

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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Editorial from the Scientific American.

HOW TO INVESTIGATE SPIRITUALISM.

THERE has been lately an extraordinary revival of Spiritualism, and it again challenges the general attention. Nearly all the newspapers, and some of the most respected of the literary magazines, without reservation or protest, lend their columns to its advocates.

This revival of Spiritualism is probably due to the new phase which the spiritual manifestations have taken on: materialization, in place of raps, tips, trumpet-blowing, tying, levitations, ponderations, etc., performed by or through the medium, we now have the spirits appearing in *propria persona*, with bodies apparently of flesh and blood, and nicely dressed in such clothes as they wore when they dwelt in the mortal coil.

Now these things seem to justify us in recurring to the subject of Spiritualism, and in improving the opportunity to point out some things which Science has to do with it. And to make the matter short, we will limit our remarks to the alleged physical phenomena, the movements or changes of matter. We leave out of view, of course, the religious aspects of Spiritualism; and for its bearings on psychology and physiology, we refer to what Faraday, Carpenter, Tyndall and others have written.

In the first place, then, we can find no words wherewith adequately to express our sense of the magnitude of its importance to Science if it be true. Such words as profound, vast, stupendous,

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would need to be strengthened a thousand fold to be fitted for such a use. If true, it will become the one grand event of the world's history; it will give an imperishable luster of glory to the nineteenth century. Its discoverer will have no rival in renown, and his or her name will be written high above any other. For Spiritualism involves a stultification of what are considered the most certain and fundamental conclusions of Science. It denies the conservation of matter and force; it demands a reconstruction of our chemistry and physics, and even our mathematics. It professes to create matter and force apparently out of nothing, and to annihilate them when created. If the pretensions of Spiritualism have a rational foundation, no more important work has been offered to men of Science than their verification. A realization of the dreams of the *elixir vitæ*, the philosopher's stone, and the perpetual motion, is of less importance to mankind than the verification of Spiritualism.

The foregoing from a periodical which is acknowledged to be of the highest scientific authority in our country, is very significant. Having been an observer of these physical phenomena for many years, we have thought there was no law of physics or metaphysics with which we were acquainted that could possibly explain them. Within the last year or two we have had opportunities of investigating these manifestations often, and thoroughly, under the strictest test conditions, with from five to forty-five persons present.

Our attention was first arrested by having accidentally called to see a gentleman on business. No one but himself and wife were present. Articles were thrown about the room without any visible agency, and passed through matter without any visible aperture through which they passed. These articles were solid as iron, and moved with a force which seemed to be superhuman. On many occasions we have seen the wife tied securely with cord, and the knots covered with sealing-wax, when solid iron rings would be put on her arms, where they were tied in a moment, and as quickly drop off. Chairs would be hung on her arms in almost every conceivable way, and as soon as the curtain would drop they would fall off. For hours we have witnessed various manifestations which seemed to "demand a reconstruction of physics." We had a solid iron ring placed on our arm in London by "John King," when both hands were held securely by other parties. How it is done we know not. The spirits tell us there is a fluid in the spirit world which dissolves the law of cohesion in matter. This, however,

does not explain many things which occur. When this lady has been visiting in distant parts of the city, having left her room locked, rings and musical instruments have been brought therefrom by some invisible agency, and thrown on the floor in the presence of a number of persons. Again, there are two plastered walls and a hall between the family room and the seance room, yet the rings will come with tremendous force into the family room without any visible agency.

On one occasion the principal editor of the *Daily Appeal*, who has as clear a discriminating mind as will be found in the city, was requested by the spirits to lend them his vest. This they put on the medium in quite a number of ways, she being securely tied. The cabinet, so-called, was made of paper, lined with dark cambric, top as well as sides. The vest was thrown with velocity out at the top, the editor seeing it as it came out, but when he looked, there was no rent made in the cabinet.

Once more: one of the most reliable men of this city has had his mother's daguerreotype taken out of his secretary (when he had the only key to it with him), carried half a mile and given to him by an invisible agency. Query—How did it get out of the secretary?

These are the facts. Give us the theory.

A WORD TO INQUIRERS.

IS there another state of existence beyond the present? Do those we call dead still live? These are questions which occur at some time or another to all in every condition of life. To the educated and the ignorant, the happy and the wretched, rich and poor, high and low—the change which men call death comes and removes some one from their midst, leaving those who are thus bereft in the deepest sorrow. To many the dead are indeed dead. They neither know when and how they will meet the departed one again; nor what the state is in which they now exist, if there is even a continued existence, of which they are not sure. Which one of us has not lost some loved one—a father, mother, sister, brother, husband or wife; and which one of us has not wished for some intelligence of the departed one? Yet many would be surprised if told that such is possible, and that the so-called dead are living in a world of their own—and still possess their individual loves and affections for those they have left behind. The method of communication will be found described on another page.

For the Spiritual Magazine.

ANGELS AND SPIRITUALISM.

A Sermon Reviewed by F. J. Patillo, of Jefferson, Texas.

ON the 17th of January, 1875, Rev. W. C. Haislip, of the M. E. Church, South, preached a sermon in Jefferson, Texas, where he is the stationed preacher, on "The Nature and Office of Angels, and Their Connection with Modern Spiritualism," in accordance with previous announcement from the pulpit and from the press. As the preacher was formerly my pastor, and as I had recently surrendered my membership and my credentials as a minister of the Gospel in this church, on account of a change of my views, growing out of my inquiry and investigation of the phenomena and philosophy of Spiritualism, I thought it a courtesy due him to hear what he had to say, and also esteemed it as a privilege. He claimed to be well posted on all the phenomena, and I was glad of the prospective opportunity of hearing the subject intelligently and respectfully discussed according to its merits. I took brief memoranda, and thinking it might interest the readers of the MAGAZINE to see on what line the opposition in this Western world are ranging their batteries, I send the headings :

SYNOPSIS OF THE SERMON.

TEXT.—"Are they not all ministering spirits, sent forth to minister to them who shall be heirs of salvation?"—Heb. i, 14. Hymns 569, 659.

Our knowledge of the spirit world is based on revelation alone ; and all the revelation we have on the subject is contained in the Bible. Reason has no foundation to base an argument on ; therefore we discard all theories of men which are independent of the revelations of the Bible. Human testimony is entirely unreliable. The witnesses have neither seen nor heard that whereof they affirm. No mariner has ever traversed the seas, and returned from the heavenly port to instruct us as to the way. No astronomer, with all his boasted knowledge of the spheres, has yet penetrated to the spirit world, taken its dimensions, determined its relations, and unfolded to us its laws. No traveler has ever ranged the "sweet fields beyond the flood," entered the gates of the jasper-walled city, walked the streets of the New Jerusalem, conversed with its inhabitants, and returned with joyful tidings to his fellow-mortals, with descriptions of the spirit land. Only once has mortal man been permitted to visit that land and return again, and St. Paul heard only unspeakable words, and saw things not lawful to be revealed.

God alone can give us correct information of that world. He has revealed all that is necessary and proper for us to know on the subject, and we have no right to travel outside of that record in vain speculations. It is our privilege and duty to read, weigh and

consider well every word He has spoken in regard to the existence and nature of the spirit world.

We are informed that angels are a part, at least, of the inhabitants of heaven, and that we shall be fellow-servants and companions with them. We know nothing of who else or what else is there. What is an angel? Originally, a messenger. Some suppose that some of the angels are spirits of the departed saints, who sometimes come back as guardian angels; some commentators take this view. Many ministers of the Gospel, on funeral occasions, encourage the bereaved to believe that the spirits of the deceased may still linger about them, or that they may come back and minister to them. This admission furnishes the Spiritist a very safe retreat from the attacks of the ministers who make it. This belief is the very germ from which Spiritism has sprung. Admit this fact, then spirits may visit the seance. This is a logical argument, and there is no way to escape its force. The admission has its foundation in ignorance of the plainest teachings of the Word of God and the very nature of things.

In opposing Spiritism, instead of quarreling with Spiritists about phenomena, I strike at the tap-root. Who cares for the phenomena! They are but the foliage of the tree. Strip them off, and they will grow out again. To destroy Spiritism, we must uproot it. I propose to fell it to-day, and woe be to them who take refuge under its branches!

The doctrine that angels and departed spirits are the same is unfounded in Scripture. If the spirits of our departed fellow-mortals are angels, then the Bible is a fallacy. The cherubim that guarded the tree of life could not have been spirits of the dead, for nobody had died. Job says before the world was created, "the morning stars sang together, and all the sons of God shouted for joy." Whose souls were these? Nobodys'. St. Paul teaches that Christ is superior to angels, and that angels are superior to men.

It is admitted that some persons returned to earth after death, but not as angels. They came for a special purpose. Moses and Elijah appeared to Christ and three of his apostles on the mount of transfiguration; but they came not to minister, or to give information, but to get information for themselves. It was a great and special favor to them to be allowed to have a personal interview with the Savior of the world. They never professed to be angels, nor was it claimed for them.

[The parable of Dives and Lazarus was considered.] The reply of the glorified saint to the request of Dives should destroy every vestige of Spiritism. It is a declaration that it is contrary to God's law for a spirit to come back. All the array of the heavenly host, appealing in tones of thunder, would not turn a man who has his head set toward hell. If God should send spirits back to earth, he would prove himself foolish.

The spirit that appeared to John on the isle of Patmos, as recorded in Rev. xxii, 9, was not a human spirit. This Scripture is entirely misunderstood. The true sense of the angel's declaration is, "I am thy fellow-servant, and the fellow-servant of thy brethren, the prophets." He did not mean that he was one of the prophets; he was an angel, but yet a created being, a servant, as well as John and the prophets.

Now, the tap-root being cut, who cares for the phenomena of modern Spiritism? The whole thing has been exposed as a fraud. The "Katie King" spirit, which created so much excitement in Philadelphia, turned out to be a genuine flesh and blood woman, acting a part, in the employ of the Holmes. Dr. Child, of that city, one of the foremost Spiritists of the country, and who has written extensively on the subject, has discovered his error, renounced Spiritism, and called in all his books, that he may burn them.

A great deal has been said about strange and wonderful phenomena! That there is a great deal of shrewd trickery and legerdemain practiced in the world under the name of Spiritism, such as is well calculated to deceive the multitudes, is admitted. But that is no new thing under the sun. Spirits have nothing to do with this charlatanry, and never have had.

Angels come to this earth on proper missions, but not the spirits of men. Of the nature of angels, we know that they are great and powerful; that they are different in grade, having thrones, principalities and powers. As to their office, we do not know what angels are engaged in beyond this world. God may send them with electric speed to other worlds, for aught I know. They never made their appearance on this earth till man sinned. They come here as ministers of wrath and of mercy. If a legion of devils beset one soul, what a multitude of pure angels may encompass one when necessary for his protection! Under God, they are the dispensers of his providence. [Bible accounts of their visitations and their works enumerated.] They will officiate in the great day of judgment. The very atmosphere will be full of heavenly reapers at the last day. But God never sends the souls of mortals to earth. [Query—How will soul and body get together in the resurrection? Thrilling incidents were related proving the presence of angels in the hour of death.]

Finally, brethren, let us stick to the Word of God, and not run after these follies of modern Spiritism! Hymn 661.

COMMENT ON THE FOREGOING.

The foregoing is but a skeleton report; but I believe it embraces the leading thoughts of the sermon, and that is all that I have attempted to present. I would have written out and forwarded

sooner, but I have been waiting in almost breathless anxiety to see which way the tree would fall! I thought perhaps I had better stand from under a short time. Strange to tell, the tree, after more than a month has passed away, still stands. This digging about it only loosened the soil. The "tap-root" remains unscathed. Indeed, all the roots have taken deeper hold than ever. The branches are spreading themselves, and the foliage is becoming more umbrageous. By the time we have the heat of summer, I think many will seek its refreshing shade.

A few remarks now by way of comment on some of the positions. And first, in regard to the ruling out of reason and human testimony as unsafe and unreliable. If it is true that reason cannot be trusted, and that human testimony is to be ignored, then I ask, Where is our chart and compass? Of course I am referred to the Bible. But does not the author of this book say, "Come and let us reason together?" So that Revelation itself appeals to Reason as the supreme court in matters of faith and practice. We talk about the "evidences of Christianity." What are these evidences but an array of facts submitted to the human understanding, by which it is proposed to establish, in a course of *reasoning*, the Divine origin of the Christian religion? And are not these facts mainly historical, and given to man by or through man, handed down from generation to generation through a succession of human agencies? Outside of our individual consciousness and experience, we know absolutely nothing independent of human testimony. The experience of one man cannot possibly be the experience of another man. Two men may have like experiences, through perception or consciousness, but each one's experience must necessarily be as individual as his own individuality itself. To rule out human testimony, therefore, is to rule out the Bible.

Faith is sometimes represented as something independent of and superior to reason—as an intuition springing up spontaneously within a man, independent of all conditions, and yet itself the only condition of the highest possible attainments; or as an impulse put forth by a simple volition, without even so much as an emotion to warm it into life and activity. But when we come to a strict metaphysical analysis, there is discovered in this view of faith a fallacy stripped of even the decent covering of sophistry. Faith without evidence is dead; it is more than dead—it is a nonentity. St. Paul says he was "caught up to the third heavens." Bro. H. believes that, *on human testimony*. St. Paul was a man, and not an angel; nor did he verify his statement by angelic testimony. And if he had produced archangels to his countrymen in that day as witnesses, then the testimony must have come to us upon record from these men, that such angels had testified to such a fact. And the record itself must have passed through many hands in eighteen hundred years. So that the evidence is altogether historical and

human as it comes to us. And he that rejects all human testimony as unreliable, must say also in regard to Paul, that he neither saw nor heard the things whereof he affirms. There is no-escaping this logic, though it makes the preacher rather hard on the apostle.

In regard to the admission of some preachers, that the spirits of the departed may return to earth to minister to the bereaved. This is not an extravagance which has grown out of ignorance, as is declared. It has been the settled belief of the church from the beginning, and is too thoroughly interwoven into her literature to be eliminated and cast aside now. It has the sanction of bishops, authors, editors, ecclesiastical poets, and until now has never been brought in question by the ministry or laity. And if the church has discarded this legitimate daughter, and thrown her off upon the cold charities of infidelity, she ought not to abuse her if, like Hagar, she is comforted and nourished in the wilderness by the angels of God, and has the promise of heavenly protection, and a mighty nation to her posterity. She has become the daughter of adoption, and cannot be deprived of her inheritance.

The fact of the existence of angels superior to man, and before the creation of man, proves nothing against this doctrine. Angels, as is admitted, are of different orders. We find the same fact among men. For aught we know, a superior man may range above an inferior angel. We have this admission also, that human spirits will live with the angels. More than this, render it as you will, in the Revelation of St. John, the angel declares himself a "fellow-servant" with man in the flesh and out of it. A fellow-servant is an equal in service, and engaged in the same work. And as "we know nothing of the employment of angels beyond this world," and are assured that they take an active part in mundane affairs, it is reasonable to suppose that the spirits of the departed co-operate with them; for, if superior intelligences may be sent abroad from their native heaven to this earth, and "for aught we know," to other worlds, as ministering servants, upon what principles of government are the inferior restrained from errands of love which must be altogether congenial to their natures? Indeed, if angels are servants to men, and the spirits of men are received into mansions of glory, there to revel in the ineffable bliss of everlasting idleness, then the ministering angels must be infinitely inferior to man. I cannot entertain such a view of angelic dignity. If the criticism on the common version of the angel's address to John changes the sense at all, it is to make the angel an inferior, whereas in the common rendering he is made to declare simply his equality both in nature and office.

It is admitted that two of the departed, Moses and Elijah, did appear to Christ and his apostles on the mount of transfiguration. That fact is too plainly stated to be denied. And yet this admission must be made in the same breath that declares it would be

folly in God to admit the return of the spirits of the departed. But it is claimed that they came not to minister, but to learn. That is a distinction which does not affect the controversy, that I can see. The question is, Can and do persons after departing this life, have intercourse, in any manner, and for any purpose, with those yet living here in the flesh? The Bible says they have done so, and logic and philosophy declare that they may still do so, and experience and facts certify daily that *they do now*.

As to the statement in regard to the present position and the action of Dr. Child, it is simply a mistake. I think it probable that Bro. H. saw something to that effect in some newspaper paragraph; but newspapers are notoriously—not good gospel in these days. Dr. H. T. Child and Robert Dale Owen took an active part in ferreting out and exposing the fraud referred to; and the first intimation I had of it was their joint card withdrawing their confidence from the Holmes mediums. Soon after followed their communications, in which they, with more emphasis than ever before, reasserted their faith in the Spiritual Philosophy. Dr. Child closes his communication in these words:

“As a medium, I would say to my brother and sister mediums all over the world, ‘be of good cheer.’ In twenty-five years of advocacy of Spiritualism, this is the first time I have ever had to expose a so-called medium. I pity those who, having ‘sown to the wind, are reaping the whirlwind.’ Truth alone is the mighty bulwark of nations and of men—the basis on which Spiritualism is built—and this eternal rock will never be shaken. The waves of turmoil and confusion may beat about it, but they will only remove the weeds of error and falsehood which may have clung to it, and which alone can die.”

This letter was published December 9, 1874, and was very generally circulated. Dr. C. continues to hold a position in the Communication Department of the *Religio-Philosophical Journal*, a leading Spiritualist paper, and supplies, as a medium, communications from “the spirit world.”

It remains now only to notice the preacher’s “conclusion of the whole matter” with reference to the phenomena of modern Spiritualism. He declares them to be the product of shrewd charlatanism, operated by expert tricksters, and well calculated to deceive the “multitudes.” If he were well informed upon the subject, he ought to know that this line of warfare was surrendered by the opposers of the spiritual theory at least twenty years ago, and that it is a rare thing now to hear this theory advanced, even by persons of moderate intelligence. It is an argument that belongs exclusively to the “multitudes,” who are not expected to be able to give a reason for any opinions they may have, who are not expected to have opinions based upon personal investigation and research. Preachers who teach their congregations that this is all of modern

Spiritualism, as they term it, are most assuredly sowing to the wind, and the day is not distant when they must reap the whirlwind.

Spiritualism is a power that does not rest on dogmatic assumptions. It demonstrates every step it takes, and challenges the most scrutinizing investigation. Thus its propagators go forth, as the primitive Christians did, "in demonstration of the spirit, and with power." The world is all ablaze with phenomena such as the world has never before witnessed, unless it was in the days of Christ; and many wonders now seen of men are not recorded as having occurred in his day. Science and philosophy have brought the supernatural (so-called) within the domain of the natural. They analyze it and classify its facts. Not that materialism which deals only with the grosser elements, and discards the "inner man" or the outer spirit, but that deeper, higher *knowledge*, which ascends through "Nature up to Nature's God;" which brings immortality to light by actual demonstration. These facts cannot long be hid from the "multitudes." And when they become known and recognized in their true character, what shifts will these public teachers, who have staked the veracity of Christianity, of God himself, on the declaration that these phenomena are naught but trickery and fraud, be able to make to stay the tide of reaction that must follow? These men do not realize the damage they are doing to their cause by the false attitude in which they are endeavoring to place Spiritualism. They will find that "*phenomena*," in however great contempt they may hold them, will have a power to force conviction and command respect.

But for the simple charge of trickery, we might have concluded from the sermon in question, that the author was endeavoring to prove that angels, and not human spirits, are the operators in the phenomena of Spiritualism. This would have harmonized with the subject of the discourse. Even the admission that it might be the work of evil spirits, and that the good are opposing, might have made the "connection" in one sense, and been "a saving clause." But even this retreat is cut off by the charge of trickery. The cry of "Beelzebub!" will lose its terror if brought in too late.

I may say, in conclusion, that Bro. Haislip is regarded as one of the best preachers in Texas, and stands at the head of the list. It is to be attributed to the weakness of his side of the subject that he did not present a better argument.

February, 20, 1875.

The secret of all success lies in being alive to what is going on around you; in being sympathetic and receptive; in knowing the wants of the time; in saying to one's fellows what they want to hear, or what they need to hear, at the right moment; in being the sum, the concretion, the result, of the influences of the present time.

ANGEL CARE.

SOFT and low those angel voices
 Come to breathe in love a prayer,
 And the weary heart rejoices
 In sweet thoughts of angel care.

CHORUS.—Going with us, caring for us,
 As life's journey we pursue,
 Going with us, caring for us,
 Till our distant homes we view.

Come to breathe on us a blessing,
 As in harmony we meet,
 And with friendly hands caressing
 Us, as we their presence greet.

CHORUS.—Going with us, etc.

Come to make our burdens lighter,
 By kind teachings how to live—
 Teachings purer, better, brighter,
 Than our earthly friends can give.

CHORUS.—Going with us, etc.

Come to lead us on forever,
 Up progression's shining road,
 Where the soul shall weary never,
 'Midst the wondrous works of God.

CHORUS.—Going with us, etc.

REST FOR THE WEARY.

NO mortal lives who does not yearn for the spiritual; who, losing a friend, does not long for some positive evidence of immortality and the reappearing. What beseeching at the gates of heaven! In the effort to supply the fainting pilgrims, the popular church digs up old dead roots from Judean dirt for food. They give a serpent for a fish. Hence almost everybody is sick, weary, wrecked in hope, bewildered in darkness.

But there is a rest. At the inspirational founts of pure Spiritualism is rest for the weary. They who have felt the magnetic currents of spirit life coursing in body and mind, drinking deep at the springs of God, do enter into that rest. And what a rest! How unspeakable—how ineffable—how full of glory, is this rest of the soul!

For the Spiritual Magazine.

THE CHURCHES AND SPIRITUALISM.

BY C. W. COOK.

SHALL we teach men to do right through fear or through love? Shall we restrain them from wrong by holding up the fear of arbitrary punishment to their view? or shall we not rather cultivate and develop their inherent faculties, so that they will do the good from an attraction to, and a love of good? The fault with the churches to-day is their materialism and superficialness. They are negative rather than positive in the result of their teaching. This result is, "*not do wrong*," instead of as it should be, "*do right*." They *restrain* men, rather than *develop* them. By getting men into the churches they may be prevented from committing flagrant wrongs, but they are not incited to great efforts for the right, and the amelioration of the condition of their fellows. The question with a great majority of their members is, not how much good can I do? but how much good can I get? And this idea of good, besides being selfish, is almost altogether wholly sensual, material, pertaining to the goods of this world, instead of being spiritual, by unfolding and developing a great moral character. Their system of arbitrary rewards and punishments is not natural. It does not follow as an effect follows a cause, but it is as though you should whip a child for burning its hand, or give it a cake if it will sleep well. Every intelligent parent endeavors to correct his child by letting it see the consequences of its wrong action. As, if it break a pane of glass, it must earn the money to replace it. Only ignorant or brutal people arbitrarily apply the rod for all shortcomings of the child. Shall the All-Father be accounted more ignorant than man?

In the physical and the organic departments of man's being, the ends of justice are attained by a sublime and never-failing system of cause and effect. Thus: fire patiently burns us till we are educated to properly employ it; and whisky and tobacco entail prostrated nervous systems on our progeny until mankind is educated to discontinue their use. So in the moral department of man's nature, God rules by cause and effect. Who that has long had the management of youth, but has felt that every recourse to the rod as an arbitrary punishment was a confession of his own weakness, and served to hold the culprit in abeyance rather than to make him self-regulating, as would a punishment that follows as naturally as pain follows a burn? The goodness of the Father institutes a correction that shall serve not merely to punish, but to educate the offender to that degree that he shall no longer infringe, but shall seek the right of his own accord. And the great Teacher has not the weakness to necessitate the employment of mere arbitrary and

extraneous rewards and punishments. If a soul fails to develop its moral character, and dwarfs itself by the worship of mammon and by groveling in sensualism, the natural effect will be that it must enter the next stage of existence with all its inharmonies and dearth of moral character and intellectual development. And in his moral, as well as in his physical and organic natures, man will sooner or later be educated to see that the only way he can attain harmony and consequent happiness, is by his own charitable actions and wise aspirations after the good, the true, and the beautiful.

Spiritualism, demonstrating as it does the actuality of a great world of spirits, the continuous individual existence of man through the evanescent event called death, and a *continuous* Divine inspiration in man, has lifted his spiritual nature out of the region of the superstitious, the miraculous, into one of Divine law and order. Logically following the continuous existence of human spirits, is the truth that they enter the next world with just the amount of development they have attained in this; and there are no "reserved seats" there as rewards for any. The only reward for a good life comes as a result, an effect; and this is a noble moral character, and an harmonious development of our whole being. Says M. Jobard, "Every one takes with him into the next state of life his character and his moral and scientific acquirements. Hence we should hold in low esteem those goods of earth which we cannot assimilate to ourselves nor take with us; but to attend rather to spiritual and moral goods which do follow us, and which will serve eternally not only to delightfully occupy us, but as steps by which we shall rise higher and higher on the great Jacob's ladder into the boundless hierarchy of spirits."

Thus we see that the Deity, in his all-boundless love, seeks not merely to restrain man, but to develop him; and even his sufferings of every kind are mercies which are destined eventually to lead him into a higher and a better life. We would say, let the churches "learn to bear the disappearance of things they were wont to reverence without losing their reverence." Let them welcome the great increase of spiritual light and influx with which our day is favored, and which is destined to dissipate the materialistic tendency of the age. Let them, with Franklin L. Burr, exclaim—

"Oh God! we thank THEE, that the time has come
To melt the shadow of this vast eclipse!
It rolls away—and lo! from those long dumb
Hosannas rise, and praise is on their lips!
The purple morning breaketh, grand and sweet—
It brings a day the earth may not forget;
Its airy streamers flow before the feet
Of that glad sun which rises not to set!"

Warsaw, Illinois, March 9, 1875.

For the Spiritual Magazine.

SPIRITUAL CONFERENCES IN NEW YORK.

THE Conferences of the New York Spiritualists are now largely attended, and there are indications of increasing interest. The Conference of March 7th was opened with a recital of some of the evidences of a rapid extension of the interest among persons not making special efforts to be developed as mediums. The speaker reported one case of a lady, an avowed opponent of Spiritualism, who had expressed her astonishment that one of her friends could be so deluded as to believe in the manifestations in any form, and who was found to be herself a wonderful medium. Though not visiting mediums or sitting in circles, she one day heard raps, and soon found herself subject to continued visitations varied in form, until it became a common thing for spirits to address her in audible language at all hours of the day, and join with the family in singing familiar hymns, and even sing alone.

This is not a public medium, but large numbers of reliable persons have been present when voices have been heard, various articles moved in broad daylight, and the most unquestionable evidence given of the presence of disembodied intelligences. These experiences were the more convincing as they came not only without any circle with a professional medium, but without any circle at all, or any effort to obtain interviews with the spirits. They came as friends in the body would call, and have often persisted against the will, and sometimes the determined opposition of the family.

The speaker, who has been a careful investigator for more than thirty years, said there was a very great amount of evidence rapidly accumulating, that spirits were manifesting to many private mediums in such way that it showed conclusively that any family, however prejudiced or however ignorant of Spiritualism, may have their interest awakened in a day, and be thoroughly convinced in a week, and find themselves face to face with spirit friends. The public cannot long resist the great influence of the spirits who long to arrest the attention of surviving friends, and the convictions of intelligent neighbors, who have given more time to the investigation of these phenomena than is ordinarily given in any of the exact sciences. The speaker dwelt upon the yearning love of spirits who are striving to impress their friends, because they know that it would promote the happiness as well as best welfare of the friends, and the spirit friends will not rest till the attention of those they love is arrested.

Judge Carter gave an interesting account of manifestations at the rooms of Mr. Evans, the spirit-photographer, 392 Fourth Avenue. He produced a photograph, or rather writing on a photograph plate, which was produced almost instantaneously after the plate

was placed in the camera, under the superintendence of one of the oldest and most noted photographers of our city, and in the presence of a dozen intelligent citizens. The communication was signed as coming from a young photographer whose signature was not begun with a capital letter. And on inquiry it was found that the young man never made capital letters. The writing was shown to all the audience who chose to inspect it, and was regarded as a very convincing test of the power of spirits to convince their friends. There was much interest manifested in Judge Carter's enthusiastic explanation.

The audience were held for three hours in successive explanations of the phenomena and philosophy of Spiritualism. Every week large numbers gather, and so great is the interest that a report of the whole proceedings for any Sunday afternoon would fill many pages of this journal. Those who choose to investigate will not long be left in doubt. If they will leave the husks of dogmatic theology, and even turn their faces with earnest desire for truth, they will find that not only will the Father meet them "when a great way off" with overwhelming evidence, but loving friends falling upon their necks and kissing them, while the Father feeds their souls with love and truth, shall make belief easy and reveal the laws of spirit life.

SPIRITUALISM TRUE.

HOW do we know this? You enter any court of justice to take human evidence, to assemble a certain number of witnesses, three of whom shall be acknowledged as wholly unreliable, wholly untruthful; you examine these separately, and despite their unreliability, they shall each separately confirm each other's statements; and this is evidence which no court of civilization can reject—evidence which for hundreds of years has been accepted as testimony in all courts of judicature. Now enlarge upon your position: let your three witnesses be truthful; the fact that they shall confirm each other is no additional weight—none at all. It is deemed by the keenest analyst of human nature impossible that three persons separate from each other shall represent the same circumstances exactly, unless those circumstances have a common origin in truth, no matter whether the witnesses be reliable or not. But double the number of witnesses, treble it, multiply it by hundreds, by thousands, by millions—remove your witnesses to every part of the world, separate them by oceans and continents and spaces of time that it is possible to bridge over; and when, instead of three millions, you have three times told three millions of persons, each testifying to the same general points of faith, that is authority which we think we are justified in presenting to you, and it is upon such authority Spiritualism rests.—*Emma Hardinge.*

For the Spiritual Magazine.

THE CHANNEL OF INSPIRATION.

BY H. HIGHT.

IT is conceded by all who accept the Bible as an inspired work, that God has in some way spoken to us in that mysterious old Book. It is not the design of this article to discuss what has been said in regard to the nature of inspiration, but only to notice some things the Bible says in regard to the *manner* or *means* of inspiration. We regard the nature of inspiration as belonging to natural or established law, as much so as gravitation, or anything which we are accustomed to regard as being a matter of fixed law. Even regarding this subject from the standpoint of the orthodox interpretation of miracle, it cannot legitimately be considered as belonging to the miraculous.

As to the great Source or Fountain of inspiration we will not enter into a discussion at present, as this does not belong immediately to our purpose. We will for the present take for granted, as Moses does in opening the volume of the Bible, that God exists; but as to his nature, personality and attributes, there are too many thoughts for discussion to be undertaken in connection with our subject at present.

The thought which we gather from the Bible is, that while "God at sundry times and in divers manners spake in time past to the fathers by the prophets," and "has in these last days spoken unto us by his Son," yet he does not speak directly or immediately, but *medially*, or through a chain of instrumentalities.

It is said in regard to the Holy Spirit or the Comforter, that "He shall not speak of *himself*, but whatsoever he shall hear that shall he speak. John xvi, 13. For says Jesus, "He shall receive of *mine*, and shall show it unto you." Verse 14. According to this scripture the Holy Spirit is only the agent of Christ. Accordingly we learn from Peter upon the day of Pentecost following the ascension of Christ, that Jesus received of the Father the promise of the Holy Ghost, and that through this instrumentality came the manifestations upon that ever memorable day. We apprehend, however, there will not be much controversy thus far in tracing the channel of inspiration; first starting from the great Source, which is God, then standing next to him is his Son, then the Holy Spirit.

We will notice now in further pursuit of this thought, the introduction of the Revelation given John while in the isle of Patmos. It reads: "The Revelation of Jesus Christ which God gave unto him, to show unto his servants things which must shortly come to pass, and he sent and signified it by his angel unto his servant John." See Rev. i, 1. John says in the same chapter, "I was in the *spirit* on the Lord's day." Again, chap. ii, v. 11, he says:

"He that hath an ear let him hear what the Spirit saith unto the churches." We notice in these passages that God gave this Revelation to Jesus, that Jesus did not know it of *himself*, and that in the delivery of this message the Holy Spirit was the agent; and in addition we find a sub-agent—"He sent and signified it by his *angel*." Who now is this angel? In the last chapter of the book we have an explanation. Says John: "When I had heard and seen I fell down to worship before the feet of the *angel* which showed me these things. Then saith he unto me, See thou do it not, for I am thy fellow-servant, and of thy brethren the prophets." Rev. xxii, 8, 9.

We see in the above references an outline of the chain of instrumentalities connecting us with the great Source of light and life. It cannot be reasonably objected to this chain that the last link is an exceptional case. Viewing it in the light of a *law* of inspiration according to the orthodox theory, it is the last example under the law, hence the one which should stand as the law. Not only so, but the thoughtful reader will find much both in the Old and New Testament which accords with this theory. Human spirits have ever been a link in the means of communication between this world and the unseen.

We would also suggest, that returning messages retrace the same line of instrumentalities. "Wisdom which is from above" coming from God through the Son, through the Spirit, and also through the means of the disembodied human spirit; the returning message of prayer passes inversely through the same channel, from us to the disembodied human spirit, thence to the Holy Spirit, who, Paul says, "intercedes for us," in conjunction with Christ, the great Mediator between God and man. It is to this chain we attach the hope which enters within the veil. In this we recognize the ladder of Jacob, with its angels *ascending and descending* to and from the great Father of spirits.

We clip the following from the San Francisco, Cal., *Common Sense*:

"Mrs. E. L. S., of New Orleans, writes: I have just finished the perusal of four or five numbers of your paper, and I hasten to subscribe for it, as I am much pleased with its liberal sentiments toward all parties. I trust it may long be published. . . . Most people want to be led, and Brother Watson's *MAGAZINE* will go where your paper never will, for his spiritual matter is all sugar-coated with Christianity, whose soothing syrup has been administered, until, like any fixed habit, it is hard to quit. The very name of your paper frightens 'nice' people and good Christians, for of all sense, they prefer any sort before good common sense."

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Correspondence of the Brooklyn Eagle.

DR. EUGENE CROWELL IN REPLY TO DR. TALMAGE.

Sermon Reviewed—The Adequacy of the Scriptures and the Fairness of Dr. Talmage Discussed.

THE Rev. Dr. Talmage last Sunday gave us one of his denunciatory discourses, and this time his thunders were launched against modern Spiritualism, and no doubt his assertions—not his arguments—were accepted by many of his hearers. I cannot conceive of an easier way to surmount difficulties than to denounce them; it certainly is much easier than it is to encounter and vanquish them. That the first of these methods was employed by him, no one who heard him can doubt; that the second was not practiced is equally apparent. For a Protestant clergyman in our midst to depend upon such weapons, and for the sham victories obtained by them to be accepted as victories achieved, is in this intelligent age something marvelous—quite as much so as the ghosts he denounces.

Taking for his text 1st Samuel xxviii, 7, 8, he declared that “the witch was shriveled, haggard and old.” How does he know this? There is not a sentence or word in the chapter to justify this description, and for all he knows she was young and attractive, and that she was sympathetic and kind the sacred record declares; for it says that when in his exhausted state and in fear Saul fell to the ground, she besought him to partake of nourishment, and upon his refusal, with the assistance of his servants, forced him to comply. “And the woman had a fat calf in the house, and she hasted and killed it, and took flour and kneaded it and did bake unleavened bread thereof, and she brought it before Saul and before his servants, and they did eat.” Verses 24, 25. It is reasonable to suppose that the woman was poor—probably very poor—as most of her class were, and had she been depraved and selfish she would not have been so ready to lay before Saul and his servants the choicest food she had, and perhaps all she had. It was in her case the equivalent of the widow’s mite. As to the epithet “witch,” the reverend gentleman has less regard for her spiritual gift and her good qualities than the narrator, for nowhere does the latter stigmatize her as a witch.

“The floor opened and Samuel arose and appeared to the astonished group.” So says Dr. Talmage. How does he know this? The woman’s words are, “I saw gods (spirits) ascending out of the earth.” Apparitions come from below, above, and from all points of the compass, but the imagination of the Doctor has outstripped that of the veriest rustic, for I don’t remember any instance in narrations of apparitions where the ground has opened previous to their appearance and closed upon their departure, unless, perhaps, in some Eastern story of genii, etc. Then as to Samuel’s appear-

ing "to the astonished group," that is also pure imagination, as any person who has a Bible will perceive upon reading the account, for it is there said, "When the woman saw Samuel she cried with a loud voice, . . . and the king said unto her, Be not afraid, for what sawest thou? . . . And he said unto her, What form is he of? and she said, An old man cometh up, and he is covered with a mantle. And Saul perceived that it was Samuel." That is, from this description of the spirit by the woman, Saul recognized it to be Samuel. The woman alone saw the apparition, and the "astonishment of the group" is a pure fiction of the Doctor's imagination, and even worse than this, it is an inexcusable error from want of the most common attention and preparation which the subject demanded, and which his audience had a right to expect from him.

"Spiritualism is a doctrine with which many of you are tinged." This was said of and to his congregation. This declaration at any rate is the truth, and not only are many of his hearers tinged with Spiritualism, but much better qualified for an examination of the subject than he who addressed them, and they were quite competent to perceive not only how illogical but how baseless were his assumptions.

"Its disciples say they have a new religion. It is not new, for we find in our books that thousands of years ago there was a spiritualistic seance. Nothing in all spiritualistic circles in our day is more strange, mysterious and wonderful than things which have been seen in past ages of the world." I am again here compelled to correct the Doctor. Its disciples do not say they have a new religion—that is, those of its disciples who know anything of the subject. On the contrary, it is well known that Spiritualism existed in the time of Adam, for he clairaudiently conversed with God and clairvoyantly perceived Satan; and a miracle excelling any since that time was performed, in creating from one of his ribs a help-mate while he was entranced, and another miracle in instantly healing his side, so that not even a scar has descended to his male posterity; so the Doctor cannot make a side issue of this case. From that time to this Spiritualism has been in the world, and there never has been a people whose religion was not based upon it, nor a people whose literature was not pervaded by it, and though there are savages who have no conception of God, there never was a tribe or people who did not believe in ghosts. So, Spiritualism is nothing new; there is hardly a chapter from Genesis to Revelations in which it is not taught, and the Bible contains more narrations of spiritual manifestation in greater variety and more thoroughly indorses them, both in letter and spirit, than any book that ever was written, and Spiritualists know that these narrations are true, and modern Spiritualism is true, for the reason that the one upholds and supports the other. The Bible and Spiritualism go together,

and when the latter has been studied and examined, and is understood, no one will for a moment doubt that they must stand or fall together.

Dr. Talmage says, "Spiritualism finds its victims in the troubled, the bankrupt, the sick, the bereft, all who are in any kind of distress. I hardly ever knew an exception."

What an indictment of Spiritualism—what a reproach from the lips of a Christian minister! Spiritualism is condemned because it welcomes and offers consolation to those who can find no other refuge in their sorrow and suffering. What can Dr. Talmage think of Him who said, "Come unto me all ye who are weary and heavy laden, and I will give you rest?" To be consistent he must condemn Him who uttered these words, for he condemns Spiritualism for manifesting the same spirit and for practically carrying out the same doctrine. Spiritualism pleads guilty to this charge; it welcomes all who seek its shelter in trouble and distress; it promises that the desolate heart of the mother shall leap for joy by again being brought into close relations with her darling child, which she has been taught by the cold material theology which enwraps Dr. Talmage, to regard so far distant that even God's love cannot bring it back to cheer her desolate soul. It promises that the tears of the orphaned child shall be dried in the presence of the mother whose loss it mourns, that the bereaved husband shall again feel the presence and love of his wife who has vanished from his sight, and that the widowed wife shall have convincing evidence that her husband's love continues to overshadow her. And Spiritualism on all proper occasions when circumstances permit, fulfills its promise.

It has done and is now doing all this and even more, and no man or woman exists on this continent who, having given the subject the attention necessary to understand it, and the right to judge it, doubts its ability to fulfill its promises, and no man ever spoke or wrote against it who had properly investigated it; and the proof of this is in the lectures, such as Dr. Beard's, the sermons, such as Dr. Talmage's, and the books, such as Dr. Marvin's on "Mediomania," all of which bear intrinsic evidence of the speaker's or writer's extremely limited knowledge and erroneous conceptions of the subject. It is endowed with the force and energy of truth, and armed with evidence so convincing that no intelligent man can examine without accepting it, and of those who acquire an understanding of it, may truthfully be said, "Once a convert, always a convert."

I have not noticed a moiety of the unwarranted, I may say, reckless, assertions of Dr. Talmage in his discourse—such as that "spiritual mediums always prefer darkness." Why, nineteen-twentieths of all the seances where I have been present have been light ones, and perhaps this proportion holds in the experience of other investigators. Then he says, "the writing on the arm is

done by a pointed iron instrument." Perhaps so; but it would be difficult to account for the characters that appear on Mr. Foster's arm by this hypothesis; for he was the first genuine medium I ever met, and I came upon him unawares, unannounced, and took my seat with him without exchanging a word further than my stating that I desired a seance and his assenting; and in answer to my written question, "What is the name of my first-born child?" he raised his sleeve, and soon upon the clear skin before my eyes formed the scarlet capital letters, E. W. C. These were the correct initials of the name of this child who passed away at the age of four years, more than twenty years previously. I then inquired if he could give me the full name, when he seized a pencil and wrote out, "Eugene Wharton Crowell." There were but two persons this side of the grave who knew the middle name, and these persons were the parents of the child. What becomes of Dr. Talmage's theory in the face of such facts as these? and I have witnessed equally surprising things in hundreds of instances.

"There is not an insane asylum from Maine to Texas which does not contain victims of Spiritualism." Dr. Talmage of course will not affirm that he has personal knowledge of this, and I doubt whether he could give any responsible authority for this wild assertion. Differently from this, those who have really employed means to ascertain the truth of this question have come to a widely different conclusion, and it is now pretty well established that there are few Spiritualists so crazy as to be immured in lunatic asylums—not one-tenth the number there are from loss of reason caused by listening to such frightful appeals to the fears and imaginations of people as are made in the sermons of Dr. Talmage and a few others, the last survivors of a now almost extinct fossil race of theologians who depended on the terrors of a final judgment and the dread apprehensions of eternal sufferings in material fire, as the principal means of bringing poor, suffering, trembling mortals to accept the Divine teachings of Him whose life was one lesson of love and sympathy for mankind. In my inmost soul I believe these doctrines to be more degrading to the human mind and character—to him who preaches them as well as to those who listen and accept them, than all other theological errors which crept into the church in the early and dark and corrupt ages, and which have become so rusted and rooted into the very foundations of the theological structure, that even the superior light of this age has not been strong enough to bring them all to the surface and blast them.

Again, Dr. Talmage says, "The Bible alone is sufficient." Then why, I would ask, is it necessary for him to preach? The only excuse he can have—so it appears to me—is that it is necessary for him to throw light upon the Bible. And is it not equally necessary for others, and for other systems to contribute to the same end? and how does he—never having properly examined it—know that

Spiritualism cannot throw light on every page of the Bible? We contend that it can and does, and that it is only in the light of Spiritualism that it can be rightly interpreted, and that this will be the judgment of the next generation, if not of this.

When Dr. Talmage again proposes to attack Spiritualism from the platform of his church I would, with his permission, suggest that he carefully read the texts of Scripture which he intends to use as weapons, so that they shall not again wound the hand that wields them, instead of damaging his adversaries; and would particularly recommend the reverend gentleman to turn to John vii, 24, and ponder over the meaning of the words, "Judge not according to the appearance, but judge righteous judgment."

EUGENE CROWELL.

A FAMILIAR CONFAB WITH FRIENDS.

DURING our confinement some good Methodist sisters came to see us, when the substance of the following dialogue occurred:

"Well, you converted Bro. T. and his wife to a belief in Spiritualism when they were with you."

"No, I had nothing to do with converting them. It must have been Miss Clara Robertson, who happened to be on a visit to some of our family while they were staying with us."

"Well, somebody did, for they came to our house and told us about it."

(Bro. T. is an old and influential Methodist preacher, who, with his wife, were spending a few days with us. During this time Miss Clara was also with us, and at their request went to their room, when Bro. T.'s shawl was thrown over a writing table in the room, and a slate was held between the fore finger and thumb of Miss Clara, with a piece of pencil perhaps not half as large as a grain of wheat on it. Soon the pencil was heard writing, and communications purporting to come from Bro. T.'s father were received. It was about noon, and a beautiful, light day. A large man's hand lifted the shawl, extending outside in open light, and was seen of all. Quite a number of persons shook hands with it. We requested it to pull some of them under the table, when it exerted a force stronger than either of the parties. Here is a fact which we have never seen accounted for upon any other hypothesis than the spiritual. They must materialize a hand and fingers to write with the pencil.)

"Well, isn't it strange? How do you account for it?"

"Nothing miraculous or supernatural about it, Sister. It is all done in harmony with law which has been in existence since the creation."

"O, I can't believe that; it must be supernatural."

"Well, do you believe that a hand wrote on the wall Belshazzar's doom, as recorded in the Bible?"

"Yes, I know that to be a fact."

"How do you know it to be a fact?"

"By faith I know it to be true, because the Bible says so."

"I do not know anything only by experience. My five senses or human testimony I believe, but belief and knowledge are two things. My senses of sight, hearing and feeling have all borne their testimony many times to the truth of spirit communion. Then there are millions of living witnesses who will testify to the same knowledge."

The good sisters expressed great desire to see something for themselves, but we think it very probable they will not until the veil is entirely withdrawn and they have their spiritual senses brought into exercise in their spiritual body. These are but a type of thousands who profess to believe implicitly, and even claim to know things which occurred thousands of years since, in a dark age of the world, handed down by human testimony, when they question the truth of similar things at the present day, though their senses may bear testimony to them. When will the scales fall from the eyes of those who profess to be inquiring after truth? When will they exercise a little of that common sense which they use in regard to everything else? Consistency is a jewel often sought but rarely found when the subject is communion with the departed.

W. F. Moulder, Green Hill, Ga., writes :

"The people generally are well pleased with the *MAGAZINE*. Prejudices and bigotry are felt to be giving way in this section of country, and the cry of insanity is nearly played out. The remarkable progress Spiritualism has made for the last two years has astonished the most incredulous. The Methodists generally are anxious to read the *MAGAZINE*. I cannot express my appreciation of your liberal offer to send it to the poor. I hope to meet you some time before we pass over."

SPIRITUALISM SLANDERED.

WE have received a copy of the *Advent and Review*, published at Battle Creek, Michigan, containing the following article marked with red to call our attention to it:

SPIRITUALISM.

Nos. 1 and 2 of the first volume of a monthly entitled *The Spiritual Magazine*, edited and published by Samuel Watson, D. D., Memphis, Tenn., have been received. The avowed object of this Magazine is to advocate Spiritualism from a Christian standpoint, and show that it harmonizes with Christianity.

From Mr. W.'s long experience in a highly influential position in the Methodist Church, the weighty title attached to his name, and an ample fortune at his command, it is thought that this Magazine is destined to exert no small influence in behalf of Spiritualism. We are very sure that it is this phase of Spiritualism which is to find acceptance with a majority of outwardly and professedly religious people. While such obscene and beastly types as are developed through Hull and Woodhull-ism reveal the inner soul of this foul monster, and show the logical results of its premises and the legitimate workings of its principles, we have no idea that the masses who are to be carried away by it, whatever may be the feelings of their hearts or their secret practices, will lay aside the outward common proprieties and decencies of life. The last age is to be a very polished one. Men will sin according to the most scrupulous requirements of etiquette. Pollock well describes it, when in delineating the state of the world just before the coming of Christ, he says:

"Another feature only we shall mark:
It was withal a highly polished age,
And scrupulous in ceremonious rite.
When stranger stranger met upon the way,
First each to each bowed most respectfully,
And large profession made of humble service,
And then the stronger took the other's purse,
And he that stabbed his neighbor to the heart,
Stabbed him politely, and returned the blade
Reeking into its sheath, with graceful air."

Spiritualism bears a relation to Christianity similar to that of a counterfeit bill to the genuine. It may have many resemblances, and even some points of seeming identity. But the marks upon the counterfeit bill, which the keenest expert cannot detect from those of the original, are not therefore genuine. They are still counterfeit, placed there to make the deception all the more complete. The plea that Spiritualism is the handmaid of Christianity, or rather a higher type of Christianity itself, will be very taking with many. For a respectable and talented phase of Spiritualism,

such as is represented in Mr. Watson's enterprise, we believe that many in the world and in the different churches are already ripe; and we shall look for it to meet with great success. U. S.

In respect to "weighty titles," we regard them as simply airy nothings. Nor have we the "ample fortune" at our "command" of which the writer speaks. We have, however, sufficient to pay cash for the MAGAZINE as the work progresses, whether we receive it from subscribers or not. Our spirit guides, who have to a great extent the supervision of the MAGAZINE, told us, as we published in the March number: "Keep the pages of your MAGAZINE free from the slime of the serpent. Let free thought, as defined from your standpoint of teaching, be free to express the more exalted ideas of the pure spirit of progression. The words *free love* must not wind their poisoned fangs around the leaves that are to receive the pure teachings of spirituality. Let the building up of the temple of SPIRITUAL CHRISTIANITY be from material of your own choosing, aided by the guides controlling the work."

We are of opinion that the "guides" will excuse us this time, upon the principle that an old Methodist man acted upon on a certain occasion. It must be borne in mind that in olden time the Methodists were a very plain people, wearing a peculiar cut of the coat, and many of them thought that this was the insignia of their church membership. A man of the "baser sort" insulted one of these "old-timers" one day, when he took off his coat and laid it down, saying, "Lie there, *Methodist*, until I give this fellow a thrashing!"

The *Advent* man says: "While such obscene and beastly types as are developed through Hull and Woodhull-ism reveal the inner soul of this foul monster, and show the logical results of its premises and the legitimate workings of its principles," etc.

There is in the above one of two things very clearly demonstrated—that the editor is either ignorant of the principles, or he has knowingly borne false witness in regard to what are the teachings of Spiritualism. Because a fanatical woman was elected by thirty-two or three persons claiming a "weighty title" of National Spiritual Association, or something of that kind, Spiritualists have been branded by their enemies as "free lovers." We have been reading the papers advocating Spiritualism from their commencement, and do not remember a single article in the least favoring

anything of the kind, except in *Hull's Crucible*, published in Boston. There are seven periodicals devoted to Spiritualism published in London, most of which we have been reading for near two years, as well as, we believe, all the spiritual papers published in the United States with which we exchange, and we have not seen one word favoring such "obscenity."

It is time this slander was stopped. A purer morality we have never known taught than by spirits and by the papers advocating Spiritualism everywhere. What would the *Advent* man think of the "infidel" who would claim that the doctrine of "free love" is taught in the Bible, because some of those whose history is there recorded practiced it? Was not "the sweet singer of Israel," who wrote most of the Psalms, involved in this matter when he had three hundred wives and seven hundred concubines, and yet had Uriah murdered in order to get his wife—who became the mother of the wisest of men, who also had his hundreds of wives? Does the God of the Hebrews condemn it when it is declared David was "a man after God's own heart," and Solomon was chosen to build the temple? There is an old proverb which says, "those who live in glass houses should not throw stones at their neighbors." To come nearer home, is it fair, because we read every week in the papers of preachers becoming "free lovers," to charge that Christianity teaches this detestable doctrine? Nay, verily.

We have been acquainted with Spiritualists for near a quarter of a century, and have never seen or known of but one—and that one the *Advent* calls by name—who is in favor of anything of the kind, and he denies advocating it as it is generally understood. We hope all will forgive us for the reference we have felt it our duty to make to this subject.

In regard to what our friend says of Spiritualism being a counterfeit of Christianity, etc., he should first define what he means by Christianity. If he miss that as far as he has Spiritualism, then he is wide of the mark indeed. He certainly cannot call the "creeds" of the numerous sects Christianity, for they antagonize each other on every point of doctrine—his own perhaps as objectionable and as far from the truth as any other. If we understand the *Advent's* doctrine, it is that at death man ceases to exist as such, until the resurrection; or, that the time between these two events to all who die is annihilated, or seems to be but a moment. Now we

think, of all the vagaries that ever entered the brain of mankind, this is perhaps the queerest, and one with which we have the least sympathy. No wonder its advocates are opposed to Spiritualism, for it destroys root and branch of this whole advent theory. If this be our friend's Christianity, then we would greatly prefer the "counterfeit" to the "genuine" article. From all such we pray, "Good Lord deliver us." The Christianity with which true Spiritualism is in harmony is the teachings of Jesus—not the creeds of men nor the decisions of councils.

We fully indorse the opinion in the last sentence that "many in the world and in the different churches are already ripe" for this "higher type of Christianity," and but for the "slime" that such papers as the *Advent* try to throw on it, thousands who now know its truth would openly avow its "principles," and renounce and denounce the false teachings of the past, and rejoice with exceeding joy that what is called death is only the birth to a higher life in another world, adapted to the aspirations of that immortal part of our nature which was "made in the image of God," according to the Mosaic account of his creation.

WHO WILL MEET ME?

WHO will meet me when I die?
 Who will lead me to the sky?
 Who will love me in that land—
 In the spirit land?

CHORUS—Angels bright will meet me,
 Angels bright, angels bright—
 Angels bright will meet me,
 In that spirit land.

When my Savior from on high
 Calls my spirit to the sky,
 Who will meet me on the strand
 Of that spirit land?

CHORUS—Angels bright, etc.

Who will hush my trembling heart?
 Who will heavenly joy impart?
 Who will love me in that land—
 In that spirit land?

CHORUS—Angels bright, etc.

REV. JOHN WESLEY'S OPINIONS.

WE promised in our last issue to show the harmony between the views entertained by the founder of the Methodist Church and those given by spirit Hosea Ballou in our "Inner Life Department" for April. We are astonished that the church should have departed so far from the views he entertained in regard to the condition of the soul after death. There can be no misunderstanding of the following from him :

"It is very generally supposed that the souls of good men, as soon as they are discharged from the body, go directly to heaven; but this opinion has not the least foundation in the oracles of God." . . .

"There is a place for our bodies, so also there is a receptacle for our souls during their separation. The spirit world receives all who depart, good and bad, small and great, old and young. The Hebrew original of the Old Testament calls it *sheol*, the Greek translation of the New Testament calls it *hades*, which the Latin Vulgate renders *infernus*. The English translation of the Old Testament and of the New sometimes renders it *hell*, sometimes *the grave*. Here in *sheol* or *hades* the souls of all who die are received, without respect to their goodness or badness, their happiness or their misery.

"*Hades* is not unfrequently used by the Seventy, but it is common among classical authors; it ought never in Scripture be rendered *hell*, at least in the sense wherein this word is now universally understood among Christians. In translating the word *sheol* the Seventy almost invariably used *hades*, both meaning the state of the dead in general—the invisible, the hidden, the veiled land." . . . So much for the literal meaning of *hades*, which, as has been shown, implies properly neither hell nor the grave, but the place or state of departed souls.—*Bishop McTyiere*.

We now ask the honest inquirer after truth, where is the difference between the opinions of Mr. Wesley, endorsed by living ministers in the episcopacy and ministry of the Methodist Church, and the teachings of Spiritualism in regard to the place of departed spirits? Yet there are some who would class us as a heretic for entertaining precisely the same opinions.

Dr. Adam Clarke goes even further than Mr. Wesley upon this subject. He was the most learned and critical commentator that the Methodist Church ever had. We could but think of their union when we stood by their graves in the rear of City Road Chapel, in London. As side by side their bodies lie, so while they

lived their views upon the intermediate state harmonized, as will be seen from Dr. Clarke's Commentary, on Samuel, vol. xi, p. 2991, where he says :

"1. I believe there is a supernatural and spiritual world, in which human spirits, both good and bad, live in a state of consciousness.

"2. *I believe that any of these spirits may, according to the order of God in the laws of their place of residence, have intercourse with this world, and become visible to mortals.*"

If this is not modern Spiritualism, what is? Here are the two founders of the largest branch of the Protestant Church, giving their views in perfect harmony with the great truth of the nineteenth century, that "intercourse" is open between the two worlds. Still further: that they become "visible to mortals." Here is the phase of materialization brought prominently to view; that phase which is now attracting more attention perhaps than any other, is distinctly stated by Dr. Clarke, who would now produce a sensation if he were to utter such an opinion from a Methodist pulpit.

There is another important matter brought to light in the above quotation which has hitherto escaped our notice. He does not say it is a miracle, or something supernatural; far from it. It is done by, or in accord with "the laws of their place of residence."

But let us return to Mr. Wesley, who in his comment upon the declaration of Paul, where he speaks of "*soul, body and spirit*" as a trinity, says :

"Is not the body that portion of organized matter which every man receives in the womb—with which he is born into the world, and which he carries with him to the grave? At present it is connected with flesh and blood, but these are not the body—they are only the temporary clothing, the which it wholly puts off at the grave.

"The soul seems to be the immediate clothing of the spirit, the vehicle with which it is connected from its first existence, and which is never separated from it either in life or in death. Probably it consists of etherial or electric, the purest of all matter. It does not seem to be affected by the death of the body, but envelops the separate as it does the embodied spirit."

Now all this is in perfect harmony with modern Spiritualism, though written more than a century since by a remarkable man who was far in advance of his age. What was known of electricity in Mr. Wesley's age? And yet it is the best natural agent

to convey a correct idea of the spiritual body, which, like its type, can pass unobstructed through matter, and though not omnipresent can pass like it through space with almost inconceivable velocity. Well might the Psalmist say, we are wonderfully made.

The spiritual philosopher will cheerfully take the testimony of St. Paul on this important subject, whose views are in perfect accordance with Mr. Wesley's respecting the organization of this masterpiece of creation. "There is," he says, "a natural body, and there is a spiritual body." "There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another." If then there is now "a spiritual body," must there not be something which the body contains, called spirit? It seems clear to our mind that this is scriptural as well as philosophical, and is in harmony with the facts as demonstrated by the countless phenomena of Spiritualism, and in accord with the views of the founders of Methodism. Man's external body may be called a casing, composed of the aggregate refinements of the grossest substances, and is emphatically, as St. Paul says, of the "earth earthy," and which Mr. Wesley says, he "leaves wholly at the grave."

It was our purpose to have given Mr. Wesley's opinion in regard to communication between the natural and spiritual world, but having spun the present article out so long we must defer this to some future time.

Would it not be well for those Methodists who are disposed first to deny and ridicule Spiritualism, and then attribute it all to the devil, to bear in mind that the man they quote as authority next to the Bible, entertained the same views we do, who are classed as a heretic? Thus it was with the church in the days of Christ and Paul, who said to some of them, "we turn to the Gentiles," because of their rejection of the TRUTH.

(See "Inner Life Department" for April.)

Daniel Lott, Scottsville, Pa., says :

"I, like you, have been a Methodist preacher. At present I am a Spiritualist, medium and lecturer. I am forced to be a Spiritualist or disbelieve what I actually know. I have read your 'Clock Struck One' and 'Two' and your MAGAZINE, and like them. I am a Bible Spiritualist."

NEGLECTED CORRESPONDENCE.

DURING the forty days we were confined flat of our back, a large number of letters and communications were received, to which we could then give but little attention. We have published some that were far from complimentary to ourself or Spiritualism.

The following from M. J. Burr, of Chariton, Iowa, suggests that which is worthy of serious consideration :

“ Without any intention of flattery I will say that in my judgment your MAGAZINE is just the thing demanded at the present time. There are thousands of honest and liberal minds in the church who are willing to investigate the principles of Spiritualism. We demand a literature that will not remain content to merely convince the world of the fact that spirits visit and commune with us, but we ask for one that seeks to develop our spiritual powers and bring them into full exercise—one that will spiritualize our nature, making us more religious, Christ-like and divine. The heaviest blow that the head of orthodoxy ever received was inflicted by its own hand, in its rejection of this evidence of immortality, and its foolish cry of devil and humbug. On the other hand, the most suicidal and foolish act of Spiritualism was its retaliatory spirit, and seeking to demolish the church by bringing to bear upon it the shafts of ridicule and contempt. To both I would say, Stop this quarrel; bridge the chasm already formed by stretching across it the hands of forgiving love. You are twin sisters, and must survive or perish together. You each contain too much truth to be lost, and too much error to tolerate. In seeking to undermine the church Spiritualism has ignorantly underrated its spiritual force and power. For until Spiritualism can develop the interior powers of its advocates and raise them up to the regenerative pedestal, causing them to relate a joyful and vivid experience, in point of spiritual power it is far in the rear of orthodoxy, and had better bow down at the feet of the latter and receive an instructive lesson therefrom. In unlocking the portals of the soul with the phrenological key, I find therein a class of innate moral and spiritual faculties to which the moral teachings of Jesus are admirably adapted, and which cannot be developed by anything short of his commandments. Neither do I find anything in man's nature and moral constitution which is susceptible of receiving anything higher than was proclaimed by the humble Nazarene. Hence I conclude that, if our spiritualistic brethren have discovered a higher and purer gospel than that of Jesus, such discovery will demand the extermination of the present race, and the creation of a new and more exalted order of beings adapted to this higher and purer gospel.”

Truman Van Tassel, Syracuse, N. Y., writes :

"I have read your 'Clock Struck One' and your MAGAZINE. I too was during four years a minister in the M. E. Church, and belonged to the Black River Conference in 1835 to 1839. I shall soon be seventy-two years old. Your MAGAZINE is just what is needed to introduce the clear demonstrations of immortality to a skeptical world."

Another Methodist preacher, Wm. Alcott, writes from Greenfield, Mass. :

"I commenced my public work in Spiritualism here yesterday by two lectures. The Methodist fire helped me wonderfully. I thank God for the proof palpable of immortality this new philosophy affords."

Mrs. A. M. Conice, Felicity, Ohio, says :

"I esteem yours a grand and noble mission. I perceive in yourself one of God's chosen instruments to show to the world our glorious philosophy in its true light. Until I became a Spiritualist the Bible was a sealed book to me, but now I can read it with unclouded vision."

George L. Mackey, Lathrop, Pa., writes :

"DEAR SIR—What you say about the harmony of Spiritualism and Christianity does my soul good, and makes me feel that I would like to take you by the hand. May God speed you in the good work, and may the MAGAZINE be the great means of unmasking truth and bringing many to the light. I am a young man of twenty-four summers, and for a few years have professed Jesus to be my Savior; but somehow I feel that too many professed Christians are leaning too far from God's truth, and that there must be a more perfect putting on of Christianity. I have tried to examine Spiritualism, and I feel in my heart, 'My God, let the truth come.' I pray every hour in the day for it, and feel assured there is a beautiful medium somewhere. The fire burns so strong in my heart I feel it must have an outlet. I cannot resist saying to you, thank God, Brother, go on."

We could fill many pages more of similar extracts, but conclude with one from Harrison Hight, Spencer, Ind., who wrote the article on "Materialization Possibilities" in the last number, and who has another article in this issue :

"I have been endeavoring to preach the Gospel for nearly fifteen years. Of late my attention has been directed to the subject of Spiritualism, and I like very much the position you have assumed in regard to the same. This subject has thrown a light upon the pages of the Bible hitherto unknown to me. I think Spiritualism and the Bible will stand or fall together."

EXPLANATION.

WE clip the following from *Hull's Crucible*. If we have misunderstood, and, consequently, misrepresented the *Crucible*, we take pleasure in making the correction. We will not intentionally do any one injustice; therefore we give Mr. Hull's explanation, omitting, however, what he says of Southern slaveholders:

REV. SAMUEL WATSON ON THE SOCIAL QUESTION.

Rev. Samuel Watson wanted to quote our notice of his *MAGAZINE*, but it would not do to insult his readers with a quotation from the *Crucible*, without making a very ill-timed and, for him, unfortunate stab at us. The difficulty with his thrust is, it was made in the dark, and hit his friends instead of us.

The following, taken from his journal, precedes the rather lengthy review of his *MAGAZINE*, which appeared in a recent number of the *Crucible*:

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

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

It seems, from the above, that the Dr. connects Free Love and licentiousness, and thinks neither will "find favor in the Southern country." We are especially glad to learn that the "Southern country" has reformed, or is about to reform, so that it will not favor licentiousness. This is, indeed, a new and wholesome departure.

But does the Dr. know that Free Love savors of licentiousness? If so, *how* does he know it? No, Bro. Watson; Free Love would yet dig the grave of licentiousness. You misunderstand both the *term* and the *object* of Free Love. By the term "Free Love," we mean love free from, or independent of, legal enactments. We believe that as love is stronger than law, it cannot properly be guided, restrained or enforced by law. The object is to put an end

to all *enforced lust*, whether the power enforcing it be physical strength or legal enactment. Will the South object to this? If so, she, in common with the North, needs educating.

P. S.—Since the above was in type, we have received the *Crucible* of April 1, in which the editor gives his “personal experience,” from which we pray for deliverance. We hope to have no occasion to refer to this subject again.

WE SHALL MEET BEYOND THE RIVER.

WE shall meet beyond the river
 All the loved ones gone before;
 We shall meet no more to sever,
 On the bright, celestial shore.

CHORUS—Meet, meet, never to part,
 When the boatman takes us o'er;
 We shall meet again the pure in heart
 On that bright, celestial shore.

We shall meet in that blest arbor
 Where angel lays are heard—
 There the weary find a harbor,
 And no heart with grief is stirred.

CHORUS—Meet, meet, etc.

We shall meet beyond the billows,
 Where no storm can o'er us sweep—
 And we'll rest on downy pillows
 Such as none but angels keep.

CHORUS—Meet, meet, etc.

We shall meet beyond the river,
 And partake of the repast
 That some bright, immortal giver
 Will prepare for us at last.

CHORUS—Meet, meet, etc.

It is our intention to visit Jefferson, Shreveport, Marshall, Dallas, Corsicana, Brenham, Bryan, Houston, Galveston, and perhaps other places in Texas. When the people desire it, we will give free lectures on Spirit Communion. We expect to be at Jefferson about the 6th of May, then for a few days at Shreveport, where we may be addressed, care of Fuller & Yates.

S. W.

INNER LIFE DEPARTMENT.

SEANCE FRIDAY EVENING, MARCH 26, 1875.

INVOCATION.

ALL hail to thee, Spirit of Life, King of kings! We adore thee, we wait in humble submission at thy footstool, earth, for the light that is to reveal the perfect part of our beings. Not as laggards wait we, but as earnest seekers, working as we linger, watching as we pray, receiving faith through the wonderful evidences that the angels, thy messengers, bring to us. We praise thee for the knowledge of spirit communion. We know that thou hast not drawn our friends from us. We know that death has not deprived us of the blessed privilege of receiving them as visitors, and communicating to them our joys and our sorrows. We praise thee for the wonders of thy love, for the unlimited extent of thy power, and the perfect workings of Nature through thy wisdom. We thank thee for the glorious truth received, for the light that burns within our souls, through spiritual development. We praise thee for its serene and benignant influence, that modifies our impulses and renders us worthy to become thy subjects, working in thy vineyard as laborers who, by wisdom gained from spiritual teachings, have learned how best to watch the vintage and gather the luscious fruit from the vine.

And for these mortals, our Father, we ask thy blessings and thy mercy, that the angel presence of loved ones may be recognized by them. May the clouds of doubt that have gathered with their clustering folds around their souls be removed by the voices of loved ones from the New Jerusalem—the Eternal City. May the celestial waters wash their feet, scattering the golden sands across their threshold, until, its shimmering light illuminating their homes, they shall feel drawn nearer, still nearer, the shining shores—the voices of loved ones guiding them on to the gateway, where spirit hands may clasp mortal hands, and happy voices shout the glad tidings of victory gained over death.

We commit ourselves unto thee, Eternal One, believing in thy power to perfect and save us, increasing thy love within us until our souls have gained that perfect plane from whence they originated. May the mantle of Jesus fall upon us, inspiring us with his virtues. Amen.

JUDGE J. W. EDMONDS.

Good evening, friends. I come to you from the spirit land. I have crossed the river and find myself in your circle, where I can communicate with you through a human organism. For the first time I visit my friends of the South, and I pray my visit may

bring to you the true and perfect laws of harmony. I am pleased to be here, Bro. Watson. We met when I was in the form, and I wished to lend a few thoughts to your book, "The Clock Struck Three;" but the closing scene came—the great pendulum of my earthly existence ceased to move. I left earth to work from the spirit world, and I am here to-night as the inner voice prompts, to communicate for your MAGAZINE. From the celestial shores many friends watch with interest the little bark freighted with spiritual truths that you have launched upon Southern waters.

I wish, as from time to time I come, to keep all hearts warm, filled with Divine love, such love as emanated from the spirit of Jesus, perfecting all circles through love and harmony. For years before I left the body I wearied with its feebleness. The old trunk had well nigh gone, fallen to the earth. But my mission was not ended; though the tree tottered, my spirit still kept its hold. My spirit friends were my constant attendants; by their aid and constant instructions the spirit was prepared to take its departure in peace. There was but little pain. It was a gradual separation from the body. Sometimes I would seem to lose all hold of the body—to be freed from its incumbrances—when the sorrows of my children would draw me earthward, and I would return to animate the body again. I continued to do so until the spirit gained the victory, and my new life began. Freed from the bonds that had enchained me for years, and pressed me down by physical suffering, I sprang with all the joy of a new-born spirit into the beautiful sea of a new life—born again, full of vigor, youthful. With the earnest aspirations that flood the soul at summer's prime, I grasped at every thought that came to me from my spirit friends who stood with me gazing at the old body—conversing upon it as one might do upon a well-worn mantle, that after long service had been laid aside. My companion, she who had shared the joys and sorrows of my earth life, and had been my spiritual guide and counselor through the long years of my search for knowledge, was the first to meet me and guide me to our spirit home. With her hand clasped in mine, by the power of will we moved with wonderful rapidity through space—we glided along through an electric stream. I noticed many of these streams on either side of us, and crossing and re-crossing at different points. I saw spirits coming and going; all seemed intent upon some object; all appeared to have a work to do. As I entered the spirit plane new beauties were constantly presenting themselves. Never-dying flowers, grand evergreen trees, with gracefully-trailing vines, were upon every side; sounds of distant music greeted my ears, and the fragrance from many flowers entranced my senses. All seemed so perfectly natural that I could scarcely realize I had made the change. But I will not dwell upon this, as you, kind brother, have placed within the pages of "The Clock Struck Three" my first address from the spirit world, given

in London, through Mrs. Cora L. V. Tappan. In that I give a full description of my entrance into the beautiful plane of immortality, delineating in full all its delightful scenes and surroundings.

To-night I wish to speak of the spirits *out* of the body, and their power to control spirits *in* the body. One of the greatest difficulties that the friends returning have to contend with, is the over-anxiety on the part of earthly friends to receive communications in regard to worldly matters; clinging through their false teachings to the material, and forgetting the spiritual, they repel the more perfect and advanced teachers, who are waiting outside to give to them spiritual food, and they attract the worldly or undeveloped spirit, who is willing to communicate upon any subject that the curious and spiritually ignorant may advance, often giving false communications, and leading their victim deeper into disappointment and sorrow. "You cannot worship God and mammon." Every investigator brings his or her own conditions with them; as your soul throbs, so the spirit moves. If, in spiritual truth, you seek to receive the truth, it will be given unto you. If, in all earnestness and sincerity, you advance to the footstool of your Father's throne, asking for knowledge that you may improve in spiritual grace, you will attract those who, through love of God, come to administer to your wants and guide you along the path that leads to one whose living truth and perfect love is known to mankind. It is you of earth who have the power to control the spirit, not the spirit to control you; immortal and mortal work in unison. The spirit can only control as you provide conditions; just as your conditions are, so will be the influence controlling. If, in perfect harmony, you seek your spirit friends with an anxious heart, pleading for more light, then spirits of knowledge, harmonizing in love with the Teacher of Galilee, will come and feed you with the bread of life. If, in purity of spirit, you seek to converse with the loved ones gone before, you aid their coming; and if it should be that from out the household has gone one whose path lay in darkened places, whose spirit was shrouded with the shadow of sin, your spirit seeking that unhappy one with sincere prayer and pure desires, will aid him to receive the light that his unhappy organism, while upon earth, shut out.

Many who have not yet ate of the bread of life cry out, "Why do not our loved ones come to us? If there is any truth in Spiritualism, why do n't our loved ones come? We are anxious to know all about spirit communion. Why do n't they come?" Have you given them an opportunity? Have you sought out one through whom they can communicate? and if you have, did you go there with your heart full of true grace? Did you not go as one who creeps along under the shadows of the highway, lest the world might see you stealing, your spirit whispering from mere curiosity, "I will seek, but I know it is all humbug?" Could you expect,

with these deceptive conditions enveloping you, to receive a greeting from your loved ones? Taking with you into the presence of the sensitive organism the spirit of doubt, you immediately transmit your conditions to the medium, which fills him or her with fear and a feeling of unrest, that renders the conditions necessary for control impossible, or, if a control should come, it proves vague and unsatisfactory. You go away dissatisfied, blaming the medium and doubting the truth of spirit communion, when it was yourself that caused the failure, closed the gate with your own hands, drove back the loved ones that waited just outside—you, with your little faith and unjust prejudice. If you desire to learn the truth of spirit power, seek with sincere desires—with a determination to learn the truth, accepting only that which to your reason seems true; as an honest, sincere skeptic, seek, and you will, in nearly every instance, receive proof of the presence of loved ones. To all, believers and unbelievers, I would say, never approach your spirit friends with mercenary motives. If you do, you will be led into the valley of darkness, constantly deceived by glittering baubles—led onward by an *ignis fatuus* that will, in the end, sink you in the swamp of doubt.

Your true spirit friends know your needs. They will direct you how to move while on the earth plane. Live pure in spirit, true to all the higher impulses of your nature, that you may attract those spirits who, by perfect laws, have perfected themselves; so develop yourselves that you may aid in developing the unfortunate who, from spirit land, come to earth to produce inharmony. By striving to lift them up, you lift yourselves. Every deed of kindness done to one of these, makes joy in heaven, and brings to your homes a crowd of sainted souls who will constantly minister to your spiritual wants, lifting you out of the vale of sin, and placing you nearer God. Good night.

(Seance conducted by Father Quinlan.)

"MINISTERING SPIRITS."

THE belief in guardian spirits who minister to us has been almost universal among Christians. We have seen but little written as to the manner of their ministrations. Mr. Wesley in his sermon on "Good Angels," has shed more light upon this subject than we have seen from any churchman. Our conviction is that every person has a guardian who watches over him with sleepless vigilance, and does everything in its power to aid the person. We have been conscious of this most of our life, but during our recent confinement we have had some demonstrations of their presence which afforded us much comfort in our suffering.

On one occasion, when our leg was in a box with wheat bran packed around it, we felt what seemed to be human hands rubbing it, and mitigating the pain. In a few minutes a lady in the room asked us who was Dr. Rose. We told her he was a gentleman who died here last summer, whose funeral we preached. She said she was influenced to write the following :

BRO. WATSON—I have tried to apply my healing influence to your affected limb, and by applying my magnetic powers hope I have been instrumental in doing some good by relieving you of pain. We can use our influence to some extent, and you probably have been conscious of my trying to manipulate your limb.

DR. ROSE.

When we were afraid to put our foot to the floor for fear of injuring our broken limb, our brother wrote one night through the same medium, after which we immediately put on our shoes as per directions, and started to walking the floor—next day we came down stairs, and have been going about ever since. Our brother wrote :

SAMMY—I am happy to have this opportunity to tell you that you are doing well, but not well enough to go anywhere you please, though this you can see for yourself. You will not have in a month from now much more use of your leg than you have now, if you sit too much, and fail to give the leg more exercise. You must have a shoe on when you walk ; that will bring your leg even with the other. Try to walk with it, putting some little weight upon it all the time. Now I mean to do this on a level floor ; don't venture to walk on any uneven or rough surface. You must gradually acquire the use of it, for you will not use your crutches long ; you will not need both of them. Until you gain sufficient strength you must use both, and then you will need one for safety. You can go about the house now. There is too much timidity about you all.

[We asked him to tell us something about the spirit world, the medium knowing nothing about it, when the following was written :]

Well, Sammy, you have many different but correct reports from this country, and all resembling in description ; but there is no description that we can give, or that you can conceive of, that can come up to this lovely land. You may read of the land of milk and honey, trees, flowers and fruits, beautiful rippling streams and flowery walks—but here they reach the point of perfection. You can only form a faint conception of what it is here by the beauteous and delightful scenery represented on the earth sphere—(the first sphere.) We here realize the many conjectures and things held in

anticipation while on earth. This is a land of beauty; this is a place of love; and this is a place where all are as guileless as a dove, when they try to live near the example which they have set before them. I don't mean to say that all are innocent as the beautiful dove, but there is a near alliance to the bird when persons do what they are influenced to do.

Merciful, loving holiness of heart is attainable, for without that we cannot attain the highest sphere. We never see the Savior, nor will we until we reach the sphere of purity—the land of glory. The influence of the Savior is imparted to us; we feel it, we live by it, we move by it, we breathe it, the atmosphere is filled by it; we cannot thrive or grow into any degree of spiritual growth without it. We are happy with it, Sammy, and we have so much surrounding us that it accompanies us when we visit you; and therefore we know you must feel its effects when we approach you.

This is all I have to say to-day.

DR. JOHN WATSON.

OUR VISIT TO ARKANSAS.

WE spent one day in DeVall's Bluff, three in DesArc, and two in Augusta. We gave a lecture on Spiritualism at the Bluff, to a church full of people, fifteen of whom subscribed for the MAGAZINE. The subject has been but recently introduced in that locality, yet there are many desirous of a knowledge of the truth in regard to it. At DesArc there has been an interest manifested for some time in regard to the subject. Our visit there was by the request of over forty of the most prominent citizens. We spoke four times, and always to a house full of people, who seemed anxious to know something more of spirit manifestations. One of the best writing mediums we have ever seen was developed, and some who once were citizens there communicated freely through him with their friends. They are organizing for the investigation of the subject.

At Augusta there was a large crowd out to hear us, though we had spoken there on previous occasions. The interest is increasing, and some of the most prominent and influential citizens have resolved to form circles and investigate the subject fully. In the country south of Augusta there is an intense interest manifested. A number of circles have been formed, and mediums of several phases developed. Some of those who were most violently opposed to Spiritualism have been converted, and become mediums. There is a religious element prominent among them with which we were

delighted. Their meetings are opened with prayer, and, during the sitting, the singing of good religious songs constitutes a prominent feature of the proceedings.

While we were writing the above, our medium was controlled, and wrote the following in regard to our trip:

BRO. WATSON—I come—yes, I come with a rejoicing heart to congratulate you upon your success in your attempts to spread the truth, and to clear up a way for persons who are seeking to take steps in a path which has been obstructed by thorns and weeds, doubts and fears, ignorance and infidelity—their way perfectly dark, with not a sufficient light to help them on. You have, by your gifts and inspirational power, set some at liberty, and opened the eyes of some who were blind to the real truth or understanding of the term Spiritualism—who have considered it as something incomprehensible. You have made the way plain, and made such impressions as will never be eradicated.

I knew by faith that you would achieve quite a victory, and abolish many vague notions entertained by so many. You have brought light out of darkness. There are many hearts elevated from the deepest earthly gradation to the mountain-top of rejoicing; comforted many hearts, for the truth is so simple and divine that many find comfort in believing; and I tell you, there are many now, this very moment, pondering over what Dr. Watson said. Of course, every one does n't think favorably of some things, because of no ocular demonstration of them. Now, if you could prove by an experiment so that all could see, hear and feel, then the number of believers would swell to enormous proportions; but this you can not do, and I think you ought to be everything that is necessary—writing, speaking (which you are), trance-medium; then you could prove everything without the aid of anyone else, and you could cut down, clear away, cultivate, strew seed and see them come up and grow luxuriantly in the well-tilled ground. The soil is far from being well cultivated.

Now, you see I know what is needful to be done, and can see where our labors have only begun. I have been a laborer in two fields, and now that the harvests are ripening, there are not sufficient laborers; but still the number is increasing. I shall always be with my band or my circles on every occasion, for my powers will be needed with the beginners.

I am yours, in spirit love,

ANDREWS.

WELL, SAMUEL—I am much rejoiced to be with you again. We were with you at the meeting at the old place in Arkansas, and made very happy to see the feeling existing among so many. I think, if the circles will but do their part, we will do ours. We want them to be very prompt and attentive to all engagements.

We were glad to see our children and grandchildren meet to commune with us, for they will find there will be a soothing and religious effect produced. There are many things we will tell them, and acquaint them with many things of which they are now ignorant, if they will only listen to us and yield to our admonitions. We certainly are capable of instructing those upon whom the light is dawning. We think that an appropriate name, for the light is now dawning, and the darkness is being dispelled. We want them to watch by the way, to gather truth whenever scattered. We think they are very anxious, and we will be with them. We were very careful with you, and feel glad that you are once more at home. Now, be careful, and don't venture to dispense with your crutches too soon, for I tell you it is better to be careful than to suffer.

We expect you to accomplish much good while you are gone to your contemplated places of visiting. You can do much good, and we are very confident that you will sow many seeds which will spring up and bear much good fruit.

I won't give the names, but consider it your "band."

SPIRIT PHOTOGRAPHY.

BRO. WATSON—Please give this small item to the many readers of your MAGAZINE. I have been a believer in Spiritualism for four years, and although I have never sat with a public medium, I have had the pleasure to receive a test through Mr. F. Doherty, of Crawfordsville, Indiana, a spirit artist. On the 9th of last September I lost my youngest child, a baby, and on the 23d of October following my wife died. I sought for comfort and consolation through Bro. Doherty, and forwarded to him my photograph, asking him to give me a trial on the tenth day of December, which he did. About Dec. 20, to my great surprise, I received a perfect likeness of my wife and baby, who but a few months before had been laid away in the ground. I will here state that Mr. Doherty did not know who or what I was in belief. Neither did he know that I had a wife or child in the spirit world; in fact he knew nothing about me or the circumstances.

I give this to the thinking world, hoping it may be beneficial to other sorrow-stricken and bereaved ones. The likeness was not only recognized by me, but by all of my family. These are facts which I am ready to make oath to at any time, or ready to answer any question in regard to it. I live near Wittsburg, Cross county, Ark. I have organized a small circle at home, hoping to develop a medium, and meet twice a week with some success.

My kindest wishes for you, Bro. W., and the MAGAZINE.

Your friend,

JAMES N. AUSTELL.

March 11, 1875.

For the Spiritual Magazine.

POSTAL CORRESPONDENCE WITH A SPIRIT.

BY D. WINDER.

I HAVE long been convinced, Bro. Watson, by the uniform testimony of returning spirits, that the present world, in all its essential, organic features, is an exact type of that to which spirits are transferred when they leave the body. This, it seems to me, is in harmony with reason, philosophy and the nature of things. If, then, they "have everything" there that we have here, only in a more perfect and etherial condition, it is certain they have means and mediums of communication throughout the spiritual realms, by which messages and communications can be conveyed with dispatch to any of the occupants of the celestial spheres. Here, subject even to the gross and ponderous elements of earth, we are enabled, by means of our postal and telegraph arrangements, to reach our friends in the remotest parts of the earth in a very brief time, and with very little effort. Is it not reasonable, then, to suppose that spirits can do the same in the world they inhabit? And as it is now a demonstrated fact that the chasm which has so long been supposed to separate the two worlds has been bridged over, through the established fact of *mediumship*, what is there to hinder us from communicating by letter with our spirit friends on the other side?

Reasoning as above, and having a dearly beloved son in the spirit world who left us ten years since, in his twenty-first year, and standing as I now do at the age of sixty-nine, on the very sands of the dividing river, longing for some definite tidings from the other shore, I concluded to make the attempt to reach him with a written message, through some recognized and reliable medium. I remembered the favorable notice of J. V. Mansfield, of New York, which I read in your "Clock Struck One," and also in Doctor Wolfe's "Startling Facts in Spiritualism." I resorted to the advertising columns of the spiritual journals for his address, and found it to be 361 Sixth avenue, New York. His published terms for obtaining answers to sealed letters is five dollars. I was an entire stranger to him, and had not five dollars. Now what? I was prompted, as I now am in all I do or write, to state my case to him. I did so, with no small degree of pain and mortification, and received his card, indorsed on the back, "*free*." Never did I more fully realize the import of the words of Jesus, "It is more blessed to give than to receive." The following is a copy of the sealed note addressed to my son. This was inclosed in a heavy brown cover, hermetically sealed in such a way as to render it impossible to open it without defacing and destroying the wrapper. This sealed note was accompanied by a note to Bro. Mansfield, simply stating that I had a "dear friend" in the spirit world, whom I had addressed in the

sealed note. I was careful not to give him any clue to my friend's name—whether it was a male or female, old or young, relation to us or not :

No. 1.

"To Samuel J. Winder, Artist, formerly of Picture Gallery of Hoag & Quick, Cincinnati, Ohio :

"CARTHAGE, O., February 20, 1875.

"MY DEAR SON—Your dear mother and I wish to know positively whether you still live, and are happy. Have you met any of our dear departed relations in the spirit land? If so, which of them? Please give their names, which will be to us an infallible test. From your affectionate father, D. WINDER."

The following is the response, which came inclosed with the sealed note, which had not been tampered with in the least—so decided by the skeptical friends of the party :

RESPONSE TO NO. 1.

"MY DEAR PARENTS—Have you, in the depths of your souls, minds and affections, thought to call me to you from my spirit-land home? With all your research into the mysteries of godliness, or the Book Divine—as you taught me to believe it was—have you doubts of the after-life, as taught and believed by the would be wise? O, my father! O, my mother! when I look back on my past life, and see how differently I would have lived had I but the knowledge of this mode of communicating—this assurance that if a man die he shall live again—I feel that my life was spent fruitlessly. Not that I would censure you or mother dear for not giving me this light that now illumines my spirit pathway. No, no! You gave a long lifetime to expounding the truths, as truths they seemed to you; and now in your advanced age you are comparatively turned out into the by-ways, to feed as best you can by the roadside, until nature is overcome with fatigue, and the want of common necessities to sustain you in your decrepitude. Well, father, be of good cheer; your journey is nearly completed. Soon, at the furthestmost, you will be with me and your dear parents. We are with you day by day, and try to sweeten your dreams by night.

"Yes, dear ones, I am happy; and that made so by knowing we shall meet again. I have just been talking with Alex. Kinmont, N. P. Read, Oliver Goode, and others from C. Tell mother I love her dearly as ever, and not less so my dear father.

"February 25, 1875.

SAM'L. J. WINDER."

The above response not being as full and satisfactory as I could wish, I immediately sent the following, hermetically sealed, and in due time received the response that follows :

SEALED NOTE NO. 2.

"DEAR SAMMY—Many thanks for your kind and ready response to my former note. I regret that I forgot to ask you the following

question : Do you practice your art—drawing and painting—in your spirit home ? I would like also to know whether you get to see Harry Hauke and Willie Hamer. I asked in my former note whether you had seen any of our relations. If so, who ? You did * answer this question. Can't you do it now ?

"Your papa, D. WINDER.

* The word *not* was omitted in this sentence, which rendered the question confused and uncertain. The response, however, is as full and definite as I usually receive from my friends in the flesh—more so than many of them :

RESPONSE TO SEALED NOTE NO. 2.

"MY DEAR AGED PARENTS—God our heavenly Father be praised, for the assurance I have that you both yet allow me a choice place in your heart affections. When my former note reached you, and tremblingly you opened the response, my soul leaped with joy to see your soul light up with such assurance that the last doubt you had of the continued life of your dear boy had vanished. 'Thank God !' was the language of your heart. 'My son lives,' said you ; 'and because he does, I shall.' (Every word of this is strictly and emphatically true. D. W.)

"O, father, you want to know whom I had seen that I ever knew on earth. Well, very many. I meet Calvin W. Starbuck, David Kinsey, Rev. Sam'l H. Perkins, Howell Fletcher, Nicholas Longworth, Oliver Lovell and Kate, Andrew Burt, all of Cincinnati. I tell you this that you may know it is your artist boy who talks to you. Grandfather Winder I meet often, and others of the dear relations.

"Yes, father (to question whether he practiced his art. D. W.), I find my education in the art studies was very imperfect. Much that I produced at Hoag & Quick's was incorrect. Since coming here, Sir Joshua Reynolds, Benj. West, Anthony Van Dyck, Rembront and titian, have kindly sett me right, and now my progress here is in the right direction. I am in the class with Chas. Loring Elliott, Emanuel Gottlieb Leutze, Thos. Rossiter, Jos. Ames, and others. Here my fond ambition is satisfied.

"Yes, I go to see Harry Hauke and Willie Hamer now and then. (See question above. H. H. is his brother-in-law ; and W. H. his nephew. D. W.)

"Now, father, you intend to give this to the world, do you ? Well, do as it seems right to you ; but my main object in coming thus particular, was to satisfy you and mother that 'if a man die he shall live again.'

"Pass my kindest love to all that recollect me. Tell them to live, *live* as for eternity ; for precisely as that life leaves them, this will find them.

"Be of good cheer, my dear parents. Your pilgrimage on earth is nearly completed, and if those you spent the best part of your

life in doing what you honestly thought your duty to them, have now, in your decline of life, failed to give you that sustaining hand they ought, then know the angels have not forsaken you. So look aloft, dear father and mother, and see your future written in golden letters on the canopy of the spheres—life eternal through a blessed immortality.

Your son, SAM'L J. WINDER.

"March 5, 1875."

I have now given my correspondence with my spirit son in full, without altering, omitting or adding a single word. And in view of the truths that Dr. Mansfield resides some seven hundred miles distant from me; is an entire stranger to me, knowing nothing of my history or antecedents, or of my family connections and associations, and the array of names familiar to the people of Cincinnati and surrounding country; the minute details of the responses—some of which I fain would have suppressed were I at liberty—I say, in view of all these circumstances, it is difficult—nay, *impossible*—for an honest, unprejudiced mind to avoid the conclusion that these responses did really come from the source whence they were sought. It is certain that I never furnished Dr. Mansfield with any of the many names mentioned—not even the name, sex, age or relationship of the spirit communicating; nor his profession, nor the firm in whose gallery he practiced.

There are points in the correspondence not as definite and clear as could be wished; but taking the whole together, it is as full and clear as any correspondence in my possession between myself and my friends on earth. And I would say to the reader, in conclusion, if you have a dear friend in the spirit world, with whom your soul honestly longs to commune, send your requests, hermetically sealed, to J. V. Mansfield, 361 Sixth avenue, New York, enclosing such a fee as you feel able, and you will soon be gratified.

Carthage, O.

HISTORIC ART—"THE DAWNING LIGHT."

THIS beautiful picture of the birthplace of modern Spiritualism has been received from Messrs. R. H. Curran & Co., publishers, Boston, Mass. It is from the original painting by Joseph John, and engraved on steel by J. W. Watts. It should be in the families of all Spiritualists, as it is commemorative of that memorable event, March 31st, 1848, when modern Spiritualism commenced to rescue the world from materialism.

A large circular, containing a map of Heydsville and diagram of that humble temple, is furnished free with each engraving. Proof impressions from the first thousand, \$2. We heartily recommend it to those who love the fine arts.

BOOK NOTICES.

AROUND THE WORLD. By J. M. Peebles. Boston: Colby & Rich, publishers.

THIS is an intensely interesting book. The author is a close observer of countries and their inhabitants, with their history, manners and customs. He gives some facts about the Mormons, with reflections thereon well worthy of consideration by those in authority ; also, some good advice to the people of San Francisco, which would be of service to them. There is a great deal of information given about the Sandwich and South Sea Islands, and Polynesian races ; also, Australia, its religion and social characteristics ; New Zealand and China, their religions and institutions, with the moral influence of Spiritualism upon the nations ; spiritual seances on the ocean ; India, Arabia and Egypt ; Arabs ; across the desert to Cairo ; catacombs and pyramids ; with a seance on the great pyramid ; Jerusalem ; prophets and apostles, with reflections ; Turkey, Greece and Rome ; Northern Italy ; Europe and its cities. He found Spiritualism all around the world.

We take pleasure in copying a few paragraphs in regard to Jesus and Christianity, as he understands it to be true Spiritualism :

(Page 210.) Jesus was overshadowed by spirit presences from the sacred moment of conception, and therefore the prophetically expected of the Masorites. After anointing and the descent of the baptismal spirit, he was Jesus Christ pre-eminent, the greatest medium ever born upon this earth, and in him, as apostolically expressed, "dwelt the fullness of the Godhead bodily"—that is, the full power of the Christ spirit ; and the races will ultimately acknowledge the sublimity of his precepts, as well as his moral superiority among the world's saviors. . . .

(Page 358.) This rational position lifts the Christianity of the ages out of the slough of sect, out of the realm of the partial, and places it upon the basic foundation of the universal. Seen from this sublime altitude, all true Spiritualists are Christians, recognizing the evangelist's affirmation that "Christ had a glory with the Father before the world was," and furthermore, "that Christ is the chief among ten thousand, and the one altogether lovely." . . .

(Page 404.) The spiritual seance that we held upon Mount Zion, in Jerusalem, when ancient spirits that personally knew Jesus after the "days of Herod the King," came and conversed with us, was to me the most consecrated hour of my life. It was the door

—the very gate to heaven, and that ajar! The particulars and preparations for the seance, with teachings, the inquiries and responses, will be written out in the future. The time is not yet. We are living in the second coming—the continuous coming of Christ—a coming in judgment, in “power and great glory.”

“As midnight hours are lighted by starry hosts, as grasses and grains, fruits and yellowing harvests, first freshen, then come to maturity through the warmth and light of the sun, so comes the soul’s salvation through Christ. We are saved by his life. (Rom. v., 10.) Christianity—that is, the Christ-principles enunciated by Jesus Christ—stands upon an imperishable basis. With his everlasting arms of tenderness it enfolds the world, and pours forth a crystal flood of love as boundless as inexhaustible.”

It is difficult to realize that I have been in Bethlehem; walked in the gardens of Gethsemane; stood upon Mount Olivet; bathed in the Jordan; breathed the air that fanned the serene face of Jesus, when weary from travel under the burning skies of Palestine; looked thoughtfully upon the same hills and valleys, clothed in Syrian spring-time with imperial lilies; and had the same images daguerreotyped upon my brain that impressed the sensitive soul of the “man of sorrows”—the Teacher sent from God.

To appreciate this book, it must be studied. It contains a vast amount of important information, in good style.

We make the following extract from a letter received from Mr. T. W. Miller, who, with his wife, is now in Dallas, Texas:

“John King appeared at the aperture (I think it was inside of three seconds after I left the cabinet), and bowed to us all. He appeared three times, showing himself very plain on each occasion. Then two appeared at once outside, who were recognized, and then three, and finally four at the same time, and one each side of the cabinet, pulling the curtain back, showing themselves from head to foot, dressed in snow white. Then one of the spirits raised the curtain up high, so we all could see the medium in deep trance, while the spirit was perfectly visible to all. It seemed to point to the medium, that we might see her. Frequently fifteen different spirits appear during a seance, and as many as one-half are fully recognized by the friends present.”

Would it not be well for Spiritualists in Texas to make arrangements to have Mrs. Miller visit their principal towns? She is the best physical and materialising medium we have ever seen. She is a simple, uncultivated woman, who will convince all of her inability for deception.