W. CASE.

For the *Spiritual Magazine*.

LETTER FROM A "RATIONAL" SPIRITUALIST.

BUFFALO, N. Y., 1875.

REV. SAM'L. WATSON—I have received the specimen number of the *SPIRITUAL MAGAZINE*; thanks for same. I inclose herewith \$1 50. for a year's subscription thereto. Although I am not a *Christian Spiritualist*, or *Bible Spiritualist*, yet I wish you God-speed in its publication, and hope that abundant success may crown your efforts to spread the truths of spirit communion, supremacy of law, and post mortem progression, and development among your Christian friends. I think a Magazine such as yours, and conducted by a representative *Christian* like yourself, may be able to accomplish much more in the propagation and advancement of the *essential truths* of Spiritualism among those affiliated with the churches than could be effected by us Spiritualists of a more radical, and (as your *Christian* friends call us) "infidel" standard.

Like yourself, I was a Methodist before embracing the spiritual philosophy, but when the truths of the "harmonial philosophy" were unfolded to my mind, I at once and forever bade farewell to all forms of sectarian religion, Christianity, as a system, included. I am, and have been for sixteen years, a rational, philosophical Spiritualist; my greatest attraction being the discovery and application of TRUTH, no matter from what source derived—the voice of God in my soul, the enlightened human reason, being the arbiter and judge. I receive nothing that does not comport with my reason, no matter from whom received; nor do I reject aught that addresses itself to the reason, no matter what its source. Hence, I cannot possibly accept either the Bible or Christianity as a whole, as in consonance with truth. Whatever is in agreement with my highest judgment and enlightened conscience, I receive—no more. The same holds good with all other books, and all other systems of religion or philosophy. I believe most emphatically in Paul's injunction: "Prove all things; hold fast that which is good." Whatever truth there may be in the Koran or Mohammedanism, the Shastra and Vedas or Brahminism, the tenets of Santama Sakyamenni or Buddhism, the Zend Avesta or Zoroastrism, the Chinese

Classics or Confucianism, the mythologies of Egypt, Greece, Rome, Scandinavia, Peru or Mexico, the teachings of Socrates, Plato, Pythagoras, or Thales, the reasonings of Paine, Volney, Hume, Spinoza, D'Alembert, Voltaire, Rousseau, D'Holbach, Strauss, Kant, Hegel, Renan, Spencer, Lewes, Huxley or Darwin, whatever truths I may find in all these, or in all other systems of thought, I appreciate and recognize as just and sacred.

All truth is alike sacred and divine, and all revered by me alike; hence, I cannot conscientiously apply the term "Christian" to myself, as I am not a follower of Christ in any peculiar sense. I follow no one individual, however gifted, but instead I implicitly follow that which addresses itself to my consciousness as true, and in harmony with the eternal laws of nature. Principles I reverence, but presence never, save so far as their teachings and lives may be the embodiment of true principles.

Noble, God-like souls have lived in all ages, more now than ever before. I know many in our ranks—such men as A. J. Davis, J. M. Peebles, H. C. Wright, Warren Chase—full of truth, integrity and pure love for man shining through their daily lives. I believe to the fullest extent in the "Fatherhood of God and brotherhood of man," all heirs of the same glorious destiny, as the ages roll on and the errors of earth are purged away from the soul.

I find that the essential principles of the *Christian Spiritualists* and the *rational Spiritualists* are very much the same, and both are working for the same end; hence, although dissenting from some of their postulates, I wish our Christian friends every success, and sincerely hope that their efforts and yours may result in the "bringing forth of good fruit an hundred fold," and that many souls may be emancipated from the fear of death and the wrath of an angry God, and be brought into full fellowship with the glorious truths of the spiritual philosophy, even though they may call themselves Christians, and still cling to the Bible and the Savior.

Fraternally,

WILLIAM E. COLEMAN.

Although we may not indorse all that our correspondent says, yet there is much truth in his letter. In publishing this Magazine, we expect to give those who may differ with us an opportunity to express themselves freely upon those subjects which pertain to man's present and eternal interest. We have no doubt that the church has misapprehended part of the Old Testament. St. John, who was the beloved disciple, and witnessed the transfiguration of Christ, and who was the only one of the disciples who witnessed his crucifixion, was deceived in regard to the "angel" who made the revelation to him in the Isle of Patmos, so that he fell down to worship at the feet of the "angel." May it not be that under the patriarchal

and Mosaic dispensations, there were those who said "the Lord said" or "did thus," when it was only an angel. The word translated "Lord" does not always mean the eternal God. This view, we think, would clear up many of the dark places in the Mosaic history.

We do not believe that any human organization has all truth. Each may have some, but truth and error are mixed together. The more we become developed, the more charity will we have for those who may differ with us. Dogmatism, egotism and proscription are very closely allied to superstition and ignorance.

HOW TO COMMUNICATE.

BUENA VISTA, SHELBY CO., TEXAS.

BRO. SAMUEL WATSON—I have read the January number sent me, and desire to investigate the matter fully. If not asking too much, I would be glad you would inform me how to proceed with the investigation in this remote region, where one is almost looked upon as a madman who admits that there is a possibility that Spiritualism is not the work of the devil. In the number sent me there are many things new and startling to me, but emanating from so eminent a source that I find it hard to divest myself of the belief that there is something in it. Respectfully,

J. W. BALLARD.

We copy from the *Religio-Philosophical Journal* an editorial answer to our Texas friend's inquiries, given in answer to a correspondent from Clarendon, Arkansas:

CLARENDON, ARK., Dec. 14th, 1874.

MR. S. S. JONES—Having been a reader of your valuable *Journal* for some time past, and having become interested in the spiritual revelations set forth in the same, I now desire to form a circle in this section, and being ignorant how to proceed, desire that you give me the necessary information, either by letter or through your paper.

I would also be glad to know whether or not the New Testament Scriptures are considered as being of divine origin; and also whether or not the spirits give any account of the life beyond the grave; and if so, what is said in regard to the resurrection? These are questions that I have seen nothing said about as yet, and I would be glad to have some light on the subject.

Respectfully, W. L. BENTON.

Notwithstanding we have on several occasions answered subscribers' inquiries in regard to forming *spiritual circles* for the development of mediums, we will again repeat in substance that which we have before said.

If there are several persons who seemingly desire to promote spirit communion, they can do so by meeting regularly on one, two or more evenings in each week—regularity is preferable—that is to say, the same persons should endeavor to attend the meetings regularly on the same day of the week and time. It is well to be seated alternately, male and female, around a table, with the hands resting on the table, palms down. Have a soft, mellow light, and pencils and paper on the table, ready to be used by any one whose hand may be controlled to write. Singing of familiar pieces that all or nearly all can join in, seems to harmonize the minds of the investigators, thereby making conditions favorable for spirit control.

The first indication of spirit presence is usually a pleasant, cool current of air passing over the hands, which is apparent to the senses of all. Frequently intelligent "raps" or sounds are heard upon the table. When these sounds are heard, communication may readily be had with the spirits by asking questions that may be answered yes or no. One rap is usually given for no, three for yes, and two for I don't know.

If any person's hand is moved by spirit power, no resistance should be made. Hands are often moved with great rapidity while in course of development, and usually such cases terminate in the development of good writing mediums, often followed by entrancement and fluent speaking.

As soon as intelligent communion is established, follow the directions which the invisibles dictate, and the result will be all that can reasonably be desired.

By many Spiritualists, the "New Testament Scriptures" are believed to be of divine origin, in the common acceptation of that term. Others, and a more numerous class, would claim that there was nothing outside of divinity—hence all things are, in the strict sense, of divine origin. These are metaphysical subjects, with which you will soon become familiar as you peruse the writings of different correspondents in the *Religio-Philosophical Journal*.

To become a believer in spirit communion does not necessarily at once change a person's religious belief. As we read, think and reflect, we become more deeply interested in the philosophy of life. And we may be permitted to suggest the thought that, as we are immortal, and that the principle of never-ending progression seems to be well established, may we not expect to go on eternally, gaining more and more knowledge every year for unimaginable quintillions of centuries? If so, should we think any the less of a brother

or sister because they did not think as we do now in regard to the divinity of the Scriptures—old or new? May we not suppose that if our hypothesis in regard to eternal progression be true, that spirits differ in their beliefs as much as mortals?

For the Spiritual Magazine.

NATIONAL SPIRITUAL CONVENTION.

EAST ROCHESTER, N. H., Dec. 25, 1874.

BRO. WATSON—More than twenty years ago I became impressed, though not fully assured, that something truthful had been found in spirit manifestations. In the course of years, after having read more or less on the subject, and while pursuing my regular pastoral labors, opportunities were given and accepted for some limited investigations. These, though not fully satisfactory, were not without interest. Believing most firmly in the Bible, and trusting and revering Christ as my ever-to-be-loved Savior, I longed and sought for something that could be justly termed "Christian Spiritualism." The blank rejection of the blood of cleansing and the blasphemous utterances of such men as Denton, and much that was found in spiritual literature, were so revolting that my heart, ever unsatisfied, turned away.

The religious press, as might be expected, if deigning to say anything, had little else than condemnation. The pulpit, though eloquent at times over spirit communion, either ignored or slurred the phenomena. In this night of unrest and uncertainties, your "Clock Struck One." From that moment light has streamed over the darkness as the foregleams of spiritual morning.

Your Magazine I read with deep interest, and not satisfied with one reading, have commenced to read again. My dear brother in Christ, if anything on this continent or in the world should be thoroughly evangelical and Christ-like in spirit and teaching, it is your Magazine. Does the dear Master *stir you to make it so?*

Spiritual writers and speakers have much to blame themselves for the rejection of Spiritualism by the churches. Had they clung to the Bible and the precious blood of cleansing, the universal brotherhood, for aught I know, would have been believers. Let me *know* that the loved and gone are with me still, to cheer by their more than earthly love, to guide by their more than earthly power, and to instruct by their more than earthly wisdom, and my Bible, my ever-dear Savior and my prospective spirit home are the dearer for it! I have never seen any other *legitimate* tendency of such faith and knowledge, at least for me.

It strikes me that could evangelical, Christ-loving believers in spirit communion have a national convention early the coming

year, and set forth a confession of their faith, it might be, perhaps, the best possible move to disarm prejudice in the churches. This is the want of the better portion of society to-day. If I mistake not, you, and those of your intimate acquaintances believing as you do, are the persons to call and locate such convention. Those in full and loving sympathy, unable to attend in person, could send letters, and thus aid it in its needed work. If you are thoroughly convinced that spirits can and do return, and that Christ is honored by that intercourse, then let there speedily go forth one of the most soul-comforting, God-honoring confessions of faith the world has ever seen.

Of late years, some have seemed half to ignore the phenomena. If anything has ever convinced thinking minds, it has been the *physical* manifestations. Never, *never* discard—never think to out-grow them; “no logic against the senses.” If spirits can and do materialize themselves, and thus become cognizant to the senses, all the more convincing. Constantly give us reliable *facts* in your Magazine; and with these comforting facts, please tell your readers of the laws of hygiene, that we may all have the best possible health of body as well as peace of spirit. May the dear Master guide and bless you.

P. CHESLEY,

Pastor Walnut Grove First Baptist Church.

LETTER FROM MICHIGAN.

PONTIAC, MICH., Jan. 3, 1875.

BRO. WATSON—By the gift of intuition and angelic inspiration, I find a strong spiritual attraction for you, and you will permit me to claim you a spiritual brother in Christ, and on the highway of progression. I greet you as a chosen vessel for the promulgation of the harmonial philosophy, as revealed by ancient medium seers and sages, and by men and women organized to be controlled by the angelic ministry. My guardian angels tell me you are chosen, ordained and appointed to be a shining light to scatter broadcast eternal truth, as found in the ancient revelations, agreeing with the revelations as given by the angelic ministry of the present day, controlling good, honest and well-developed mediums in our land and world. God bless them!

I am told you have an organization which the holy angels can control. So you, like myself, have been constrained to quit the sectarian churches, and stand forth a firm advocate for Christian Spiritualism. You, like me, have had to endure the scoffs and contumely of former brethren, who are on a lower plane of development. I have been a follower of the blessed Nazarene from my youth up. I joined the church when a lad of fourteen, and remained a sectarian up to the first Monday of August, 1856. Since

then I have been controlled by a band of lyric angels to write impromptu poetry. I have been faithful to my heavenly calling, and written thousands of effusions by request from friends and strangers. I have a large amount of rhyming now put up in a box, which the angels say I must send to you for publication, if you think any of the poems will benefit humanity.

JOHN SOUTHARD.

From the Philadelphia Press.

THE DEBATABLE LAND.

Hon. Robert Dale Owen in His Defense.

TO THE EDITOR OF THE PRESS—In studying Spiritualism, two distinct questions come up; the first, as to the reality of the phenomena; the second, as to the inferences therefrom. Your correspondent in Monday's *Press* (of whom I am glad to know that he is "a distinguished clergyman of this city,") concedes the first, and that is so far satisfactory. Speaking of my work entitled the "Debatable Land," he says: "Admitting the facts as presented by our author, I join issue with him on the character of spirits alone, believing them to be demons." An old doctrine, this! It was plausibly set out twenty-two years since by the Rev. Chas. Beecher, in his "Review of Spiritual Manifestation," read by him, in 1853, before the Congregational Association of New York and Brooklyn. It was put forth by the Pharisees eighteen hundred years ago, when, objecting to Christ's teachings, but, like your correspondent, unable to deny the wonderful phenomena, they said: "This fellow doth not cast out devils but by Beelzebub, the prince of the devils."

The reply to Mr. Beecher and the Pharisees and your correspondent is, that all analogy is opposed to such an explanation of spiritual phenomena. In this world God does not, indeed, shut his creatures away from earthly influences tending to deception and error. But the good is the rule, the evil (often good in disguise) is but the exception. If it enter into God's economy to permit evidences and influences to come over to us from a higher phase of being, are we to believe that he excludes from these all that is true and good, and suffers only deceptions and false teachings of diabolical character to reach us? If such were the divine plan, then—in the words of a modern poet—

Then God would not be what this bright
And glorious universe of his—
This world of wisdom, goodness, light,
And endless love—proclaims he is.

Your correspondent writes in Jesus' name, and as "his servant." I remind him that Jesus himself did not regard the powers and gifts which he possessed as exclusively his; or as restricted to the

age in which he lived. In speaking to one of his disciples (John xiv, 11, 12,) he bids him believe in him "for the very works' sake;" and as to such a believer he expressly adds: "The works that I do shall he do also, and greater works shall he do, because I go to my Father." St. Paul tells us (1 Cor., xii, 4, 11,) that what Jesus prophesied did happen. After Jesus had "gone to his Father," a "diversity of gifts" (verse 4) remained among his followers—the gifts of healing, of faith, of prophecy, and of tongues; the discerning of spirits, and what was then called the working of miracles. St. Augustine—the greatest name of the Patristic age—devotes a long chapter (Book XXII, ch. viii,) in his celebrated "City of God," to minute details of the spiritual gifts or "miracles" appearing in his day. Jesus sets no limit as to time, nor does St. Paul, nor does St. Augustine.

Now, did Jesus promise to his followers works that are to be interpreted as coming only from an infernal source? Were the diverse gifts of St. Paul's day no better than soothsaying, fortune-telling, necromancy? Did the early disciples discern evil spirits only? Your correspondent will protest against so monstrous a supposition. Very well. Then, by what authority does he assume to decide what Christ never decided, what St. Paul never ventured to declare—namely, that these "manifestations of the spirit, given to every man to profit withal" (verse 7), were after a time to cease? Or who informed him at what period of the world, at what age, in what century, their character was changed from divine to diabolical? Does he expect us to take his bare word for it, that, at some undefined epoch or other, they were thus transmuted? Or has he given us *more* than his bare word in proof of such a transmutation. Let us see.

Our spirits, he takes great pains to tell us, "peep and mutter." If he has heard their peepings and mutterings, I have never had that privilege. But they rap, too. For once he is correct; sometimes they do rap. Is that a satanic proceeding? If a stranger, approaching a dwelling and seeking communion with its inmates, knocks at the door, is it a fair conclusion that it is the devil who wishes to enter? If the chairman of a meeting, by way of calling the attention of his audience, first raps with his gavel, are we to assume in advance that the communication which will follow will be mere demonology? "Knock and it shall be opened unto you" may be an injunction addressed to spirits as well as to men.

But there is the darkness; that is especially insisted on; physical, not mental or moral darkness, of course, being meant. One would suppose, by your correspondent's insistence, that the Ritualists attended none but dark seances. Nineteen-twentieths of those I have attended were in the light; I usually avoid those held in the dark. I care nothing about such feats, be they genuine or spurious, as those of the Davenports. Some dark seances I have attended to

ascertain by experiment what effect earthly light, natural or artificial, has in intensifying the phenomena. Others I sought because some phenomena, especially those of a luminous character, can be best so studied. Baron Reichenbach's wonderful experiments on odic light and odic force, prosecuted throughout ten years, were chiefly made in pitch darkness.

Were Reichenbach and I to blame in this? In God's economy physical darkness is as necessary as physical light. "Tired nature's sweet restorer" seeks darkness rather than light; is sleep, for that reason, a demoniacal state? The aurora borealis cannot be witnessed except in darkness; are its brilliant lights, therefore, to be termed infernal? The photographer manipulates his negatives in a darkened chamber; is he to be set down as a devil's agent on that account? Or, again, your reverend correspondent anonymously reviews my "Debatable Land;" am I to imagine him an emissary of the evil one, merely because he sees fit modestly to conceal his name under the veil of darkness? Such reasonings are futile. The real objection to dark seances is, that they afford facilities for deception.

Your correspondent's strictures as to the character of (alleged) spiritual communications, carry more weight. These communications are of every grade, from the most trivial to the most elevated; the diversity is as great as that which we find in communion with our fellow-creatures. And just as each human being has his own experience of men, so has each investigator his own experience of spirits. Mine has been favorable. Adopting Christ's excellent rule of judgment, "By their fruits ye shall know them," I find but faint traces of evil character; much less than I have found in this world. Out of many thousand announcements, one only (and that consisting of but five words) was profane. The great majority were either simple messages of affection from deceased relatives or friends, or else earnest asseverations touching the immortality of the soul, the reality of a life to come, and the vast superiority, both as to happiness and character, of that future life as compared with the present.

Of these simple messages I have room here for but a single sample. It purported to come (March 10, 1864,) from an old and valued friend of mine, Dr. A. D. Wilson, a well-known New York physician of large practice, who had died about a year before, and it was spelt out by heavy poundings, rather than raps, in these words:

"I am little changed. My knowledge of the spirit world is not so great as you would suppose. I am sure of the things I once hoped for. I have found my beloved friends in Heaven, and I know I live in immortality.
A. D. Wilson."

Not much, if one will; not much, as a superficial mind may receive it; only a brief, homely message. Yet, if it be true, how

immeasurable its importance! How infinitely consoling the simple truths it unveils!

Beyond such utterances as these, the teachings which have come to me are mainly these: That the next world is a supplement to this—a world of activity and of progress, with occupations, duties, enjoyments as varied as those of our own earth; that we enter that world freed, indeed, from the earth-clog of the body, with its sufferings and infirmities—with new powers, too, of locomotion, of perception, of intelligence, yet substantially the same in mind and spirit as when we lay down on the death-bed; that death neither deprives us of the virtues nor relieves us of the vices with which he finds us possessed; both go with us. Now, this may not square with your idea of the next world, but is there anything diabolical in such a conception of the great future?

Again, Spiritualism teaches us that man's happiness or misery in the life to come is not settled by an arbitrary fiat of the Creator, but is determined by the operation of changeless laws, similar to those which recompense a well-spent, unselfish life with peace and rational joy, and which repay drunkenness with delirium tremens, and debauchery with disease of body and decadence of mind; that we are the architects of our own future destiny; we inflict our own punishments and select our own rewards; not that we *earn* heaven either by faith or works, but that in the next world we simply gravitate to the position for which by life on earth we have fitted ourselves, and that we occupy that position because we are fitted for it. You may believe that far different agencies decide our future state, chiefly, perhaps, dogmatic beliefs touching the Trinity, vicarious atonement, original sin, election by faith, and the like. But will you venture to call it a satanic conception touching our fate in the hereafter, that man's doings, feelings and habits in this world, the ruling elements in his character, the controlling loves, be they for good or for evil, of his life, shall shape and fashion his state in the world that awaits him?—well-doing here entailing well-being there. I think such a view of the next world is wholesome and reformatory, tending to good morals and civilization.

A few words, in conclusion, to the reverend gentleman to whom I am indebted for a review of my book. Do not, I pray you, imagine me as denying that ignorant or false or evil communications may come from the denizens of the next world—just as they do from the inhabitants of this. Spirits, like men, must be tested; but, like men, they ought not to be condemned until they are tested, and tested in a fair and reverent spirit, too. If you approach your fellow-creatures with the feeling in your heart that, as a whole, they are deceitful above all things and desperately wicked, and that the thoughts of their hearts are only evil continually, your intercourse with them will be neither pleasant nor profitable. For similar reason, so long as you are convinced that the devil is a

powerful and ever-busy agent, seeking whom he may delude, and that all spiritual powers and gifts, in modern day, are granted by him, not by God—while such remains your belief, I advise you to refrain from intermundane seekings or experiments. The Puritans of Salem, two hundred years ago, held just such opinions; and you remember what a mess they made of it. If I, as a stranger, were to call upon you, and you were to address me in words of exorcism or of evil suspicion, I should bid you good morning, not to return. If any one, knowing he would be so received, still entered your house, he would be, not a demon, indeed, but a very poor specimen of humanity.

But if, for these or other reasons, you avoid all spiritual seances, is it fair to prejudge what may happen there? A wise man of old (Proverbs, xvii, 13,) has told us: "He that answereth a matter before he heareth it, it is folly and shame unto him."

ROBERT DALE OWEN.

Philadelphia, January 21, 1875.

STORIES FOR OUR CHILDREN.

WE have received from the authors a copy of the first series of these interesting stories for children (by Hudson and Emma Tuttle; P. H. Baston, publisher, Toledo, Ohio). It is neatly gotten up, 62 pages, paper bound, price 25 cents.

These stories are full of thought from real life, instructive and elevating, exciting within the young mind a spirit of inquiry, bidding it seek out the great and good in life by closely examining his or her inner being, and thereby learn the cause of the promptings of nature; that the great advancement in the material, as well as the spiritual life, depends upon the knowledge one has of one's self, and the power, through knowledge, to control evil and cultivate good lives within one's own spirit.

There are beautiful poems from the pen of Emma Tuttle. They are as crystal drops from celestial fountains. We will copy the sweet song of June, entitled "Claribel":

Evening has launched out her white boat above me,
 Here in the shadows the flowers lie asleep;
 Angel of beauty, to-night, if you love me,
 Sail down to me through the hushed, airy deep.
 Come from the headlands which gleam o'er the dark night,
 Down o'er the billows atremble with starlight,

Wearing the sanctified asphodel blossom,
Plucked from the garden of God, on your bosom.
Sail down the airy sea,
Beautiful Claribel!
Dearer than words can tell
Thou art to me.

June lies asleep at God's feet, in her flushing,
Pure as the North snows and warm as the South;
Over her brow dewy roses are blushing,
Songs yet unsung shape the curves of her mouth.
You are wise, you would know past mistaking,
This is the earth where hearts grieve unto breaking;
But you would dream it the outskirts of heaven,
Save for the shadows that lie on the even.
Sail down the airy sea,
Beautiful Claribel!
Dearer than words can tell
Thou art to me.

When earth is desolate I would not call you
Down to these lowlands from mansions of rest;
Never a storm for my sake shall befall you,
Never a sorrow sweep over your breast.
I will not beckon when hot tears are showering;
I will not call when the dark storms are lowering;
Time was when you had your measure of weeping,
Dear soul, whose body lies silent and sleeping.
Sail down the airy sea,
Beautiful Claribel!
Dearer than words can tell
Thou art to me.

Tell me if love is a passionless splendor
Upon the amethyst mountains of time?
Or, is the old love eternal and tender—
Life folding life in a sweetness sublime?
You float at will over measureless spaces;
I cannot climb up to God-lighted places—
Come down to me from your lily-starred meadows,
I will come up by and by from the shadows.
Sail down the airy sea,
Beautiful Claribel!
Dearer than words can tell
Thou art to me.

We would recommend "Stories for Our Children" to every one.

AN ERRONEOUS IMPRESSION.

WE copy the following notice of the MAGAZINE from "*Hull's Crucible*," to correct an erroneous impression it is calculated to make in regard to the feelings of the Southern people toward "Northern men."

If a life-long residence in the South can enable us to form a correct opinion, there is now a good state of feeling in the South toward Northern people. We want them to come and live with us, and when they come to make an honest living, they will meet with a hearty welcome. But we must say, in this connection, that any Northern man or Southern man who advocates or favors the *Free Love* doctrine, "no matter what his abilities or literary attainments are," will find no favor, we think, in our Southern country.

We have never found anywhere stronger inducements to chastity, purity of soul, body and spirit, than we have found in our spirit teachings for about a score of years. While we conduct this Magazine, it will give no uncertain sound in condemning every thing that savors of licentiousness. Spiritualism should cleanse us from all filthiness of flesh and spirit here, that we may be qualified for the society of the good :

The first number of the SPIRITUAL MAGAZINE is on our table. It is a well printed pamphlet of 48 pages of carefully edited matter. Mr. Watson has been forty years a Methodist minister. Certainly, if a life-long religious and literary experience is any advantage to a man, Mr. Watson has the advantage of any one now seeking to supply reading for the spiritual public. He has the advantage of being in the South, a hitherto almost unoccupied field, and a field that no Northern man can fill, no matter what his abilities or literary attainments are. His life-long work in the South will take away that fear of a "Yankee invention" that harasses the minds of so many Southern people with regard to Northern journals.

The spirit with which the editor introduces himself can but be commended. He says :

"In conducting this Magazine, we shall not, designedly, say any thing to offend even the 'weak brother,' unless a candid enunciation of what we believe to be truth shall give offense. We expect to give our views frankly upon all subjects upon which we write, claiming nothing that we do not concede to every other person."

Notwithstanding the above, there is no "uncertain sound" in Mr. Watson's declaration of independence. Here it is :

"We believe the time has come in the history of our race when its manhood will be not only asserted but maintained, and that man's individual responsibility to universal law and its divine Author will be acknowledged by mankind. We rejoice that ours is a position in which we can act with perfect freedom, with no church, sect or party to be held responsible for our utterances. We are fully aware that we are not in the majority, and that we shall meet with opposition from both extremes. We believe in this, as in most of things, "truth lies between extremes." While we may not be sufficiently radical to suit the views of many Spiritualists, we shall not meet with indorsement from those who adhere to creeds and catechisms."

The leading editorial is followed by articles on "Materialization," "What is Spiritualism?" "Present Attitude of the Churches," "Bible Spiritualism," "An Interesting Visitor," "Of What Use is Spiritualism?" "Seances with Mrs. Miller," "What is Death?" "Memphis Mediums," "Extracts From Letters," "Correspondence," and "Book Notices."

The SPIRITUAL MAGAZINE will be sent, post-paid, on receipt of the price, \$1 50 per annum. Address Rev. Samuel Watson, 225 Union street, Memphis, Tenn.

THE KEY NOTE.

CLINTON, IOWA, January, 1875.

BRO. WATSON—I feel a deep interest in the publication of your SPIRITUAL MAGAZINE, from a Christian standpoint, and I earnestly hope and pray that your noble enterprise may prove a success. I believe you have struck the key note of progression and true reform.

I was a member of the M. E. Church for many years, and for several years a local preacher in the church. I became convinced of the truth of spirit communion about six years ago, and was excommunicated because I was bold enough to affirm that I could not only see spirits, but converse with them. I was a true and devout Christian then, and hope that I am now and ever may be. True, I have rejected many theological dogmas taught by the churches, but truth and righteousness is and ever shall be the aim and purpose of my life.

And now, dear brother, may God and his holy angels bless you and your noble purpose to build up the cause of truth and righteousness on earth, is the earnest prayer of your humble brother in the cause of God and our common humanity.

LEMON IRISH.

SEANCE IN SOUTHERN COLORADO.

THE Saline County (Mo.) *Progress* prints the following letter in a recent issue:

SOUTH PUEBLO, COLORADO.

EDITOR *PROGRESS*—As you know, for a few years I have been a believer in the philosophy of Spiritualism, but had and have never seen a professional medium. What I am about to relate occurred in a circle which I organized myself among my friends and acquaintances. About two weeks ago I found out a few friends who were anxious to investigate the subject, and a quiet, retiring little lady friend, who informed me that when a child she possessed a mysterious power (said by her father to be the devil), which would enable her to do wondrous things, until sharply forbidden by her parents, but until the present time she had not attempted to exercise the power. I knew her years ago when a child. She was a pupil in the Christian College, in Platt City, under Professor H. B. Todd. Well, we met and formed our circle. We sat around a table and joined hands. After singing, raps came very loud on the table. The medium was suddenly thrown into a trance, and described several spirits, some of which were readily recognized in one or two instances, but not at all in others. We were told by the spirits to build a cabinet, and that they would appear and talk to us, face to face. The next week we met again, and the medium invited us into the next room to see the cabinet. We joined hands, the medium went into the cabinet, and we sang "Shall we gather at the river?" In a few moments loud knocks were heard in the cabinet, and an arm and hand appeared imperfectly materialized, having an unearthly, ghastly, disagreeable appearance. It faded away before our eyes; it was seen by all. In a few minutes more, hard knocks were heard, and an imperfect face appeared and quickly disappeared. This was repeated several times. Loud knocks, warning us to expect some manifestations, were heard. The curtain opened, and a face appeared perfectly formed. It glided from the cabinet about a foot, and the lower portion of the body and garments were imperfectly formed before our full gaze. The face was that of a young lady, apparently about twenty, with black hair, black eyes, and dressed in white. She attempted to talk, but we could only hear inarticulate sounds.

The circle being broken by one of the ladies in fright, the apparition dissolved into thin air before the eyes of ten different persons. The spirits then rapped loudly for assistance for the medium. I sprang over the railing and caught her as she reeled from the cabinet almost fainting, and cold as ice. During these manifestations, the lamp was burning nearly as brightly as usual; it was light

enough to distinguish every feature and the working of every muscle.

Our next seance was held last night. The circle (or semi-circle, rather,) was formed, hands joined, and so on, as usual. In a few moments the raps came inside the cabinet in which the medium sat. Just opposite the black curtain hung before the door, the curtain rustled, and a face appeared at the aperture (a simple slit in the curtain). It quickly disappeared, and was followed by several indistinctly materialized faces. Next came a more distinct form of a woman, from the waist upward. She disappeared, and in a few moments raps louder than before came, the curtain opened, and a face appeared, came out of the cabinet, and slowly formed into a perfect female form within five feet of us. When completely formed, she glided up to the railing, and in a perfectly audible, distinct voice, whispered hurriedly: "I am Ellen Tyler; I am thirty-five years old; I died in Canton (or Camden; we could not tell exactly what the name of the place was); turn up the light—more yet." She then glided to the cabinet, raised the curtain in a full blaze of the lamp, and said: "See! See!" She stepped aside, holding up the curtain and pointing to the medium, who sat in full view in a profound trance.

One of the ladies in a fright exclaimed: "O God, can this be true!" and throwing up her hands, she broke the circle. The apparition began to dissolve, and dropped the curtain. The rapping summoned us to the assistance of the medium, whom we found greatly prostrated and as cold as marble. I immediately took a lamp into the cabinet and we all examined carefully, and there was no trace whatever of any fraud, and every one of us would testify that no possible fraud could have been practiced; our medium being a modest, retiring, married lady, she could have no machinery or apparatus to practice deception. The spirit was much taller than the medium, and totally unlike her.

No one recognized the spirit. I knew a Mrs. Ellen Tyler, once a particular friend of mine, but she cannot be the one, as I think my friend is still living. The spirit was clothed in a long, white, loose, flowing robe, gathered at the waist with a white scarf. We are promised more palpable and better manifestations still, at future circles, and I will report from time to time. To say that we were psychologized, or were the subjects of "unconscious cerebration," is absurd. To say that it was the effect of imagination is simply ridiculous.

Of our circle, three or four were believers. In fact, our medium did not know or believe anything about Spiritualism until we organized our circle. I will gladly answer any letters of inquiry addressed me.

Yours, truly,

FRANK H. SHROCK.

BIBLE SPIRITUALISM.

Unsolved Problems and Paradoxes.

BY D. WINDER.

IS the New Testament a book of fables? Are the narratives of the four evangelists concerning the birth, life, sayings and doings of Jesus of Nazareth, and the history of the Acts of the Apostles, as recorded by Luke, founded on facts? or are they cunningly devised fictions, invented for the purpose of perpetuating a religious imposture or delusion? Is Jesus, the Christ of the New Testament, a myth like the fabled gods of antiquity, and the prodigies ascribed to him and his followers of the same category with the fables of ancient mythology? The time is at hand when these questions will force themselves upon enlightened and advanced Spiritualists, and demand a more rational and consistent solution than has yet been attempted. "Harmonial Philosophy" is a misnomer, applied to Spiritualism in its present attitude to the New Testament history. There is, if possible, less harmony among Spiritualistic writers on this important document of antiquity, than among modern theologians; notwithstanding it contains more evidence of the truth of modern Spiritualism than all the other ancient documents combined.

There are several circumstances which combine to place Spiritualistic writers in this ambiguous or paradoxical attitude toward the New Testament history. Nearly all prominent writers on Spiritualism are from the ranks of materialists, rationalists, and other forms of what modern theology designates infidelity; and have, like all others, formed their opinions of the New Testament from the representations of theological schools. As a rule, they are incapable of discriminating between the teaching of Christ and his followers and modern theologians. They are not aware that modern theology is a mere human invention, perpetuated and rendered plausible by perversions of the history and teachings of Jesus and his apostles; yet they are inadvertently led by their own moral intuitions and angelic communications to duplicate the very sayings and doings of Jesus of Nazareth, while they repudiate all his claims to a celestial origin and divine authority. Instead of recognizing him as the Christ of God, commissioned and sent from heaven to reveal the true and living God and the way of life, they adopt the ambiguous phrase, "the Christ spirit," as though the "Christ spirit" was something different from, and more divine and celestial than, Christ himself.

In order to appreciate the "Christ" question, as connected with ancient history, it is necessary to understand the origin and etymology of that word. The word "Christ" primarily and simply

meant anointed; and this with a view to setting apart or appointing to some special office or mission. This was usually done when persons were set apart to sacred offices, by anointing them with oil. This custom can be traced to the remotest antiquity; hence the ancient religions had their Christs long anterior to the time of Jesus of Nazareth. But this is no disparagement to the theory that he was the Christ of God, sent from heaven on a special mission; anointed, set apart, publicly made known; not by the anointing of oil, but by the descent of the Holy Spirit upon him, in form like a dove, when he ascended from the waters of the Jordan. Here is the Nazarene's own explanation of the subject: When he returned from his temptations in the wilderness to Nazareth, he went into the synagogue and stood up to read from the prophets. He opened on the passage in Isaiah, "The spirit of the Lord is upon me, because he hath anointed me (set me apart) to preach the gospel to the poor; to heal the broken-hearted; to preach deliverance to the captives; the recovery of sight to the blind; to set at liberty them that are bruised, and proclaim the acceptable year of the Lord." He then said unto them, "This day is this scripture fulfilled in your ears." See Luke iv, 18. Now, as there are in the world "lords many, and gods many," so there have been and are now many Christs, according to the primary and etymological meaning of that word; but to all true Christians and all true Spiritualists, there is "but one God, the Father, of whom are all things, and one Lord Jesus Christ, by whom are all things."

Now, what I wish to impress upon the minds of my brethren in the cause of true Spiritualism is this: The necessity of defining our position in relation to the historic record of Jesus of Nazareth, in order that the true issue between us and the so-called Christian world may be understood and appreciated by all honest and competent investigators in and out of the churches. There are, perhaps, millions of honest, intelligent souls within the pales of the churches, Catholic and Protestant, who are writhing under the influence of discontent and unrest, on account of their unsatisfied longings for a more satisfactory knowledge and experience in spiritual matters, and who are as well convinced as we are of the rapidly waning moral influence and power of modern theology. And these are the very persons who are most likely to investigate this new movement, called Spiritualism. And they are prompted to do this by reading the soul-stirring narratives found in the New Testament concerning angelic ministrations and communion, and the promises of the Nazarene that these signs and demonstrations should forever characterize his true disciples.

But how are these honest souls repulsed, disappointed and discouraged when they come in contact with the incoherent, inconsistent, contradictory and suicidal literature of modern Spiritualism! I speak from sad and trying experience on this subject. And had

I not found a more consistent spiritual literature in the Bible than I did in books and papers published by modern Spiritualists, I should have been drifted from the barren wastes of modern theology into the shoreless ocean of absolute and hopeless infidelity. But thanks be to God and the good angels, I was saved from this terrible alternative by a timely discovery of the difference between modern theology and the religion of Jesus, the Christ of God, as portrayed on the pages of the New Testament, and realized in my own personal experience.

I repeat, in conclusion, that the time is at hand when the true status of Jesus of Nazareth, and his relation to our Harmonial Philosophy, must be determined. If he is a myth, let it be known; if the New Testament is a book of fictions, let that be demonstrated; but for the sake of consistency, sincerity, honor and truth, let us cease to disparage and ignore his claims and pretensions, and the truth of his history, or cease to refer to his sayings and doings in proof or illustration of modern Spiritualism. Let truth prevail and triumph, though the Bible, Spiritualism, and even the heavens should fall. The whole religious world, as well as Spiritualists, will feel an interest in the discussion of this "Christ" question, and would rejoice to see a final and satisfactory solution of this, the greatest of all religious problems.

For my own part, the more I investigate this question, the more thoroughly am I convinced that Jesus of Nazareth was and is the true Christ (anointed) of God, set apart, appointed as God's special medium, through whom his true character and attributes are revealed to the world; and that both the orthodox theological idea—that Christ is God, and the Spiritualist idea—that he was of mere human origin, like other men, are both extremes, equally removed from the truth. I am furthermore persuaded that when Spiritualism shall rise to the medium plane of truth on this question, orthodox theology will lose its hold on the religious element of humanity, and all will harmoniously acquiesce in the emphatic confession extorted from Peter by the Nazarene: "Thou art the Christ, the Son of the living God."

D. D. Beach, Gonzales, Texas, writes:

"The SPIRITUAL MAGAZINE has reached me, and when I arose from the reading thereof, I felt the influence to write to you as one whose heart is made glad that another has entered the harvest field of the glorious mission of restoring the Spiritualism of the Bible. How long will modern Spiritualists be in learning the true mission of the present manifestations? It is not possible to remain much longer ignorant of the fact that the Comforter has come, and in these latter days has poured out his spirit upon the sons and daughters of men, to see visions and dream dreams. Go ahead, Brother Watson, your Magazine has the ring of true metal."

ABSTRACT OF A LECTURE

Delivered at Lincoln Hall, Philadelphia, Dec. 13, 1874,

BY J. J. MORSE.

SPIRITUALISM, besides being a collection of phenomenal facts, has, as you are well aware, a philosophical aspect; other than this, it is also claimed that it possesses a religious character.

The question which we have selected is concerning the philosophy and necessity of death. The philosophy of death has often been discussed, but we do not know that the necessity of death has ever been clearly and plainly placed before the minds of mankind; but we perceive that when this is rightly understood, it clearly indicates the fact that death is one of the divine sequences in the orderly plan of existence, the omission of which would be absolutely impossible—the presence of which is a vital necessity to the full completion of the scheme of physical existence.

If we seek for an analogy in the realms of nature, we shall, perhaps, open up to your minds a full comprehension of the philosophy involved in this matter, and then be more successfully able to lead you to a comprehension of the necessity for death as a portion of the great philosophy of being, just as much as birth. Let us turn to the realms of nature. We find the husbandman, with his broad acres, from which our daily bread is to be raised. It is winter, and the snow is piled up over the surface of the ground; the prospect seems dull and cheerless, but that chilling snow serves as a precious mantle to the earth, protecting the seeds and nourishing them, and that which seems so baneful is in reality most useful. The seed has been placed in the ground; behold, it germinates, and the tender shoot springs forth; the seed hath burst its covering, and is practically dead; the season rolls on, the tiny root dives down into the soil, the blade struggles upward to the light, fit emblem of humanity's struggles to reach upward to that greater Sun—our God. The plant grows, and the time comes when it is ripened; it is gathered in, and the whirl of the threshing-machine tells you that the effort has been completed, and your tiny grain of wheat, that was sown, died and was lost, is returned to you, increased many fold.

May we not apply this analogy, and say that death, instead of being annihilation of form or personality or individual identity, is rather the translation of the personality, the elevation of the identity, the individual itself in the realms of nature? We find these analogies scattered broadcast over nature; the old dies to give birth to the new. The philosophy of death is the philosophy of change; not annihilation or substitution of power, if you will, but simply a variation of form, the alteration of condition, but not the annihilation of any essential power. Death is an absolute necessity, since

it is only an elevation of the present condition into a higher state of power and manifestation.

We will now deal with the necessity of death. Looking at the animal kingdom, there are many animals that are intelligent, some almost equal to the lower grades of humanity—the horse, the dog, the elephant. Many feel sorry that they are not immortal. How do they die? There is, perhaps, a subtle something resident within the animal that finds a place within man, but this element has not reached so high a point in the animal as in man, and has not in itself the power of identity. The changes which took place in the primordial conditions, produced those conditions which developed the vegetable order, and these laid the foundations of the animal order, which, after a long series of changes—deaths—produced those conditions which were capable of sustaining human life. All through these cycles, this great law of death, or change, evinced profound philosophy. It is the lever used by God to lift up the world to better conditions, that you, as human beings, may be better sustained.

Now we come to individual humanity. The physical philosophers, who have rendered great service to the cause of human elevation, come forward with the theory that man is purely a material being; that intelligence does not exist as an abstract entity; that there is no such condition as a spiritual world; that there is nothing but what we see around us; that all that there will be for us we are now enjoying. We will take philosophy upon its own basis. We will admit materialism, and we will ask the question, given that harmony of function which is synonymous with health; given, also, that perfect reciprocity of action between every organ of the system embraced in the totality of life; and we find as a result that in proportion as the system is free from extraneous matters, so it approximates the highest condition of bodily health; therefore, longevity simply means perfect health. We ask, Why do not these physical philosophers discover the elixir vitae? Why do they not discover the means of driving out all disease, and making man a perfectly healthy being, thoroughly and completely harmonious in the operations of every organ and function incident to humanity, and thus practically insure what their promise would lead us to suppose—a physical immortality for mankind? They will tell you that the system wears out; but if it were simply a material organism, and that organism were properly supplied with the elements to maintain it, it could not wear out. They cannot escape from this fact.

Why does death occur? I tell you candidly there is only one branch of thinkers who are capable of answering this question rightly. They are popularly known as Spiritualists. They are very crazy; yet, when you come to inquire calmly and dispassionately into what these so-called crazy people know, you find so much

common sense, so much irrefutable truth, that you are astonished. They alone are capable of revealing the necessity of death, and thereby confounding these physical philosophers.

We have now to ask your attention to a highly important matter. In doing this, you will have to follow us with the spiritual senses. You will have now to throw aside the outward senses, and rely upon those more real senses; gaze with us into the interior conditions of the natural body; see how every nerve shines as a thread of light; see how the ganglia shine with a beauty indescribable; see how the threads of light in the fibers and muscles cross and re-cross each other, until there is such a phenomena of beauty presented throughout the entire form as the pencil of the artist could not possibly portray. See how that great engine of vitality, the human heart, pulses and beats; see how each organ sparkles with a light peculiar to itself. The clearest, the brightest, the most beautiful light, is that which streams along the nerves, glistens in the brain, and shines in wonderful coruscations of light in all the nervous ganglia. As the inner vision is opened to the inmost recesses, the calm, clear light, deep down beneath the exterior there is a golden-colored light pulsing with a divine energy, infilling every atom of the entire physical structure. Keep your eye steadily upon this beautiful interior structure—the interior type of the man—and as you watch it, that man is stricken down by a blow. He falls, dying, to the ground. Keep your gaze fixed upon him now. You will see that these bright lights are in a state of tumult and disorder. You will see the lights becoming dim. In the hands and limbs darkness may be seen. The light has passed inward and upward. The interior golden lights are concentrated around the head and over it.

This spiritual form rises, unseen by the outer eye. These golden atoms are slowly removed from the dying physical structure. The agitation continues in this mass of golden light. Slowly and in a harmonious manner the form is outlined. The head is first visible, and the organs are gradually brought out, till at length a form, the exact counterpart of the now dead body that lies there, rises, and, standing erect above it, gazes at it and usually recognizes it as itself. Soon, however, new and strange sensations come to dispel this illusion. The resurrected form is still attached to the old body by a cord of golden light. The last act in this marvel of life that you call death, is the severing of that cord, and the full liberation of the disenthralled spirit.

This is one form of death. There are many. In ripe old age we observe that the links that have bound the body and its members together are slowly severed, and it is said that such an one is losing the power of hearing, the power of motion, of memory, or of speech. If common sense were brought to bear upon the question, it would tell quite a different tale. The tongue is but the vehicle of sound,

and its action, combined with the operation of the lungs, produces speech. The cause of this result is behind—the divine reality contained within. The intelligent principle retains all its powers and attributes, never losing one of them. It is the body alone that decays, and our friends who are passing into the spiritual life are simply withdrawing from the physical condition because they are perfect in their internal state, and death completes the separation, the purpose of the earthly life being accomplished.

Here, then, is the reason for the necessity of death. The physical body has fulfilled its function—the elaboration of a spiritual one. There is no longer any need for man to remain on the earth-plane. He is translated to the life hereafter, that he may truly learn the real nature of existence. Such is the answer to the question, Why do men die? Modern Spiritualism is an evangel of light and truth, scattering knowledge everywhere. Let every good and noble thought that arises within our souls blossom and go forth, and stand a bright and joyous flower in the harvest of light.

LIGHTS AND SHADOWS.

BY MRS. EMMA TUTTLE.

Lightly are the snow-flakes flying,
And the sobbing winds are sighing,
Like the voice of young Hope dying,
 Round me while I watch alone
For a spirit meek and lowly,
To come back from regions holy,
And to part these gloom-clouds slowly,
 With her tender angel-tone.

Softly, pearly tears have started,
While winged thoughts from Memory darted
O'er my soul, of the departed—
 Ah! why do I love them so?
Slowly is my sad heart beating,
That the hours so slow are fleeting
Which will bring the happy meeting
 In the vale where tears ne'er flow.

Ah, she comes! Love-light is streaming
From her eyes, with beauty gleaming,
Brighter far than Memory's dreaming
 Of their earnest, faded light;
Like wan Grief to Gladness kneeling,
Come sweet feelings o'er me stealing,
With the beautiful revealing
 Of the angel pure and bright.

QUESTIONS AND ANSWERS.

THE following interrogatories have been sent us. We give a brief reply from our standpoint. We expect to present them to our spirit control at our circle, and give the answers in our next issue :

QUESTION 1.—“Is there a spiritual body? What is its relation to the natural? What has it in common with the natural? What is its composition?”

St. Paul says, “There is a natural body and there is a spiritual body.” Its relation to the natural body is, it dwells in and permeates the natural body. The one is called the outward, the other the inward man, by the same apostle, who says: “Though our outward man perish, the inward man is renewed day by day.” This spiritual body is, when seen by spirit eyes, the counterpart of the natural body. At what we call death, the natural body returns to its original elements, while the spiritual body, (which is the real person), disencumbered from its clay covering, in a real, tangible world, adapted to its development, starts anew in its onward career of progression. As to “its composition,” we cannot say, only this: we know that so far as the senses are capable of judging, it seems to be as real and tangible as the natural body. We have on many occasions, in the light and within a few inches, stood and handled the materialized bodies of a number of persons, which looked and felt like the natural body. They seemed to be as real flesh, and felt, as Jesus said to his disciples, when requesting them to handle him, like flesh and bones. We have been *puzzled, perplexed*, at these manifestations, and now frankly confess our ignorance of “its composition.”

QUESTION 2.—“Is food necessary to its sustenance? If so, what is the character of the food and the manner of its production?”

We would answer this question in the affirmative. There is spiritual food, prepared by spiritual laws, for the sustenance of spirits, but the *modus operandi* of its “production” we cannot tell. Jesus speaks of drinking wine with his disciples in the spirit world.

QUESTION 3.—“Are we visible at all times to the spirits? In what manner or form, or in what composition, do they become visible to us?”

We should answer the first part of this question in the negative. We do not believe that the spirit proper can be seen with the natural organs of sight. There are those, however, who are clairvoyants, and see them with their spirit eyes, though they may think they see with the natural eye. This gift is what St. Paul has reference to (Cor. xii, 10,) when he says: "To another, the working of miracles; to another, prophecy; to another, discerning of spirits." This class of persons is much more numerous than has been supposed. We have met with a number who have told us that they have been seeing spirits all their lives, but for fear of ridicule have kept it to themselves. We believe that for us to see our friends with the natural eye, they must materialize themselves. This, they tell us, they do by drawing from our bodies and from the atmosphere. Here we confess our ignorance again as to the manner of its being done.

QUESTION 4.—"Do spirits sleep or rest? Does exercise weary them? What is the nature of their exercise?"

We should answer the first part of this question in the affirmative, in a qualified sense. There is a kind of quiescent state necessary, especially upon their first entrance into the spirit world, and after they have become developed, as they will by proper effort. This state may not be at all necessary. Advanced spirits go from place to place with perhaps inconceivable velocity, without anything of what we call fatigue.

QUESTION 5.—"Are they entirely freed from all animal or earthly or bodily appetites? Are they subject to heat, cold or chemical action?"

The low or undeveloped spirits are not free from them, and seek gratification by coming in rapport with persons in the body, and influence them to gratify their natural "appetites," and they thus have a degree of enjoyment by their connection with them. We do not suppose that heat or cold, in the abstract, affects them; but pure spirits are repulsed by the fumes of tobacco, whisky, and all uncleanness.

QUESTION 6.—"Is matter any obstruction to their movements? How are they supposed to move, or whence comes their power of locomotion? With what rapidity do they move? Can they withdraw themselves from earth?"

Inasmuch as all matter is perous, and spirit is more refined than anything of which we have any knowledge, matter can be no

obstruction to their movements. They move, we think, by the power of their own will. There are also currents running with inconceivable velocity in every direction in the spirit world, which greatly facilitates their "power of locomotion." To pure, exalted spirits, space, to a great extent, is annihilated. They can not only withdraw themselves from earth, but often visit other planets, and hold communication with their inhabitants. But those whose lives have been spent in the gratification of their animal nature, have no fitness for any place above their capacity; hence they are compelled to linger near earth, and perhaps seek enjoyment in sympathy with old associates. This will explain why so much that is of a low character comes from this source.

QUESTION 7.—"Are the natural elements necessary to their existence? With what do they see?"

We answer the first part of this question in the negative; the latter, by referring again to the complete spiritual nature of man as having eyes and everything complete as a human being. He has only laid aside his earthly tenement, as a beautiful butterfly leaves his chrysalis, and a new world opens to each with a body and nature adapted to its surroundings.

APOLOGETIC.—We regret that the latter part of Dr. T. B. Taylor's article was mislaid, and not found in time for this number. It will appear in our next.

OUR HOME SEANCES.

AS indicated in our last issue, we have commenced them, meeting every Friday evening in our bedchamber for the present. The first seance was conducted by Dr. Channing, who addressed us at some length in regard to the objects contemplated by the controlling agencies. The main object was to furnish, through the MAGAZINE, the spiritual food which the people needed. Important advice was given us in regard to conducting it—to be governed by our impressions as to the reception or rejection of articles, after carefully reading them; assuring us that it was destined to accomplish a very important work in the new era that is dawning upon us.

INNER LIFE DEPARTMENT.

REPORT OF THE PROCEEDINGS OF THE FIRST SEANCE,

Held at the Residence of Dr. Watson.

INVOCATION.

God, Spirit of Life Eternal! All hail to thee, thou principle of love and progression! Come near to those who are seeking understanding, who desire thy presence and thy love. We thank thee for thy perfect laws, through which we have gained knowledge of thy kingdom, our future home. We praise thee for the sunlight, for the green trees, for the opening flowers, and all thy works throughout the land. We praise thee for that sustaining power that has held us up amid the storms of life; for all conditions that have come upon us through thy teachers, pains of the flesh and pains of the spirit. We praise thee for all, for we understand and know thou art but educating us for heaven. Whether the changes of life bring to us smiles or tears, we praise thee, oh God. Amen.

WM. TAYLOR, Controlling Spirit.

W. E. CHANNING.

Mr. Chairman, I am here to answer such questions as you may propound, striving to answer to the best of my ability.

Dr. W.—What can we best do to promote the cause of truth, and how best conduct our work to advance it?

W. E. C.—In reply to your question, I would say that the truth to be obtained is by that law which separates the cause from the effect. Your life is now ripening spiritually through the perfect laws of understanding, which are made evident by things seen, and made positive by the wonderful proof that is every day sent from the spirit world. The truth, as best established in the little works now rising above the horizon of prejudice that you have, by the advice and aid of your spirit friends, brought to light, is to establish the true spirit of Spiritual Christianity; that truth to be advanced by liberal precepts, knowing no creed, endorsing no sect, but perfecting the law as laid down in the teachings of the Master of Galilee. To define sin, you must learn the cause that prompted the spirit to err, working with evil as the skillful physician works with his patient; learning the cause of the sin committed against the flesh, he goes to work to see how best he can eradicate the result of that sin. Watching the effect of his medicine upon his patient,

he so works as to separate him from the cause, thereby perfecting a radical cure. The cause destroyed, the patient will not again violate the laws that are to perfect his physical welfare. In like manner you must work with caution; you must distribute your spiritual food; remembering that to the child you must administer such food as he may be able to digest, leaving stronger food for the more matured. To those who have long been sustained by spiritual truth, as shown through the return of those who have passed from the material form, you can give the teachings of Spiritualism in all its light. But to those who are for the first time taking a peep in at the "gate ajar," and trembling stand, fearing, waiting, holding to the old, with an anxious yearning for a little more light, for a more lucid explanation of the text, "If a man die, shall he live again?" you must administer the truth through the tangible laws of the evidence of things seen.

To destroy the false teachings of the past, you must through truth demolish the cause that brought about the effect, that has destroyed the spiritual nature of the church, and established the material. Keep the pages of your Magazine free from the slime of the serpent. Let free thought, as defined from your standpoint of teaching, be free to express the more exalted ideas of the pure spirit of progression. The words free love must not wind their poisoned fangs around the leaves that are to receive the pure teachings of Spirituality. Let the building up of the temple of Spiritual Christianity be from material of your own choosing, aided by the guides controlling the work; no tearing down of other edifices to build up your own, but by earnest labor, prompted by the true spirit of love, and worked through the intuitive precepts of your inner being, you are to work out the great truth of Spiritual teachings, to open the way for hundreds from the celestial shores; break down the barriers, that they may return to tell of that land of "perfect peace," where, with all their individual nature alive, they dwell, working through the laws of truth, to establish the fact of their everlasting life. Your work *will* prosper—angels are your guides. Good night.

Second Seance, held at the Residence of Dr. Watson, on Friday
Evening, February 5.

The medium, Mrs. Annie C. T. Hawks, being entranced, spoke in substance as follows:

The proceedings this evening will be opened by an invocation by William Taylor, followed by Robert Emmet, of Ireland, the young patriot who died because he wanted his countrymen to have their rights, freedom of thought, and freedom to worship God according to the dictates of their own conscience. The spirit controlling bids

me to say that Jesse B. Ferguson will come to answer such questions as you may propound.

INVOCATION.

Our Father, Lord God! we come before thee this night, asking strength that we may labor all the more diligently in thy vineyard—seeking knowledge that we may be guided by wisdom. Promulgate the divine principles of these great truths. Thou, and thou alone, art the eternal cause of all causation. From thy Divine spirit moves all matter, and the essence of thy life permeates all life. We know thy power; we glorify thy name. We plead not with thee for forgiveness for past mistakes, for well we know the laws of recompense—that we must receive the penalty of laws violated. We would ask, O Father, for strength, knowledge and wisdom; strength to resist the evil that surrounds us; knowledge, that we may learn the true cause of all social evil, and thereby discriminate between evil inherited and evil embraced from surroundings of life; wisdom, that we may understand how to advance, in its most perfect form, that goodness which shall overcome all evil, and advance the true laws that govern man, awaking the true principle of Spiritualism—the divine precepts, as taught by Jesus—the perfect law of the resurrection, which he gave when in spirit he visited the eleven at their evening repast. By his love to mankind we would learn charity. Help us, O Father, that as he blessed those who reviled him, so may we, by true knowledge gained, give to those who scorn and slander us the mantle of charity, winding its folds about them with true Christ-love. From the beautiful example that he gave us when he ate with the publicans and sinners, we would learn, by spiritual grace, to go out into the highways of life—to watch at the gulf where sin and shame advance, and gather in the fallen of thy creatures to the feast of truth that shall introduce them into the perfect paths of peace. And may we, Father, God, by these acts, become nearer like unto him, the meek and lowly Nazarene; that while we live upon earth our hearts may realize thy kingdom, and when we enter the golden portals, the joy of our souls may be the redeemed spirits that shall greet our coming. May we become strong, that we may act true to the call of our spirit guides, regardless of the world, its sayings and fancies. Bless us, O God! Angel messengers guard us, direct us, and fill our souls with the perfect love of Christ. Amen.

(Seance conducted by William Taylor.)

ROBERT EMMET.

Good evening, Mr. Chairman and friends. Greeting you, as I do, as a native and representative of that little isle of the sea, where wild waves wash its emerald shores and dance against its rock-bound coast; restless, ever in motion, like the sons of the soil,

they seem to be struggling to burst the barrier that encompasses them. With this vision before me, my spirit reverts to its life when in the body; to its desires and anxious workings when upon Erin's isle. I was young when I was sent over—just reached manhood's bloom. Promising fields were before me; bright prospects seemed to open out upon the great panorama of my future; and, as a true Irishman, my heart was with my country and her people. I left all the fair fields and bright promises that I might lift from the bowed forms of Erin's sons the yoke of oppression. The spirit that impelled me was love. Reared a Protestant, I was true to her teachings. I did not discard the church of my fathers; but I could not look quietly on and witness unmoved the tyranny exercised by the Church of England over the Roman Catholics. Crushed and bruised, with bleeding hearts and wounded limbs, they spake their sorrows from every hamlet of my country. The ashes of loved ones seemed to plead for them, as desecrated graves told the tale of religious despotism. Forced to pay a tax to a church wherein they never entered; the last cow taken from their door, that the wealth and extravagance of this church might be sustained; children left to starve; can you wonder that I, in my young enthusiasm, lifted my voice in their behalf? I was opposed. I rebelled against the laws and authority of the government. I could see no law in depriving a religious sect of their rights. I opened correspondence with gentlemen in France, and they proffered aid, which I accepted.

But why continue this story of my earth life? You have heard it all long ago—heard how I failed, and it was best. This taking of life to accomplish our ends is a crime that takes long ages to erase from our souls. From heaven we see life as it is, and learn clearly wherein we lived at fault with the perfect teachings of the divine principle of the Godhead. That for which I contended came long after my departure; worked out its own success by the natural progress of minds—by that advancement that comes to every nation, as ages make their changes, through the controlling power of spirit. As progression comes in art and science, men's minds become more liberal. The liberty to express thought and advance new-born ideas is sanctioned. Each year will bring greater privileges. The perfect love of Christ will grow stronger, and the war of churches will end.

My mission here at this hour is to speak of this beautiful truth—the divine revelation of the Christ-principle, Spiritual Christianity—the great truth that has come to you like the opening of a flower, that, petal by petal, unfolds itself, until, radiant in its new-born grace, it stands before you a lovely flower, with its bright petals, its many stamens, its golden pestil, all revealing the wondrous work of the great power of life—God, the Father; showing the wonderful unfolding of the spirit under the influence of divine light, of

holy laws, revealed through simple, scientific principles ; a perfect religion, working by God's aid through natural laws. You, my friends, have received, through tangible evidences, that faith which never dies—faith sustained by the presence of spirit messengers. It is with you no longer a faith of things hoped for, but faith revealed by the perfect laws of God, working in harmony with divine principle through all animated nature. The perfect law of these teachings is to give to man peace and contentment in life ; to take away from his soul the sting of death ; to rob the grave of its victory ; to so change man's life as to bring his spirit to live and work in unison with the Christ-spirit.

The first revelation of these truths that man received and demonstrated was, as you are all aware, brought to light in an humble home in the northern portion of the State of New York. Little children were the mediums, the raps the mode of conveying communications. It brought upon its adherents stigma, scorn and persecution. The light had dawned ; it knew no eclipse, but struggled on through storms until to-day. In this nineteenth century the fact of the continued life of Jesus is fast being revealed. In the great workings of the spirits upon earth, his second coming is clearly delineated, and every heart that feels their presence shouts the glad tidings and rejoices with great joy. It is through his beautiful teachings that we are enabled to make hearts happy ; to weave the beautiful threads of his life through your spirits, that you may divest yourselves of all selfishness, pride and prejudice, by your own efforts to aid us, and bring about perfect conditions through harmony ; watching that you keep the outer as well as the inner tabernacle pure by a true line of life ; keeping the body healthy, in accordance with nature's laws ; living wisely ; elevating the spirit through higher impulses of man—the God-principle of your beings. It is by these laws taught that you can aid all spirits, of advanced and divine order, to congregate in your earthly homes. The beautiful religion of Spiritual Christianity that is now dawning for the first time in the Southern States of America, must be advanced by the laws of charity, made perfect by works ; sustained by prayer, constant prayer—of deeds, not words. While the sincere prayer brings harmony of spirit, and lifts the heart of man above earth's surroundings, it profits him nothing unless by deeds he makes true that prayer. You ask God to help the poor ; rather ask him to lead you to where the sufferers are, that you may help them. So, whatever you ask, work while you are asking. The perfect spirit of Christ will dwell within your hearts, and the beautiful teachings of his earth life will live in your acts ; and the beautiful unfoldings of Spiritual Christianity will reveal themselves in every avenue of your earthly dominion.

These truths are advancing with giant strides on the other side of the Atlantic. There is no oppression now ; the right to worship

in spirit and in truth is sanctioned. My countrymen are free to worship God as their souls prompt. The Great Spirit, in his wisdom, brings all to perfection in his own good time. The prayers of my soul are answered, for while I prayed I used all the power that was given unto me to aid in bringing about the religious freedom of my land.

The grace of the everlasting truth, as it flows from the Divine Spirit, fill your souls and perfect your works unto the end.

Good night.

JESSE B. FERGUSON.

Good evening, Mr. Chairman. I am here, and ready to answer any questions. How are you doing, Bro. Watson?

Dr. Watson—We are glad to meet you. I am doing as well as could be expected, though suffering some.

Mr. F.—I come, hoping to gather from the stream of time “pebbles” which I know you will find use for. Some of them are rough. Patience, with earnest working, will polish them, and then the world will understand and realize their worth. I am ready.

Dr. W.—I would propose that you give us your views as to how we should live here, to better attain the perfect plains of happiness hereafter.

Mr. F.—You wish to learn that life here that is to give you knowledge, that your works may be known hereafter. Live to love thy neighbor as thyself, and keep thyself unspotted *before the world*—BEFORE THE WORLD; do you understand? Let your lives be so pure that the world may know that there is no evil in you; abiding by those laws that promote perfect health; the purity of your spirit perfecting your body. Let your light shine, that all seeing it may be guided by its rays; conquer self; extend charity toward all of earth; live in perfect harmony with the teachings of nature; lay aside all forms. Remember, it is the acts of your lives that are recorded in the great book of records. The Great Being hears not the words that come through studied forms; it is the action of the heart that is most regarded by him. He that has, let him give to those who have not. If you have not of worldly goods to bestow, you have, perhaps, in your heart a ray of sunlight that, through smiles and kind words, may find its way into the soul of your less-fortunate brother, and lift a portion of the load of care that the world's adversity has placed there. Christ gave you an example of true charity. Amid his own trials and persecutions, when alone and footsore he wandered in strange lands, with nowhere to lay his head—his sympathy awakened at all times, by kind words and gentle acts he bestowed comfort to the lowest of God's creatures. His own sorrows were never so great as to hide from him the trials of others. He set the example of charity by living a life of unselfishness. Live in accordance with the perfect laws of God in

nature, looking upon all of earth as thy kindred, extending love to the entire universe, and keeping yourself in harmony with the perfect laws of truth. When you have conquered all false ideas, and exalted your spirit that your eyes may see the divine principle of God in all life, then you have established the golden link that, riveted to the great chain of the universe, leads you to the perfect paths of peace in the paradise of God. As kings you stand, crowned with wisdom; lifted from sin through the power gained over self, and the beautiful spirit of charity that, through pure souls, you bid abide with you. Good night.

ORGANIZATION.

WE have a number of letters in regard to the propriety of organizing the believers in Spiritualism. Two of these we give in our present issue. We believe in the organization of circles for the purpose of investigation of the subject of spirit communion at home. This is the proper place for such investigation. There is a great demand for mediums all over the country. If a few persons would unite and meet once or twice a week, as per directions given in this issue, they would develop mediums in whom they would have more confidence than any that could be imported.

There is another kind of organization which we most heartily recommend to every community: form an association to procure a place to meet where you can come together as often as practicable for conference and lectures. In this way a bond of union would be formed by which concert of action might be obtained, and spiritual interests promoted.

While upon this subject we will add a few words. We believe the worst feature in the churches now, is the rigid adherence to creeds, dogmas, and the blind devotion to authority. With such organizations we have severed our connection. Jesus gave no creed to his followers, organized no church, with its paraphernalia of forms and ceremonies, but declared the fulfilling of the whole law to be the loving God and our neighbor. His was a practical religion which "went about doing good;" and if his professed followers had imitated his example it would have been better for Christianity than to have so much importance attached to belief in a code of doctrines which often antagonize each other. We hope Spiritualists will profit by the history of other organizations.

LETTER FROM W. K. POSTON.

SPIRITUALLY COMMUNICATED.

THE following communication is from an old, intimate friend, given just before the last form of the MAGAZINE was printed. He is the gentleman whose communications are published in "Clock Struck One." As honest and true as any man we have ever known, he was, perhaps, the most bitter opponent to Spiritualism we ever saw. With him, human testimony on that subject could avail nothing. He honestly believed that it was in conflict with the Bible. In holding communication with him through a clairvoyant gentleman of this city, we said to him, "You know we often talked of this subject while you were here. What do you think of it now?" He replied: "I have changed my opinion entirely in regard to it. Spiritualism is true; so is the Bible."

In the first communication he gave us, through Dr. Mansfield, in New York, he says: "I say as I did once in Memphis to you, 'Spiritualism is true; so is the Bible.' Wesley was right. Bro. Watson, let me adjure you to let your light shine. While you are in the body, cry aloud and spare not."

He was one of the influential Methodists and one of the most prominent lawyers of the city. He leaves a large and intelligent family, who are following his example, not one of whom, that we are aware, believe in Spiritualism.

MY OLD FRIEND, BRO. WATSON—You may think that I have neglected you very long, because I have not controlled this medium to write something for me to you. This is a poor way we have to talk to our old friends of earth; but, Bro. Watson, I never refuse any channel for communication, for this is a simple, but considered very wonderful and mysterious, way of expressing our views in our spirit life; and we feel rejoiced and exceedingly gratified that the world at large are turning their thoughts and investigations in this direction, and that there is a medium and several mediums so fully developed and so willingly inclined to yield to our influences. I am convinced that a mighty change is coming; and that so many minds are inquiring, tells me in language unmistakably plain that the world is becoming rapidly convinced of the truth and fulfillment of God's word, and that ere long we will number out a large majority of believers, who are now in a doubtful condition of mind. We can see it, and we are first to know it. And Oh, when that blessed time dawns upon the world, what one vast heaven of harmony and love will earth be! God speed the time, and rush the

event upon us; and let us, who seem to be separated, be recognized as one of two lives, mixing and mingling together, apparently in two forms or states, but really with earth's ones, when willed by us.

There is but a thin veil separating us from you, and if that veil be lifted, what a glorious sight is revealed to you! But I cannot see why all are not thinking of these things. I stop to suppose that the intentions and inclinations of wicked mortals are too much taken up with the sinful world and cold formality of religion. They do not have the cravings of a spiritual feeling accompanying their career, and thus their earth life is dull, monotonous, full of trials and temptations, and nothing sure to fix their hopes upon; wondering that this thing and that thing is done or not done by their spirit friends, when really their spirit friends have not their assistance and harmonizing strength to help them to do what they are willing to do. I don't wonder that there are many disappointed even in their attempts to investigate these things, when the frame of mind and the wild curiosity is raging to such an extent in the hearts of the inquirers as to be very much against the spirit giving any demonstrations, or even answering any question. This is to be regretted, and I want you to write an article upon this subject. Will you?

Your friend,

POSTON.

OUR SPIRIT FRIENDS INTERESTED.

THE following communication is from Judge Hall, of Shreveport, La., who reviewed "Clock Struck One" as published in "Clock Struck Three:"

MR. WATSON—We are a band of friends who are very solicitous of your happiness and success in your present enterprise; and we, though not requested by yourself, are willing to assist you in your good work. I have before, in another life, attended by good and intelligent spirits, given some thoughts to be transcribed in public print. It was then very different to what it would be now, since I am a spirit. I shall wait until I can get together some others, and we will try to give you something upon any topic you desire. You can select the subject. You will be gratified at the interest which is felt and manifested by your friends here. I think I can obtain the consent of your familiar spirit-friend and brother, Parsons.

I am your most affectionate relative,

HENRY G. HALL.

LETTERS.—In consequence of our confinement many letters have had to wait until we could get off our back to give them attention.

OUR SAD MISHAP.

WE have had many sympathizing friends who have visited us. Many more from the other side have been with us. We give some abstracts from their communications to us.

After forty days and nights upon our back, we are now able to sit up most of the day. This has been the most painful affliction we have ever realized. Thanks to our Heavenly Father and the good angels, it is over. All that sympathetic friends on both sides could do, we believe, was done to mitigate our sufferings. In a long communication from our old family physician, he says :

"It is all for the best. You can't see it, we can't see it, but we feel it and know it."

Our father-in-law concludes a communication to us thus :

("I tell you there is much to be accomplished by a cheerful heart and an unburthened mind. The mind suffers with the body, and when one is afflicted, the mind sympathizes so much that if you despond it will result against you. We regret the accident, but it will all work out right yet, though there is no visible point from which you can draw that inference. We know that Christians look at the promises given by the Father, that afflictions are sent in mercy, and will work out for a good end, and their faith brings a belief; but we very often see with our own-spiritual vision what you do not. Be patient; your good work is going on. You can do a great deal of good just where you are. Now, be cheerful, Sammy. This is the feeling and advice of many dear ones.

ALLAN DUPREE."

The following is from our father :

SAMMY, MY MOST DEAR CHILD—You are now a child of helplessness and affliction. You are passing through what many of us did while on earth. Your life thus far has been very smooth and free from suffering; but the pall has fallen heavily upon you, my dear son, and we can but say, be perfectly resigned to your condition, and never permit one impatient, complaining word to fall from your lips—I mean a murmuring expression. You have many years yet to do good; and just to think of how many you have lived, and nothing to call the hand of affliction in bodily suffering. You have doubly the thanks to render. We could not prevent it, but we are about you, around you—a soothing influence; and there is no one that feels a deeper sympathy for you than your dear spirit friends.

LEVIN WATSON.

There are many here around you, Sammy; they are in your room; but all unitedly feel and say just what I do. They will say something at another time.

YOUR FATHER.

SAMMY—You ought to do well, for the number of ministering physicians and dear friends who are near you. Indeed, Sammy, you are blessed with invisible agencies brought to bear in the soothing effect they almost invariably produce. There is a happyfying influence emanating from the good spirits of your loved friends. They are rendered so by a happy feeling they always possess. Your condition requires a good deal of patience. We think you are bearing your sufferings like a man and a Christian. You will suffer pain nearly all the time. The process by which the bones unite is going on all the time; sometimes proves very painful, then again not so much so. It will not feel so but a few days. Be patient; you are doing wonderfully well. Be assured you have our presence all the time; I am only one of many.

DR. JOHN WATSON.

These communications, with others, afforded us much comfort in our days of pain and nights of weakness and suffering. Thanks to all. We have borne it patiently and cheerfully, as all should do under similar circumstances.

SUBSCRIBERS.—We are doing better than we expected in the way of subscribers. As we have said before, we know we are in the minority. We have found many more than we had supposed in harmony with us. To those we look for aid in sending us subscribers. Let all consider themselves agents for the MAGAZINE. Show it to your friends; talk about it; get them to try it for one year. Send the money if you can; if not, send the name and say when they will pay between now and the first of December. We want it to pay its cost of printing; this will perfectly satisfy us this year. Whatever of *time, energy or means* we have shall be devoted to this work. Come one, come all, and lend a helping hand to make this publication what the good angels say it shall be—a success.

BEGIN WITH THE YEAR.—It is important for subscriptions to begin with the year, to have the volume complete. To meet this we are having a sufficient number of each issue printed to supply subscribers from January. If we have any left at the end of the year we expect to have them bound, and we think they will make a very interesting book of near six hundred pages.

MRS. MILLER.

SINCE our affliction, we have heard from this lady's seances from different sources. Quite a number of spirits have come out and talked to their friends. At one time, we are told, there were six persons out at the same time, and came up to the people who were there and talked to them.

She has now gone with her husband to visit her parents in Dallas, Texas. We have no hesitation in saying that she is the best medium for physical manifestations and materializations we have ever seen. Nothing intellectual or moral, however, must be expected at her seances; but she will do more, or there will be more done in her presence, to convince skeptics of the truth of the phenomena of Spiritualism, than any medium of whom we have any knowledge.

A PROPOSITION.

WE are authorized to solicit questions to be proposed to the spirits having control of our Home Seances, upon the following conditions: 1. They must be such as are of general interest—nothing personal or temporal. We will receive the questions from any party, and if we think they are proper to be proposed we will present them to our circle, and if of sufficient interest we will give them in the MAGAZINE. 2. We have no time, however, to enter into any correspondence in regard to them. Those proposing questions must look to this periodical alone for replies.

REMITTANCES.—It is best, whenever it can be done, to send post office orders. There is no risk in this, and only five cents expense. Registered letters have been lost, and a number have written to us saying they have sent money, which has never come to hand. We have, however, sent the MAGAZINE to them. Please don't send us small drafts on distant cities. If you fail to receive the MAGAZINE in a reasonable time, inform us, and we will duplicate to subscribers.

IN consequence of our mishap, this number of the MAGAZINE has been necessarily delayed a few days. We aim to have it mailed to all subscribers by or before the first of each month.

BOOK NOTICES.

THE BHAGAVAD-GITA, or, a Discourse on Divine Matters, between Krishna and Arjuna. A Sanskrit philosophical poem, translated, with copious notes, an introduction on Sanskrit philosophy, and other matter; by J. Cockburn Thomson. The book is a 12mo. of 278 pages, and the mechanical part is finished in a superior manner, being printed on heavy, tinted paper, and bound in extra heavy cloth, with richly illuminated back, borders and side title. Price, \$3; postage free. For sale, wholesale and retail, by the publishers, Religio-Philosophical Publishing House, Adams street and Fifth avenue, Chicago.

This is a rare book, which sheds more light upon the subjects of which it treats than any we have ever read. We heartily recommend it to those who wish to look into antiquity in regard to the religious views of a most remarkable people.

THE TEACHINGS OF THE AGES, in two parts; by A. C. Traveller. San Francisco: A. L. Bancroft & Co., publishers.

We have had this book read to us with no ordinary interest. We have neither time nor space to notice it as it deserves, but will give the readers of the *MAGAZINE* the benefit of some of its *teachings* in our next issue.

AROUND THE WORLD, or, Travels in Polynesia, China, Persia, Arabia, Egypt, Syria, and other heathen countries; by J. M. Peebles. Boston: Colby & Rich, publishers, 9 Montgomery Place.

This is an exceedingly interesting book of 414 pages. The reader is not only informed in regard to the nations visited by Mr. Peebles, their manners, customs and history, but their religious views are elaborated by the author. He shows, also, that Spiritualism has engirdled the world. This book we regard as far superior to Seward's, and sells for less than half the price of it, \$2. There is much important information given in a clear style. We shall refer to this work in our next issue, and give some interesting extracts.

"O'LOCK STRUCK THREE."

THE Religio-Philosophical Publishing House of Chicago will soon publish another edition of this work. We have no pecuniary interest in this, or any of the works we have written. The above house has the copyrights and plates of all. We are therefore more at liberty to publish a review of it by Hudson Tuttle in our next issue. Those wishing to purchase any of these books, wholesale or retail, will address as above.