

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.

INTRODUCTORY LETTER.

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

Life Experiences.—First Steps in Spiritualism.

FIRST STEP.

MY first step in the new religion, or philosophy, rather, was in the early spring of 1867, while I was preacher and pastor of the M. E. Church in Montpelier, the capital of the State of Vermont. This is a story of much interest, and I must be indulged a little while I tell it with some degree of particularity. *It is my first step.* First steps are always very important. If the first step is never taken, then is there nothing that can be hoped or feared from the second.

My first step in the direction of this new and startling movement—that is taking more ministers out of the pulpit and members out of the pews, than any other movement ever has done—was in this wise:

One day I sat alone in my study. A gentle tap was heard at the door. "Come in," I said. The door opened, and a spirit stood before me. Don't be alarmed, gentle reader, for I was not. It was only the spirit of my present wife, "clad in mortal robes of clay," and of avoirdupois not less than a hundred and fifty pounds.

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She was a princely woman, of noble New England puritanic, orthodox stock. She simply said, "Husband, I believe I will go over and consult Mrs. Cook about mother. I have a letter from her, and she is no better. I don't believe the doctors can do her any good, or ever will."

To this speech I replied, "Well, if you go to see Mrs. Cook, I hope you will wait till the sun is down." This I said curtly, and wife understood it perfectly. It was no cowardice or disposition upon my part to consult or defer to Mrs. Grundy—that miserable old toothless crone, at whose altar so many do obeisance. And this my wife knew perfectly; for she had seen me fight too many hard battles—win them in Montpelier—one of which I will name.

Drunkenness and licentiousness ran riot in the streets, and stalked abroad at noon-day shameless and triumphant; and "there was not a dog in all the camp of Israel to move his tongue" against these moral enormities.

I organized my forces, and for a time the battle waxed hot. I was assailed from the pulpit and from the press, and threatened by anonymous letters in the most violent manner. The contest finally culminated in the "roughs" bringing a great walnut coffin and placing it on my door-step one Saturday night. That was as much as to say, "Cease your opposition to our trade, or you will be furnished an institution just like this."

But seeing that "I did not scare worth a cent," the "victory soon turned on Israel's side," and I had more friends in Montpelier than ever before.

So my wife knew well enough that my reference to *sundown*, in connection with her proposed visit to Mrs. Cook, was no indication of a modern Nicodemus, but was intended to express my decided disapprobation to her having anything whatever to do with Mrs. Cook; for I regarded her, from popular reports, as a crazy old goose, a lunatic, a spiritual humbug, or as "one possessed of an evil spirit—a necromancer, a soothsayer, or one having a familiar spirit;" and these, the "law of Moses" had said, should be "put to death;" and I had forgotten that we are not under the "laws of Moses," but under the laws of the United States. So I peremptorily dissented to the proposition of my wife, in her deep anxiety to have something done for her poor, suffering mother, by calling upon this woman popularly called "Sleeping Lucy."

I shall never forget the deep expression of sadness and despair that rested on my wife's face, as she turned slowly and silently away from my study door. I felt reproach within, and ought to have gone down and put both arms around her neck, and apologized for so rude an answer. But I was too proud and too haughty to do so, and it has ever been a sting in my bosom since. It will be extracted when I shall have received my just desert for the wrong done.

This Mrs. Cook, as I learned afterward, is a highly respectable lady, of wealth and influence, but on her parlor door was a very large and richly carved silver door-plate, with this inscription: "*Madame Lucy Cook, Clairvoyant Physician.*"

That was enough! A great many people never look any further or listen any further, except it be to the slang that may be detailed about such. I do not call to mind that I ever listened to any slang, but I heard many reports of her malpractice, etc., all of which came from other doctors or from the mind of prejudice, as I had ample reason afterward to believe. The best of doctors often lose their patients; but if they die in "the regular way"—that is, according to the books—why, it's all right: "The Lord gave, and the Lord hath taken away." But if a clairvoyant doctor loses a patient, then "the very tiesel is to pay" in all orthodox circles—especially among the doctors and preachers. In this latter case, it is hardly considered that the Lord either gave or took away. And so it goes, among the superstitious and prejudiced ones of earth.

About two weeks after the time of my wife's approach to my study door, mentioned before, while making my "round of pastoral visiting," I called at the residence of a Mr. Howe, whose wife and mother were members of my church, and himself a constant attendant. Mrs. H. had been on a visit to Boston, and had just returned. As usual, the conversation soon turned upon church matters, and I observed:

"During your absence, Miss Julia Cook has been baptized and received into the church."

"Yes; I heard so yesterday, and am glad of it," she replied. "Julia is a sweet girl."

"I wonder if she is not ashamed of her mother's pretensions?" I said, interrogatively.

In a moment I saw I had offended the good lady, as a vague reply was made, and a tinge of red mounted to her cheeks. This Miss Julia Cook was the only daughter of the "despised medium," the "clairvoyant physician," the "crazy consulter of familiar spirits." Hence my remarks, for which I deserved to have had my ears boxed.

But in a few moments Mrs. Howe very ingeniously managed to introduce an experience of her's with Mrs. Cook, as a clairvoyant and physician. As soon as Mrs. H. began to speak, I said at once: "Here is a competent and credible witness. It is my duty, as juror, to hear what is said and weigh the same dispassionately." So, for once, I sat still and listened, for the first time in my life, to a clear and well-put statement in favor of this new (to me) and strange faculty of the human soul—clairvoyance and mediumship. It was to this effect:

Being an entire stranger to Mrs. Cook, she called, and was shown into the parlor, when she was informed that Mrs. Cook was busy

making a diagnosis and prescription, but would be in soon. Presently she entered the parlor in a semi-conscious state, and Mrs. H. commenced to say to her :

"Mrs. Cook, I have called"—

"I know—I know all about it," interrupted Mrs. C. "You have come to consult me about your sister. She fell down the steps at the schoolhouse, and sprained her ankle, the doctor called it. It is not a sprain only, it is a partial dislocation. I see just how it is. The ankle-joint is partly out of place; the bone sits up on the rim of the socket; and I will give you some medicine to give her; and then tell the doctor, after three days, to do"—so and so, fully describing the process of reducing the dislocation. Mrs. Howe's sister was then seventy miles distant, and between the families there had not been even a passing acquaintance. All the facts detailed were true to the letter, as my witness avers.

The medicine was sent and the patient took it, but from sheer awkwardness or willfulness, the doctor failed to reduce the dislocation, and told the patient it was "only a sprain, and forty days are required by the books for a bad sprain to recover." So the poor woman was left in excruciating pain and in utter despair. The next day she said to her husband: "I shall die before forty days of such suffering are ended. Carry me to the depot, and put me on the train. I must see Mrs. Cook." And it was so.

Her husband telegraphed his brother-in-law at Montpelier, and on the arrival of the train, the invalid was carried to her sister's house. Mrs. H. drove up for Mrs. Cook immediately, and took her down to the house. Under a strange and weird influence, Mrs. C. gave orders to have the foot and limb bared. The order was obeyed, when Mrs. C. made a few passes from the knee down, then placing her face and two hands in proper position, she gave a gentle pressure of the part, and *snap* went the joint—the long and painful dislocation was reduced.

"Now," said Mrs. Cook, in a mixture of Indian and American accent, "Now, woman, git up you and walk across the floor."

"Oh, I can't walk. I haven't touched my foot to the floor since I hurt it," said the patient.

"Mind me, madam. Squaw, do as I bid you! Git up and walk!"

And she did, without pain or inconvenience, and the next day returned home with rejoicing.

I heard this strange story with silent wonder, but, as the Irishman said, "I kept up a divil of a thinkin'." At its close, I said: "That is very strange, indeed. Let us pray;" and, as was my custom, closed my visit with a brief prayer. But I confess now that the facts related in this case were quite as much in my mind as was the "throne of grace." After the amen, I took my hat,

bade the lady good-day, and followed my nose as straight to the parsonage as the streets would lead.

What followed after reaching home will be given in my next letter. Suffice it to say, now, I drove down a stake in life's pathway, and made a point in the study of the "Philosophy of Life" that I have never left, only as the student leaves the alphabet and goes on to the higher mathematics and languages.

Adieu, gentle reader, adieu till I come again, when, like one of old, you will "hear me patiently."

From the Religio-Philosophical Journal.

"CLOCK STRUCK ONE" AND "CLOCK STRUCK THREE,"

Reviewed by Hudson Tuttle.

THE CLOCK STRUCK ONE, AND CHRISTIAN SPIRITUALIST. Being a synopsis of the investigations of Spirit Intercourse by an Episcopal Bishop, three ministers, five doctors, and others, at Memphis, Tenn., in 1856. By the Rev. Samuel Watson. 208 pages; 12mo.

THE CLOCK STRUCK THREE. Being a review of "Clock Struck One," and reply to it. Part II. Showing the harmony between Christianity, Science and Spiritualism. By Samuel Watson. 352 pages. Chicago: Religio-Philosophical Publishing House, 1874.

THE author of these volumes, which have made a profound impression on the class to whom they are addressed, and have a deep interest to all inquirers, is a fine illustration of the power of truth over the receptive, unprejudiced mind. If a man will allow himself to think, and receive the results of his thinking without prejudice, he will be led, even against his will, in the path of accurate knowledge. He may blunder; he may at times go astray into by-lanes and diverging alleys, but he will ultimately burst through all restraint, and seek the truth as unerringly as the magnet points to the pole.

Mr. Watson was a minister of the Methodist Church for thirty-five years, active, laborious, and more than usually respected and honored. His education and prejudice inclined him in that direction. His distinction had been acquired in the ranks of that church, and to renounce its doctrines was the sacrifice of all pecuniary advantages and the fair name he had reared by a lifetime of devotion. Had the decision been pressed upon him at first, perhaps the result would have been different. The actual metal of the soul is rarely tested. We are insensibly led forward, step by step, and the victory is achieved before we are aware. The Divinity wrenches our aims and our purposes to his own grander schemes. The method by which Mr. Watson was impelled onward to his present position, of itself affords a deeply interesting study, and yet more remarkable, while he is a declared Spiritualist on the one hand, he is a church member on the other, and has not lost, except

in some bigoted quarters, the least prestige by the open declaration of his belief. Indeed, it would appear that he gives expression to the views and experiences of a majority of the church to which he is endeared by his long ministry.

He, from the beginning, believed in the ministration of angels, whom he regards as identical with spirits. He found his belief supported by the Bible, the history of the church, and by her shining lights. Whether he accepted the "modern manifestations" at the time he first began the controversy which resulted in his public avowal, we are not informed; though it would appear from certain passages that he not only discarded, but was highly prejudiced against them. That controversy began by Mr. Watson writing an article for the *Memphis Appeal*, on the often observed coincidence of the striking of a clock and the death of a member of the family, in which he affirmed the truthfulness of the statements and his belief in the supernatural origin of the occurrences. On four several occasions in his own family, an old clock had struck one, and the omen had been speedily followed by a death in his household. He introduced such an array of facts, and these so well authenticated, that Dr. Bond felt constrained to reply in the *St. Louis Christian Advocate*, wherein he swept away all such omens as childish superstitions, and pronounced them highly dangerous and antagonistic to the best interests of the church. Several articles were exchanged, in each of which Mr. Watson, although triumphantly vindicating his position, was driven step by step to the broader admission of the facts of Spiritualism. We are inclined to suspect that he had, during this interval, studied the phenomena which lay so exactly in his path of thought, and furnished him with invulnerable weapons. Yet he did not introduce them at that stage of the discussion, but repeatedly disclaimed the taunt of his antagonist that he inclined in that direction.

At length Mr. Watson became too strong for his opponent. If he did not state its facts, the moral support they gave made him a giant. If David puts truth in his sling, Goliath is no match for him. The consequence was, that his final reply was rejected, and thus ostracised, he arduously applied himself to his vindications. Not content with his former conservative efforts, he entered the forbidden domain of Spiritualism, and gladly accepted the facts he there discovered. "The Clock Struck One," a happy title drawn from his first attempt to show the supernatural character of the occurrence, was the result. It breathes from every page the spirit of a calm and Christian thoughtfulness, willing to extend the utmost freedom of opinion to all, and demanding the same. Unless repression reaches annihilation, it cannot permanently thwart the vigor of the mind. Mr. Watson was one of thousands of ministers, devoted, zealous, and loved by a circle of friends. As such he would have lived and died. The church undertook to check

the current of his thoughts, and made him a hero. Instead of the church, he now has the whole world for an audience. He would have been satisfied with the publication of a magazine article, but a power wiser than he knew made his disappointment subservient to far nobler achievements.

The angels of the Bible are ministering spirits, who, "from their very nature and constitution, are best adapted to the work of guardianship and ministration, and the work is best adapted to their growth and development." Such guardianship is unavailing unless the spirits can communicate with those they protect. That they can do so, he proves by the Bible, the ancients, and the fathers and leaders of the church. Having thus fortified himself with authority, he brings forward the heavy artillery of modern phenomena, held in reserve. He would not indorse the manifestations given at public circles, regarding the rappings as a humbug, until forced on his attention by rappings and spirit-writing in his own family. He felt the presence of spirits and conversed with them, yet he remained in doubt of the reality of Spiritualism. His educational prejudices stood in his way, and an article he published at that time gives a doubtful sound. He believes in spirit communion, but discards the manifestations.

A circle for investigation was formed, consisting of five physicians, "standing at the head of their profession," three "ministers and several influential laymen." "The head of the Episcopal Church in Tennessee was our leader. The medium was a native-born Memphian, an honest, pious young lady, a member of the Baptist Church." We have not space to record the varied and astonishing manifestations, physical and psychic, that transpired at this circle, which was always opened with prayer. In only one instance did they receive any communications contrary to orthodox doctrines. This remarkable one was that spirits had an opportunity for repentance in the future. The communications received by this circle, when the circumstances under which they were given are considered, are among the most remarkable on record. We must remember that the members were strictly orthodox and conservative, and had the whole truth been bluntly told by the communicating spirit, they would have at once discarded it. Although that spirit, signing himself "Mystery," did not write one word conflicting with their preconceived ideas, except in the one instance mentioned, he taught them the essential principles of Spiritualism as distinctly as ever was pronounced to a circle of liberals! The style in which he wrote is terse and elegant, and remarkable for its directness. We regard this circle as among the most scientifically formed and conducted. The essential conditions for success were instituted, unconsciously, perhaps, and the results corresponded. The circle was formed of intelligent, honest and thoughtful persons; the medium was equally intelligent and moral. There were

no mercenary motives involved. They met with the sincerest desire to arrive at the truth. They opened with prayer, which in their minds produced a harmony no other agency could establish. To them the spirit world was a mystery, awful in its dread sublimity, and they transferred to it a portion of their religious reverence. Had all circles been thus happily organized and conducted, how much Spiritualism would have gained in dignity, and how much less would be heard of the follies and deceptions of "Diakka."

The first part of "The Clock Struck Three" is devoted to the reviews and their answers evoked by the preceding; having finished which, Mr. Watson declares he is "done with them. Progression being the universal law of material, as well as spiritual subjects, they, having accomplished their mission, must give place to other and more important phases of the subject." We feel this declaration marks a new era in the onward march of a religious mind toward untrammelled thought, and are made fully conscious of that fact by his bolder utterance. The Methodist Church has marked him for a heretic because he supports the belief of Wesley, and persecution has a wonderful liberalizing influence.

The second, and by far the most valuable portion of this volume, is devoted to the showing of the harmony between Christianity, science and Spiritualism. When we learn that by Christianity he does "not mean all we hear from the pulpit as such," nor the creeds and catechisms of the churches, which disagree among themselves, nor any special interpretation of the Bible, we rate not his task as difficult. Between science and Spiritualism there is no conflict, and neither meet opposition in a religion which is another name for moral science. This portion is a valuable exposition of Spiritualism. Never were words more golden than the following:

"Every individual who would understand the truths of the spirit world, must be his or her own medium. God must write his law upon their understanding and put it in their affections. If you want to become mediums for interior communication, you must become absolutely true in every thought, feeling and affection—become absolutely just in all your relations of life, so that morning, noon and night you will be inquiring and thirsting after righteousness." . . . "If Spiritualism, in its faith and effects, does not tend to make you better, wiser and purer—holier men and women—as St. Paul says of the Corinthians, it will 'profit you nothing.' That Spiritualism which will not redeem you, will not be sufficient to redeem the world."

Mr. Watson would have the cause freed from the excrescences which obstruct it. He would at once have it noble, dignified, and truly spiritual. Then he feels assured the churches would accept the unlimited power it can bestow. It will bring harmony, and proclaim to all the certainty of future life. "The vanities, riches and honors of earth sink into utter insignificance when compared

with the real happiness enjoyed by our friends who have 'passed over the river.' What the world has so much dreaded—the separation of soul and body—is but a delightful repose and a glorious awakening to everlasting joy, and the fruition of all we are capable of enjoying."

Mr. Watson does not engage in a polemic discussion in his effort to show the harmony between science, Christianity and Spiritualism. He takes the direct method, producing an overwhelming array of facts, and showing that these tend to the only true and rational philosophy of future life.

Throughout these volumes we are constantly reminded that the author has been a strict believer in the dogmas of the church. He cannot be expected to have escaped suddenly from the influence of almost half a century's education. His view is from that direction, and his phraseology is that of the divinity student rather than of the scientist. Often he conceals startling and new ideas beneath the old wording, thus committing the sin of pouring new wine into old bottles. For all this he is most excusable, for it is not strange he commits such errors; rather, that he commits so few of them. Only one in thousands are brave enough to take his position, and patiently bear the sacrifice of all the honors acquired by lifelong labor. His manly course will be productive of great good, for there are thousands of church members who will thoughtfully consider a subject which has been sanctioned by one whom they have regarded as a shining light, and they will be led up to the heights where he now stands. According to his showing, the extension of Spiritualism among the laity and ministers of his church is almost incredible. The most orthodox families have mediums in their midst, and hold private circles, at which their ministers communicate with the angel world. It is true, few have the bravery to openly avow their belief, yet silently, unconsciously, it permeates the thoughts of all, and tinges the prayer and the sermon.

What is most admirable and charming in these volumes, is the calm spirit of goodness, the depth of fraternal love, the catholicity of thought, which pervades them. Nothing disturbs the serenity of the author. His soul, by the presence and communication of the departed, is entirely uplifted from the pettiness of earth, and he feels that he advocates doctrines too vital to be trifled with, and to mention in flippant phrase. Only when he speaks of the deceptions, impositions and errors which cover themselves with the shining mantle of Spiritualism, does he employ the language of denunciation, and then he softens his words with charity.

They who have been educated in the school of free thought, will say that Mr. Watson has yet to abandon many views he now holds as essential. They will charge him with clinging to superstition, and bringing religious tenets into the fold of liberalism. All these charges would be in a measure true, and in a greater measure false.

He comes from one direction, the free-thinker from an exactly opposite. They see the subject from different points of view. Both can learn valuable lessons of each other. Some liberalists may even learn liberality of Mr. Watson, and profitably copy his perfect toleration.

Mr. Watson is well versed in general science, and his arguments are fortified by its aid, but he evidently feels himself most at home on biblical ground. For thirty-five years he has taught from its pages, and known no higher court of appeal, and it would be ungenerous to criticise, because he adheres to a method of argument brought into the very constitution of his mind. We may say the Bible has no authority except that of truth, held in common with all books, yet as long as millions accept it as infallible, it becomes an invaluable ally to an unpopular cause. Its texts will be accepted when all other evidence will be rejected with scorn. This line of defense never had an abler defender than Mr. Watson. Every weapon in the vast arsenal is at his command. He leaves not a text idle. All that can be gathered from it is pushed to the front, and on this, his favorite ground, he is invincible. To the church to which he belonged, he is a missionary; and if it is ever led onward to the green fields and sweet pastures, it must be through the labors of such leaders and by such methods. To convince the understanding, the attention must first be gained, and prejudice is too strong to allow the truths of Spiritualism to approach in any other garb than biblical texts and expositions. Mr. Watson disarms criticism by his magnanimity. We comprehend his position, and instead of carping at his method, which would indicate a narrow bigotry, we would yield him all praise for the high he has gained. A soul so strong cannot rest short of the goal. He has paved the way for greater endeavors. The arm of the nurse supports the tottering child that it may gain strength to support itself. Those who are led by the Bible to the acceptance of the ministration of angels, will gain strength to go beyond.

The facts and communications are among the most important features of these volumes. The latter are characteristic of the authors from whom they purport to emanate, and valuable for the ideas they express. Judge Edmonds had promised to preface the last volume, but he departed this life before he performed his task, and hence Mr. Watson allows him to close with a communication from the higher spheres.

These volumes cannot be too highly commended to Spiritualists who desire works to give to friends in the churches. They are invaluable as missionary agents. The character of their author, the sincerity, honesty and integrity of his style; the exquisite spirit of goodness and fraternity pervading their every page, will attract and hold the attention, and convince, so far as it is possible for books to convince, of the truth of the sublime doctrines advocated.

For the Spiritual Magazine.

SPIRITUAL EXISTENCE.

BY F. J. PATILLO.

"Thou that despisest mystery, yet canst expound nothing,
 Wherefore rejectest thou the fact that solvest the mystery of all things?
 Wherefore veilest thou thine eyes, lest the light of revelation sun them?
 And pullest aside the key that would open the casket of truth?"

SPIRITUAL existence, independent of any material body known to the laws of nature as developed by science, is as clearly demonstrable as the existence of mind and matter, and by a similar course of reasoning upon actual facts. It is an acknowledged truth, both in physics and metaphysics, that we know nothing of the essence of mind or matter. "Hence," says Wayland, "in all investigations respecting either matter or mind, we must abandon at the outset all inquiries respecting essence or absolute substance, and confine ourselves to the observation of phenomena, their relations to each other, and the laws to which they are subjected."

We recognize the existence of matter only by the various phenomena of its qualities, as they present themselves to our perceptive faculties. The existence of mind subjectively, or within ourselves, is recognized by our consciousness of its activities, objectively, or in others by the effects of its activities. And this is the ultimate of our inquiries in regard to material and mental existence. Upon precisely the same principles we may arrive at the fact of spiritual existence. Mind we understand to be an attribute of an intelligent being, nor can we form any conception of it as an independent or abstract principle. Wherever, therefore, we find intelligent effect, we at once associate it with a being possessed of mind and intelligence as its cause. In this way our thoughts ascend "from Nature up to Nature's God." Also, when we discover near us or within us, and yet not of us or from us, by unmistakable phenomena, the presence of an intelligent power which we can not apprehend by our natural or bodily senses, we necessarily regard it as a spiritual being, according to the common view of spiritual entities.

Now that there are classes of phenomena which do not and can not come within the range of the laws of nature, so far as they have been subjected to scientific investigation, except in spiritual philosophy, is as demonstrable as a mathematical problem to any mind capable of apprehending a logical deduction. And that this proposition may not lose any of its force by any possible misapprehension of its import, I will say more distinctly that until natural science pushes her researches beyond her present limit, from what is commonly called nature, into the region of the supernatural (so-called)

or super-material, she will never be able to subject these phenomena to her investigations. Speaking with strict propriety, there is no supernatural existence but God himself, and his being must also be natural to himself. *Nature*, in the most general sense of the term, comprehends the material creation and the inherent laws of matter, that is to say, the universe of matter, with its essential attributes and relations; and so far as we know, a *spiritual* body differs from a *natural* body more in the modes of its existence than in its essence. It may be the highest sublimation of matter. Who can positively affirm to the contrary? Indeed, the doctrine of the resurrection of the body in a spiritualized state, and the translation of bodies into the spiritual state without dying, seems to me necessary to imply an identity of the natural and the spiritual bodies, at least in some of their essential qualities. To change a body is either a re-arrangement of its present elements alone, or it is the compounding with it of other elements. In either case, the original elements are essential to constitute it the same body in any of its parts. But if matter can be spiritualized, then this spiritualized substance is sublimated matter, or it is a mixture of matter and spirit.

On the latter supposition, we would *naturally* argue that the spiritual element must be material in its essence, or it could not harmonize and combine with matter in one compound. This course of reasoning in regard to the materiality of the spiritual body is appropriate only to him who is already a Spiritualist, in the orthodox sense. I design this article to be of more general application.

But since I have diverged to this point, I will add a few other thoughts for the benefit of a large and increasing class of persons, who deny that the material body will ever be raised to life again, but believe that in some mysterious way a spiritual body will be extracted from the material body in the resurrection. But where, we would ask, is this spiritual element of the body during the interval between death and the resurrection? Spirit is life; it is immortal, and cannot die. Does it still live in combination with the dust or ashes of the dead body—that which is of the earth, earthy? Or is it stored away in some secret chamber of the Almighty, separate from that *intelligence* which has “returned to God, who gave it,” until the trump of the archangel shall summon both into the tomb, to clothe and be clothed upon preparatory to the judgment? Is it not a more reasonable theory that the disembodied spirit goes forth into the spirit world clothed with a spiritual body *natural* to it, but which is invisible to our coarser organs of sight?

With this view of the subject, the spirit world, spirits, and the laws of spiritual existence and operation, are as perfectly natural as Earth, Jupiter, Mars, or men and things in general, the spheres and the inhabitants thereof. The trouble is, that in this state of existence we are blind, and cannot see afar off; and even in regard

to things quite near, we often "see through a glass darkly," and sometimes are not able to see at all. Whatever is not embraced in *our science or our creed*, we are in the habit of casting off into "outer darkness," as belonging to "Beelzebub, the prince of devils." There are those who seem unwilling to believe that there is any thing to be learned which they do not know, within the limits of divine permission. Nevertheless, the world is moving on. Science is progressive; and I may say, though at the risk of having my piety questioned, that there is room for improvement in religion—in many creeds and a multitude of people. Nothing but the Great I Am—the Creator of all things—is unsearchable by scientific investigation, if it is within the "limit of human thought." It is the province of the Great Author of our being to say, "Thus far shalt thou go, and no farther," by putting a limit to man's mental powers. But wherever rays of truth penetrate the darkness of the deep unknown, it is there we are invited to seek, with the assurance that we shall find.

Our knowledge of spiritual existence is derived from two sources. First, our own experience; secondly, the experience of others reported in historical facts. Experimental knowledge is universally the most positive and most satisfactory to the human mind. This is a species of egotism that seems perfectly natural, and attaches to the most ignorant even more strongly, if possible, than to the learned and wise. It results from an over-estimate of one's own capacity to discover truth and expose what is false, and a depreciation of both the genius and honesty of all others besides. Yet there are comparatively few persons in the world, either among the learned or ignorant, that will not give some credence to human testimony; and with these, there is evidently a defect in mental organization. There may be such an amount and character of historical evidence as to force conviction upon any sane mind that is not seared by prejudice "as with a hot iron."

Almost, if not quite, all religious beliefs are based upon historical evidence. This is true of none, perhaps, more than the Christian religion—in *this day*. All the evidences of Christianity as a divine revelation are historical, so far, at least, as its miracles are concerned. But the church, almost universally, especially in the ministry of the various denominations, discredits the spiritual phenomena of this day, and denounces it from the pulpit as charlatanism, although attested by millions of people, among whom are the most talented scientists in the world, and of the highest reputation. It is due to the world that these spiritual teachers explain how it is that they can so unhesitatingly believe facts recorded eighteen hundred or three and four thousand years ago, when they refuse to believe that similar facts can and do occur now.

The practical Spiritist can say, I *know* there is intelligent spiritual existence outside of the flesh, by sensible communication with

spirits. Although my means of investigation have been imperfect and limited, having never seen a professional medium, yet the demonstrations which I have had have been wonderful and overwhelming. If I do not know that I have communicated with spiritual beings—that is, exchanged thought with them—then I am not sure of anything. I have observed method in it. I find laws or conditions controlling the modes and matter of communication. My conclusion is, that spiritual existence is a scientific fact. The knowledge which I have as to the fact is perfectly conclusive and satisfactory to myself; as much so as the knowledge which I have as to other facts derivable from consciousness, observation and experience. And what I have learned in this way greatly strengthens my belief of other facts of the same nature, though more wonderful and startling, upon human testimony. But it would be unreasonable to expect every person to be convinced upon the same testimony. Such is the constitution of some minds, that incredulity is the strongest characteristic quality. With them, credulity, or common belief, is thought a weakness, if not a crime. They may properly be denominated universal skeptics. They will not believe anything, on human or divine testimony, and they give little or no credit to their own senses. Of such were Dives and his five brethren, in the parable of the rich man. Dives died in unbelief and wickedness. It was only when he was enveloped in the tormenting flames of Tartarus, and his tongue was parched, that he comprehended the truth of future existence and future reward. Then he established a standard of belief for his five brethren. He prayed Father Abraham to send Lazarus to them at his father's house, that he might warn them. "If one went to them from the dead, they will repent." In his present circumstances, he thought that would be overwhelmingly convincing.

But he was mistaken. Such evidence, or even less, might satisfy many, if not most men; but them it would not. Unbelief had too strong a hold on them. It was a family failing, inherited, no doubt, from an atheistic stock for generations. They gave themselves no concern about spiritual phenomena, being engrossed with the things of this world. They thought, "Who cares for the phenomena of modern Spiritualism?" (for our ancient was their modern.) Father Abraham discerned them spiritually, and read them through and through. "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." They would not only discredit ordinary revelation and the testimony of a disembodied spirit, if sent to them, but they would refuse the evidence of a spirit sent back to them in a resurrected human body.

Doubting Thomas was somewhat of this order as to mental organism, though possessed of higher spirituality. He was not totally incapable of believing, when he had the evidence of his own senses;

and let it be said to his credit that he was willing to be convinced. Touch was his standard, but sight sufficed. He did not ignore the importance of the phenomenon of an apparition. Let *me* see, let *me* touch, let *me* handle, and let *me* observe the marks of identity—then I will believe. This was his logic. But like many in his day, he was more easily convinced than he had supposed it possible. Yet how many tens of thousands are there who close up their senses, “lest they see with their eyes, hear with their ears, and understand with their hearts.” With such it is a waste of time to argue.

For the Spiritual Magazine.

LETTER FROM JUDGE FOWLER.

SMITHLAND, KY., Jan. 8, 1875.

REV. S. WATSON—I received some weeks since the first number of the SPIRITUAL MAGAZINE, and perused it with care and deep interest. I concur fully in the views entertained and to be advocated: that all truths flow from the same Divine source, run in parallel lines, never conflict, are always consistent, whether presented in revelation, the laws of nature, or the truths of modern Spiritualism. All know the many, various and conflicting opinions entertained relative to the Divine authenticity of the Scriptures, and the true interpretation of them by believers. It will be readily admitted by all who have thought upon the subject, that extreme and radical views are entertained and advocated by many professed believers in the truths of revelation; some contending the true doctrine taught is that of universal salvation—others that of universal damnation, except an elected few; some, that there is a personal devil, a hell of fire, and the torments of the wicked therein are never-ending—others, that the devil is a myth, and his fire never has been kindled, that all the pains and penalties of the sinner fall upon him and are endured in this life.

Now, may not the true interpretation lie between these extreme views? May there not be a fixed law of moral government that attaches penalties to every voluntary violation, that have to be felt and endured in some form, if not in this life, even in the next? If the rich provisions of the atonement are not embraced here by the offender, may they not be in his reach hereafter?

The enlightened Spiritualist finds as great a variety of views presented by the communicating intelligences from the spirit land on these subjects. He will also realize the fact that there is a full concurrence as to the great cardinal truth upon which all religions are founded, derived from both sources—“Life and immortality are brought to light in the gospel”—and for centuries have been within the reach of a rational belief and a living faith by the Christian devotee. Life and immortality is now “made palpable” by actual

knowledge, tested and sustained by scientific demonstrations, and fully realized by living thousands who have witnessed the many phases of spiritual phenomena.

This fact established by the concurring evidence derived from both sources, it occurs to me not irrational to conclude that when the subject is divested of all extraneous views on the one side, and irregular and unreliable communications on the other, and the line of truth ascertained, it will be found that the teachings from both sources will harmonize and agree.

This being the primary object of the publication of the *SPIRITUAL MAGAZINE*, I hail it as a welcome contribution to the volume of literature now being presented on the great movement of the nineteenth century.

I have the honor to be your friend and obedient servant,

W. P. FOWLER.

For the *Spiritual Magazine*.

VIEWS OF A KANSAS LADY MEDIUM.

AUBRY, JOHNSON Co., KAN., Jan. 25, 1875.

BRO. WATSON—Two years ago I purchased and read your work, "The Clock Struck One." In that work I found that you had passed similar experiences to ourselves, had come to somewhat similar conclusions in respect to Bible doctrines, and now I hope that we shall be able to prove to the Christian or religious world the truth of immortality more fully through our blessed spirit friends.

I feel like sustaining you in any way I may be able, and perhaps may contribute something for the pages of the *MAGAZINE*, if you see fit to publish.

My husband, Samuel A. Henderson, was a minister in the M. E. Church, and traveled in the Erie Conference thirteen years, when he was converted to Spiritualism twenty-five years ago, and I became a medium, developing from one class of control to another, until several degrees of development had been reached, and now I can truly say, "whereas I was once blind, I now see." Mr. H. has gone higher, from whence he sometimes affords me the blessed knowledge of his continued care.

Dear brother, I have hoped that the large number of ministers coming to a knowledge of the truth through Spiritualism would organize a church, in which the gifts of the Spirit would be acknowledged as of old, and that in combination we could more effectually spread the knowledge of the truth. I am aware that many oppose organization in Spiritualism, but all Nature teaches me the truth of organized work, and I have no more fear of Spiritualism getting to be anything else than Spiritualism, than I have of a peach becoming an apple, or any other kind of fruit. Where the true seedling

spirit is, there will organizing life commence. This influence must come from the higher angels, with Jesus Christ as the central life. Organization is not with the lower order of spirits, but disintegration and bitter experiences come to all who follow their teachings.

There is a line of light, a thread of gold, running all through the Scriptures, sufficient to teach us the way under the light of the present dispensation, which I hope to find more fully manifested in your MAGAZINE.

With these thoughts I add that I have been an inspirational speaker and healer for many years, have written some for publication, and a large amount of unpublished matter, by spirit control.

Yours, truly,

MARGARET P. HENDERSON.

For the Spiritual Magazine.

TRY THE SPIRITS.

The Incarnation of Jesus Christ the Test.

BY D. WINDER.

"Beloved, believe not every spirit, but try the spirits whether they are of God. Every spirit who confesseth that Jesus Christ is come in the flesh (*was incarnated*), is of God."—1 John, iv, 1-3.

I SUPPOSE I inherited by birth the constitutional taint of "heresy." At all events I have been compelled, during a period of more than half a century, devoted honestly to the investigation of religious truth, to change my social attitude and relationship some four or five times. Of course it would be egotism to say that I always *outgrew* my religious associations in from five to ten years, and was compelled to seek shelter from persecution among more congenial spirits. But, thanks to God and the good angels, I have at last reached a religious plane, occupied by a class whose religious philosophy ignores the word "heresy," and recognizes the true and heaven-born principle of personal individuality. I am at last free to utter my own thoughts and honest convictions, without the fear of social ostracism, however much my thoughts may conflict with current opinions.

Honest men, who have no selfish or sectarian objects in view, and no ends to serve but truth, can have no motive to suppress or evade any evidence that tends to overthrow their adopted opinions. In doing so, they injure no one in earth or heaven as much as themselves. They cast from them the precious fruit of the tree of knowledge, and strive to extinguish the light in the pathway of others who are in search of truth.

Vol. I.—10.

One of the most painful recollections of my long religious life is that of listening to the advocates of conflicting theological dogmas, and observing the dishonest policy of suppressing or garbling such portions of the Scriptures—their own adopted rule of evidence—as conflicted with their views or opinions. And it seems to me that nothing could be more inconsistent and unjustifiable than for our brethren, who have professedly adopted the new spiritual philosophy, to allow themselves to imitate the policy of these theological dogmatists. And I have too much confidence in the intelligence and integrity of Spiritualists to fear that they will take umbrage at my friendly strictures in connection with this subject.

It is a very common occurrence, among Spiritualistic writers and speakers, to quote the *injunction* of the apostle John, found in the text to this essay: "Try the Spirits;" but I have met only a solitary instance in which the *rule* laid down by the apostle, by which we are to try them, has been quoted and applied. That exception is found in the extraordinary book recently put forth by Dr. Eugene Crowell, of Brooklyn, New York. On page 253, he says: "There is nothing *dubious* in this passage. It is not a permission applicable to special cases, but an imperative command to all to try the spirits, to test their character," etc. He adds: "The same necessity exists to-day that existed then to try the spirits." On page 254, he adds: "We know no better test in our day than this furnished by the apostle John, by which to determine the moral status of a communicating spirit; as all advanced spirits, with little variation, acknowledge the divine principle in Jesus, indorse his doctrines, and reassert them in their own teaching." "It is safe to assume that any spirit who condemns the beautiful truths taught by him, or speaks of them lightly, or in any way treats the pure character of the Great Teacher with disrespect, should be set down as insufficiently progressed to instruct mortals in their duty." "The doctrines taught by Jesus were from God, and all advanced spirits must of necessity recognize them." Dr. Crowell concludes by quoting the words of Jesus: "My doctrine (*teaching*) is not mine, but his that sent me."

Oh, how grateful I am! and how I am fortified, by finding myself in such company as Dr. Crowell. Of this great work of Dr. Crowell, entitled, "Primitive Christianity and Modern Spiritualism," Bro. Hudson Tuttle, notwithstanding his book, "The Christ Idea in History," says: "It is destined to become a standard in spiritual literature."

Our intelligent and very amiable Bro. J. M. Peebles, in his little work entitled, "Jesus, Myth, Man or God?" puts the apostolic injunction in this way: "Beloved, believe not every spirit, but try the spirits. Try them not by a church formula, as do the Catholics, but by your own reason, and by the exercise of a sound, practical judgment." It will be seen that Bro. Peebles does not

recognize the rule or test laid down by the "good St. John," as he calls him, but substitutes individual reason and judgment. Now, this revives the painful recollection of theological methods, in opposing the many heresies of my public life in Christian pulpits. I rarely met an opponent who would quote the Scriptures fairly and fully; and I could always see that had they done so, public opinion would have decided against them. And while I cannot regard the test laid down by the apostle John as a "church formula," either "Catholic" or Protestant, I am unable to perceive the competence of individual "reason and judgment" as a test of the integrity of spirits, for the ostensible reason that the judgment of every individual is shaped and influenced by his opinions and the prejudice of education.

Individuals and mediums attract to themselves spirits of their own character and views, who will confirm their "reason and judgment," whether true or false. It is one thing to decide upon the *fact* of spirit communion, but altogether a different thing to test the doctrinal *truth* of their communications. The first is the legitimate prerogative of human reason; the latter requires a test of human reason itself. If all men, reasoning even from the same premises, always arrived at the same conclusions, it would afford a reasonable ground for testing spirit communications by our reason merely; but as this is not a fact, the necessity of a medium between God, the source of all truth, and man, the source of all error, is demonstrated. If Jesus told the truth, we have in him just such a medium, by whose teaching John commands us to try the spirits.

"Every spirit that confesseth not that Christ is come in the flesh, is not of God."

Come in the flesh! What does that mean? Does it mean simply that he was born, lived and died, like other men? Was ever *that* language used in reference to any other human form? Is it found in any history—ancient or modern, sacred or profane? Is it possible to think that John, writing to his fellow Christians—contemporaries of Jesus—would presume that some of his brethren would deny the personal existence of Jesus of Nazareth? Is it possible that any sane Spiritualist should, before the close of the present century, deny the personal existence of A. J. Davis, J. M. Peebles, Judge Edmonds, or Robert Dale Owen? This would be just as reasonable as to suppose that John had reference to the mere personal existence of Jesus of Nazareth.

The following facts will aid some of my Spiritual brethren to think logically on this subject—First: The English language contained no such word as *incarnation* when the Scriptures were translated; hence that word is not found in the Bible. Second: The word "incarnation" conveys the identical idea of John's phrase, "*has come in the flesh.*" Third: As the body and spirit have a

simultaneous origin, it would be absurd to speak of an ordinary birth as a human being having "*come in the flesh.*" Fourth: The phrase absolutely implies a pre-existence.

While I am unable to recognize the philosophy of the French idea of *re-incarnation*, I am a firm believer in the incarnation of Jesus Christ, and regard it not only as consistent with the spiritual philosophy, but also as the basic truth intuitively recognized by all the inspired sages of antiquity. I could as easily believe that the human race created the material world, as to believe they created from nothing this grand, primitive and universal idea.

I admit all the material historic facts stated by Bro. Tuttle in his "*Christ Idea in History,*" but draw an entirely different conclusion from them. If I comprehend his philosophy of history, it is this: The more *ancient* and *universal* an idea, the more likely to be false. And yet he lays down the following as a philosophic axiom: "The human mind, being similarly organized in all the diverse types of man, under similar circumstances receives the same thoughts." Are we, then, to understand that these "same thoughts" are more likely to be false than true? If so, how, then, can unaided reason be the sole standard of truth? He says: "It is time this reverence for holy men and places be done away with; our first duty is to gain the truth." But how am I to do this, if I reject as false all "the same thoughts" of all ages and nations, received by intuition, inspiration and reason, and cease to "reverence" all the "holy men" and sages of the past and present—unless I am myself the exclusive depository and conservator of all truth? I do not charge Bro. Tuttle with this assumption; but I should find *myself* in this position were I to adopt his philosophy.

For myself, I can only hope to find the truth by giving heed to the voice of nature; first, as developed through the physical universe; second, the intellectual phenomena of all ages and nations; and, thirdly, the inspired utterances of sages, seers and prophets in all periods of the past and present; governed in all my conclusions, and limited in all my inferences, by the positive teachings of Him who claimed to be the "*way, the truth, and the life.*" And from this soul-satisfying basis I can be moved only by having it demonstrated that he was a gross impostor, or labored under a mental hallucination, or was misrepresented in all he said or did by each and all of his biographers and historians.

I wish to return to my text for a little period before I close this article. I have demonstrated that the apostle John makes the admission of the incarnation of Jesus a test of true spirit communications and mediumship. This was done upon the assumption that he was the one only mediator or medium between God and men, and that he received from God the truths necessary to redeem the world from ignorance, superstition and sin. Then, as now, those who denied this supermundane origin and character of Jesus

would not be able to distinguish between the true and false teaching of spirits. But if they believed that Jesus was what he professed to be, they would teach nothing contrary to him. This is equally true of teachers in the flesh: if they do not believe in the incarnation of Jesus—that he “came in the flesh”—they will not be governed by his words. And as all mediums attract to themselves kindred spirits, of like faith, feelings and thoughts with themselves, the injunction of John should be applied to them in all cases.

Spiritualists are just now learning the important lesson that a person may be a *true medium* without being a *medium of truth*. All grades of spirits have their mediums; but all spirits are not true; therefore all true mediums are not mediums of truth. The good angels are at work, solving this enigma for the non-distinguishing Spiritualists of the times. A few more *false “Katie Kings,”* manifested through true mediums; a few more *humiliations* of leading Spiritualists, through untested spirits and mediums, will direct their thoughts into a more rational channel.

Spiritualists have dwelt long enough in their a, b, c's—I mean, they have bestowed sufficient attention and attached all necessary importance to physical manifestations. Our periodicals contain too many prodigies, and too little scientific and religious thought. The pool is becoming stagnant, and unless *fresh* water be soon supplied, the health of the whole Spiritual fraternity will become impaired. It is high time to “leave the first principles and go on to perfection.” I have never been able to understand why advanced Spiritualists should indulge the passion of curiosity to see prodigies or physical manifestations. Having long been satisfied on the question of continued life, what farther need have they of means designed only to accomplish that object? Even this is not necessary in all cases. There are many true Spiritualists—even mediums—who were not made such by seeing prodigies. I am one of that number. With others differently organized, physical manifestations may be a necessity. I have seen disparaging remarks in our journals in reference to Spiritualists who have no curiosity to see prodigies. I would remind their authors of the words of Jesus to unbelieving Thomas: “Because thou hast *seen* me, thou hast believed. Blessed are they who have *not* seen, and yet believed.” He evidently gives preference to the latter class. As Spiritualists, we cannot live on prodigies any more than children could advance through the stages of manhood on their mothers' milk. In either case we should have but a meager development of human nature.

Carthage, O.

People who ride on the whirlwind, if they soar among the stars to-day, must not be surprised if they are dashed against the earth to-morrow.

From London Human Nature.

DR. CROWELL ON PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM.*

BY M. A. (OXON.)

IT has been evident to careful observers for some time past that Spiritualism is entering on a new phase of its existence. Professor Agassiz, I believe it was, who originated a remark which must have occurred to many others besides himself. Every new truth, he said, passes through three stages. First, people deny and pooh-pooh it. Then they ascribe its origin to the devil. Lastly, they say nobody ever denied it; it is merely an old and well-known fact in new dress. Having, with more or less success, tided over the time when men who knew nothing about it denied its facts, ignored its teachings, and scoffed at its existence, Spiritualism has come to that period of adolescence—that inconvenient age when its existence is all too evident, and must be accounted for somehow. A few scientific ostriches still hide their heads and refuse to see; but to the majority of men Spiritualism presents claims on attention which are not to be so disposed of. The scientific man, unfortunately for himself, has no expedient at hand whereby he may at once accept and explain the phenomena which so perplex him. That section of the world which may be roughly described as religious rather than scientific, is more fortunate. From time immemorial it has had a most convenient personage to whom it is wont to relegate everything that it does not like. Everything new and unaccustomed, all discoveries, and all progressive developments of human knowledge, have been credited in their turn with a diabolical origin. The devil has been at the bottom of most things which have benefited the world, according to these pious folks, and among his associates, according to the same authority, have been the best and noblest of mankind—the heroes and the moral giants who have towered above their fellows, who have lived in advance of their age, and who have most successfully handed on the courier fire of truth and progress to those who come after them. Were the devil only to get his due from these well-meaning but rather puzzle-headed people, he ought to be ranked as man's chiefest benefactor.

When the matter in hand, as in this case, chances to be of a religious nature, the expedient of saying that it is of the devil is supplemented by adding that it is contrary to the Bible. This convenient plan is calculated to be fatal to any such subject as Spiritualism. If it avoid Scylla, doubtless it will fall into Charybdis, and an end will be made of it by some means.

*"The Identity of Primitive Christianity and Modern Spiritualism." By Eugene Crowell, M. D. Vol. 1. New York: Carleton & Co.; London: Trubner & Co. 1874.

To these points, then, it seems to me that the efforts of Spiritualists should be directed. The phenomena will win belief from persons to whom they appeal. The time is near at hand when they will receive their fair share of attention. More important, it seems to me to be, to direct attention to the source and nature of the intelligence which wields this new power—to show wherein it corresponds to that which has always been the chosen vehicle of divine revelation; to mark its claims to a hearing on grounds purely religious; and to show, as may easily be done, that it is of God, not of the devil—in strictest accord with previous revelation as preserved in the Bible, not in antagonism to the divine utterances in ages past. Man has been crying out for long in hope of something which shall satisfy his spiritual cravings. He has outgrown the old faith, and seeks a creed more rational and more comprehensive. If his spiritual nature, as in too many cases, has been starved well nigh to death, he has been dimly conscious all through his blank materialism of a something within that is not satisfied. If the spirit has mercifully been preserved through its trials, its voice is heard in lament over spiritual destitution, and earnest cries for more light. How many, in the last two decades, have said wearily to themselves, "This theology is dry—dry as dust. I cannot assimilate it. It does not nourish me. If something better do not come somehow, then religion will soon be dead, and faith will lose its hold upon men."

The very prevalence of such a cry insures its answer. All around there is abundant evidence of a portentous shaking among the dry bones. And not the least is the rapid progress which the teachings of Spiritualism are everywhere making. "It is not only," says Dr. Crowell, speaking of American Spiritualism, "among the clergy and their congregations, but in a more remarkable degree and manner, it is invading editorial sanctums. There are few daily or weekly journals published in New York and Brooklyn that have not on their editorial and reportorial staffs at least one believer, and sometimes three or four, who believe, at least, in the phenomena of Spiritualism." With slight modification in one direction, and with considerable extension in others, this remark applies to England. It would be hard to over-estimate the force and volume of the current of Spiritualism which permeates society, especially in our large towns and centers of intelligence. Scarcely a magazine is printed now into the columns of which it has not penetrated; scarcely a newspaper which has not a Spiritualistic commissioner on its staff. It has found its way into progressive pulpits, forms a staple subject for discussion at fashionable dinner parties, and entails upon its known advocates and experts an amount of correspondence from inquirers which speaks volumes for the wide-spread interest which it creates.

At such a juncture, a book like Dr. Crowell's, planned on such a

scheme, and written with such ability and clearness, is especially valuable. Both for what it does and for what it does not contain, it is to be valued. As dealing with the objections to Spiritualism on orthodox grounds and from a Biblical standpoint, it comes in fitting time; and, as dealing with all questions which it treats, temperately, soberly, and without exaggeration, as well as for the careful exclusion of rant and bombast, and the wearisome nonsense which defiles the pages of most such works, the author deserves high praise. The book is one which may safely be laid on a drawing-room table, and read by any one who chances to take it up—and that is uncommon merit in such a work. It may be read through without finding anything which should shock a refined and cultivated taste; and that cannot be said of very many works on the same subject. Moreover, it dives below the surface, and presents theories and shrewd deductions and explanations which, whether the reader agree with them or not, are well worthy of his consideration. The student of Spiritualism may, with advantage, obey Lord Bacon's precept: "Read, not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse; but to weigh and consider."

The book is planned to elucidate the "spiritual gifts" of which Paul speaks, in his first epistle to the Corinthians, chap. xii, 1-11. The author shows what the gifts or powers were, proving that similar gifts are exercised now; that their results are similar to those in apostolic times; that the same laws govern them; and that they are identical in source and character. The different gifts are enumerated thus from the above-quoted passage: The word of wisdom; the word of knowledge; faith; gifts of healing; working of miracles; prophecy; discerning of spirits; divers kinds of tongues; interpretation of tongues. Had Paul been writing now, he could hardly have enumerated more completely the manifestations of spirit power. Modern Christians do not believe in the fulfillment of such promises; Spiritualists do; and the author has an easy task in demonstrating the existence of every one of these gifts by abundant evidence.

It would far exceed the limits of a review to follow the author throughout his argument. I can but indicate its scope, and select from it some points for comment, leaving those who taste and approve to gratify their appetite by a full perusal. The author draws his facts from carefully recorded and attested records, supplemented by his own observation and experience. A large acquaintance with the former source enables me to bear witness to the care with which the facts are selected, and inspires me with confidence in the personal records of experience. These are derived from such well known mediums as Dr. Slade, Dr. Buffum, Dr. C. B. Kenney, Mr. Foster and Mrs. Andrews, with each of whom the experiments would seem to be complete and convincing. From the

mass of facts recorded under different heads, the following may be selected, more as corroborating experience than as adding to it.

THEORIES AND EXPLANATIONS OF FACTS.

Scattered up and down through the volume are suggestions and theories which indicate a shrewd and logical mind, well qualified to tabulate as well as to record. I shall endeavor to summarize the author's theories as to the spiritual body and its influence on mediumship, because they embody very nearly what I have learned in my own experience, and because they are questions on which little is known generally.

THE NATURAL AND SPIRITUAL BODIES.

The conclusion at which the author has arrived respecting the relations of the spiritual and material are such as these: Spirit, or soul, pervades the universe—fills all space. Man is but an atom of one stupendous whole, correlated with all other parts through this all-pervading spirit. Every atom of wisdom and knowledge flows to man from this boundless ocean of spirit—the depository of all wisdom and power and force and life and motion, and every spiritual and moral element. Through the unceasing operation of spirit, matter is ever progressing. This spirit is the essence or soul of all things—that which we call God, “in whom we live and move and have our being.”

Man is constituted of (1) a physical body, (2) a spiritual body, (3) a soul. This latter is “that elementary portion of the all-pervading spirit which is more immediately associated with the spiritual organism, as spirit is associated with all material and sublimated matter.” Man's entity is not in the soul, but in the spiritual body. There is properly only one spirit—the Supreme—from whom we derive our portion of the divine essence. “Ye are the temple of God, and the spirit of God dwelleth in you” (1 Cor., iii, 16). The soul of man is “an undivided, unsegregated portion of the Infinite Spirit.”

[This same idea, which finds a prominent place in the Vedantic system of philosophy, is frequently expressed in the invocations of singular beauty which are given from Mrs. Tappan's lips; as, for instance, on Sunday evening, December 27, 1874: “Our Father! Thou whom men call God, but who art a living spirit, palpable, filling all created things; whose divine presence, like a holy flame, illuminates the universe, and whose light within thy chosen altar, the human spirit, maketh an abiding and perfect growth!”]

The spiritual brain is the laboratory of thought, attracting its elements from the vast ocean of spirit in which it exists. The thinking principle is the spirit in association with the spiritual brain. The physical brain does not think; it is simply the physical

double of the spiritual, being a material medium, in fact, through which external impressions are received and internal thoughts made manifest. Being a more or less perfect medium, it affects communications made through it—its imperfections and diseases causing the ideas transmitted through it to be imperfect, idiotic or insane.

The ultimate effort of nature in regard to man is the formation of the spiritual, not of the material, body. The change called death is necessary to free the former, and to allow man's spirit body to pass onward to perfection. Hence death (in the gross sense of the delivery from the body of flesh)—“Death hath no more dominion over him,” though he will pass, probably, through a series of changes as the spirit body grows more and more sublimated.

An ingenious argument refers the source of the spiritual body to the spiritual bodies of the parents, in the same way as the physical bodies are developed from their physical bodies. So the act of conception is double. “That which is born of the flesh is flesh, and that which is born of the spirit is spirit” (John iii, 6). From the moment of conception, the fœtus derives its duplicate nourishment from the dual nature of the mother. Consequently, if either physical or spiritual nature fail to properly perform its work, the child is correspondingly stunted in growth, physically or spiritually. Many instances will occur readily to the reader, in which a robust frame has held a stunted spirit, and conversely, in which a highly developed spiritual nature has been hardly prisoned in a dwarfed and crippled body. In a typical case, both bodies should be developed *pari passu*. While in the body, spirit operates through the spiritual on to the physical body; but at death, the latter, no longer being in magnetic relations with the spiritual body, reverts to the condition of inanimate matter, and therefore is endowed only with that degree of unindividualized spirit that pertains to all gross matter. *Hence decomposition and recombination in new forms.*

This theory, which loses much by being so briefly summarized, is very striking in many ways, and I have come from a perfectly independent source to hold it as true in the main. Especially with reference to the great ocean of spirit, I am able to supplement the author's argument in a singular point. The two organisms of man—the physical and the spiritual—have many points in common, and this among others, that *each attracts to it that which is homogeneous, and nothing else*. Every atom, being a magnet possessing polarity, attracts to itself that which is homogeneous, in the same manner as the loadstone attracts iron, and not wood nor clay. This is the great law which underlies all material growth. The ultimate atoms range themselves according to their polarity, and attract to themselves congenial atoms, which are built into a system, and

finally form an organization. The character of the growth is regulated by the conditions under which it is evolved. But the principle at the root of all is the same.

The same principle underlies the action of the spirit of man in drinking in a store of knowledge from the great ocean of spirit on which he feeds. Just as the tree does not assimilate iron, rock or clay, so does the individual spirit drink in that only which is congenial to it—that which is homogeneous and necessary to its spiritual growth. Hence it is, that those who have much to do with instruction, or, more notably, with attempts to convince a person, against his wish, of some uncongenial truth, soon find out that it is labor lost. The spirit cannot assimilate the heterogeneous truth, and it falls wasted to the ground. I believe that any who will work out this hint will find it to explain much that has been before inexplicable; and I am sure that any over-zealous caster-abroad of spiritual pearls will save himself trouble by acting upon it.

For the Spiritual Magazine.

FINE ART AND SPIRITUALISM IN DENVER.

BY P. H. M'GOWAN.

TO this land of romantic grandeur the world may justly look for great developments in all that contributes to the elevation of man; and among the many agencies that combine to effect that desirable end, there is, perhaps, none more powerful than the pencil of the truly inspired artist. The famous and inexhaustible mountain scenery of Colorado, and her delightful and health-giving climate, have drawn to her at various times some of the best artists in America, and notably the subject of the present article, Professor H. A. Streight, late of Chicago, whose failing health and love for the grand and beautiful in nature have induced him to become a permanent resident of our town, and whose merits as an artist are acknowledged in the following notice of some of his works by one of the best art critics of the day:

"During the few months that Mr. Streight has been in this Territory, he has executed and has now on hand (without counting portraits) a number of magnificent landscapes and Rocky Mountain scenes, for which Colorado is so justly celebrated. For beauty of selection and artistic excellence, these paintings *are not surpassed* by any now extant."

But this is the least of Mr. Streight's accomplishments; as a portrait painter he has no superiors. In confirmation of this claim, the inquirer is referred to parties who possess the proof—Mr. J. U. Marlow, proprietor of the Grand Central Hotel, and the Rev. Mr.

Stone, of this city; H. N. F. Lewis, editor of the *Western Rural*; Capt. Tuttle and Mr. Clapp, of Chicago; and others too numerous to mention. And last, but not least, Mr. Streight possesses the rare gift of being able to produce correct likenesses in oil of our risen friends—the idols of our bereaved affections—our lamented dead; and this without any clue whatever to the spirit's identity except the name and age and the simple autograph of the applicant. That this is true can be proven by many well-authenticated instances among the liberal-minded people of this country, and notably by the following case of recent occurrence, the particulars of which are well known to many of our citizens, as well as to the parties directly interested:

When the celebrated spiritual medium, Mrs. Hollis, of Louisville, Kentucky, was in Denver in Autumn last, Mr. Wm. Porter, of Boulder, Colorado, to satisfy his curiosity, attended one of her seances, and to his astonishment he received satisfactory evidence that he was addressed by the former companion of his matrimonial joys and sorrows—the wife whom he had long lamented as removed beyond a gulf impassable except in one direction. His lost boy, too, addressed him in brief as follows:

“Pa, you couldn't spare the money to have my picture taken, could you?”

“Yes, certainly I could; but how or where could I have it taken?”

“Oh, there's a man named Streight here in Denver, who paints spirit pictures.”

A stranger to all present, and to the artist as well, Mr. P. repaired the next morning to the residence of the artist named, inquired if he painted spirit portraits, was answered in the affirmative by the professor, who at once, by interior vision, correctly described the mother and her son, was engaged to transfer his vision to canvas, and in a few days, to the certain knowledge of your correspondent, the delighted father and husband received and acknowledged as correct the portraits of his sainted dead.

In conclusion, it is worthy only of the darker periods of human history that one so gifted should be compelled to waste his valuable time in battling continually with the difficulties that immediately surround the bread-and-butter question, while thousands of people of taste and refinement, who cherish a love for the beautiful in art, are deprived of its proper gratification for want of information on this subject. Any of your readers who may desire more particulars in relation to material or spiritual painting, are respectfully referred to the artist, 709 Lawrence street, or to P. H. McGowan, box 2671, Denver, Colorado.

Happiness is in reach of every one. A gate of pearl opens on it.

"COME AND LET US REASON TOGETHER."

THE time has come in the history of the world and the church when this God-given faculty of the human intellect must have its influence upon those who are capable of appreciating its importance. Behold, now is the accepted time for those to whom the world looks for instruction in regard to man's duty and destiny, to be able to give a reason for that which they require at his hands. The age of blind faith in antiquity is rapidly passing away. The time has come when those who teach the Christian religion must show that it is a grand system of philosophy, worthy of its author, and that it challenges the mind of this reasoning age. Materialistic rationalism has been at work among the intelligent nations of Europe until it has swept away almost every vestige of vital Christianity among the intellectual classes. It is at work in our midst, rallying a host of scoffing infidels and attracting large numbers of partial skeptics to its ranks from among those who have reacted from a religion of unreasoning faith in authority, and wish to take a definite position somewhere on a rational platform. These are loth to leave the faith of their youth, and call impatiently to the church for help. They implore her, in accordance with the earnest exhortation of St. Paul, to render a reason for the faith that is in her, with which they may be able to satisfy the demands of their own natures, and answer the arguments of the opposers of Christianity. Year after year they are disappointed, until they become disheartened and disgusted, and at length fall into the increasing ranks of materialistic rationalism; for they receive no light from the old-time responses, "Great is the mystery of godliness;" "Human reason is not to be exercised on the profound subject of Christian faith."

We were forcibly impressed with these convictions, a few months since, at a meeting of "the Progressive Union" of this city. One of our prominent physicians, a member of the City Council, in a speech he made, said he was brought up so strict that he was afraid to pull an apple off a tree on the Sabbath; that he had tried to be a Christian; they told him "to believe, to exercise faith," in order to receive salvation. This he had tried to do, but failed. He illustrated his position by a frog that had doffed his tadpole life—got out on the hill, and was calling to the tadpoles to shed off their

tails and come out of the water, but they could not do it. So it was with himself. He wanted reason, demonstration, something tangible in regard to the future state. He said he had hoped that Spiritualism would demonstrate the immortality of man, and if it did not, it never had been to his satisfaction.

The fact is, we are living in the transitory period of the reasoning age of the world. *Reason*, the great questioner, is everywhere waking from the slumber of the physical ages of ignorance, and propounding vital questions to the reverend doctors of the law. Intelligent men and women can no longer rely implicitly on the authority of the past or present, or accept as the ultimatum of truth a religion of unquestioning faith, handed down from the undeveloped childhood and youth of the world, notwithstanding the church has stamped the seal of revelation upon the mere interpretation of the sacred text by her chosen teachers. The divinity within us impels the reasoning mind to seek "to know of the doctrine" that it is called upon to believe.

It, therefore, becomes the duty and privilege of the church to present the Christian religion to the world as a comprehensive system of sublime philosophy, as well as principles and precepts in harmony with universal law, obedience to which will bring happiness to those who implicitly obey its mandates. It seems to us, when we look abroad and see the swelling tide of rational materialism, as it has spread its baneful influence over Europe and America, demanding something more tangible than the teachings of the past ages, that this spiritual development should be hailed as "a God-send" to stay this tide of infidelity which threatens to engulf our country in skepticism. It courts investigation—demands to have its claims pass the most rigid scrutiny. It professes to give "proof palpable of immortality," and yet, strange, passing strange, those whose business it is to teach mankind will pour forth denunciations upon those who will not, or cannot, believe things which occurred thousands of years since, and which have come down to us through human testimony. They will not investigate that which would "increase their faith," and affords to millions the only evidence they have received of a future mode of existence, and which gives them the knowledge that their friends live, appear to, and converse freely with them, as the Scriptures teach us was done under every dispensation, and which Jesus taught would be realized to a greater extent than in his day.

WHAT IS SPIRITUALISM ?

HAVING been investigating this subject more or less, as circumstances admitted, since 1853, we feel inclined to give our ideas in answer to the question propounded. It seems to us that there is no question of so much importance as the one with which we preface this article. In attempting to define what Spiritualism is, we are not inclined to defer to the vague and contradictory opinions of those who have never investigated it, nor to accept the many-sided views entertained by Spiritualists themselves.

In seeking for standards of right, morals or religion, as in attempting to define Spiritualism, we are apt to mistake opinions for principles, and accept as authority the reflections of minds as fallible as our own. This we regard as the greatest drawback to successful search after truth. Spirits themselves tell us to renounce all authority, including themselves. Every individual must exercise his own judgment and reason, with the best aid he can procure, to arrive at the truth.

WHAT IS TRUTH ? asked Pilate of Jesus, when he was arraigned before his august tribunal. It has been curtly defined to be "that which is." When our minds are confused and our judgments are at fault, in the midst of conflicting opinions that positive theorists would force upon us, is it not the part of wisdom to search earnestly and faithfully for truth, and afterward proceed to draw our deductions and frame our theories concerning the significance and meaning of the facts we have observed ? In order to do this effectually, we should, as far as possible, forget our preconceived ideas and pet theories, and inquire, What have we absolutely demonstrated to be facts in Spiritualism ?

In looking back over our past experience and observation, we have found *four* well-defined and well-proven forms of fact, which, we believe, has also been the experience of other faithful and candid investigators :

First—That there is a soul, or spiritual nature, over which what we call death has no power whatever ; this "inner man" is the real man, and that the "outer man," or natural body, is only the garment worn by the immortal part of our being.

Second—That this inner nature can, and does, under favorable conditions not yet fully ascertained, communicate with those still

in the flesh, in various ways, satisfactorily demonstrating its personal identity, so as not to leave the shadow of a doubt of spirit communion.

Third—That the spiritual nature retains its individuality which distinguished it in the mortal body, with all its peculiar idiosyncrasies of mind and moral character it had in its earth life.

Fourth—That its *happiness* or *misery*, in its continued state of existence, depends entirely upon the good or evil which it has performed while it inhabited its earthly tabernacle.

If it be asked, How far do these affirmations become proven truths? we answer, By the laws of evidence commonly accepted among mankind—by the fact that millions of spirits in different places, through different individuals, and under varieties of conditions that render collusion or mistake impossible, have testified to and demonstrated each article of these four propositions beyond denial or doubt. Thus far, then, every faithful investigator into spirit communion is in a position to render an answer confirmatory, and to declare that these four cardinal points of his knowledge are absolutely true. These may be considered cardinal—fundamental principles, in regard to which there is but little, if any, diversity of opinion among intelligent Spiritualists.

As to the conditions of life in the spheres—the means of growth and enfoldment, penalty, and many other things, there is much diversity of opinion expressed. This is perfectly natural. It proves that the spirit world is a human world, and that its inhabitants look at many things from very different standpoints. One most valuable lesson may be learned from the various and contradictory communications of spirits—that the sincere seeker for truth should never accept of any doctrine, whether from mortals or immortals, that does not commend itself to our highest sense of right, and prove to be in harmony with the Divine scheme of cause and effect, as taught by universal law, by which we are to be governed and judged in this and our future modes of existence.

All spirits affirm, so far as we are informed, without any contrariety, that they have created their own heaven or hell from the good or evil deeds, words and thoughts which have made up the sum of their earthly lives. All spirits, so far as we have ever learned, represent heaven and hell as mental and moral states, rather than localities, and continue to affirm that the performance

of good and evil deeds determine their continuance in these states in the spirit world, as well as upon earth.

Spiritualism is not the impractical transcendentalism which excludes the consideration of any vital question, or fails to reach down, as well as to climb up, to all of life's issues and duties ; but it pronounces no dictum which is not founded upon the authority of truth, and admits of no special interpretation to suit the views of rabid radicalism or narrow conservatism. It is the science of life, here and hereafter, and as such, demands a scientific demonstration of every proposition made in its name. It is all of life—not a part only ; taking man in this, his infantile or chrysalis state, and following him to the place and condition where, by his earth life, he is fitted to live and reap the fruit of the seed he has sown in the first stage of his being.

We ask, in conclusion, the honest inquirer after truth, What objection have you to these teachings ? Does not Spiritualism fully justify the ways of God to man ? Does it not teach the same doctrine that Paul did, when he said, "Work out your own salvation ?" Our conviction is, that the teachings of good spirits, in regard to the relation that man sustains to his Creator, will be found to be true when we pass over and view things, not "through a glass darkly," but from that spiritual standpoint we shall occupy on the other side.

Here is the sowing ; there will be the reaping of what we have sown here. If we sow to the wind here, we shall reap the whirlwind there. If we have sown good seed by obedience to law—doing justly, loving God and mankind—we build up for ourselves a character which will gravitate to the society of the pure in heart. What higher inducements, what stronger motives can be offered than are here presented, to stimulate rational intelligences, and to regulate their lives by the great principle of doing right—loving and helping our fellow-men ?

F. J. PATILLO, of Jefferson, Texas, has a very sensible article in this issue. He was for many years a Methodist preacher, and editor of the Methodist paper published in Jefferson. We have a review by Bro. Patillo of a sermon preached by Rev. Mr. Haislip, of Jefferson, which will appear in our next issue.

AS FAVORABLE AS WE EXPECTED.

THE SPIRITUAL MAGAZINE, S. Watson, editor and publisher, Memphis; Boyle & Chapman, printers. No. 3.

This is the first number of this work which has reached us. The doctrine of modern Spiritualism is one which we cannot place much confidence in. In fact, like all sciences, it is but a faith of to-day that may be changed to-morrow. We have watched it in its beginning, when the mesmeric disc of zinc and copper were the means of initiatory conditions of the clairvoyant; we have practiced it in some cases of mesmerism, and we must candidly state that, like all other phenomena controlled by man, it is but a chimera of the brain, when carried to the excess its votaries now follow it. Its triumph over some is dependent on their faith in it, and that faith is but on a par with the doctrines of the Hindoos, Parsees and Africans. We claim that the ideas are false, while its believers are faithful to the ideas. We shall give this subject a further notice.

We clip the above from the *Southern Catholic*. We were gratified to receive this paper a few weeks since, with a request to exchange. Its notice of the MAGAZINE and Spiritualism is as favorable as we expected. We were not aware "that all sciences were a faith of to-day that may be changed to-morrow," until informed of the fact by the *Catholic*. It seems our friend has "practiced" with "zinc and copper," in order to ascertain something of communion with spirits. We are not, therefore, surprised "that it is but a chimera of the brain," and "on a par with the doctrines" of the superstitious heathen. No wonder he claims "that the ideas are false." We hope, in the "further notice" which he proposes, he will "give," also, some reason to make us believe that he has ever investigated the subject.

The fact is, the Roman Catholic Church has always believed and taught the great truths of Spiritualism. The miracles (so-called) by which the priests exercise such a powerful influence over the people, are but spirit manifestations. They are, however, opposed to the people having anything to do with it, as they are to their reading the Bible. Some of the strongest Spiritualists we have ever known were Catholics, but were very timid about giving publicity to it, for fear of their priests. We shall look with interest to see what our *Catholic* friend has to say in his "further notice" of Spiritualism.

No Room for Book Notices in this number of the MAGAZINE.

MATERIALIZATION.

THIS phase of spirit manifestation is spreading over our country and Europe. It is convincing more skeptics than, perhaps, any other kind of phenomena. We could fill the *MAGAZINE* with accounts of these, as published all over the land, but we do not think it best, at present, to occupy our space with matter of this kind. When we have them in our family circle, under the strictest test conditions, as we are told we will, then the readers of the *MAGAZINE* shall be informed. We copy from the *Banner of Light* the closing paragraph of a seance with the Eddys :

The next spirit that appeared I recognized as my grandmother. She spoke in an audible voice. Next came an old lady, recognized by her daughter, who was present, as Mrs. Carpenter. Next came Mrs. Eaton, one of the spirits frequently controlling the mediums. Next came Mrs. Eddy, the mother of the Eddy mediums ; she stood out upon the platform, speaking in a full, distinct voice, telling her children to stand firm for truth, to live good, pure lives, and that the joys which awaited them in the other life would compensate them for all they suffered here. She spoke much more that was beautiful and instructive, making all present feel stronger to battle for truth. The next spirit I recognized as my mother. Next came a sister of Mr. Waterman, whom he recognized ; followed by a lady recognized by Mr. Watson as his sister. The next spirit I recognized as John Nevins, a brother-in-law, who stood out plainly and distinctly. Next came an old gentleman, recognized by Mr. Watson as his father, John Watson. He was succeeded by William Brown, one of the medium's guides, who spoke in an audible voice, so that all present could hear. He said, not one jot or one tittle of the law should pass away till all was fulfilled ; I think it related to what has been promised by the spirits.

The spirits who appeared during the seance were clothed in various costumes, some being beautiful, others plain—the Indians showing more taste for display, and their dresses being magnificent. I have given only a part of what transpired. I have written facts which are attested by those who witnessed the manifestations of which I write, they requesting me to subscribe their names to this statement.

Most truly,

EDWARD BROWN.

We would suggest to those who wish to know the truth of these manifestations, for a few friends to form "a home circle," according to directions on the cover of the *MAGAZINE*. It is very probable that in a few sittings you will have such demonstrations as will convince all that your friends are communicating with you. It

may be, if you will arrange for materialization, that they will show themselves plainly, and talk to you. We have a circular table, with dark cloth fastened under the outer edge and at the bottom of the table; in the top is a hole some twelve or fifteen inches square, covered with dark cloth. Spirits are to materialize under the table, and come up through the aperture in the top. There will be no possibility of imposition in this case. We have witnessed the materialization of hands, and have shaken them a number of times, in our family circle, and the spirits tell us they will show themselves and "talk to us, face to face." We give the views of a new correspondent on this subject.

For the Spiritual Magazine.

MATERIALIZATION POSSIBILITIES.

BY H. HIGHT.

PROBABLY it is too soon to begin to theorize in regard to the phenomenon of materialization; but as we learn new facts, we immediately begin to generalize and harmonize what we have learned. This leads us to be on the lookout for the possibilities of materialization.

It is supposed that those phenomena are caused by the will power of the spirit being able to draw particles of matter from the entranced medium, and hold them under control for its own use, thus forming for itself a temporary body. Now, if this be true, could not a spirit in the body exert a similar power? For example: We have a man in our town who has lost a leg; could he not, in the presence of an entranced medium, by the force of his will, materialize a temporary leg, which could be used by the control of his own will? If such should prove to be true, while it might not be of practical value, it would certainly throw additional light upon this subject.

Again, it is contended by some that in the phenomenon of trance, the spirit of the entranced party steps out of the body, and that another spirit takes its place for the time being. Now, under these conditions, it seems to us possible that the spirit of the entranced party might go to a materialization medium, and materialize for itself a temporary body. This is rendered the more probable when we call to remembrance the recorded instances of living persons being seen at two different places at the same time.

We might suggest other thoughts upon this subject, but present these, as you may have the opportunity of testing them, or, by giving them a place in your MAGAZINE, some one else may investigate them.

For the Spiritual Magazine.

MINISTERING ANGELS.

BY MRS. E. L. SAXON.

"For He shall give His angels charge over thee, to keep thee in *all* thy ways."—*Psalms* xci. 11.

"Who maketh His angels spirits, His ministers a flaming fire."—*Psalms* civ. 4.

THEY come to me in the hush of night,
 I feel the touch of their fingers light;
 Soft and sweet, in cadence clear,
 Their voices sound in my list'ning ear.
 Again my father his child doth bless,
 My mother's hands can my own caress.
 Sneer, if you will, at my faith divine—
 Faith and *knowledge* alike are mine.

Once the lips that fell cold away
 From my aching breast, one summer day,
 Came back, and clung to my own once more,
 Just as they did in the days of yore.
 I heard the voice that whispered me:
 "Mother, sweet mother, we wait for thee
 In a home so lovely, a land so fair,
 You never will languish in sorrow there!

Love is the angel that leads my way—
 Love is the sun that illumines our day.
 Then love, oh mother! and, loving, believe,
 Your trusted darlings will never deceive!"
 Once through the solemn silence broke
 My father's voice, and the words he spoke
 Made even my shadowy doubts grow dim—
 'Twas my old pet name, that died with him!
 My old pet name I had pined to hear,
 For many a long and sorrowful year.

That voice arose solemn and strong,
 Thrilling my heart like a hero's song:
 "Comfort thy spirit, oh child of mine!
 Angels are watching this life of thine,
 Prompting, inspiring each grand desire;
 Calling ever, my L—, come higher, still higher.
 Bless God, my child, bless God with me,
 The promised 'day spring' shines for thee."

New Orleans, La.

For the Spiritual Magazine.

LETTER FROM HENRY T. CHILD, M. D.

BRO. WATSON—I am very glad you have started the **SPIRITUAL MAGAZINE**, and trust you will be sustained in carrying it on. It certainly will meet a demand of the times. Spiritualism, as the great light of the nineteenth century, falls upon all classes of humanity, and its influence is modified by their conditions. The materialist and the infidel, to the popular theology of whom there are, perhaps, more in the church than out of it, in their search after light, find in the evidence furnished by Spiritualism that which very often satisfies them, and removes the fearful doubts that have clung around their necks like a millstone. There is a large class whose devotional feelings are strong, and who, even amid the errors of the church, have found that which comforted them, and while they could not accept some of its dogmas, they have remained in it. To such, Spiritualism comes with peculiarly benign and grateful influences. I have seen them weep for joy over the tests and communications they have received from their loved ones, and as their souls went out in loving and devotional feelings to our Father and to his messengers, there has been a deep feeling of gratitude and thankfulness for this blessed light which he has permitted to come to them.

The unbiased student of theology will find all through the history of religion, sacred and profane, evidences of the truth of Spiritualism. It has been said that if you take the Spiritualism out of history or out of the Bible, you have taken away the very life and essence of these. Spiritualism is the key by which this book and all other books may be read understandingly and profitably.

Spiritualism may be compared to a husbandman who goes forth into the great harvest-field of life to gather the wheat of truth; he finds that in all the religions of the past, the wheat and the tares have been growing side by side, and as these are gathered in, there is power given to separate them. Mankind to-day are too apt to indulge in the feelings of the disciples, who said, "We saw others casting out devils in thy name, and we forbade them." The lesson of Jesus was, "Forbid them not, for they that are not against us are for us."

It is gratifying to know that genuine manifestations are increasing all over our land. The sad experiences we have had in Philadelphia will be a profitable lesson to us, if it teaches us to pursue the proper medium, so as to aid in producing those conditions which are essential to the best manifestations. On the one hand, we are to guard against fraud and imposition; and on the other, to furnish our spirit friends with the opportunity to produce the best phenomena which they are capable of. There should be no sus-

pitions. If it be true that "he that doubts is damned," it is doubly true that he who entertains groundless suspicions will fail.

There never was a time when there was so great a demand for information on the subject of Spiritualism as there is now. Souls are hungering and thirsting for the bread of life and the waters of truth all over the land, and the angel world is ministering unto these out of the fullness of God's great storehouse of love and truth.

634 Race street, Philadelphia.

A FEW WORDS ABOUT MEDIUMS.

BY GERALD MASSEY.

MANY who give their attention to Spiritualism for the first time, frequently ask, "Why is a medium necessary to communicate with the spirit world?" "If my mother or child, in spirit life, desires to communicate with me, why do they not do so direct?"

Remember, you are on one plane of existence, while they are on another of a very different grade. If you yourself desire to do a thing, you must use the necessary instrumentalities to effect it. You must be provided with a spade to dig, a pen to write, or a vessel to hold water. You have legs to walk, hands to work, and vocal organs wherewith to speak. But these agencies have no power in themselves. All power resides in the spirit within the organism, the parts of which it simply uses as so many tools to effect its manifold purposes. The connecting link between spirit and material structures is the nerve fluid and other finer elements, which are impalpable to our senses. Now, to the spirit these ethereal fluids are as real as flesh and blood and bricks and stones are to us who are in the body. Some persons give off from their bodies a superabundance of this nerve fluid, of such a kind that those in the spirit world can attach themselves to it, and thus bring themselves into relation with the world of matter. Some mediums give off a fluid that enables the spirits to move heavy objects, and make sounds or raps. Other mediums give the spirits power to materialize themselves from the vital elements derived from the medium's body. A class of mediums can be put into the trance state, and the spirits can speak through them in the same way as a mesmerist operates on his subject. Spirits can also move the hands of some to write; others get impressions. All are mediums of some sort, and by forming a spirit-circle, these gifts may be cultivated.

Ample instructions for conducting the spirit-circle may be found on another page; but the most important thing to observe is a proper attitude of mind on the part of the investigator. Mrs. Tappan, in one of her inspirational orations, has said:

"The true key to spiritual investigation is sincerity, candor, a willingness to receive the truth ; no simple probing or penetrating inquisitiveness will answer ; no curiosity that seeks for mere mental sensation ; nothing that seeks to augment the individual opinion upon any individual subject. You should go about this investigation with the mind free from influence upon this subject. Let it be as free as the air, as clear as water, as transparent, also, as light and life ; and then each minute vibration of the spiritual world may reach you ; whether it be upon your own mind, or the mind of another, you will be able distinctly and positively to determine."

AT THE CIRCLE.

As hand in hand we sit and sing,
Magnetic currents run
'Twixt heaven and earth, to make the ring
That weds two worlds in one.

COMMUNICATION FROM AN OLD FRIEND,

Long a Member of the Memphis Conference, and Pastor of the
Hernando Street M. E. Church.

BRO. WATSON—You may know that I am a brother in Christ by my addressing you as brother, and until the world feels thus toward each other, the state of their hearts will not be such as will be acceptable with God. Love to God and mankind must be the inner feelings and sentiments of each one's heart—love ruling and reigning in the heart—love swelling in each bosom, and prompting each action. Love must be the brightest star to glide along our pathway. Charity toward erring ones, and needy mortals, that come from every direction. There is no religion without love ; and it matters not what it is that may arise in one's mind as regards the future happiness, it must feel that love that supersedes all things—love to God and all mankind. Fears, hatred, strife, must be eradicated, and we feel that charity and love must fill our hearts, and that the desires of the nature will be purer and better, and approaching the spiritual more than earthly.

DAVID J. ALLEN.

WE are in receipt of quite a number of letters from individuals stating they had sent money to us, which we have not received. In every instance we have sent the MAGAZINE to them, but we hope, wherever it can be done, postoffice orders will be sent in future.

WE had hoped ere this to have been out again, but are only able to get about our room on crutches.

INNER LIFE DEPARTMENT.

Seance, Friday Evening, February 12th, 1875.

INVOCATION.

OUR FATHER, which art in Heaven, hallowed be Thy name; Thy kingdom come; Thy will be done, in earth, as it is in Heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors. Give to us, our Father, the hallowed influence of thy love, that we may so perfect our lives while upon earth that thy kingdom may be realized; and as we receive our spiritual food from thy Spirit, grant us increase of love and charity, that we may so forgive the faults of our fellow-creatures as to receive that reward which shall enable us to perfect our future lives; that we may shun temptation, be delivered from evil, until we have established the glory of thy power as revealed through the beautiful works of thy great Master hand. The gold and crimson of the west, when kissed by the sinking sun, reveals the power of Nature's paint-brush, guided by Divine laws; from all life we see thy glory and witness thy power, and out of its secret unfoldings we gather glimpses of thy spiritual kingdom. Bless us, O Father, with glad tidings from the better land; draw us near unto the gateway, that we may clasp hands with those who crowd its portals. We thank thee for the light that we have received, and we plead for those who still linger in darkness. Bless us with the baptism of the Holy Spirit, that our souls may reflect thy glory, and lift the shadows that linger over them. Amen.

HOSEA BALLOU.

Good evening, Mr. Chairman—good evening, friends. At the request of a spirit friend I am here. A mind has been read; one present wishes knowledge as regards the soul: "Is the mind the spirit or soul?"

Dr. W.—Good evening. I am glad to meet you, and would like to hear your views upon the subject mentioned.

H. B.—With many, spirit and soul are synonyms. In this I differ. Theologians teach that the brain is the mind. If this be the case, immortality is a myth. I am well aware that what I am about to say will be in contraposition to every system of mental philosophy, considering, as I do, that the intellectual of man, the mind, is the spiritual part that reflects through the soul. The spirit is the Divine principle, the part of the Godhead which has made us like unto his image. I repeat, if it were true that the brain of man constituted the mind, then immortality does not exist.

Let me claim your attention for a few moments. According to these principles, the great part of our being, the vital part, the

mind or spirit, is buried with the body. Theology says, that by some process, known only to God, this spiritual part of man shall revive, and live again in another world. Think of the insanity of such a belief, that could restore that which has by death become matter, and through chemical laws undergone natural changes, which converts that matter into gases. These gases, passing through the pores of the earth, enrich the soil, that from that soil may spring renewed life, which is to create and sustain life.

If the brain be the throne of life, the spirit, in death you have its end. But I argue that there is a positive line between the brain and the spirit. The brain of man is not the mind of man. It is the electrical basis, the magnetic mental machine, which, by its electrical workings, creates a subtle fluid, formless as ether, an aura, that, with its electrical magnet, penetrates from its source the entire system, acting upon the nerves of sensation in unison with the nerves of motion. It brings through the material man the positive principle of his life, that makes itself known by its work. It receives from both worlds. It is a union link, ethereal in its creation; it permeates the material, partaking of both. Impressions from without and impressions from within act upon this aura, or soul-principle. The thinking and vital part of man that escapes the body at what you call death is the agent, working between the spiritual and material forces. The essence of the spirit, of which the brain is the grand apex of material refinement, the mind or spirit, is that power which works as a connecting chain between the inner and the outside life—that part of man which is indeed the man; the body being only a covering, or mantle for the spirit, which acts through the soul, and receives the impressions of good or evil, as the aura may mingle with the aura that emanates from other bodies. My spirit, now mingling with the spirit of this medium, acting upon it through the laws of magnetism, I, by magnetic laws, first subdue the action of the apex, or brain, causing it to lessen its action upon the soul-principle of her existence, throwing off less of the subtle fluid, which I term spirit, I am able to infuse from the spiritual plane that aura that by nature's laws go to meet the aura that is formed from the brain motion of her being, and working by aid of the soul-lining; the spirit working through the soul that acts through the gross, material body; the spirit, the perfect part of that aura that from the brain motion is transferred or thrown off.

It is the God-principle, in man central, continually acting with magnetic power by the law of necessity. The spirit is composed of electric emanations that radiate in aura, that, blending from the two worlds, material and spiritual, form, through their harmony with natural laws, the spiritual birth. This birth you call death. The form which these ultimates of the Infinite spirit takes at the hour of death, we will call soul. It is through the soul that the

spirit works. Some ancient writer and prophet speaks of the soul as the image of the spirit. The cloud-like mass that has been so often seen by clairvoyants, shaping itself through electric vapors over the bed of the dying, if watched through unto the end, will be seen, as the life-pulse ebbs, to take the form of the body upon the bed, receiving, as ultimate after ultimate of the primates of the spiritual elements pass through the electric aura, its soul-form, being a counterpart of the old form known as the body; and just as that spirit within has, by the regular control of the brain, thrown off perfect particles, so it will at the soul-birth be purified. If the nature has through gross channels worked, feeding the brain, the grand apex, with sensual food, then the body, spiritually born, will wear in its soul-form the stains of the crimes committed when in the earthly form. Death brings no change to the *soul*; by progression through spiritual development the perfection will come, and through no other law, whether in the mortal body or soul body. The spirit within must labor to gain its majority, to bring itself as a part and parcel of the Infinite Spirit—God; to the perfection of its origin.

I feel, my friends, that to many of you these teachings will seem as something afar off; nevertheless, I have given my spirit-opinion. I am but one soul among thousands. In this world, as in yours, we differ in our views. Some friend may come who will explain the question from an entirely different standpoint. My sincere and honest convictions you have, and I trust you will think and reflect. God, the Spirit of the universe, bless you, give you light, that the perfect of your being may reflect before you. Good night.

WILLIAM TAYLOR.

Good evening, Mr. Chairman. I am glad to meet you, friends. I have come to answer to the best of my ability the questions that have been handed in. Will you permit me to give the answers in my own way?

Chairman.—Certainly. I have but one question handed me since meeting here: What are the employments of good spirits in the spirit-land?

W. T.—I will say that *all* are God's spirits—all were intended for good spirits, all are of his power; a part of the Infinite or perfect spirit. He watches from the watch-tower of nature's temple over all. If, through neglect of the body, the spirit becomes impaired, made impure, it does not expel the God within. It but overcasts it; leaves it as a spark of fire smouldering under the ashes of a mistaken life. The wages of sin, death, must come after sin. This death is not alone the casting off of the natural body as ordered by the law of change, but a death to the spirit, a living death, that can only be redeemed or resurrected through repentance. This repentance is often aided by the good or more wise spirits who have walked through life with their lamps trimmed, meeting the bride-

groom, death, prepared to receive the joy that awaits them upon the other side.

The spirit escapes the body as death finds it. There is no change of the man. He but moves from one plane to another, leaving behind him his old garments. As his spirit thirsts, it is satisfied; whatever may be the aspirations of the inner man at death, they constitute his heaven or hell. Hence the necessity of making a heaven of good deeds, while still upon earth, that no evil going over, no evil can return; and evil deeds would soon be at an end, bringing the spiritual plane upon earth. The grand aspirations of the spirit are the duties that come to bless it in heaven. The poet, with some grand thought unframed, lives in spirit-land to finish and perfect that which the change called death left unfinished upon earth. He finds his heaven in weaving into rhyme the beautiful thoughts that fill his soul through spirit intercourse. The artist, who awakes in spirit-land with a sigh upon his lips because his beautiful picture, the pride of his spirit, remains unfinished, finds to his great joy that with spirit fingers he can trace the beautiful realities of spirit-land upon spirit canvas. All spirits are good who by perfect lives have cultivated the spiritual part of their being; such souls find employment in doing the greatest amount of good that circumstances will permit them to do. The man called good here might find when over the river, that, in attending to creeds and forms, while he starved the spirit within, he had been walking backward for many years, placing upon his feet clog-wheels that rolled as he stepped, causing him constantly to lose ground. His employment in spirit-land would be to get rid of the mistakes of his life by returning to undo many things which he had done, and to accomplish many things which he had left undone; to live over his life in deeds, and let his acts show his love of God by leading through love all who were in sorrow up to the light of happiness.

Then there is another kind of man among our earth brethren whom the world considers good. Has he not faithfully attended church all his life, ever punctual, earnest, zealous in the cause of the church, always remembering the Lord's day? But there was an inner lining that was not seen by any save the angel world. God, the Father, understood the law that governed this man, and he knew that he must suffer the penalty of the law. When the warder called he was ready. Had he not kept the Sabbath holy? Yes, according to a form laid down by man, but not as taught through God's laws. All days are the Lord's days, and he must be remembered throughout them all. The workings of six days of sin cannot be cast off by the prayers of the seventh. This constant attendance to church and its forms is no passport to heaven. The grace that is to perfect the spirit and gain a home amid the "many mansions" is the grace gained by the pure promptings of the inner being, grace found through nature, and amid nature's works. He

who lives his life amid forms and ceremonies, forgetting to work out his salvation through pure, noble deeds to his brother man, and sister, woman, will find that the pathway beyond the river is rough and sore to travel; that God, the Father, receives no spirit into the perfect plains of peace until he has fulfilled his duties upon earth; no atonement, save by making good a life he neglected. He must return to the plane of shadows, and through love make perfect that life which, through forms and mouth-prayers, he made selfish. As I have said before, man establishes for himself his own heaven or hell. It is upon this plane that the joys or sorrows of the future are formed; here is the stepping stone of the future life.

Green trees, soft, fragrant grasses, beautiful flowers, murmuring brooks, silver-touched lakes, sweet singing birds, inhabit spirit-land. Life is onward and upward; progression stamps itself upon every thing that God's hand has touched. No change takes place but to perfect and develop the object changed, unseen perhaps to the outer sight, yet living and advancing spiritually. There must be employment for all human souls. There is no end to thought. The mind actively employed here upon this plane, must find employment upon the higher or spiritual plane. Whatever brings heaven to the spirit, makes the soul contented and happy, is the employment of its heaven.

I have given you a rambling discourse in answer to your question. It suited me so to do under the conditions, and with the surroundings that envelop my medium just now. In fellowship we live. Good night.

(Seance conducted by William Taylor.)

Seance, Friday Evening, February 19th, 1875.

INVOCATION.

Our Father, we thank thee that we are once again permitted to meet and listen to the perfect truths as revealed by the spirits of thy home. We thank thee for the grand truths established through the laws of nature. To-night she is raining tears upon earth, unburdening her brow of the cloud-cares that darken it. The sunlight of love that will follow the shower will make this dark, dreary earth smile with verdure—teaching us that the tears of sympathy will lift from our souls clouds, and enable us to bring smiles that, as fruitage, may make rich other hearts. From all thy works, our God, we would learn of thee, and in every flower and wayside pebble read a sermon of truth that may bring our spirits nearer unto the purity of childhood, that we may enter thy kingdom. Sitting amid the glory of thy home, may we perceive thy blessings, as did the little children when the hallowed hands of the Nazarene rested upon their heads. Amid all our trials and sufferings we would feel the spirit of gentleness that imbued the inner temple of

our meek brother, Jesus. We pray for harmony, for a union of thought, that, as we act, encircled by the chain of perfect love, our spirits may through these harmonial links mark out the law as the great universe requires. Bless us as we merit blessings, and of all doubts and misunderstandings lift us. Amen.

CONTROL.

Mr. Chairman, you will see that we have changed the order of the evening. The spirits who are to communicate to you to-night are directed by the wants of the souls here present. The spirit who comes desires to introduce himself. He will be with you in a few moments.

Good evening, Mr. Chairman. Good evening, friends. I cannot say whether I am a welcome guest or not. I come for the interest of humanity, in which I am greatly concerned. I was interested in humanity when upon earth, but that interest was prompted by selfishness. Nature endowed me with a gifted mind. All perfect were the golden clippings that fell from her regal mantle; by my own acts I dimmed the luster of the beautiful gems she gave me. The desires of fleshly appetite marred the high spiritual element that floated over me. I am the spirit of

GEORGE D. PRENTICE,

The poet-editor, of Louisville, Ky. The beautiful precepts of love that my mother gave me, ever lived in "memory's urn," and when my soul would soar upon its wings of fancy, I drank the incense from its reeking cup. From the rosy clouds I gathered flowers to weave into rhymes of life stories, and baptized them with dew as it nestled in the evening flowers "like souls at rest." The spiritual of my nature ever sought to gather from the beautiful of earth. "The violet, with the blossoms blue and wild," "the evening spreading her robes of light," all gave to me thoughts of the beautiful—thoughts that framed in words live in the hearts of my countrymen, while I scarce seem to be, only as a broken reed—"a lonely branch upon a withered tree, whose last frail leaf untimely ere went down." I, the broken-spirited, bowed old man, gave up my outer form, went to sleep when the ashes of my hearth-stone were cold—when one by one the circle of my home had crept away—one son left, with his child. That son is with the spirits now—all have passed from their earthly home. I passed from the earth life as I had lived for years, a lonely, broken-spirited old man, with the inner temple injured from the rottenness of the outer; and I am here to-night to plead with you, my friends—plead that as reformers you will stretch out your hands in the true path of reformation. While you condemn and censure the man who imbibes freely of spiritous liquors, you do not seek to destroy the *cause* of the appetite. To destroy alcoholic drink is merely impossible. It

has its use, and for that must be sustained—let the distillers and salesmen of it alone. Go to work and reform your society by giving more freedom to your young men. The lust for stimulating spirits is confined almost entirely to the male sex, and if you will notice, the appetite does not come until the period of ripening age. It is when other forms of abuse begin to draw on the vital system, when the labors of civilized life come, or are allotted to the male sex—the mental toil, that which overworks and exhausts the brain and debilitates the body—that body seeks stimulants. The devotion to toil exempts the worker from social intercourse. Six long days of confinement, no change, ever the same; the night finds the toiler weary and anxious to rest, and to those who use brain as well as hand, there are but few moments for rest. The pen must move when the thoughts are ripe. The lone taper tells of the nightly labor of the head and hand. There is no relief, no stimulant, to awaken a flow of genial spirits within his being; his body is weakened by the great strain upon the mental, which has tightened every nerve until the trembling hand tells the story of an overworked life. In a world where man condemns social pleasures upon the Sabbath, when and where can the worker find release or change from the tiring strain upon the brain?

There are less deaths from intemperance in Germany and France than in any other country. When the week of labor is over, society does not force them to closely confine themselves to their home circles, or to the close walls of the church. She sends them abroad in the woods, where in Nature's grand halls they can worship God, and listen to his words in the voice of the winds, while the murmuring brooks and sweet-singing birds hymn the doxology. Dusty law books are forgotten, the counting-room does not revisit their eyes by continual visions of brick and mortar; but glad fields and green hills give the spirit the renewed vigor of boyhood. Let reading rooms be established and opened upon the Sabbath day, where your young men can spend the hours of the Sunday afternoon, gaining knowledge for future use. To those who have been bent down with the jack-plane, or wielding the hammer over the anvil, this is a stimulant that lifts the spirits for the long week to come, and brings his mental to lift his physical. Remember the Sabbath day and keep it holy, by perfecting the laws of life.

If in the morning of your life you are full of hope, and the future shows its rosy lining, let it ever remain so by working for that which shall harmonize with your nature, taking recreation whenever and wherever opportunity will present itself. Let your young men do this, and there will be less appetite for artificial stimulants. I do not speak against churches nor their teachers; but I do speak against society, that condemns the man who sees fit to seek the hillside, or seashore, upon the Sabbath day, and that society must be regulated by the churches, all know. Open your

reading rooms upon the Sabbath day, and there will be less sin in your cities; less stealing in at private back entrances to living hells, where the appetites are fed that increase until the man becomes a broken and bruised reed, to pass away, and be condemned by the very society that forced him into sin.

I fear I weary you. Good night. With your permission I will come again. Good night.

(Seance conducted by Henry Bacon.)

DR. T. B. TAYLOR, whose article appears in this number, was for many years a prominent minister of the M. E. Church. Having been convinced of the truth of Spiritualism, as an honest man he avowed his convictions freely. The Kansas Conference, of which he was a member, suspended him. He appealed to the General Conference, which met in Brooklyn, N. Y., in 1872. The Conference reversed the decision, and restored him, but he withdrew from the church, and has been one of the most efficient workers in the Spiritual ranks ever since. What he writes is worthy of serious consideration. Like ourself, he verily believed for a long time that Spiritualism was a great humbug, but when convinced of his error, was true to his convictions.

WE copy by personal request from the *Religio-Philosophical Journal* a review of our works. We do so the more cheerfully because we have no pecuniary interest in them, having transferred all to Mr. S. S. Jones, of Chicago. We have a few copies of each, which we will send by mail on receipt of price, \$1 50.

It was our purpose to have made some extracts from Peebles' "Round the World," but find we have not room in this number.

WE feel under many obligations to Bro. Vanhorn, our foreman, for many favors in the publishing of the MAGAZINE, during our near three months' confinement. He has done everything we could have desired, deserving our sincere thanks. As a printer we think him the best with whom we have ever been connected.

In our next issue we expect to show the harmony between the views expressed by Hosea Ballou, in our "Inner Life Department," and the views entertained by Rev. John Wesley, founder of the Methodist Church.