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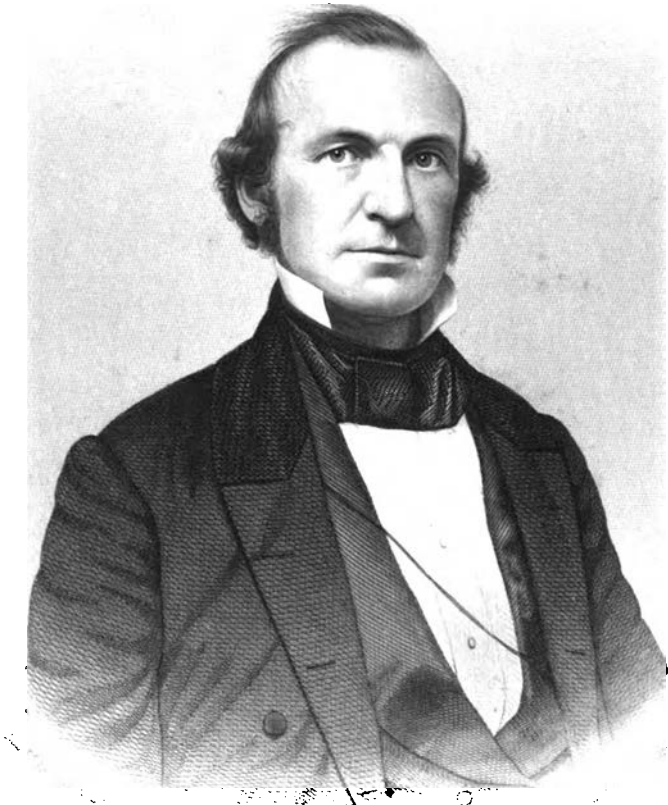
SPIRITUAL MAGAZINE.

PUBLISHED MONTHLY, AT MEMPHIS, TENN.

S. WATSON, EDITOR AND PROPRIETOR.

Volume II.

MEMPHIS:
BOYLE & COMPANY, PUBLISHERS, 279 MAIN STREET.
1876.



Samuel Watson

REV. SAMUEL WATSON.

SEP 29 1899

(77)

SONG.

(AIR—*Kedron.*)

There is not in this bright world a prospect more sweet
Than the re-peopled void where our fond hopes now meet ;
Where the rest of the past are united once more,
And where hope comes to cheer from the evergreen shore.

There is not in this vague world a thought half so dear
As that which comes to us the while sometimes here ;
That the past and the present are merging in one—
That the loved ones that left us may surely return.

Oh ! we know not on earth of a scene half so bright
As the place where the hopes of both worlds reunite ;
Where the sweetest communion is held with each sphere,
And where every emotion but tends to endear.

Then away with the doubts of the past, now grown old—
Then away with the shades of oblivion's fell hold ;
The blest angels are joining with shouts o'er the way,
Proclaiming the dawn of millennial day.

Oh ! blest day, when a knowledge of truths so sublime
Shall thus gild with its teachings the cycles of time ;
When the long-severed ties reunited shall be,
And the minions of bondage again be set free.

EMPRESA.

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DR. SLADE.

We clip the following from the *Banner*, as additional testimony to the genuineness of Dr. Slade's mediumship. It is written by Col. John McRae, who is one of the committee of twelve to superintend organization, as indicated by the Philadelphia Convention:

At this time, when the genuineness of the phenomena occurring in the presence of Dr. Slade is being called in question, it may be in order for me to relate an incident which occurred during my seance with him. After the usual phenomena of a heavy chair moving several feet without any visible contact, the writing on a slate held under the table, and on the under side of the slate while lying on the table, &c., the doctor placed a small bit of pencil, not larger than a grain of wheat, on the slate; he held one end of the slate under the corner of the table, I holding the other end, and while there was a sound of scratching on the slate, I gently drew the end I held from under the table and saw a sentence partly written and the bit of pencil moving on the slate forming a letter; and from the bottom of the letter formed the bit of pencil continued to move in a straight line at an angle of about forty-five degrees from the last letter formed for the distance of about an inch; toward the latter part of that distance the bit of pencil began to tremble and move slower, and finally stopped. So I saw the bit of pencil writing part of an intelligent sentence without any visible propelling cause, and I know I was in the full possession of my mental faculties.

JOHN MCRÆ.

Wilmington, N. C., Oct. 9, 1876.

THE LATEST NEWS FROM LONDON

In Dr. Slade's case is dated Oct. 31, by which we learn that he was acquitted on the conspiracy charge, but convicted under the vagrant act, and sentenced to three months' hard labor. His counsel gave notice of an appeal. Dr. S. was released on bail.

The summons of Dr. Slade and Mr. Simmons under one charge read "for that they, on or about Sept. 11, did unlawfully conspire and combine together, by divers false pretenses, and subtle means and devices, to cheat and defraud" certain persons. That he should have been acquitted on this shows that the prosecution failed to prove what they desired.

The vagrant act is very broad in its application. It provides among other things that

any one pretending to tell fortunes, or using subtle and crafty means to obtain a living, shall be deemed guilty of having committed an offense. It is under this act that Dr. S. is convicted.—*Spiritual Scientist*.

A VETERAN "EXPOSER" OF SPIRITUALISM CONVERTED.

EDITOR BANNER—Isaac L. Robbins, a resident of this place, has followed lecturing against, and "exposing," Spiritualism, in this and adjoining States, to the hearty approval of the "orthodox" denominations, for about ten years. They claimed that "he could show the whole thing to be a transparent humbug;" that he would free himself from the most complicated network of cords; cause bells to float over the heads of an audience in a dark room, apparently by superhuman agency; make the stoutest hearts quake with fear at the seeming proximity of "imps from pandemonium," etc.; and then honestly repeat *everything* in the light, thus enabling all to see that he had no accomplices, either in or out of the body.

The Presbyterian preacher, located here a few years ago, after witnessing his feats, came out in the *Mechanicsville Press* with a general discourse over "the dead carcass of Spiritualism."

But a few months since, two gentlemen who had been to Mr. Mott's, at Memphis, Mo., and attended his materializing seances, offered to be bound to the tune of \$3000 for Mr. Robbins' benefit, on condition of his duplicating what takes place there! And as his orthodox friends urged him on to the trial, assuring him of success, he had no alternative but to go and personally investigate the phenomena. The result is, to his own surprise and that of his numerous friends, his complete conviction of the truth of our glorious doctrine, and he has published a statement in the *Press* to that effect, in which he recounts some of the principal phenomena upon which his conclusions are based, backing up the whole by his affidavit.

He declares that he saw and recognized his father and mother, whom he left in England twenty-five years ago, as unmistakably as he ever did while they were in their own natural bodies, and that they mentioned many incidents of his boyhood which had passed from his mind until thus revived. One event, which he had always remembered with regret, his father thus referred to: "What made you leave me and your

mother the way you did? Did n't you think I would have given my consent?"

"This," says Mr. Robbins, "was a grand test to me that it was the spirit of my father, for I left my home and parents, never telling them where I was going, which caused them sorrow. There was no chance of any one's knowing this, for I had not mentioned it many times in my life, and when I did it was to my wife."

This event has made a profound impression on our community, and must subserve the cause of Spiritualism.

Of course the clergy, and those who can never accept a new fact, nor reject an old fiction, will impute the whole catalogue of unworthy motives to Mr. R., not forgetting his Satanic Majesty. But there is one thing patent to all, viz. : that had Mr. Robbins been actuated solely by mercenary motives, he never would have incurred the hatred of the churches—they being his best patrons—*on the principle of self-preservation.*

He says he was aware that there were some things about Spiritualism which he could not account for, but never believed in their spiritual origin until he went to Memphis.

STEPHEN YOUNG.

Mechanicsville, Ia., Aug. 18, 1876.

SOME people suppose that an editor indorses or is responsible for all he publishes. This is a very mistaken opinion. If that were the case the periodical he controlled would be but the reflex of his own views. As a specimen of this class of articles which we do not fully indorse, we give the following from the *Shaker*. There is food for thought in it:

DECLINE OF SPIRITUALISM.

There is nothing strange, to us, in the fact admitted by leading Spiritualists, "that a partial eclipse has gradually crept over the heaven illumined face of Spiritualism." Having been led out from worse than Egyptian bondage—theological enthrallment—to the banks of a New Jerusalem, where progress might be eternal without impediment, they have chosen to "tarry by the shore," and play thus long with the waves and instruments of their liberation, taking no other advantages of their liberation from the house of captivity.

The very simple illustration of the return of "one from the dead" has been, and is, verily sufficient to make Babylon of all the

pet schemes and man-made creeds of the ages. Though seventy-five per cent. of the manifestations claiming to be spiritual phenomena were only frauds, what of it? If twenty-five in one hundred are true, and even much less than these, what will become of the theological pets, *physical resurrection, vicarious atonement, election and reprobation, heaven, hell and the devil!* The emancipation from these errors has been experienced, more or less, by Spiritualists for twenty-five years; and millions are converts from such bondage. The Shaker church was thus enlightened one hundred years ago; and a continued, unbroken manifestation of communication between the two worlds has ever been its boast. Had it remained stationary, dallying with the manifold physical phenomena common to it, and which have become so positively disgusting in modern Spiritualism, where, spiritually speaking, would said church long since have been? Eclipsed—blotted out—forgotten.

Spiritualism teaches us that progress means, "*from the world, from the flesh, far away;*" have Spiritualists arrived there yet? And so we might continue. We would lash, with whips of large-corded criticism, the converts to Spiritualism for their laxity in accepting the terms of spiritual progress, and accept their lashing criticism, inasmuch as they have transcended us. We hope, and believe a little, in the efficacy of the "New Movement." But unless it shall cause their "righteousness to exceed the righteousness" of their surroundings, and their former fleshly lives, we will continue in the opinion that they not only accept the eclipse, but desire the old fleshpots of Egypt, rather than any advance that costs so much self-denial to be genuine Spiritualists. We had greater hopes of "Spiritualists" than we have realized. Why? *

The *Shaker*, under the head of Editorial Notes, says:

"The New Movement," by Spiritualists, is gaining approbation where it has heretofore been ridiculed. We hailed the same as desirable; yet wherein does a Spiritualist differ from the multitudes, except theologically? And where is the theology which, of itself, would keep a church mouse from starving? Spiritual (?) friends, "except your righteousness of life exceed" the lives of your brethren, orthodox, (?) your secession and "new movements" are useless addenda. *Nū nisi cruce*, will meet your real needs.

THE NEW DEPARTURE.

We are glad to see our committee man come out so clearly upon the "New Departure," as he does in the following from the *Banner* :

EDITOR BANNER—As your valuable paper is the medium of discussion about what is called the "New Departure" in Spiritualism (by-the-by, departure from what?), and as some of the writers seem to take a mistaken view of the subject, and as usual to display more feeling than may be required, I beg leave to submit what appears to me to be the true merits of the case. In the first place, I understand the parties to the movement to be giving expression to their own feelings and views of what they believe to be the design and teachings of the great efflux of spirit manifestations in this our day and generation, and that they did no more expect that all Spiritualists would agree with them than that all nominal Christians would agree upon one creed. The only error they seem to have fallen into was in taking for granted that certain other prominent Spiritualists entertained similar views to theirs, and nominated them to positions which it appears they were unwilling to occupy. The truth is we must either accept some infallible standard of faith, which no Spiritualist thinks of doing, or else while all Spiritualists are agreed on the main basic facts of Spiritualism, there will be as many shades of inference and beliefs as there are different mental structures. The nominal Christians, although they have a written chart which they recognize as infallible to go by, have had over three thousand different sects and denominations. Yet they are all Christians; and why may we not differ, and yet all be Spiritualists, without torturing and burning each other, as the Christians did in the past, or abusing each other, as they do now? There is in fact now, besides minor differences, two great divisions among Spiritualists: those in whom the religious element or principle is less developed, and held entirely subservient to their intellectual—to such Spiritualism is a science only, nothing more; while to those in whom the religious feeling is more fully developed, it becomes a religion; and with such feelings, those who have taken an active part in this movement have organized themselves into a society of Spiritualists, because in it they find a medium for the cultivation and more intelligent expression of their religious feelings, as tending, in their belief, to develop

a higher, purer and better type of man. Others, with equal honesty, may maintain a different opinion; and if, while we claim for ourselves the right to our own opinions, we but extend that right to others, then all cause for strife will cease; for until the whole subject of Spiritualism is better understood than it is at present, it is not likely that all Spiritualists will be of one belief.

JOHN McRAE.

Wilmington, N. C., Oct. 15, 1876.

WE have not yet received the Secretary's report of the proceedings of the Convention. It is our expectation to publish our charter, constitution, by-laws, order of business, and a number of select songs suitable for public and social worship, in pamphlet form as soon as convenient, of which due notice will be given. We adopted with very little alteration the constitution and by-laws of the Texas State Association of Spiritualists and Liberalists.

The following are the officers elect:

S. Watson, President, Memphis.

J. A. Cooper, Vice-President, Nashville.

M. Hawks, Secretary, Memphis.

F. W. Irvine, Treasurer, Memphis.

BOARD OF MANAGERS.—W. J. Smith, Chairman, John Zent, Minor Merriwether, R. P. Glenn, Memphis, Tenn.; W. B. Skates, Union City, Tenn.; P. R. Albert, Chattanooga, Tenn.

We would respectfully suggest to Spiritualists to organize, even though you have but few members. "In union there is strength," is an old but a true saying. We need that cohesive property which can only be obtained by organization. Our spirit friends greatly desire it. They manifest much interest upon the subject, so far as we have learned through every avenue by which we can hear from them.

SPIRITUAL MAGAZINE.—To those who like spiritual literature, we take pleasure in recommending the AMERICAN SPIRITUAL MAGAZINE, published in Memphis, Tenn., by Dr. Samuel Watson. It is filled with chaste matter, and while its pages sometimes contain some wonderful stories hard for an outsider to believe, its main object is to harmonize Spiritualism with Christianity. And it does it, or at least seems to do it. We have received the October number. Price, \$2 per year.—*Huntsville Independent*.