

THE
SPIRITUAL MAGAZINE

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

S. WATSON, Editor and Proprietor.

VOL. I.

JULY, 1875.

No. 7

THE COMMISSION.

THE church professes to believe that her religion is a revelation from God, introduced into the world and established by wonderful miracles and remarkable spirit manifestations and power, and that this spirit life has been the peculiar inheritance of God's people in every age; that they attend the spread and growth of Christian principles as a natural or logical sequence. Is there not a marvelous discrepancy between what the church professes to believe and teach, and real faith and practice in relation to spiritual truths? While she clings to the spiritual facts of the past, she rejects those of the present that are of kindred character and power—manifestations of the natural growth of spiritual principles in the world. While she quotes St. Paul as the highest authority, and the clearest expounder of the Christian religion, when she wishes to teach a doctrine or enforce a dogma, she repudiates to a great extent the earnest exhortation of this apostle to seek after spiritual gifts. He says, "Now there are diversities of gifts, but the same Spirit; and there are differences of administrations, but the same Lord; and there are diversities of operations, but it is the same God which worketh in all: but the manifestation of the Spirit is given to every one to profit withal." The great apostle of the Gentiles wisely

Vol. I.—18.

advises the Christians of his day to exercise caution in their investigation and use of spirit manifestations and power — to “TRY THE SPIRITS; prove all things, and hold fast to that which is good.”

How does the church comply with this injunction at the present time? Is there any liberty in the Christian church of to-day for the exercise of these spiritual gifts, which were made the tests of Christian faith in the primitive church? Do not those who are endowed with those gifts, if they happen to belong to some branch of the church, guard them carefully from their brethren, for fear of misapprehension, persecution, and reproach? While the church constantly exhorts her members to attain spiritual growth and newness of life, she is startled out of her proprieties when she witnesses the manifestations of spiritual life among them. Alas! there is no true freedom in these denominational enclosures in the exercise of Christian charity upon this subject. The church not only denies to her individual members freedom to manifest the gifts of the Spirit, but she presents the curious anomaly of denying the logical results of her own principles. As a natural consequence of this false position of the church to-day, the spiritual life of Christianity is obliged to manifest itself outside of her organizations, as in the early days of the first Christian era. The spiritual fruit of centuries cannot be obliterated, even though the body that nurtured its growth become its most violent antagonist.

The inspired prophecy concerning the wonderful spirit power that will be manifested in the reasoning age of the world, will be fulfilled in its appointed time, although the church should declaim against it from every pulpit in the land. “It shall come to pass in those days,” saith the Holy One, “that I will pour out of my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams, and on my servants and on my handmaidens will I pour out in those days of my Spirit, and they shall prophesy.” The prophetic hour has come. The marvelous power of the Spirit is visible in the startling phenomena of the times. The grand preparation of heaven and earth for the second coming is going rapidly forward. But, alas! the church, to a very great extent, is deaf to what is heard and seen by those whose ears and eyes are open to the Spirit manifestations, whilst millions outside her pale are rejoicing in the truth which has made them free; indeed, her pulpits deal

their anathemas upon them for violating an old Israelitish statute made for an ignorant horde just emancipated from hundreds of years of abject slavery. One of the hundreds of these statutes was, the dreamer must be put to death, while the prophecy quoted says they "shall dream dreams." The church not only ignores the foundation of her faith—spirit manifestations and power—denying the possibility of the signs which Christ himself says shall follow those that believe, but she pronounces the widespread spirit manifestations to be of the devil.

Both branches of the Christian church, Romanists and Protestants, alike denounce the spirit phenomena of the present day in the strongest terms of disapprobation. The Pope issues his bulls declaring them to be wholly of the devil, and forbidding the people to have anything to do with them. The Roman Catholic priesthood have always claimed the exclusive right to spiritual gifts and to the power of working miracles, and they do not like to see their monopoly taken from them, or their influence weakened. They understand full well that when laymen and the outside world can exercise the same power, Othello's occupation will be gone—the priest will no longer be the oracle of the people.

The Hebrew church was in a condition when Messiah came, to stamp the closing seal of the first dispensation of law and authority, and to break the seal of the second dispensation of love and free will to man, and to lead the children of Israel once more out of the wilderness of forms and ceremonies into the king's highway of truth and love, into the glorious liberty of the children of God. But they were bound by the creed of the Fathers, and would not listen to the voice of their Leader.

The Christian church is looking forward anxiously for the second advent, differing among themselves as to how it will come, but like the Jews she is looking, as Christ said to them, observing the face of the sky, but does not discern the signs of the times.

Let the church arise and lay by her sectarian garments, even as a mother lays aside the tiny robes of her infant children, to show to coming generations how limited were her ideas of the gospel of love before she grew to the full stature of men and women.

BOOKS.—We have some copies of "Clock Struck One" and "Clock Struck Three," which we will sell at the publisher's price, \$1 50. Also, "A Memphian's Trip to Europe," \$1 25, postage free.

WATCHMAN, WHAT OF THE NIGHT? WHAT OF THE MORNING?

HAVING passed our three-score years, near two-thirds of which have been spent in the service of the church, we are naturally led to make the inquiry, as did the prophet of olden time. For many years we have observed changes silently, yet of momentous magnitude, going on in the public mind. We are led to ask, what will be the final result of this commotion? We have a theory, by no means original, but we feel inclined to give our views in answer to the interrogatory which stands at the head of this article.

In looking over the history of the past, we find that the masses have been accustomed to "pin their faith" to others, and confide their spiritual interests to those in ecclesiastical authority. This was perhaps unavoidable in the past, but that day has gone forever. The influence of authority has become neutralized, and is gradually passing away before the higher control of enlightened reason. The church in its childhood and youth has felt this influence, but she must now pass on with the world to her maturity, to her noble reasoning age. She must free herself from her youthful robes of special forms and ceremonies of "the letter," which inspiration declares, "killeth, but the spirit maketh alive." Let her renew herself day by day in the divine life of intelligent *use* and *love*, and standing firmly on these great and indestructible principles, reach forward and upward, that she may grow in grace and in the knowledge of God. Then shall the prophecy that "the stone shall become a great mountain and fill the earth," be fulfilled.

But before the heart and mind of the Christian church can become as she is destined to be, there will be strong antagonisms between the true and false. This period of her history is at hand, as every attentive observer may see by the "signs of the times." We are living in the transitory period of the reasoning age of the world and of the second Christian era. Blind adherence to authority has had its day. Materialistic infidelity has triumphed over the intellectual portion of the nations until it has well nigh banished the belief in God and immortality from their circles. The days of each, we think, are well nigh numbered. Just at the time when there was the greatest necessity for it, there arose a powerful agency which we believe is destined to remodel these great antago-

nistic forces, and bring them in harmonial relations to each other. When this is fully accomplished, the inspired children of God, the spiritual rationalists of the reasoning age of the church and the world, will reconstruct from the comprehensive gospel of intelligent nature taught by the profound philosopher of Nazareth, a broader and higher platform of Christian faith and practice, which will force conviction upon the minds of the people. Then the Sun of Righteousness shall indeed arise and disperse the mists of error from materialism, formalism and radicalism, and the mild and genial influence of his rays cause the earth to bring forth fruit unto righteousness, and the glorious result shall be the universal reign of love to God and good will to all mankind.

For the Spiritual Magazine.

THE INSPIRATION OF THE SCRIPTURES.

BY D. WINDER.

AMONG the many misfortunes that have befallen the Christian world, none are of greater magnitude, or attended with more widespread and fatal consequences to religious progress, than the adoption of the dogma of the plenary inspiration of the Scriptures. This doctrine presents to the minds of the philosophic thinker one of the many extreme ideas which have for their foundations abstract, or isolated truths. That men in all ages of the world have been inspired through celestial agencies and instrumentalities, is a universally accepted truth; but it does not follow that the entire contents of either the Old or New Testament were given by inspiration of God. That they *contain* many inspired truths, we can easily admit; but this is equally true of many other ancient and modern books. All men, in every period of the world, who have uttered truths in advance of their age, were inspired; otherwise they could not have uttered them. Man, of himself, can originate nothing; he is dependent on intermediate agencies for all his thoughts and ideas. He can write what he knows, thinks, or believes, without the aid of inspiration. And this is the way the Scriptures were written. They were written by men like ourselves, influenced by peculiarities of organism, education, thought and feeling; in an age of comparative ignorance and superstition. This is evident from the discrepancies, glosses and incongruities that characterize all their statements of facts and theories. They wrote just as we would now write in giving an account of modern events and current religious thought. They agree, as we would, in relation to the prominent facts and features of the times, but differ, as the same number of writers now would, in minute details.

We can hardly think of a more absurd idea than that the writers of the Scriptures were guided by plenary inspiration in making their records. We are told that the discrepancies in their statements only demonstrate their honesty, and prove the absence of collusion; but it is forgotten that these discrepancies also demonstrate the absence of divine inspiration. If all and each had been guided by inspiration, they would have harmonized in their statements of facts, as well as in their doctrinal teachings.

Notwithstanding many of the narratives found in the Old Testament are mere legends, borrowed from, or fabricated after the models found in the legendary lore of ancient nations; and notwithstanding many of the laws and customs of the Israelites, purporting to come from God by inspiration or revelation, were characterized by the most absolute tyranny, injustice, cruelty and barbarism; still many sublime truths were uttered by their prophets and seers. These facts illustrate the mixed character of the contents of the Bible. It contains many grand and sublime truths which carry on their face the stamp of divine inspiration; while it contains many other things repugnant to common sense and all enlightened ideas of truth, humanity or justice.

That there existed in all ages and nations prophets and seers, whose minds were vehicles of inspired thoughts, I have not a doubt; but that these thoughts are the exceptions, and not the rule, in the literature of the Bible, I am equally certain. Their proportion to the mass of the contents of the Bible may be compared to a thimbleful of wheat to a bushel of chaff. I speak now in exclusive reference to the Old Testament—from which the New Testament differs, in matter and spirit, as much as day from night. When Jesus Christ, the divine medium and mediator between the only true God and the human race, commenced his public ministrations among the Jews, his iconoclastic policy clearly shows that he did not recognize the divine authority of the system of moral ethics inculcated among them, notwithstanding they believed it had been delivered to them by divine revelations and inspirations. Read what is called his Sermon on the Mount, contained in the 5th, 6th and 7th chapters of Matthew, and note the difference between his teachings and the maxims of the Jewish religion. The following is one of his common forms of speech: "*Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy; but I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you.*" "*Ye have heard that it hath been said*"—alluding to the maxims of the Jewish religion; "*I say,*" is one of his common forms of speech, prefacing his iconoclastic and revolutionary teaching. He differed, however, from modern iconoclasts. He never demolished without reconstruction. He always presented the true substitute for every idea or maxim that he con-

demned as false. It was this antagonism between his teaching and the Jewish religion that excited their ire and opposition, and finally brought him to the cross. In relation to the whole Jewish system, he was emphatically a "heretic" of the most radical kind. This he knew; and he also knew the consequences that would follow the introduction of his new and true religion. Hence he said, "Think not that I am come to send peace on earth: I came not to send peace, but a sword."

I am amazed that any true Spiritualist should stumble at this prediction of Jesus, since it has been literally fulfilled in the cases of all true reformers from the days of Jesus, including the present spiritualistic movement. Those who find fault with this remark of Jesus certainly are deficient in true philosophy. As well might we object to the teaching of Jesus because he said: "Woe unto you when all men speak well of you; for so did the fathers of the false prophets." So long as the world is full of false religions, true religion can neither *have* peace nor *make* peace. The prophetic song of the angels at the birth of Christ will be fulfilled only when all men shall believe and obey his divine teachings.

The angels sang, "Peace on earth, and good will to man." Jesus preached the same. But these sentiments came in direct conflict with the prevailing spirit and practice of the human race, and especially with the blood-stained history of the Jews. Jesus was sent into the world by his Father to sow the seed of true religion. This he did by teaching truth in opposition to all existing errors. This he knew would cost him his life; he therefore said to his disciples, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." He alluded to his death for the truth, and added, "For this cause came I unto this hour." He finished sowing the seed—delivering the great elementary truths—the fruit of which, in future ages, should purify and redeem the world. He did not expect these results to immediately follow his preaching, any more than the farmer expects to begin to reap immediately after sowing. He was master of true philosophy, as well as true religion. He stated it thus: "So is the kingdom of God, as if a man should cast seed into the ground, and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how; for the earth bringeth forth fruit of herself: first the blade, then the ear, after that the full corn in the ear."

In this parable the following philosophic truths are recognized: First, religious or philosophic revolutions cannot suddenly be effected. Secondly, they must be based on and result from new elementary truths, either discovered or revealed. Thirdly, the power to elaborate and develop these new elementary truths, and produce their legitimate and final results, is invested by nature in the human mind.

This philosophy divests Christianity, as taught by Jesus, of all the mystery in which it has been involved in its past history. The new and grand elementary truths and principles enunciated by Jesus (as well as his human organism), had to "fall into the ground and die." After lying buried for ages in the soil of humanity, overgrown with the weeds and briars of moral corruption, strife and bloodshed, they demonstrate their vitality by springing forth as living and recognized truths, in the various reforms which have brought the world, by progressive stages, to its present enlightenment.

The reader may ask, What has all this to do with the question of the "Inspiration of the Scriptures?" I answer: it shows that while the Scriptures, as a whole, were neither given nor written by inspiration, they yet contain the inspired thoughts of ages gone by, which will be recognized, appropriated, and elaborated, in the development of humanity in all future time. They contain the germs of all moral and spiritual truths, as well as the rubbish of human vice, ignorance and superstition.

If the Old Testament had been all dictated and written by inspiration, its subject matter would have been found in harmony with the laws of nature and the dictates of reason and humanity. It would not contain the stories of Joshua commanding the sun and moon to stand still, and that the shadow receded ten degrees on the dial of Ahaz. Nor would we have been told that God commanded the indiscriminate massacre of innocent women and children. This "orthodox" idea of the plenary inspiration of the Bible is one of the elements of weakness and dissolution which inevitably awaits the popular churches. It is of the same category and destiny with papal infallibility.

It is equally fallacious to suppose that the writers of the New Testament were guided by inspiration in making their records, and in their epistolary communications. Had the four evangelists been guided by inspiration, there would have been no discrepancies in their narratives. And had the apostles always been guided by inspiration in their teaching and writing, they would always have harmonized, and no necessity would have arisen for a council of the apostles and elders at Jerusalem, to "consider" important questions. Indeed such a council is incompatible with the idea of their inspiration. They never claimed to speak by inspiration. They either referred to the words of Jesus as authority, or their own ideas were submitted to the judgment of the brotherhood.

The apostles were often made the mediums of special communications from the celestial world; as Peter, when he was entranced, and saw the vision that removed his Jewish prejudice against the Gentiles; as Paul, in his peril at sea, when the angel of the Lord stood by him and assured him that he and his company should land safely, though the vessel should be wrecked; as Philip, when a

celestial messenger directed him to go toward Gaza, where he came in contact with the Ethiopian grandee, and converted him to the faith. But this species of inspiration or revelation was not peculiar to the apostles. Many of the primitive Christians, and others in every period of the world, past and present, were and are the subjects of inspiration and revelations. But this does not render them always infallible. They are just as liable to err in common matters as others of equal intelligence.

That the apostles were biased by their individualities, circumstances and education, is evident to every impartial investigator. Paul, though born a Gentile, was educated at the feet of Gamaliel, a rigid doctor of the Jewish system. Hence after his conversion he could only see Christianity through Jewish glasses. It was natural for him to regard the death of Christ as the antetype of the Jewish sacrifices, and his blood as the means of purification from sin. The apostles were all Jews; it is therefore not surprising that many of their remarks should favor the idea of vicarious suffering and atonement. That this idea owes its origin to the Jewish bias of the founders of Christianity, is very certain. That Christ died to redeem the world, I believe; but only in this particular sense: he taught the only truths that can redeem mankind, and this could only be done at the expense of his life. Had not the world been buried in ignorance, error and sin, he would not have suffered death for preaching the truth. Hence it is true that "Christ suffered for us," that he "died for our sins," that "by his stripes we are healed," etc.; but not in the orthodox sense of these phrases. Much less did he die, as the orthodox creeds have it, "to reconcile his Father to us." This notion is derived from the ancient heathen and Jewish systems of sacrifices, with which Christianity has been tainted from the beginning. Our business, as Spiritual Philosophers, is to prune true Christianity of all these corruptions and false glosses, when it will be found, as Dr. Crowell has abundantly proven, to harmonize with the developments of true Spiritualism.

Carthage, Ohio.

For the Spiritual Magazine.

PERSONAL EXPERIENCES AND VIEWS.

MR. WATSON—I have perused your welcome favor of March 16 and the three SPIRITUAL MAGAZINES, which are now circulating among my liberal friends, also your "Clock Struck One," with the greatest pleasure and interest, and can truthfully say that they were to my mind and heart like a royal banquet to a starving man; not alone on account of their cheering and comforting contents, but also that they are an earnest of better things to come than the somewhat unprofitable and unsatisfying food offered us by the yet embryonic and nebulous Harmonial Philosophy.

Twenty odd years ago, when you were receiving the proofs of immortality, I was struggling slowly toward the light, guided only by the dim candle of reason. By earnest study, at last finding my way out of the mazes of the orthodox camp, I reached the Swedenborgian stronghold, where, with occasional partial departures, I have remained ever since.

Biased by the inimical sentiment of the New Church, that ever holds itself daintily aloof from the Nazareth of "Spiritism," and repelled by the infidel tendency of the Harmonial Philosophy, I could do no less than shun with horror a system whose source was diabolical, and whose teachings "led downward to the hells."

So long as the Swedish seer was to my mind and conscience an inspired or divinely illuminated guide, I could not disregard his prohibitions and warnings regarding spirit communications, and thus allowed some golden opportunities to pass unheeded that might have changed my faith to *knowledge*, and given me rest and peace in the place of the ceaseless pain and longing that has possessed me ever since the death of a darling child a few years ago.

My views regarding Swedenborg's claims have radically changed, although my confidence in the moral portion and in the fundamental principles of his system remain unshaken. The same, therefore, can I say of the Bible, as to its claims and authority, and more particularly of Christ and his mission.

The New Church is to my mind a glorious but most unfinished structure—a porch, it may be, "of the main dome beyond" of a more majestic and heavenly temple now descending from God. The temple of a cosmopolitan religion, without a creed or dogma, under whose heaven-reaching arches shall, ere long, be gathered in sweet harmony all nations and tongues.

On the other hand, although the New Church is cold and cheerless, inaccessible to the poor and ignorant, uncharitable, devoid of warmth, and full of spiritual pride, I cannot recognize in the wild speculations of the reincarnationists, the dreamy wanderings of the harmonials, or the easy code of the liberals, anything better.

Time may change all this, and bring order out of chaos; and from the clouds and darkness, the mist and tempest, the lightning and whirlwind, the vague, shadowy, formless void of the spiritual firmament, may shine out the sun of truth in dazzling and overpowering splendor; and out of these heterogeneous and discordant elements a system arise whose foundations shall be laid on the rock of truth, while its pinnacles pierce the heavens and bathe in the sunlight of God. I cannot but hope that a *Christian* system of spiritual philosophy may arise that will attract the attention of the churches, reconcile all major differences, smooth the way for a perfect union, and insure the triumph of those principles and ideas which will make mankind happy and free indeed. And I believe you are one of the favored instruments in the hands of an all-governing Provi-

dence to inaugurate the movement that will end in some such happy consummation.

I have given my personal experiences and views in this article, not from egotism, but because I think they represent the opinions and feelings of thousands of waiting souls, who, like myself, are ready to take a stand on the side of a Christian Spiritualism as soon as the "proofs palpable" are given them.

With the kindest feelings toward your work, I remain,

Yours respectfully,

JOHN G. RIDDLER.

For the Spiritual Magazine.

CHRIST.

BY H. HIGHT.

Part II.

IT has long been observed that there is a law of inheritance by which we receive our physiological and mental characters; the same law pertains largely to our moral nature; mediumship is also inherited by a similar law of human nature. In accordance with these laws it required four thousand years from Adam to introduce Christ. We can see in this why one family should be kept continually under the special providence of God. It is also worthy of remark that the promised Deliverer was to be of the seed of the woman; that it was in the seed of Abraham that all nations were to be blessed. This was a physiological as well as a moral problem.

The superintendency of this wonderful process was committed to that spirit known in the Bible as the Holy Spirit. This spirit has been supposed by some to have been a disembodied human spirit, or a number of such spirits. While such may have possibly been the case, it is not necessarily so. While human spirits in the unseen world have ever been a part of the instrumentality in giving direction to the affairs of this world, yet we understand that in that chain of history which we find in the Old Testament Scriptures, and which is legitimately connected with the introduction of Christ to the world, there is one ruling spirit. There are many worlds besides our own, some farther, and others not so far advanced, spiritually considered. It is entirely within the bounds of possibility, if not probability, that a more advanced spirit from another world should be chosen for the superintendency of this work.

This spirit, however, we do not understand to be God. We find passages of Scripture which seem to indicate that God was speaking in his own person. We would naturally suppose that such was the case in the conversation of God with Adam in the garden. When, however, we read this in the light of other scriptures which speak

in a similar way, yet are explained otherwise in Holy Writ itself, we are constrained to question whether God has ever upon any occasion spoken to man in his own person. As to the wonderful appearance of the burning bush, from whence came the voice which spake to Moses, saying, "I am the God of Abraham and the God of Isaac and the God of Jacob," we would naturally suppose this voice to proceed from God himself; but we find the proto-martyr Stephen in speaking of this, says it was an angel. This angel or spirit was the spirit of Christ, which spake through the prophets. It was so called because it was the same spirit which afterward attended Jesus in his works and teachings. His labor through the prophets was preparatory to his work through Christ.

After four thousand years of providential work, when the "fullness of time was come," Christ was born of a woman, born under the law. The last step in the wonderful process of introducing Christ into the world was accomplished without the ordinary process of generation. The last selection of seed seems to have been accomplished by the immediate power of the spirit. It was in this way selected and transferred to the maternal ancestor. Such a selection was evidently necessary, as it had been foretold by the prophet who had said, "*Behold a virgin shall be with child.*"

When, then, we say that Jesus was a spiritual medium, we must remember that he was more than an ordinary one. He was produced by thousands of years of providential work and a direct spiritual selection of seed. These thoughts enable us the better to understand the life of Christ.

Guided by a spirit of ages of experience with history and humanity, it is no longer wonderful that the child Jesus was enabled to converse with and confound the doctors of the Jewish nation. In accordance with this theory of Christ we notice one portion of his history: After the baptism of Jesus we read that "Jesus was led up of the spirit into the wilderness, to be tempted of the devil." This temptation is introduced at the beginning of his public ministry, and was a necessity, in order to assure the perfect success of the work of Christ. Here we recognize the test of the success or failure of the ages of previous work of preparing a Savior. It is not necessary to an understanding of the temptation to suppose that there is a personal devil. While we do not consider such a personage as an impossibility, yet we are disposed to regard it as very improbable.

In narrating the conflict of Christ with the powers of evil, it was well enough not to disturb the popular opinion in regard to the powers of darkness and their supposed leader. That there are evil influences as well as good in the unseen world, all are disposed to admit, however much they may differ in regard to their nature.

It became a matter of vital importance to assure the success of Jesus, that his moral powers be put to their utmost test at the

beginning of his public career. The forty days of fasting was the means of bringing him into the nearest possible contact with the unseen world, whether for good or evil influence. This was necessary in order to make the test a perfect one. His successful resistance of evil influence while he was left alone and unassisted by the influence of good spirits, was the demonstration of his native moral power, and his consequent fitness for the work before him. The temptation being finished, "behold angels came and ministered unto him." We now see this most remarkable man known to history fitted and prepared by a providence commensurate with the world's written history, guided by that Holy Spirit by which he had been prepared, and assisted by an innumerable company of angels, go forth upon his work of blessing mankind. It was the character he established here which became the guarantee of the good faith of those communications which came in his name after he had passed into the unseen. It was by this name and authority that the primitive Christians "*tried the spirits.*"

It would be pleasant to follow Jesus in his labor of love, and dwell upon the moral beauty and grandeur of his teachings, but we must desist, and close by ascribing praise and glory and honor to that Divine love which has thus stretched forth a helping hand to unfold and lead the world up the steep of time to the eternity of increasing light and joy and peace.

For the Spiritual Magazine.

REMARKS OF REV. ADIN BALLOU.

I AM truly glad that the publication of a journal has been commenced based upon the principle of the existence of complete harmony between Christianity, Science and Spiritualism, when all are seen in their true light and correctly understood. I regard it as a welcome harbinger of that which is to put a check to modern skepticism, which is becoming so wonderfully prevalent, and to establish more permanently pure Christianity. For many years I have regarded the Bible as being chiefly a compilation of spiritual communications, mostly from a very high source; and have, therefore, deeply regretted that so many writers on Spiritualism have either ignored that old, time-honored book, or treated it disrespectfully, and not unfrequently with contempt. In a communication received from Rev. Adin Ballou, of Massachusetts, about two years ago, he makes some remarks in relation to this matter which, to my mind, are reasonable and interesting. Replying to a letter of mine, he says:

"You understand me correctly. I am a Christian Spiritualist, of the strictest sort. I stand exactly on the ground on which I

sincerely believe Christ himself and his apostles stood, relative to the spiritual world, its inhabitants, manifestations and activities. I agree cordially with you in your testimony—'as for that kind of *infidel* Spiritualism which repudiates the Bible and makes sport of Christianity, I have no respect'—regarding it as emanating from a low and impure source, and therefore not reliable as to its teachings. In the early development of modern Spiritualism I hoped for a while that the movement might be saved from the eager grasp of anti-Christian adventurers, who so gladly monopolized it. The dread and scorn of Christians, even many liberal ones, as well as the mass of the sects, threw it at once into the control of the anti-Christians. They saw and seized their advantage. By the great law of spiritual association they attracted and welcomed spirits of their own sort from kindred spheres, and higher spirits for the most part have been repelled. So things have gone accordingly. Perhaps, considering how *unchristian* the majority of professed Christians were, both in faith and practice, God has permitted things to run as they have, to confuse and break up the crusts of corruption, till the public mind shall be prepared for the reception of higher truths and convictions of duty.

"Be this as it may, I am certain that much of the present Spiritualism is theoretically and practically, not only anti-Christian, but very much like the Spiritualism which has always prevailed among the ancient and modern heathens—part real and part false; and much of it low, in a religious and moral point of view. It is a very noticeable fact that it often leaves infidels of the old school infidels still, in everything but a belief in the post mortem existence of spirits; fanatical religionists, fanatics still, in a new form; while it makes old bigoted superstitionists, ultra extremists in the irreligious direction. Like long-shut-up calves let out of pen, this class of minds run themselves out of breath, and often get stuck in the quagmires of absurdity. It is comfortable, however, to know that a choice few have really profited by their new light, and are leading a nobler spiritual, religious and moral life. God increase the number of this elect, and make a salutary leaven of them for the world.

"With regard to the reality of Spiritualism, I have had much opportunity of witnessing and investigating its manifestations; and although there may be simulations and cheateries, as a matter of course, in this, as well as in almost everything else, yet there are many manifestations of such a positive, definite, reliable nature, that I do not see how a mind perfectly truthful and candid can remain unconvinced thereby. I claim to have a mind something nearly akin to this description, and I am fully convinced, settled, happily so. I am wiser and better for my spiritualistic convictions. And instead of unsettling my faith in pure Christianity, I am illuminated and confirmed therein.

"It is wonderful to perceive what a general shyness reigns among theologians, literati and scientists on this subject. It is hard to get them to investigate the phenomena at all; still harder to induce them to investigate it fairly; and harder yet to make them honestly own up to any conclusive facts. Most of them are so dignified, prejudiced, timid of reputation, etc., that if persuaded to make anything like a fair and manly investigation, nothing more can be got out of them than that they did witness some very unaccountable demonstrations, which they must further consider, before final judgment. I call this pitiable.

"As to the anti-Christianity mixed up with the matter, whether from the purporting spirits or professed Spiritualists, it is to be considered by itself, quite apart from the main points in question. We want, first, to make certain whether there are any spirits from the other world manifesting themselves. If not, then it is only a puzzle, which we may study or let alone. Second, if there are such spirits manifesting, we want to know who they are, of what sort they are, and what are their teachings. If there are spirits in the other world, they must—at least in their early stages there—be of all kinds, good, bad and indifferent; for as such they leave this world. What they think and say, as well as what their professed disciples think and say, must be judged of on its own intrinsic merits. A spirit in the mortal body or out of it, is but a spirit, a fellow spirit, and I judge all by their fruits, mental and moral, and in this way determine who are best entitled to my confidence as to the truthfulness of their teachings, whether they be in this sphere, or from any other; desiring ever to hold communication with the purest and best. This is my method of dealing with the whole matter."

To all this I heartily subscribe, and in conclusion would say, that so strong are my convictions that the principles and teachings of pure, primitive Christianity are not only correct, but that they so completely harmonize with both true Science and elevated Spiritualism, that if any earthly being, or even "an angel from heaven" should preach any other religious system than that set forth in the living oracles of the New Testament—unless it should appear more reasonable, and of a purer and more divine tendency (which I conceive to be impossible)—I could not, and should not, receive it.

J. E. D.

HON. J. M. PEEBLES' NEW BOOK, "AROUND THE WORLD," is of a highly interesting and important character to every Spiritualist who desires to keep himself well-informed. It contains much matter entirely untouched heretofore, and much that has been suppressed in the writings of "Christian" travelers. Price \$2. Published by Colby & Rich, Boston, Mass.

For the Spiritual Magazine.

ATOMS OF THOUGHT.

LESS than two years ago, I, with the greatest presumption, never having examined Spiritualism, pronounced all connected therewith as knaves and fools; but facts having presented themselves unsought, I have studied and prayed most faithfully for truth, only to find the beautiful science, the most beautiful and divine of all sciences, becoming brighter and brighter as I grow in the wisdom of experience and thought.

The extravagances that have been called Spiritualism no more belong to it than the old exploded theories of medicine, astronomy, or geology, belong to those more progressed sciences. The expression of impulsive and ill-balanced minds connected with the cause must and will lose all power when subjected to the light of advanced inquiry and pure truth. To me one of the saddest exhibitions of such malformed minds is the putting aside of a personal God. O, I may have to work and progress for ages upon ages, but surely at last I shall see my Heavenly Father, for whom my whole soul longeth! Is there not bread for the hungry, and water for the thirsty, and shall my craving for even one sight of our Heavenly Father remain forever ahunger and athirst?

Is God but a great impersonal, floating life? Talk of God and Nature as synonymous? As well consider man and his work identical. Nature is the Divine expression, as a picture may be that of the artist, but how absurd to confound the worker and the work! Examine creation, and we may read the laws of the Creator. Look into our own souls when we are at peace, and longing for our purest ideal, and we may catch a glimpse of the Divine Soul. But can this great Creator care for such insignificant particles as you and I? There lies His immense power. With the great Teacher I can realize that "the very hairs of our head are all numbered" by one whose power is as manifest in the little as in the large.

My control, of whom I know nothing but that he came unexpectedly to me, says: "If we examine the smallest insect, or most tiny atom, we find beautiful color and most exquisite finish. Thus the Creator shows that his power is not limited, but almighty, in the immensity of a Lilliputian creation. And if he thus cares for the most insignificant animate and inanimate objects, will he not watch over and work upon even the feeblest soul that may hold the smallest atom of his own Divinity?" Another thought for the thoughtful who have lived and observed life: "Are you not more patient and loving now than when younger and less wise? Measure your change, and then consider the height and depth of Omnipotence in omnipotent wisdom and love."

J. E.

OUR TEXAS TRIP.

WE clip the following from the Dallas (Texas) *Herald* :

SPIRITS.

EDITOR LEADER—Robert Cooper, of England, now on a visit to the United States, has recently visited the Eddys at Chittenden, Vermont, to witness the wonderful phenomena that are astonishing all beholders. He spent fifteen days there, and gives an extended account of what he witnessed in a communication to the *Religio-Philosophical Journal*. He says that on some nights as many as eleven spirits would appear in full view and converse with the company present, variously and neatly dressed, some ancient, some modern. Among the rest was an Indian girl, who calls herself Honto. One of her most remarkable feats is the mysterious production of shawls, apparently from nothing. But so many and varied are the curious and wonderful things said to be seen here, that it would take a long article to enumerate them. Scientists are baffled and divines are amazed. It really looks scary, even at this distance, and is enough to make a nervous man's hair stand on end to read such wonderful ghost stories. Mr. Cooper closes his article by saying :

"Taking all the facts of the case into consideration, the nightly appearance of these people from the other world, in their habit as they lived (an occasional appearance was formerly considered a great marvel), the certainty with which they appear, as it were to order, and the actuality of their presence, I hesitate not to assert that nothing so wonderful ever took place in the world's history."

If Dr. Watson can explain these hair-raising wonders to us, it will be worth while to go and hear him next Thursday night.

SPIRITS.

We confess we are not able to "explain" these phenomena. But that they do occur no honest persons can question, who will avail themselves of the opportunity of investigating. Nor is it necessary to go far away to do it. In less than an hour after our arrival in Dallas, we saw (as did a number of persons) our former wife, dressed in white, walk about the room within a few feet of us. After spending some time moving chairs, laying down on a bed, etc., she retired for a few moments, returning with one of our children in her arms, who looked as natural as any other child. When she shook hands with us, her hand felt as natural as ever it did in earth life.

We think Mr. Cooper is mistaken in his closing sentence, where he says "Nothing so wonderful ever took place in the world's his-

Vol. I.—19.

tory." The Biblical history gives many such manifestations, and promises greater things than are therein recorded.

The *Herald* thus notices us :

DR. WATSON'S LECTURE.

Odd Fellows' Hall was crowded to its utmost capacity last evening by a very respectable and intelligent audience, to listen to a lecture from the distinguished advocate of Spiritualism, Rev. Dr. Watson, of Memphis, Tenn. Of course, in a brief newspaper article it is impossible to give even a meager synopsis of the gentleman's remarks. Dr. Watson is undoubtedly an able and talented man, and he handles his subject with a mastery that is, to say the least, most plausible. There are many points in both the Old and New Testaments that are involved in a mystery that have been and *must* always remain impenetrable—that are liable to many constructions—and the Doctor did not fail to elucidate many of them as corroborative of his position. This nineteenth century is an age of reason and progress, and has raised up many strange and incomprehensible subjects, not the least strange and mysterious of which is Spiritualism. While the reporter would be hardly willing to express an opinion upon the subject, he yet, nevertheless, hazards the expression that a subject that has engrossed and infatuated some of the ablest minds of the civilized world is not one to be put down by a frown or dispelled by a puff. There is certainly matter in it for interesting study for those whose tastes incline in that direction.

We close our Dallas visit with the following letter, received as we were leaving for Corsicana, where we met a large crowd awaiting our arrival :

CITY, 1138 Elm Street, May 14, 1875.

DEAR BRO. WATSON—I thought last evening, after the lecture, I would be able to see you to-day, but circumstances are such as to prevent, and I drop you this note that you may know that your visit to our city has waked up a great many who would have doubtless remained ignorant of the truths of this soul-renovating religion, modern Spiritualism. Go on in your good work, and the intelligent world will learn, as a great many of this city have, that in you they have found a true vindicator of truth, and one not to be moved by the hiss of ignorance. I trust your future path may be strewn with roses, and that you may make a safe return to your good family.

I must forbear saying much that would delight me to tell you ; nevertheless, please accept this as a token of my respect and as an earnest pledge of my continued friendship through this life, and a happy meeting in the next state of existence. I would be pleased to hear from you on your return to Memphis, and may your Guide

send you among us again. No greater joy has ever dawned upon me than when I met my dear, dear relatives at Mrs. Miller's seances, and from your good works I have been led to the path of light and to a knowledge of the possibility of tangible proofs of their existence beyond the tomb. .

Fraternally yours,

S. SWEETEN.

For the Spiritual Magazine.

THE POWER OF SPIRITS TO AID, OR ANNOY, AND INJURE US.

THE phenomena now so rapidly revealing the near relations of spirits to this life, their intense interest in our affairs, and their power to act on material nature, are matters of great moment to us. What can they *not* do to promote our interest, or compel belief by evidences that leave no room for doubt? In the family of a friend the bare fact that eight or ten girls sat daily around a table in a *working "circle,"* their minds occupied, and not thinking of spirits, furnished conditions for the best development of five or six of their number as mediums, and that too when several were so superstitious as to be startled with fear when the phenomena began to appear. But as they had no idea that their daily assembling, or their order of sitting, had anything to do with development, day by day they became more susceptible; day by day the spirits had more power to influence and interest them, until they would talk and sing, move furniture, or play tricks with as much ease as persons in the body. Let me give a few illustrations: They would take a thimble, and when all were excitedly looking for it, the thimble would be seen whirling over their heads, and drop perpendicularly, as it would be impossible for any one to throw it. Several times they hid keys, and on one occasion Mr. G. was annoyed because he thought others mislaid the key to a room he needed to occupy in haste, and he procured a duplicate key, saying he would "have a key of his own, and would never lend to any one." Soon after a shower came up, and his wife could not get to the room to close the windows, and appealed to him in haste for his. "I said I would never lend my key to any one, and I wont." "Then our carpet will be spoiled," etc. And so the argument went on till a spirit called out distinctly, "Take care, old boy, or you will lose your own key. We will take it away from you." This led him to yield, and he put his hand in his pocket, and the key was gone. On appealing to the spirits, they directed to take a chair, and look over the door of the room where they were, and there was the key of the parlor door.

On Saturday afternoon the girls stood round his table to give their accounts of work, and receive their pay. As soon as he began to add up figures, the spirits would speak aloud, calling out figures at

random, and thus confusing him, and setting the girls into a fit of harmonious laughter. They were unconsciously in a circle around the table, all delighted with the fun, and this gave the spirits power, and they made a general chaos of all material things on the table, and not less of all the cashier's ideas. And he was obliged to leave the room, and take the girls one at a time in another room.

Reader, do you think I am writing to convert *you*, or entertain any one with wonders? By no means. Many will read this account, and ridicule a belief that such a thing is possible, or consistent with spirit life. This is because we have had such false ideas of the nature of that life. And multitudes of families are thrown into confusion and dismay by spirits attempting such things and not quite able to produce convincing phenomena. Often they only succeed in so influencing the mediumistic person as to make her and all think she is "terribly nervous," and yet "the doctor says he can't make me sleep." Within three days I have been consulted in such a case of sleeplessness from influence. But the people were Baptists, and to a suggestion to go to a clairvoyant, (for I knew I must not say medium,) the lady replied, "Our family would never go to a clairvoyant; they think they have a bad influence."

Now that lady has both parents in spirit life; both seeing now a truth against which they were prejudiced, and for which they suffer a sorrow we on earth cannot imagine, and they long to interest and awaken the surviving members of their family, and they would quickly do it and exert powerful healing influences if they could have such a circle as we have spoken of before. But as it is they do the best they can. And there is no doubt that many loving friends hang round sensitives, and keep them awake and nervous with heartfelt sorrow only because they long to convert them.

If the spirits have so great power (and it is very easy to demonstrate it to any candid inquirer), and if the spirit is substantially like the man while on earth till he has had time to change, what must be the influence of one who died longing for whisky, and what the power of harm over susceptible persons?

Do you say you "*don't believe God would permit such a thing?*" Go with me but a short walk from where I now write, and I will show you genius of a high order subjected *at times* to such influences, and I will promise to *prove* that the appetite is from the influence of spirits. But if for any reason you deny that spirits can or will do any harm, come with me in another direction, and see the power they have over material things, to amuse or aid and benefit their friends, and then tell me why bad men *may* not have as much power, when they have no spiritual aspirations, and cling closely to earth. I have no language with which to express my own convictions of the great importance of this matter; and it is more important in its bearing on mediumistic persons in the churches than those who are among Spiritualists.

For the Spiritual Magazine.

LETTER FROM DR. J. S. MEEK.

DR. WATSON—Thinking, perhaps, that the many readers of your valuable MAGAZINE would be delighted to hear that our beautiful philosophy is being generally favorably received by the masses of North Mississippi, I conclude to write you. I am on my way home to Jonesboro, Ark., from a flying trip through the counties of DeSoto, Panola and Marshall, in North Mississippi. I was not out on a lecturing tour, but by invitation delivered lectures on Spiritualism at the following places, to wit: At the C. P. Church, about six miles east of Batesville, Panola county. I spoke at this place on a Sunday night, about the middle of last April, to a large audience. My uncle, J. J. Meek, a minister of the Cumberland Presbyterian Church, and preacher in charge of the aforesaid church, had an appointment for a two days' meeting at the above place, and he courteously invited me to attend and deliver a lecture during the meeting. It rained almost incessantly during Saturday, and we did not arrive in the neighborhood until late Saturday night. Sunday opened up cool though clear, and my uncle preached in his usual style to a very respectable congregation, composed of Presbyterians, Methodists and Baptists, and after services he gave out an appointment for me to lecture at night at that place. He insisted that the people should turn out and hear the lecture, which they did.

Although the night was cool and unpleasant, a large and respectable audience assembled to hear me. I held forth for nearly two hours upon the following subject, namely: "That the Scriptures teach that the spirits of the dead have, in all ages and under all dispensations, returned, and not only became visible, but have held converse with mortals in the flesh; and not only does the Bible thus teach, but it further teaches that all the aforesaid phenomena shall continue in a fuller, broader and more startling manner during the existence of the present, or spiritual dispensation."

I do not propose, in this place, to give even a synopsis of my lecture on that occasion, but simply to say that the spiritualistic truths I uttered were well received. I had several of the clergy out, Methodist, Baptist and Presbyterian, and yet, so far as I could ascertain, none opposed the views I set forth. They were unanimous in saying that they had believed that Spiritualists rejected the Scriptures and denied Christ. The laity seemed delighted with the spiritualistic gospel, and I was strongly pressed to lecture again at that place, but my time was up, and I had to reluctantly decline complying with their request. I must say that my stay among the people of this neighborhood forms a bright epoch on memory's page. Oh! may the great Father of light abundantly bless that people,

and bring them to a knowledge of the truth, as it is in Christ Jesus.

On the Sunday following, at 3 o'clock, P. M., I lectured at Looxahoma. It was quarterly meeting occasion with the Methodists of that district. The Rev. Amos Kendall is presiding elder, and was present. He seemed much opposed to the spread of Spiritualism, declining to allow my appointment to be published, and I was also refused the use of the Methodist church. However, I was allowed the use of the Masonic hall, and spoke nearly two hours to a large and intelligent audience. The people were greatly pleased, and were very anxious for me to lecture again, but in consequence of receiving a note signed "Many Citizens," pressing me to lecture at Thyatira, a Christian church, I was forced to forego that pleasure.

I attended my appointment at Thyatira last Sunday, and after their own minister (a young gentleman, whose name has escaped my memory,) had preached, I lectured to quite a respectable number of old members of the church at that place, who, from the attention they paid to my address, seemed to be much interested. Their minister remained, and gave close attention to my remarks. The country is ripe for the spiritualistic gospel; the people are literally hungering after spiritualistic food. While passing rapidly through neighborhoods, the people would halt and detain me for hours, talking of the beauties and sublimities of the spiritualistic system. "The harvest is ripe, but the laborers are few." May God send more laborers into that region, to sow the good seed and to unfold the great banner of our blessed Master.

I met with no opposition save at Looxahoma, and that was of an illiberal, unmanly character. The Methodists ought to be careful of their house at Looxahoma, for God has been letting loose heaven's artillery already, having heretofore directed the lightning against and shattered it bodily on three several times, as I am informed. Methodists should look well to themselves (I mean the Methodists of Looxahoma), for God may yet complete the work he has begun. There is certainly something wrong with them, or else God would not be continually hurling his thunderbolts at their house of worship. They must certainly have a Jonah aboard of the old Methodist craft, and would act wisely to ferret him out and shovel him overboard. Enough of this. I would, however, ask in all candor, Why are Methodists so opposed to the teachings of Spiritualism? Were not all their great leaders Spiritualists? Was not Mr. Wesley, the father and founder of Methodism, a Spiritualist in the broadest sense of the term? Did not Dr. Adam Clark, one of the greatest commentators of the last century, believe in and advocate Spiritualism? Most assuredly he did. In fact, nearly all the theological writers of all ages and under every dispensation believed and taught the beautiful spiritualistic philosophy.

The holy and inspired writers of the Old and New Testament Scriptures breathe Spiritualism on every page and in every paragraph of the Bible. Christ, in the commission, includes certain signs and powers which, he emphatically declares, shall follow them that believe and obey the gospel; and Peter, on the day of Pentecost, in the first sermon which was preached under that commission, also speaks of spiritual or physical manifestations which are to follow those upon whom God pours out his Holy Spirit.

The Bible and Spiritualism agree. My Bible agrees with my Spiritualism, and my Spiritualism with my Bible. The day that Spiritualism goes down, that day the Bible sinks into the dreadful vortex. Spiritualism brings us back to primitive or apostolic Christianity. The Apostle Paul, in his letter to the church, 12th chap. Corinthians, speaks of all the gifts and manifestations of the Spirit, such as are claimed by Spiritualists of the present day. Again the great apostle says: "The angel of the Lord encampeth around about them that fear God;" and again he asks the question, "Are they not all ministering spirits, sent forth to minister unto them who shall be the heirs of salvation?" Then again that writer says: "Contend earnestly for the faith once delivered to the saints." Thus he talks to his son Timothy in the gospel. He tells Timothy that he is to preach the same truths, proclaim the same doctrine and unfold the same system which he had taught to him. All will admit, I believe, that no change has occurred in the church nor her ordinances at least since the day of Pentecost. His power was in the church then, and as there has been no change, it must be in the church now. It is the doctrine of Peter, James, John, and, in fact, all of the Testament writers.

Yours, truly,

J. S. MEEK.

Memphis, Tenn., May 5, 1875.

We clip the following from the *Colorado Horticulturist*:

TO CHRISTIANS.—Do you want to have a true understanding of what Spiritualism really is—not what it is said to be, but what it really is? The Rev. Samuel Watson, for a quarter of a century connected with the Methodist Church, South, as preacher, presiding elder and editor, is the editor of the SPIRITUAL MAGAZINE. Send fifteen cents for specimen copy; \$1 50 per year. Address Samuel Watson, Memphis, Tenn.

EVERYBODY can now afford to own a copy of *The Bhagavad Gita*, an edition of which is now selling at the low price of \$1 75, postage paid. This edition is as elegant as the \$3 edition. Religio-Philosophical Publishing House, Chicago, publishers.

From the Spiritual Scientist.

THE WRITING MEDIUMSHIP OF A BABY.

BY HENRY D. JENCKEN, M. R. I.

I THINK it may interest you to be furnished with the particulars of the remarkable fact of writing by a medial child only nine days old. To me the corroborative evidence furnished by Baron Seymour Kirkup is of exceptional interest; for you may recollect that I published last year an account of what had happened in my own home, the writing medium being my little boy, then only five months and a few days old.

The letter to me from Baron Kirkup, of Leghorn, furnishing the interesting information, is accompanied by photographs of the writing, the *proces verbal* of the witnesses, seven in number, and a very beautiful photograph of the spirit form of the baby's grandmother, the well-known "Regina." We have in this instance medial powers descending from mother to daughter and grand-daughter—facts opposed to the theory which I ventured to suggest in the paper I read at the Dalston Institute of Spiritualists, that mediumship does not belong to families, that it comes and goes, governed by laws we as yet but little understand. The letter of Baron Kirkup, so far as it bears upon the facts I am dealing with, is as follows:

"My daughter was a medium when two years old, and saw spirits; she is now twenty-one, and her daughter was a writing medium at nine days old. I have preserved her letter, and will send you a photograph. Four spirits had promised to make the infant write to enforce some advice they had given me. It was a seven-months' child, and smaller than usual. Her mother held it on a cushion on her arm, and in the other hand a large book, with a sheet of paper on it; a pencil was put into the child's hand by an invisible agent, and Valentina (the child) held it dagger-fashion. It first wrote the initials of the four spirits, namely, R. A. D. I., when the pencil was dropped, and I thought it was over. The spirits were Regina, Annias, Dante, and Isacco. My daughter Imogen (called Bibi) exclaimed, "She has got the pencil again," and she wrote in a rambling manner over the former writing these words, '*Non mutare questa e buona prova fai cosa ti abbiamo detto addio.*' You will distinguish it all in the photograph. I likewise made a *proces verbal*, which I send you. The child went into the country the next day, by advice of the spirits, to nurse, but we sent for her back again to try for a photograph, as I knew a medium photographer. We went to him, and I tried to make the child take the pencil, but she threw it away, and I send you the portrait as it is, with the child not writing, but it contains the figure of the child's grandmother, the famous Regina, who died twenty years ago at the age of nineteen, a perfect likeness, but too dark, owing to transparency over a dark ground. Bibi is very like, and the infant too."

I cannot conceal that the particulars stated in the letter have given me unfeigned pleasure. Whenever new facts arise, startling in their nature, it is but natural that doubts should be suggested; the repetition only of them, under different circumstances, can lift the isolated fact into the nature of an accepted truth. Infantine writing is of so rare occurrence, that any well-authenticated record is of value. Apart, however, from the unusual character of these phenomena, they merit earnest attention. Certainly the brain cerebration and the psychic theories do not aid us in understanding the laws which regulate their productions. The thoughts of a child nine days, or even five months old, could not be its thoughts, if possessed of faculties which only maturer age and a higher state of development can command. Who, then, influenced the hand of the baby child? No other theory, indeed, solves the difficulty save that of a spiritual, intelligent being, operating through the instrumentality of the hand and nervous system of the child, controlling the motor nerves of the infant, and producing the writing. If through the instrumentality of your valuable journal, public attention were drawn to the importance of other instances being known, I feel certain that valuable facts, corroborative of those I have not hesitated to place before the public, will be furnished to you.

For the Spiritual Magazine.

COMMUNICATION FROM COL. J. M. BURNEY,

WHO FORMERLY LIVED AT DESAR, ARK.

I COULD say much, but do not think it advisable to say too much at present. You can send what I write to the SPIRITUAL MAGAZINE, and Mr. Watson will publish it.

In the years past, the fact of spiritual manifestations has been ascribed to witchcraft and the superstitions of those who were termed ghost-seers. But the time has at length arrived, or is at hand, when the inhabitants of earth will be more enlightened as regards visible manifestations. All intelligent persons will begin to investigate the matter, and will become convinced as to the truth of the appearance of spirits in a materialized body. They will communicate their belief to the masses, and instruct them in the practical duties of the spiritual religion, and before this generation has passed from human life to the world of spirits, the rising generation will be ripe for the pure spiritual doctrines, and then will the spirit world be thrown open to all, and all its beauties be made known. All will then see that death has cast aside the terrors that now surround it, and they will learn to live in the world in such a manner that the position they assume among the spirits will be commensurate with their desires. The time of probation will be shortened; consequently they will be more happy and contented

when they come among us. The spirits do not teach a doctrine of fear, but one of reward, for as they live in the world, so will be their position here. The more moral and pure their lives are on earth, the higher sphere they occupy in the world of spirits. Spiritualism would teach all so to live toward each other that all turmoil will cease, and people will live together and work together as should a band of brothers.

It is difficult for any of us to describe to you on earth the beauties with which we are here surrounded. The human mind, while in the flesh, has been so surrounded by cant and false teachings that anything taught that does not entirely agree with the various doctrines preached, is branded of and from the devil—a mythical bug-a-boo used to scare people from seeking truths or other doctrines than those thundered from the pulpits of the many sects who are continually quarreling among themselves. The doctrines taught from the modern pulpit are such as to render one very doubtful of the future, even if all the church discipline and catechisms are strictly complied with, and there are few, if any, who can comply with a moiety of them. The teachings are beyond the power of human nature, and if not complied with, the terrors of a burning hell and the fearful anathemas of an offended God are held out as punishment. All the dogmas emanating from ancient superstition are still extant in the world, clothed, perhaps, in fairer robes, yet still the same. The “Blue Laws” of Connecticut are still hovering around, though, perhaps, in a mitigated form. It is these things that spirits are endeavoring to eradicate from the minds of people on earth, and to relieve them from the terrors of death, and to tell you what you term death is but the passing into another and happier state of existence. The terrible anathemas of an offended God are never known or heard of here; all such things are left behind. We live here much after the manner of the world. Our frailties and sins are punished and expiated, and as we grow older in the spirit land, we shake off those things and assume a higher sphere, and become brighter and better spirits, capable of ministering to and instructing our friends whom we have left behind. It is one of the duties devolving upon us that we impress upon our friends the beauties and delights of a spiritual belief, and endeavor to sweep away the fear of death; it is also our endeavor to instruct you how to live, that you can assume a pleasurable position in the spirit land. The fear of ridicule is the worst obstacle we have to encounter. It is often the case that men and women are fully convinced of the truth of what we teach, yet are kept from acknowledging the fact for fear of being laughed at as being superstitious or fanatical. But the time is at hand when the spirits will be represented by their earnest public advocates, and spirits themselves will appear on the rostrum and speak of and for themselves; then, perhaps, we will be better able to portray the beauties of this delight-

ful spirit land, where all is harmony and peace. If it were possible, we would now draw aside the veil and exhibit to the world our appearance here. But the time has not yet arrived, and it must be through our mediums we will teach and endeavor to paint with words that which we are unable to make visible. We would teach the world a better religion to live by—one of peace and harmony—and gradually prepare all mankind for the glorious and beautiful future that has already begun to dawn, when all will join together in one great brotherhood, and, hand in hand, go on doing good, looking forward to the time when the spirit leaves its earthly tenement with feelings of joy and pleasure, not of horror and fear.

You must all prepare yourselves on earth for your welcome among us; and it is the desire of the spirits that your position should be as high as possible.

I will not write more to-day, but come another time.

April 24, 1875.

J. M. BURNEY.

From a Trance Address.

MEDIUMSHIP.

BY MRS. CORA L. V. TAPPAN.

A THOROUGH investigation of the laws of spiritual control would lead every one to know that mediums are sensitive, susceptible, and oftentimes extremely delicate, possessing external organizations that cannot resist, especially if not aware of it, an untoward influence. Now, entirely disconnected from Spiritualism, there are many cases in your insane asylums that could be treated by spiritual magnetic healing, because it is the control of some disembodied spirit who does not know the fearful power that it can employ over mortals. We say this especially as a warning, because those of you who want mediumship should take very great care that you seek earnestly for the best gifts, and in seeking for the best gifts, that you seek also for the best influences, and that such influences as you sometimes have about you be not of a nature to attract spirits who are undeveloped, and who do not understand the delicate laws of controlling another human mind, by which means many persons are driven to insanity. We say this, not because cases of insanity are common among mediums, but because cases of insanity outside of Spiritualism may frequently be explained by this same subtle law. You seek to become instruments of the spirit; but there are three conditions you must guard against. You must seek, first, to have full knowledge of the laws that govern spirit control; then see that your material surroundings and your associates are of an aspiring nature; for if not, they cannot draw to you spirits of an aspiring nature. Then, when your spirit controls you, or a guide leads you into spirit life, your first questions should be:

"Are they advanced? Do they know the power they are using? Can they use it to my benefit and the advancement of others?" Having to answer these questions—and by their fruits you must know them—try the spirits and see what manner they are of. Then under the influence of harmony, or privacy, of the seclusion of the fireside, of every circumstance that is favorable and of no circumstance that is unfavorable, you may prayerfully give yourself up to their control, seeking ever the highest.

But be sure that it is a most dangerous power in unskillful and undeveloped hands; be sure that it ever brings unhappiness on those who are not aware of its wonderful and potent mysteries; be sure you may not lightly enter the lists and covet the gifts of the spirit as the instrument for the means of other communications; and be sure, also, that you cannot adapt it to any unworthy purpose—any merely material or physical desire; but be sure that, in that regard, it will not satisfy you, bringing you, if you use it for that purpose, rather misery than happiness. But, if the spirits that are around you partake of your own nature—if you attract such spirits as those that would naturally associate with you, then you must be satisfied, for the spiritual world is made up of just such beings as are coming out of your midst daily. If you aspire to the just, high, noble and lofty, just as surely as one atom attracts another, or one chemical property attracts another that has an affinity for it, so surely will you attract spirits that are like yourself or your surroundings. Guard always against those physical depressions arising from more immediate surroundings that oftentimes draw undeveloped spirits.

You stand somewhat appalled on entering upon the investigation of a subject where undeveloped spirits are to be considered; but you must remember there are undeveloped spirits in your world—that humanity is a vast sea of undeveloped souls, but that far beyond any merely temporal or external influence there is the Divine mind; and there be angelic ministers that may not be dragged down to any service of merely worldly entertainment. So search earnestly, investigate carefully. If the medium be of a very sensitive, nervous and susceptible organization, let him be surrounded by influences of family and friends that will be conducive to his culture. If any individuals consent to become the mouth-pieces of spiritual intelligences, it does not, therefore, follow that their own individuality is lost; by no means; you are only under the influence of teachers, friends or guardian spirits, who are drawn about you, and these, with your own earnest wish for truth, will lead you in the paths of knowledge.

When you once have found your position, when you once know your platform, when you are once aware of the powers you possess, then you may be guided and directed for the use of mankind; for it is no light gift to be the means of conveying messages from one

world to another ; it is no trifling matter that the tongue may speak and the eye may see the thoughts of those regions that lie beyond the realm of mortal vision. You will not be afraid of the influences of father and mother, of child and friend ; and there is no human being who goes out into the spirit world that is not somebody's child, and all are amenable to the influences of kindness and charity. So when there come voices of discord, overcome them with gentleness ; when there come spirits in prison, perchance yours may be the voice and yours the hand to release them ; for it was said of Jesus that, after his crucifixion, he was absent and visited the spirits in prison—those who were disobedient in the days of Noah. Consider what spirits go out from your earthly prisons in spiritual darkness. Perchance some member of your own family—for every fireside has its sorrow, and every house has its skeleton—some member fallen from the fold and wandered from the flock ; and you, as the earthly father or mother, brother or sister, have wept and prayed for that one, and there has come to you from theology the thought that that loved one may have gone down, down into endless perdition ; and it has sent a thrill of horror through your hearts and firesides. Be sure, however, that is not so ; the God of infinite love is infinite in love, and your prayers and tears and aspirations can reach that spirit in prison and draw it up to light.

Oh, there are more things in this philosophy than we wot of ! Yet ye go on in your usual way, and the wounds that death and care have made are healed up ; but remember that many a restless and perturbed spirit is wandering, asking for admission to your hearths, and seeking for a ray of light to lead it to higher realms of spiritual guidance. Yes, when you remember that the spirits in prison ask for, and come, that you may give them forgiveness ; if any souls have injured you, and gone into the other world unforgiven, see to it that you do not harbor resentment against them—not even if they remain here ; for the spirit is often impeded in its upward flight by the remembrance of some one that remains on earth, some injury that has been done, some evil unforgiven. Let them all be forgiven. Sometimes the spirit comes to your fireside asking for this forgiveness ; your daughter may be the medium for manifestations ; if, therefore, the name of your enemy be given to you from the world of souls, see ye cherish no hatred. If the most high Christ, in the supreme hour of life and death, could say, "Father, forgive them," meaning those who reviled, those who condemned, and those who crucified him—if he could do this, how little it is for you to forgive your petty foes ! If the mother has followed her erring child, even to the ignominious death on the scaffold, be sure that her love forms the very chain that binds that soul to the infinite, and bridges over the great chasm of despair that otherwise might divide them.

PHYSICAL MANIFESTATIONS THROUGH MRS. TAPPAN.

WE find in the London *Medium and Daybreak*, an account of some remarkable flower materializations in which Mrs. Tappan was the medium. On several occasions during the month of March, and in the presence of eleven witnesses, whose names are given, very beautiful lilies were materialized in Mrs. Tappan's presence, and as ornaments for her hair. Mr. Webster Glynes, a well-known investigator, writes under date of April 10th, 1875:

"The lilies were each time clearly visible; I could distinguish the leaves and the petals. We were allowed to approach to about the distance of one yard. On the first occasion the flowers appeared like small water lilies placed in the hair, rather on the left side; the second time the flowers were more numerous, and appeared to consist of an eucharist lily in front, and of water lilies behind. The third time we saw, besides the lilies, a bright, fine-pointed, star-shaped flower, which glistened as though of silvery hue. On the fourth occasion the flowers almost formed a complete wreath, commencing on the left side, and passing round the back of the head to the right. There was no star, but I observed a large white Easter lily on the right side."

Mrs. S. C. Burke gives a description of Mrs. Tappan's appearance with a garland of pure white Madonna lilies, which had been materialized in three or five minutes. We quote the description of the wreath:

"It was formed of the white blossoms of the virgin lily; some fully open, others only partially so, and those that were the most fully blown were at the back of the head, diminishing in size as they met in a point a little above the forehead. I believe they were twelve in number. I must here also remark that the transparent glistening, the sparkling whiteness of the flowers, struck me very forcibly; they looked as if they had that moment been brought in from some lovely parterre, and we all know that natural white, garden lilies are not to be had at any price at this season of the year. On this occasion the anthers displayed the bright golden pollen which characterizes the Madonna lily, and which actually seemed to move before our eyes."

It will be seen by the critical reader that these descriptions have been written for believers rather than for skeptics. We wish the writers had told us some particulars in regard to the actual proofs of the materialization and dematerialization of the lilies. In recording these phenomena for the press, correspondents should be always careful to include all those particulars without which little impression is made on a skeptical mind. In this case we do not question either the integrity of the medium, or the intelligence and sincerity of the witnesses; but the public at large want fuller satisfaction before they can admit the credibility of wonders now so familiar to investigators.—*Spiritual Scientist*.

PROF. CROOKES' EVIDENCE.

ALTHOUGH much has been published concerning the experience of William Crookes, F. R. S., the following will be new to many of our readers. We copy from Prof. Crookes' account as given by him in part third of his "Researches in the Phenomena of Spiritualism." Speaking of a seance at Hackney, he says:

"Katie never appeared to greater perfection, and for nearly two hours she walked about the room, conversing familiarly with those present. On several occasions she took my arm while walking, and the impression conveyed to my mind that it was a living woman by my side, instead of a visitor from the other world, was so strong that the temptation to repeat a recent celebrated experiment became almost irresistible. Feeling, however, that if I had not a spirit, I had at all events a *lady* close to me, I asked her permission to clasp her in my arms, so as to be able to verify the interesting observations which a bold experimentalist has recently somewhat verbosely recorded. Permission was graciously given, and I accordingly did—well, as a gentleman would do under the circumstances. Mr. Volkman will be pleased to know that I can corroborate his statement that the 'ghost' (not 'struggling,' however,) was as material a being as Miss Cook herself. But the sequel shows how wrong it is for an experimentalist, however accurate his observations may be, to venture to draw an important conclusion from an insufficient amount of evidence.

"Katie now said she thought she should be able this time to show herself and Miss Cook together. I was to turn the gas out and then come with my phosphorus lamp into the room now used as a cabinet. This I did, having previously asked a friend who was skillful at shorthand to take down any statement I might make when in the cabinet, knowing the importance attaching to first impressions, and not wishing to leave more to memory than necessary. His notes are now before me.

"I went cautiously into the room, it being dark, and felt about for Miss Cook. I found her crouching on the floor. Kneeling down, I let air enter the lamp, and by its light I saw the young lady dressed in black velvet, as she had been in the early part of the evening, and to all appearance perfectly senseless; she did not move when I took her hand and held the light close to her face, but continued quietly breathing. Raising the lamp, I looked around and saw Katie standing close behind Miss Cook. She was robed in flowing white drapery as we had seen her previously during the *seance*. Holding one of Miss Cook's hands in mine, and still kneeling, I passed the lamp up and down so as to illuminate Katie's whole figure, and satisfy myself thoroughly that I was really looking at the veritable Katie whom I had clasped in my arms a few minutes before, and not at the phantasm of a disordered brain.

She did not speak, but moved her head and smiled in recognition. Three separate times did I carefully examine Miss Cook crouching before me, to be sure that the hand I held was that of a living woman, and three separate times did I turn the lamp to Katie and examine her with steadfast scrutiny, until I had no doubt whatever of her objective reality. At last Miss Cook moved slightly, and Katie instantly motioned me to go away. I went to another part of the cabinet, and then ceased to see Katie, but did not leave the room till Miss Cook woke up, and two of the visitors came in with a light.

"Before concluding this article, I wish to give some of the points of difference which I have observed between Miss Cook and Katie. Katie's height varies; in my house I have seen her six inches taller than Miss Cook. Last night, with bare feet and not "tiptoeing," she was four and a half inches taller than Miss Cook. Katie's neck was bare last night; the skin was perfectly smooth both to touch and sight, whilst on Miss Cook's neck is a large blister, which under similar circumstances is distinctly visible and rough to the touch. Katie's ears are unpierced, whilst Miss Cook habitually wears earrings. Katie's complexion is very fair, while that of Miss Cook is very dark. Katie's fingers are much longer than Miss Cook's, and her face is also larger. In manners and ways of expression there are also many decided differences."

THERE IS NO DEATH.

THE following beautiful thoughts were given through the mediumship of Mrs. Cora L. V. Tappan, at the Royal Music Hall, in London, England :

"There is no death. That law that provides for the changes in material substances, also provides for the garnering up of every thought. Thought never perishes; it abides forever, builds the temples of the future, erects your homes, clothes your spirits, and paves the way to higher stages of existence, of which you have no knowledge. The science of spiritual life is brought home to your consciousness. Instead of the dim groveling of the outward senses, you have the illumined scroll of the spirit held down to your view, in which you behold, with the eye of vision mentioned in the Apocalypse, the wonderful Jerusalem that is to come. It is not a temporary city; it is not an external power; it is not simply a building up to the outward senses; but it is a new condition of mind and life on earth. It shall not revel alone in the external, but shall build in the eternal and clothe your souls for the habitation of the future world. This is the day when there is no death. Your friend hidden from sight is only caught up into the atmosphere. You do not see him, but you may perceive him with the spiritual

vision. The mother mourns her child as dead, and looks into the grave for the object of her care, and builds up a snowy monument over the body there. But she must not think the child is there. The spirit, like a white dove, hovers around her; and the spirit of the child is waiting at the door that you all may enter."

SLANDER REFUTED.

Anonymous Correspondent Answered—Replies to Dr. T. O. Summers and the Editor of the Western Methodist.

WE find the following in the Nashville *Christian Advocate*, the official organ of the Methodist Episcopal Church, South:

NECROMANCY.

MR. EDITOR—You know Mr. Samuel Watson, formerly of the Methodist Church. He was once known for his good works. I wish the same could be said now. But he is striving as hard, and I fear succeeding as well, in the propagation of mischief, as he strove and succeeded in acts of usefulness once. I do not think him entitled to much public notice one way or another; but there are certain things connected with his occasional visits to Augusta, Ark., and his performances there, that should place him beyond all sympathy and encouragement from Methodist sources. He has possessions in Woodruff county, and has for many years been well known thereabout. Now, he takes advantage of his relations of personal friendship, and his past connection with our church, to make his pretensions more specious. He created much agitation in the Methodist Church at Augusta on his last visit in April. Failing to get up any spirits himself, he agreed soon to bring over from Memphis a couple of mediums by whom to establish his doctrine. He told them in the household and in public that in five years the whole Methodist Church would believe with him—that thousands were now convinced, and were only waiting a little longer to assert their conversion. The conduct of several men—one a preacher, another a steward—in yielding credence to his teachings, greatly scandalized our church, and caused many to mock. *Spirit-doctors cured his broken leg.* In his Magazines, with which all the year he has been flooding Augusta, and the county, he parades many Methodist preachers who have renounced their faith, and given adhesion to necromancy. There are several things in the May number, to say nothing about the absurd nature of them all, that should stir every feeling of common sense and piety in revolt. I copy a specimen to show how utterly anti-Christian and blasphemous is the whole thing. Mrs. "E. L. S.," writing from New Orleans to a spirit paper in California, says: "Most people want to be led, and Bro. 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." I italicise the sweet part. There is no mistaking this teaching. Christianity is a *fixed habit*, and the people must be *got out of* it by degrees. Every page abounds in the language of infidelity and free-loveism. There are people in Augusta whom Mr. Watson has so shocked and disgusted that they refuse to accord him any sincerity whatever in the principles he seeks to exchange for Christianity. His pretending to build on the Bible has hurt many unstable minds, however, and silence in such a case cannot be best. He tried to establish the fact that he was both honest and rational; but such efforts only succeeded with the soft and unstable. Still truth has been wounded, and much mischief may yet be done in this country. Another word from the "center," telling of the many exposures of this trickery, mesmerism, and satanic agency, will do good.

**

EDITOR'S COMMENTS.

A correspondent gives us on page 6 an account of the insane movements of one who was once an esteemed minister of our church, but who allowed himself to be drawn into the meshes of that compound of folly and fraud called "Spiritualism." It is humiliating beyond expression. When men choose such delusions their case is almost hopeless. Paul, having alluded to Jannes and Jambres—prototypes of our modern charlatans—says: "Evil men and seducers shall wax worse and worse, deceiving, and being deceived." 2 Tim. iii, 13. We cannot reason with such men. They are the most self-conceited creatures in the world—"wiser in their own conceit than seven men that can render a reason." All we can say in regard to them is, let them severely alone. Keep away from them. Attend none of their so-called *seances*. Their fraud and folly have been manifested over and over again. That will not stop them in their wicked course. Expose their chicanery to-day, and they will repeat it to-morrow, and find dupes enough on whom to practice their contemptible frauds. We have just read in the morning paper of one of these impostors in Atlanta who finds people crazy enough to believe that he can cure diseases as the blessed Savior cured them, by the laying on of hands! An *imposition*, indeed! As necromancy is so fearfully denounced in the Holy Scriptures, any one can see that the practice of it would soon lead to the baldest infidelity; and such has been the case with those miserable *spirit-rappers*. When they entered the charmed circle, they were ready to say with Hazeal, "Is thy servant a dog, to do this great thing?" Renounce the Bible! Never! But all who imbibe principles, or engage in practices, contrary to the Bible, will soon be led to condemn its authority; they find that the Bible is against them, and they must set themselves against the Bible. There is no more direct road to infidelity and licentiousness than by this necromantic Spiritualism—it is "earthly, sensual, and devilish."

We wrote the editor the following :

MEMPHIS, May 28, 1875.

Rev. T. O. Summers, D. D. :

DEAR SIR—In your issue of 22d inst. you publish an anonymous communication from Augusta, Ark., which does me great injustice. Will you please give me the name of your correspondent, and oblige,

Yours, very respectfully,

SAM'L WATSON.

To which we received the following reply :

EDGEFIELD, TENN., May 31, 1875.

MY DEAR BRO. WATSON—I do not now recollect, nor have I by me, the name of the author of the communication of which you complain. When I am in the office I will hunt it up and write to the author, and tell him your wishes or send him your letter.

And now, my dear old friend, let me beg and pray you to give up that fascinating delusion. Have no more to do with it. It will lead you further and further from Christ, who is our only life. Keep to the lively oracles. Remember that necromancy is condemned as a sin great as idolatry, being, indeed, a kind of idolatry. The spirits of the dead do not appear—are not present in your seances ; that is all a fraud and a delusion. But if they were present, it would be a sin to consult them.

Recollect, the mind is as liable to seduction as the heart ; and you are not ignorant of Satan's devices. You promised in baptism to renounce the devil and all his works. Do not read your creed backward, and rescind your baptismal vow. Be a Christian, as you were once. Get restored to you the joys of God's salvation. Parley no more with the tempter. Pray for grace to enable you to break the snare and assert your liberty. Come back to your old friends, who will receive you with open arms. They loved you and honored you, and they love you still. They will honor you again if you will allow them to do so.

While I denounce earnestly the delusion which has ensnared you, I write as

Your affectionate brother,

Dr. WATSON.

THOS. O. SUMMERS.

We thank our old friend and confrere for the advice he gives, but are somewhat surprised that he would exhort us to "come back to our old friends, who would receive us with open arms."

If it be a sin to receive communications from loved ones, then we have been a great sinner for a long time ; yet it has brought us more comfort than we ever found from any other source.

Our old friend is an Englishman, and, like most of them, he is justly proud of his nation and his Methodism. We are with Mr.

Wesley, Dr. Adam Clarke, and the other founders of the Methodist Church; and we therefore entreat *him* to "come back" to their views, as taught in their writings.

If it be a sin, then Peter, James and John must have been sinners also, for holding communication with Moses and Elias on the mount. St. Paul communicated with the man from Macedonia at night, and went by his request and planted the church in Greece, to whom he wrote part of the New Testament; and he says in his letter to the Hebrews, "They are all ministering spirits, sent forth to minister unto them who shall be heirs of salvation."

"The spirits of the dead do not appear—are not present in your seances; that is all fraud and delusion." Well, Doctor, you have been so long accustomed to dogmatise that it has become second nature with you. But if you are thus disposed, why not do it in regard to something with which you are acquainted? You never go to such places—no, never; and yet, to quote your own words, you are "wiser in your own conceit than seven men that can render a reason." Now, there are more than seven millions in the United States, besides millions all over the world, who know their friends do communicate with them. Thousands of them have seen their departed ones in gaslight and daylight, talked to them, face to face, as we have often done, and know this to be true, as well as we know any other facts of which our senses are capable of judging.

When the church receives this glorious Biblical truth, and accepts the teachings of Christ as its creed, then we may unite with them; but "go back," never. We know no retrograde movement in the natural or spiritual universe, but *onward* and *upward* are stamped upon God's laws everywhere.

Reply to Dr. Summers.

MEMPHIS, May 31st, 1875.

Rev. T. O. Summers, D.D., Editor Christian Advocate:

DEAR SIR—On my return home, a friend gave me a copy of your paper of 22d, in which you published a communication from an anonymous correspondent respecting me and my visit to Augusta, Ark., which does me great injustice. I hold it to be the privilege of any one to combat error wherever it may be found; but when things are stated as facts which are as "baseless as the fabric of a vision," and they are published in the official organ of a church, then the cause of truth demands that even an infidel be heard in self-defense. I pass over all your correspondent says of what I once did and am now doing, neither expecting or desiring sympathy from such sources. That I "created much agitation in the Methodist Church in Augusta on my last visit in April," may

be true for aught I know. I lectured by invitation of the most respectable and influential citizens, in the Masonic Hall, to a large crowd, among whom were some Methodists. That I "agreed to bring over from Memphis a couple of mediums by whom to establish my doctrine" is as false as it is slanderous. Not less so is the next assertion: "That in five years the whole Methodist Church would believe with him." I have often said the Methodist Church was more opposed to Spiritualism than any other.

As to "the conduct of several men—one of them a preacher, another a steward—in giving credence to his teachings," I am not informed, as I left the next morning, and have had no communication whatever with any of them since. I presume, however, that they have some rights which they will not only assert, but maintain, notwithstanding the censure of one who may assume to be their conscience-keeper. There is one truth in his article about the circulation of the MAGAZINE in the country. Again he says, "He parades many Methodist preachers who have renounced their faith." Do they not give their names and locations, as well as their reasons for their change of views? The worst of the many misrepresentations is thus stated: speaking of the Magazine, he says, "Every page abounds in the language of infidelity and free-loveism." The former is a term applicable to those who do not harmonize in their belief; but the latter is as base a falsehood as was ever written, having not the slightest foundation in any number that has ever been issued. Not one word can be found only in condemnation of every thing of the kind. If your correspondent had examined the May number, from which he quotes, he would have found on page 209 these words: "The words 'free love' must not wind their poisoned fangs around the leaves that are to receive the pure teachings of pure 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." . . . "It is time this slander was stopped." . . . "A purer morality we have never known taught than by spirits and the papers advocating Spiritualism everywhere." . . . "We have been acquainted with Spiritualism for near a quarter of a century, and have never seen or known but one who favors any thing of the kind." It is to me passing strange that any one, even concealing his name, would assert what the thousands of readers of the Magazine know to be false and slanderous.

And Mr. Editor, I ask it as but a simple act of justice that you publish this reply to your correspondent. I know we differ widely upon the subject, but that should not cause you to withhold from me what all must concede to be my privilege under the circumstances, to be heard in my defense through the same channel through which I have been misrepresented.

I am yours truly,

SAMUEL WATSON.

Reply to the Western Methodist.

MEMPHIS, June 1, 1875.

To the Editor of the Western Methodist :

DEAR SIR—I find in your issue an article copied from the Nashville *Christian Advocate*, written at the request of an anonymous correspondent, in regard to me and my visit to Augusta, Ark., in April. A number of statements in that communication are as false as they are slanderous. I have sent a reply to that paper, correcting them.

As you have seen proper to copy the article which has *special reference to me*, I hope you will do me the justice to publish my defense. It has now been two years and a half since I withdrew from the church, and so far as I have known, not an unkind thought or feeling has existed between any minister or member and myself. I had hoped that this state of things would have continued, but these developments seem to look in another direction. The article you copied commences thus :

“SPIRITUALISM.—A correspondent gives us, on page 6, an account of the insane movements of one who was once an esteemed minister of our church, but who allowed himself to be drawn into the meshes of that compound of folly and fraud, called Spiritualism.”

Having been hearing of my insanity for nearly twenty years, I have become familiar with it. We are not competent judges of our sanity. Mental philosophy teaches that no one is perfectly sane on all subjects. If my insanity has been produced by Spiritualism, then it has been running on for nearly a score of years.

When, with three preachers (one of them the Episcopal Bishop of Tennessee), five doctors and four other persons, I investigated this subject for several months in this city, all of us were fully convinced of its truth. I was then stationed at Asbury Chapel, with a membership of over five hundred. I announced my belief from the pulpit on Sabbath morning, to a crowded house. This I also did through the *Memphis Christian Advocate*, over my own signature, in 1855, and in several articles published in the secular papers of the city in 1855-6 ; and yet, after all this, the Memphis Annual Conference and the General Conference of the M. E. Church, South, elected me unanimously to edit their church organ, *The Memphis Christian Advocate*. Ten years after, I was placed as the Presiding Elder of the Memphis District, and kept there as long as the discipline of the church (four years) would permit. I was then placed by the Bishops of the M. E. Church, South, and subsequently by the General Conference, which met in this city in 1870, as editor of the *Christian Index*, which I continued to edit after I withdrew from the church. If I have been insane, the authorities of the church must have been singularly affected to have put and

kept me in the most responsible positions for so long a time. It is rather late in the day to charge me with insanity.

While upon this subject, permit me to add, that after delivering my last lecture on last Sunday night week, in one of the largest churches and to a large audience in the city of New Orleans, I was asked, "What about Spiritualism making people go crazy?" I stated I had been looking for some one, who had been made insane by Spiritualism, for about twenty years, but had found none. A gentleman arose in the audience and said, "I have charge of the Lunatic Asylum of Louisiana, but there has never been any person in it who was made insane by Spiritualism." An old citizen of this city told me, two or three years ago, that he made the inquiries at the lunatic asylum in Nashville: "How many have you here who have been made insane by Spiritualism?" The answer was, "Not one." "How many have been made insane by religious excitement?" The answer was, "About one-third."

I must say, there is some very excellent advice given in this article, if he wishes to keep his readers clear of this remarkable "compound:" "Let them severely alone;" "Keep away from them;" "Attend none of their seances." I fully indorse this "bull" from the "center," for just as sure as they do investigate the subject under favorable circumstances, they will be convinced, even against their will, of the truths of spirit communion.

There is a man in Atlanta "who finds people crazy enough to believe that he can cure diseases, as the blessed Savior cured them, by laying on of hands." Did not that blessed Savior say that those who believed on him should do "greater works than these, because I go to my Father?" Was not St. Paul "crazy enough" to expect his Corinthian brothers to "covet earnestly the best gifts," among which he announced "the gifts of healing by the same spirit?" Were not these "gifts" common in the church until the third century, when it became corrupt under Constantine, who united it with the Roman empire?

I am yours, for truth and justice,

SAMUEL WATSON.

A friend from Augusta writes us:

"If you have not already read the communication in the Nashville *Christian Advocate*, under the name of 'Necromancy,' please do so. It was written by the little Rev. R. W. Massey, and his smart informant is your pretended friend, Dr. ———. I want you to answer it in the *Advocate* or *Methodist*, and the *MAGAZINE*. I told Massey you did not try to raise the spirits here, nor did you promise to bring or send two mediums, that I ever heard of. Dr. ——— is the only person that I ever heard say you were not honest in your belief on the subject of Spiritualism."

We had supposed the author of that slanderous communication had been misinformed, and wrote what he did in ignorance; but

even this is denied him by our friend's testimony. Charity, which "suffereth long," seems to have nothing even to "hope" from this clerical star. There is not a more honorable or reliable gentleman in Augusta than the author of the above letter. He heard the lecture, and if the writer had wished to know the truth, there was no better authority to have consulted.

We may be provoked by such correspondents to notice some cases of "fraud" by those whose characters have passed in their Conferences, by which we have been defrauded out of thousands of dollars. For the present, however, we forbear, and close up this little sparring by the following from one who was a Methodist preacher and the editor of a Methodist paper, who sails under his true colors, and is not afraid to append his name to what he writes :

JEFFERSON, TEXAS, May 29, 1875.

BRO. WATSON—Several years ago I read an anecdote of a shrewd Yankee, who undertook to supply his exhausted treasury by turning showman in California. By extensive advertising he secured a crowded house and a full pocket. The last man was in, and the immense concourse were becoming impatient. They called furiously for the exhibition to begin. A terrible rattling of heavy chains is now heard behind an improvised canvas. The showman rushes upon the stage before the audience, the very picture of despair, in a fright, crying out at the top of his voice: "Friends and countrymen! save yourselves, your wives and your children! *The great guyascutas is loose!*" The rattling chains are approaching. With one loud shriek and a single bound, the showman is lost behind the curtains. The audience start the other way; the women shriek, the children scream. Well, perhaps you can imagine the rest.

I am reminded of this anecdote by reading an article in the Nashville *Christian Advocate* of May 22, on "Necromancy," by "***" and a few editorial comments from the "center" under the head of "Spiritualism." This blazing fragment of the zodiac, that rises and sets in Arkansas, ought to give his name to the world, that they may know the source of such dazzling reflections. Indeed, the glamour is so blinding that one is unable to distinguish the truth from the falsehood in his composition, if he has any of the former article in his make-up. I am inclined to regard it as a "materialized" falsetto. And then that divine ray from the very "center," that exposes to the view of gods and men that "compound of folly and fraud called Spiritualism," and those "most self-conceited creatures in the world," who believe that the Bible means "ministering spirits" when it says "ministering spirits."

Bro. Watson, don't you feel mighty bad after such a swill-tub drenching from the upper courts of "self-conceited" ignorance?

F. J. PATILLO.

INNER LIFE DEPARTMENT.

SEANCE THURSDAY MORNING, MAY 13, 1875.

INVOCATION.

INFINITE Spirit, Supreme First Cause, all things upon the earth and in the sky proclaim thy praise and superior majesty! Thy mighty works declare thy supremacy. The wonderful unfoldings of nature reveal thy superior power. The proof of thy works, far beyond the knowledge of men, are shown upon the face of nature. In the deeply-imbedded fossil lives a page of earth-history of long before the record, as laid down by man. The deep lines in the rock-ribbed coast, marked by the washing of the ocean tide, speak of the moving of the waters ages before our history, as given of the creation. Animated nature tells us more of thee, our Father, of thy wondrous works, superior wisdom and power, than all man's written pages. And it is through these grand and glorious revelations that we would praise thee.

In humble adoration we bow before Nature's shrine, learning thee through her endless pathway and boundless sky, where the same bright stars that greeted us in childhood's hour, ere home ties were severed, look down with the same soft, clear light. Though thousands of miles separate us from those early home scenes, the one bright orb sends forth its lambent ray, resting as lightly upon the furrowed brow as it did upon the rosy cheek of childhood. Oh, God, how wondrous are thy works! We praise thee, we glorify thy name, and, out of the fullness of our hearts, bless thee for all of life that thou has sent us, be it evil or good. Thou art in all of life, perfecting it by thy Spirit, and it is only through the avenues of change that we can gain knowledge whereby to receive wisdom, that we may shun the causes that bring about evil results; and whether the lessons taught are from bright-faced scenes, with joys received and life all sunshine, or from the teacher disappointment, with stranded hopes and shipwrecked lives, we thank thee. We know, O Father, that from out our inner being must arise the saving grace by which we are to be redeemed, and it is not that we should linger by the wayside, calling upon thee for aid, but it is that we must labor with all our might and all our strength to awaken the true spirit of grace which is to redeem us, enlivening by our exertions the spirit within us, which is of thee, and will bring us nearer thy walks, which is goodness. Goodness attained, the God-principle triumphs. Then comes the comforter—the hallowed influence of angel visitors bringing glory, or light, to illumine the inner temple of our beings, and reveal to us thy true and perfect works. Strengthen us in our works, Infinite Spirit, that through our deeds we may aid in establishing the truth of life eternal, in accordance with the Christ-principle. Amen.

QUESTIONS AND ANSWERS.

Controlling Spirit.—I have come, friends, to answer your questions, giving you my views as best I can, leaving you to exercise your own judgment as to which you think the right or the wrong.

Question.—How may the immortality of the soul be demonstrated?

Answer.—St. Paul taught the immortality of the soul, and the church canonized him. I am here to demonstrate what he taught. I come to prove to you by tangible evidence the life beyond the grave; and yet there are many of those who sincerely look to Paul as a true saint, who will brand me as one possessed of a devil, visiting earth to bewilder man. The same was said of Christ; and shall the servant be more favored than the Master? Your Testament gives you but one proof of immortality, which is established through the resurrection of Christ and his ascension from the Mount. You believe that he arose from the dead and ascended into heaven, because it is written so, and these writings were penned by good men. To-day you have around you hundreds of good men, who will testify to the fact that they have seen their friends walking in their midst—friends whose mortal remains were long ago laid beneath the sod—and you doubt them—doubt the only positive evidence you have of the life beyond; for it is only by the return of your friends from the heavenly shores that you can, without a doubt, believe in an eternal life, and there is no way to demonstrate the fact save by and through the denizens of the spirit world. Nothing is known of the soul of man except through its own manifestation in man; then it is that through man must come the light by which these facts are to be revealed. Christianity, as I have said, points man to the records of the past, with all the wonderful miracles of that day. And many who denounce the power of spirits to return at this day, will believe that they returned hundreds of years ago, close their eyes to the light, and linger amid the doubts that, with all their faith, they cannot destroy. God's laws are unchangeable—"the same yesterday, to-day and forever." If the spirit of the Lord appeared in their midst to establish the facts of his teachings, then to-day the spirits of friends appear to demonstrate the truth of immortality; and through no other law nor by any other way can you receive the fact of the soul's immortality.

Your second question, as impressed upon me through our medium, reads: "What is the resurrection, and when does it occur?"

This question has been so often discussed by friends from our circle, who control this organism, that I feel there is but little left for me to say. Here again I would refer you to Paul. He says: "We sow *not* that body that shall be. There is a natural body and there is a spiritual body." As the grain is separated from the

chaff, so the natural earthly bodies are separated from the spiritual bodies at that change known as death, which is the resurrection of the spirit from the body. You cannot expect the grain to return to the shell that covered it, or the plant to be shorn of its emerald shades, coil itself up, and return again as a germ to the kernel. Nor can you expect the spirits to seek their earthly bodies, which are but of the "earth, earthy," and can only be raised in the herbs, grasses, fruits, flowers and grains, that from earth are produced. The spirit, after death or resurrection, moves on in its line of progression; it knows no retrogression. Nature is no retrograde. Can man, who is of the infinite—that perfect part of nature's divine spirit—retrograde? He is resurrected at death, as death finds him. This resurrection from the body is not *all* of the resurrection. The spirit may have resurrected from its earthly form, and still linger far off from the portals of the heavenly kingdom. Those who die in darkness linger amid its shades after the separation from the earthly body. The spirit cannot progress by any law but that which comes through the perfecting of its own being. It does not retrograde, but it cannot advance or resurrect out of its plane of darkness only by the desire or will of the spirit to perfect itself. Then comes the atonement, which is governed by the law of recompense, that leads the spirit to the crucible of action by which it is purified, working to perfect itself by undoing all errors of life; feeling the flames of the furnace of past misdeeds, as the scenes of all mistakes of the earth life are arraigned before him, he struggles through repentance to lift himself from them, and by so doing he is resurrected into the perfect kingdom.

My friends, I have but given you my experience as to the resurrection of the spiritual body. If you think well of it, publish it; if not, cast it aside. You, Mr. Chairman, are to be the judge of what food you think best for your guests.

(Seance conducted by Father Streeter.)

SEANCE TUESDAY, MAY 18, 1875.

INVOCATION.

INFINITE Spirit, Light Eternal, we approach thee this hour with gratitude and love. Though the shadows fall over the sunlight of thy world, still we adore thee for the strength that our souls receive, and for the privilege that enables us to promulgate the great truth of the soul's immortality, and for the blessing of thy love, we praise thee. The Pharisees laugh to scorn the holy messages that come from thy kingdom; they hug to a delusion, when close to their homes linger thy messengers who are to give them glad tidings of those who dwell in the land of peace. We ask of thee, Holy Spirit, aid, that *their* loved ones may touch the spring that shall open the cell of their darkened spirits, and let the light

of truth illumine all its gloomy passages; take away the sting of death, and lift from their souls the doubts that cling of the world beyond.

Thou hast blessed us, O Father, in opening our eyes to these great truths, and we would by thy aid give to all of earth the same glorious gift. We know human nature; we understand well how hard it is to come in opposition to preconceived opinions, and that man too often shuts his eyes to the great and varied phenomena of nature, closes his senses to all that they may tell, and the life-lessons they may teach. It has ever been so, until from thy hand came some powerful messenger through man to reveal to the doubters facts that had been struggling to explain themselves for ages. It was centuries after the golden stars had wove their chain of glory across the sea of blue, ere man read their hidden truths intelligibly. And the lightning burst in flashes sent its fiery darts earthward, years after years, before a mind was born to read its powers. And now, our Father, we can thank thee for its wondrous power — for this great, wonderful avenue through which flash the thoughts of nations o'er earth's most remote boundary, communicating hourly events of life. With all of these proofs of power gained over man through physical phenomena, we feel that the light of spirit intercourse, through spiritual phenomena, will at length fill the homes of all of earth. We thank thee for this faith that thou hast given us through the perfect law of spirit return, and we would beseech of thee to shower thy blessings upon all, be they Jew or Gentile. Let the messengers send their communications through the great pathway of spiritual light that now radiates from the heavenly center.

Bless us, O God, with strength. Let wisdom, crowned by virtue and charity, fall upon all here at this hour. Amen.

JOHN A. WATSON.

Good morning, brother; good morning, friends. I am happy to meet you. I have lingered long, waiting outside the wicket for my turn to communicate to the Inner Life Department. As nothing of a personal nature is permitted to be revealed through this organism, I must come as one addressing you from the spirit plane with the view of imparting truths that are for all mankind. Our personal communications, my dear Samuel, will be through the other medium. The agent desires that I give you a few words on the subject of dreams, trances, and clairvoyance. It seems that a number of the readers of the *MAGAZINE* wish to know something of their significance. You must know, my friends, that there is a connecting link running through all these named subjects; they all tend to lead into the same path, all speak of a dual life. Clearly they show the existence of the physical and the spiritual. The soul of man partakes of his material being; compounded with the soul elements are the material elements. The soul is the part upon which the spirit acts when exercising its desires through the material body. The mind that is brought into action through the brain

receives the material as well as the spiritual impressions. Dreams that take the slumberer back over the events of the past day are but the reflex motion of the *material* upon the *spiritual* element of the soul, awaking through the electric current the scenes impressed upon the aura that constantly emanates from the brain; such dreams come only in disturbed slumbers, when the action of the physical disturbs the repose of this aura. Too much food taken into the stomach at a late hour is often the cause of this; diseased bodies are often visited by dreams of a disagreeable nature. The pains that disease brings to the physical form act upon the soul, and are telegraphed to the brain, reflecting upon it dark pictures created through a physically disorganized body. This aura, or subtle gas, surrounds the human body; fills the air that moves about the body; every touch upon that aura quickens thought. If the slumbers be disturbed, then the action of the material form gives a semi-quickening to the mind, and brings into action all that is daguerreotyped upon the brain, and according to the diseased or healthy state of the body comes the picture. Often when the body is in perfect repose, and the aura floating smoothly, spirit friends send their messengers of warning, or events that have just transpired. A friend departed from the earthly body, dwelling at a distance from the sleeper at the time of his or her departure, whose love for that slumberer is great, may give warning of their departure by visiting the sleeper, and throwing their thoughts upon the soul of him who slumbers through the tranquil aura.

The trance condition in many instances is like unto the dreamer's condition, when the material is in harmony with the spiritual. There are many phases of trance conditions. The unconscious condition is that where the spirit takes entire possession of the human organism. Placing the subject in a somnambulist state, he subjects the party to his entire will, and controls every action of that body, using each and all of the organs as if they were his own, the sleeper being entirely ignorant of the acts of the power controlling. These stages of entrancement that come to individuals periodically, placing them in a state of passivity for days, weeks, and months, are but the action of spirit over matter; and where the soul becomes quickened, it takes ideas and expresses itself upon subjects never before apprehended, retaining, through the impression upon the brain made by the action of the aura, the surroundings and visions while in the trance state; being able, upon recovering from the sleep, to relate all that appeared unto the inner vision. In the semi-trance the individual has a partial knowledge of what is going on, but has not the power to control his or her organs of speech; can sometimes reflect and meditate upon the words that are being uttered through their own organism, but cannot detain them. In this case the dual clearly defines itself; two minds are acting through one body. There is in this life a continual struggle between body and spirit. Man has not learned the law of harmony between the

material and the spiritual. There is a warfare going on daily. The mind with its imperial power striving to control and overmaster all, and yet every move of man's mind shows him to be dependent upon his surroundings for all his actions; just as when in the interior, or entranced state, he is subject to the will of the power controlling him. The many degrees of entrancement are governed by the conditions of the being entranced, just as the difference of dreams are controlled by action on the subtle waves of ether that roll in disturbed waves, or lie in placid ripples about him.

Clairvoyance, that power of the soul to wander out through space independent of the body, comes at the birth of the individual—is constitutional. It is found oftener with the Scotch, and is there known as second sight. The harpers of the Highlands were famed for this wondrous power; could foretell events by the power they possessed to exercise the soul independent of the body. There are clairvoyants who see only earthly objects. This we call independent clairvoyance; but it is only independent as far as the Infinite has, through natural laws, created it independent. There is still the connecting link that brings through the dual life the spiritual, triumphant over the material; and when this power comes only at times, and without the actual knowledge of the mortal, it is then subject entirely to the control of spirits—the inner vision is awakened to see spirit visitors and scenes in the spirit world. Paul, when in the clairvoyant state, was lifted up into the third heaven. Guided by the law of God his spirit was lifted from earth, and by the control of his guardian angel he visited the third sphere of the spiritual plane. John, upon the isle of Patmos, controlled by the spirit prophets, entered the interior state, his soul became independent of his body, and directed by the angel controlling, before whom he would have fallen down and worshiped, but the angel said, “See thou do it not, *for I am thy fellow-servant, and of thy brethren, the prophets, and of them which keep the sayings of this book.*” Here the clairvoyant visions were symbolically presented to John that he might see the corruption of the churches. If you will take the Bible, and read it with a clear vision, looking through unstained glasses, you will there find clearly explained the power that controls the spirit of man, and enables him through dreams, and when under entrancement to gain knowledge that is to advance his future welfare. He, the man, keeping his physical being in a healthy condition, that the aura, which, like swift-moving vapor, encircles his outer form, rapidly arising from the nerve center, may increase the influence of the spiritual over material. Let the body be healthy, and the spirit tranquil, that the action from the Infinite may move the electric waves, like the gentle breeze when it softly stirs the bosom of a placid lake.

Many things are taught us in this beautiful land, of which we knew naught when upon earth. Good morning.

Controlling Spirit.—We bring you one who has been called by the medium. She is anxious to have him contribute to the Inner Life Department. Have you any question you would like to ask him?

JOSHUA D. ROBINSON.

I am happy to meet you, sisters and brothers. I knew the medium before I left the body, and have sent many messages to her from my new home—"from my Father's house in the sky." You may have become familiar with my name through the poem, "The Little Boy that Died." However, we are not strangers; we are all His children, and by his will I am here to talk with you, to answer any question that you may desire to have explained—explaining them as best I can.

Question—Can spirits look into our past lives, even back to our infancy, and read our entire life, though they knew us not in this life?

Ans.—Yes, memory never dies. All the events of your lives live in the aura, that, as a mantle, envelopes your beings. Spirits, when freed from the body and earth's magnetism, are able to see with the inner vision the lives of those with whom they become *en rapport*. It is sometimes the case that spirits controlling mediums receive their information from some of your kindred of spirit land who are present at the sitting. Then again, the clairvoyant, through the power that comes in the superior state, can see clearly all the scenes of your lives as they lie pictured upon the surface of the aura, that, floating like a sea, reflects in shadow the deeds from childhood up; some more clearly defined than others, but all visible to the spirit.

Question—What power do spirits use, or by what means are they able to do this?

Ans.—The only power is that of the Infinite in man; a power that comes direct upon the inner man or spirit by the controlling influence of the Great Spirit. To the independent seer it comes through the same power quickening the intuitive principles. This power is guided by the spirits controlling, received from the Infinite, and exercised by the spirit.

I have answered your questions as best I could. You may find some one who will be able to give you their views upon the same questions clearer and more in detail; but to me I see no other answers. When in the body I gave these things but little attention, and have through anxious seeking and earnest labor acquired what I now know. The time allowed me has expired. I must retire. I would be much pleased to have another interview, and give a description of some of the scenes in the fifth circle of the third sphere. Good by.

(Seance conducted by L. L. Winchester).

THE postoffice address of our most excellent correspondent, Dr. D. Winder, has been changed from Carthage to Oxford, Butler co., O.

WE had intended writing an account of our recent trip South, and returning our thanks for the reception we received; but our guides say, "We don't wish anything we say made public, for too much said might induce some to remark there is too much said about his own, personal labors, and too much complimentary to appear in his own MAGAZINE." We will venture, however, to say that at Houston, Texas, we had an opportunity of seeing something we never had realized before. It was a private medium, and in a private circle, with no cabinet, but around a table in a parlor. The spirits came out, doing many things as natural as mortals. It was very warm, and they took fans and fanned us. We saw and talked to them, and every one around the table felt the beating pulse, which was as natural as our own. We sat next to an old friend, a physician, who once lived in this vicinity, but now resides at Houston; he pronounced the pulse a good one. There was no "fraud" or "delusion."

SUBSCRIBERS are coming in daily. Let every subscriber consider himself an authorized agent for the MAGAZINE. We want to make it pay the expense of publication, if possible, the first year. We send it to all who will write us to that effect, with the back numbers. We have made a trip to Arkansas, North Mississippi, and Alabama, and one to Louisiana and Texas, during which we have added many subscribers to our list. We expect to take another to Illinois, Indiana, and Wisconsin, soon after this number is mailed.

DR. CROWELL'S BOOK.—A few copies of this remarkable book are for sale at Boyle & Chapman's, 279 Main street. We clip the following notices of it:

"Dr. Crowell's book on Spiritualism is an elaborate, interesting volume, giving an account of the author's studies on this extraordinary subject."—*New York Herald*.

"It deals reverently with the Scriptures, though it matches the ancient miracles and marvels recorded in the Bible with well authenticated modern manifestations."—*N. Y. Daily Graphic*.

OUR SEANCES.—The time of holding them has been changed from Friday evenings to Tuesday and Thursday mornings, at eleven o'clock. Our spirit friends desire questions to be proposed to them of general interest, which they will answer for the MAGAZINE.

WE insert the card of Dr. Mansfield, and take pleasure in recommending him to those who wish to investigate this subject by sealed letters. He was for many years a Methodist class-leader, and is a most excellent and reliable gentleman:

J. V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 361 Sixth Avenue, New York. Terms, \$5 and four 3-cent stamps. REGISTER YOUR LETTERS.