

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.

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For the Spiritual Magazine.

WHAT IS EVIL?

BY JOHN M'REA.

EVIL is the outgrowth of ignorance. We are born children, and not philosophers, and we have to learn wisdom by experience, the absence of which is evil. As we advance in intelligence we learn to overcome or avoid many evils we should otherwise be subjected to; and when we shall learn true wisdom and become perfect in knowledge, we shall triumph over all evils. Whatever theories may be started as to the origin of this world, of the human race, and of evil, one thing is sure: that the early history of every primitive race, tribe or nation of men, shows conclusively that they originated in a rude and savage state of barbarism. To this sacred history presents no exception; for if Adam and Eve, after their first attempt to clothe themselves with fig leaves, were dependent on the Lord to make them clothes of the skins of beasts, it is very certain that they did not possess the skill and intelligence of the present generation in clothing themselves. The conclusion is inevitable that man, in his primitive state of barbarism, was subject to many things that were unmitigated evils to him, which his advancing intelligence has enabled him to triumph over and subject to his use. The dense forests, that sheltered the beasts of prey which were his most dangerous foes, have by his advancing intelligence and industry, become cultivated fields, furnishing him food and clothing. The forest trees and the rude granite and marble he has

fashioned into secure mansions to shelter him from the inclement elements, and the elements themselves he has made to minister to him. The winds propel his ships over the trackless ocean; fire and water become mighty magicians in his hands, performing the labor of millions of men; and the lightnings, that used in his days of ignorance to terrify him as the demonstrations of an angry God, are now made to carry his messages thousands of miles with the speed of thought.

And what has produced such marvelous changes? The very things which man considers evils. Famine compelled him to cultivate the soil; cold and tempest first drove him to build houses for shelter from the inclemency of the weather; and so for every step he has made from ignorance to intelligence, from barbarism to civilization. In short, God permits physical evils to afflict man for his good, to compel him to exertion; for if man had all that was necessary for his safety and comfort without any mental or physical exertion on his part, the most casual observation and reflection must satisfy every one that he would not have been the civilized and intelligent being he is to-day; and if he had not felt the need of protection from those who were stronger than himself, would he have submitted to laws that in turn would prevent him from oppressing those weaker than himself? Evil is therefore the school-master that God has permitted for man's instruction.

In addition to the evils of which I have been treating, that have for their mission the cultivation of man's physical and mental capacities, there is another kind known as moral evils, whose mission it is to advance our spiritual, as the preceding did man's physical nature, and for the better understanding of which it is necessary to divide them into two classes: the evils we suffer, and the evils we inflict on ourselves and on others. And from the preceding remarks it must be conceded that the evils we suffer, come from whence they may, and however grievous they may be, are for our good, and are so intended by our kind and beneficent Heavenly Father. If this life were all, this proposition might be questioned; but as this life is but a moment of time as compared with the endless ages of eternity through which we are to live, and as much of the happiness or misery in the world of spirits to which we are tending will depend on the habits and experience we acquire in this earth life, doubts should cease. "By suffering we grow strong in spirit," is a truth recognized by the wise of every age and by St. Paul—"For our light affliction, which is but for a moment, worketh for us a far more exceeding and abundant and eternal weight of glory." But we need not go back to the experience of others, for every man or woman who will carefully study the effects of his or her experience, cannot fail to see that the trials, afflictions and sorrows through which they have passed were their most valuable experiences in life. They are the very lessons we need. We may

not at present see their use, or we may not read the lesson aright, nor profit by its teachings; yet it produces an impress for good, and we may rest assured it will be repeated in some form till it accomplishes its mission in this world or in that to which we are hastening. By refining and purifying us of our errors and of all our evil propensities, this form of evil is also good in disguise.

The other form of evil is the especial outgrowth of ignorance—that which originates within ourselves, and by which we are tempted to injure others. For if, when tempted to commit any sin or evil act, we could know and fully realize all the consequences, we would repel the temptation. We may estimate the consequence in this life and be willing to risk the result, but we do not realize the truth that every act of our lives is stamped on our spirits, which record we shall carry with us, not only in this life, but into the next. And if we could fully realize, when tempted to do our neighbor an injury, that we should in reality be benefiting him spiritually, as we surely should be—and could we at the same time realize that we were writing on our own spirits a dark record, as we surely should be, that nothing would obliterate but making reparation for the injury done—we surely should not be tempted to do an act by which we alone were to be injured.

But we are often tempted by our selfish, animal appetites and passions to abuse the faculties God has bestowed on us for our good, and nothing short of the bitter penalty that as surely follows every wrong act we commit as that the shadow follows the substance, can teach us true wisdom. But we may rest assured that lesson will be effectually taught us, till by little or much suffering in this life or in the life to come, we shall learn that our only true happiness will consist in ceasing to do wrong, whether to ourselves or to others, and learning to do right; and that if we would rise into a higher spiritual plane, we must not only do unto others as we would that they should do unto us, and learn to return good for evil, but we must do good to all who need our aid, as opportunity offers; above all, to help and encourage the weak, the erring and the fallen.

If we are standing on a morass and try to lift another who is sinking in the yielding soil, we come within the influence of the physical laws governing matter, and sink ourselves just in proportion as we lift the other. But they who try to lift their fallen brother man or sister woman from the moral morass of sin and misery, come within the influence of the spiritual law, where bright spirits linked hand in hand form a living chain, not only to sustain but to lift higher those who are trying to lift up the weak and erring who have been borne down in life's trials and conflicts. And when these truths are fully understood and made the rule of our lives, then will evils of every kind, the offspring of ignorance, cease from troubling us, either in this life or in the life to come.

For the Spiritual Magazine.

LETTER FROM ROCHESTER, N. Y.

36 SOPHIA ST., ROCHESTER, N. Y.

REV. SAMUEL WATSON—Years ago, while a little girl in the dear South land I became familiar with your writings, and your name was always linked in my girlhood memories with the names of the Pierces, (father and son,) Dr. Summers, Bishop Kavanaugh, Jane Y. H. Cross, and the hosts of others who were known and loved throughout the land. I little dreamed then that in the march of events we should both suffer so much through a growth in grace and knowledge of spiritual truths, and from the same mother church we had both so loved. Fellowship in suffering is a bond of sympathy. I have long desired to send a word of greeting to the MAGAZINE, and through it to the hosts of loved friends I left behind me, but life's stern duties and its cares have pressed me sore for the last few years, crowding out many such greetings that would have proved sources of pure pleasure; yet in spirit and in thought I have often been with you, and rejoiced in the fact that one Spiritual publication flourished on home soil. May angels speed you in your efforts to spread the gospel of truth abroad. I hope it may reach every home in that sunny land, for my heart constantly goes out in prayer that the comforting truths of our beautiful philosophy may bud and blossom into royal fruitage—a little leaven leaveneth the whole lump. The striking of a "clock" may re-echo down the aisles of time until the welkin shall resound with the pæan of a redeemed humanity from sin and suffering. Ah! well it is through suffering, through martyrdom and crucifixions, the chosen ones are prepared for their work, and pressed into it. After the cross comes the crown; after the battle, rest and compensation. I hail gladly every published item that indicates growth and progress among my people, for though driven by the hand of destiny, like a bird of passage, to this cold land of the stranger (where I have found warm hearts and friendly hands), yet my longing thoughts turn toward thee ever—land of my birth, land of my hope.

I see the need of speakers among you, and strive and hope soon to regain my physical strength, that I may come back among you and fulfill the destiny marked out for me by my angel guides—a work to which my whole soul reaches forward with fondest anticipations—and to which I have pledged every power, talent and capacity I possess, only glad if I may be counted worthy to work in humanity's vineyard. 'Tis so much easier to move and strive, than to stand and wait through physical weakness, while the spirit is strong and heaven seems so near, and the fields are white unto the harvest, only waiting for truth's reapers.

I am so proud to know that halls and lyceums are established in so many of our Southern cities. Lyceums, especially, gather the

children in—yes, gather them in. The spirit world will advance many degrees nearer earth through these little ones. 'T will surprise you to know that Rochester, which seems the very nursery of Spiritualism, has neither speaker's hall or lyceum; yet there are many mediums here, and old citizens say there never were so many Spiritualists here as at present. Indeed, the spirit of our doctrines has penetrated and permeated every strata of society, even to the heart of the churches. Liberal thought and religious tolerance is one of the characteristics of this beautiful, busy city; one seems to drink in advanced thought with the very elements. Last month Mrs. Libbee Lowe Watson gave three fine lectures under control of the poet Shelley, being the first Spiritual lectures given here within this year, excepting one by Robert Dale Owen.

We are blessed by the presence and power of some fine magnetic physicians and healers, prominent among whom stands Dr. O. Clark Sprague, of whose magnetic power too much can hardly be said by the numbers of sufferers he has healed. This gentleman, like yourself, was once a Methodist minister, but was developed as a speaker and test medium. Within a few years his clairvoyant and healing powers have become so widely known to the sick, the lame, and the halt, that his whole time is given to the amelioration of suffering and the removal of disease by the laying on of hands. He is remarkably successful in curing St. Vitus dance, one of the most horrible and torturing of all the ills that flesh is heir to. Mrs. Jennie C. Dutton, M. D., is also a successful physician and healer, besides others. As I have had occasion and opportunity to test the powers of these two, I know whereof I speak.

Gilbert C. Eaton also lives here, and himself and wife (also a medium) hold Sunday evening circles, free to all who choose to attend, especially strangers visiting the city, and have sown some effective seed among the church people. This Mr. Eaton is the same business and test medium of whom Judge Carter, of New York, wrote last year in the *Banner of Light*, and through whose mediumship a stolen child was traced and recovered by the mother. This seems to be a rare phase of mediumship (the tracing and recovery of lost or stolen property), possessed by few mediums. I recovered for a friend a purse containing some ten dollar bills, also papers and smaller currency through this medium, within a month past, as is well known to many of our friends, and I mention the fact here in justice to the medium, as well as to give your readers who may need such service an opportunity to find a reliable medium. We should all help each other, and the medium's bed is not one of roses, even with such help.

I hope ere long to greet you personally, for my weary feet are aching to press home soil again, and spend and be spent among my kindred. Yours, in love and truth,

HELEN MILLINGTON.

For the Spiritual Magazine.

SPIRITUALISM NOT HERESY.

Defense of Dr. J. A. Meek, of Jonesboro, Arkansas.

SOME four years since I united with the Christian Church, at which time I solemnly abjured all human creeds, such as confessions of faith, articles of decorum and constitutions, believing all Scripture was given by inspiration of God, and was sufficient to thoroughly furnish us unto every good work. I have endeavored to keep this covenant to the best of my ability, and notwithstanding I am entirely unconscious of any violation of this agreement, yet many of my brethren regard me as a vile heretic. I propose through the MAGAZINE to present a few of the many scriptural passages which I regard as sustaining me in my belief of the spiritual gifts, or the Spiritual Philosophy. And if Messrs. Fanning, Franklin, Lipscomb, or any other teacher in the Christian Church will show that my construction of these Scriptures is erroneous or anti-scriptural, I frankly agree to abandon my present position and assume the one which they may show to be in harmony with the Scriptures.

First, Mark xvi, 15-18: "And he said unto them, Go ye into all the world and preach the gospel unto every creature. He that believeth and is baptized shall be saved; he that believeth not shall be damned. And these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover." What did Christ mean by the use of the above language? Whom did he mean should have this power—the apostles, or those who believed the teaching of the apostles? Evidently he meant the latter. All candid men who know anything of the meaning of terms are forced to admit this. Let us examine closely the language of Peter on the day of Pentecost, which was the first sermon preached by the apostles after receiving the commission. Under the Jewish dispensation God spake to the world through certain ordained media, through the Urim and Thummim, through the prophets, etc. Joel, however, in speaking of this matter, said the time should come when this power, instead of being confined to a chosen few, would become universal in the world. Hear what Peter says in alluding to the prophecy of Joel, Acts ii, 15-20: "For these are not drunken as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel: And it shall come to pass in the last days (saith God) 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, etc."

There are two important facts elicited from Peter on this occasion which we would do well to bear in mind: first, that Joel alluded in his prophecy to Pentecost and the spiritual or present dispensation; and secondly, that we live in the last days. The idea clearly brought to view here is that God's Spirit is to be poured out upon all, and that all upon whom the Spirit is poured are to have these powers. Christ clearly included these powers in the commission, and commanded the apostles to preach it, and we have found that at the opening up of the spiritual reign it was preached.

Now in order to prove that these powers remained in the church, and were taught by the apostles during their ministrations, we will first refer to St. Paul's letter to the Corinthian church, chap. 12, a portion of which only we can quote for the want of room: "Now concerning spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols even as ye were led. Wherefore I give you to understand that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that Jesus is the Lord but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit; and there are differences of administration, but the same Lord; and there are diversities of operation, but the same God which worketh all in all. But the manifestation of the Spirit is given to *every man* to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gift of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues. But all these worketh that one and the self-same Spirit, dividing to *every man* severally as he will." Here he clearly teaches that the members of this Gentile church are in possession of all the powers or manifestations of the Spirit claimed by the most ardent Spiritualists of the present day. Paul elsewhere teaches that the spirits which the Corinthian members were able to see were "ministering spirits sent forth to minister to them who were to be heirs of salvation."

We find by perusing the New Testament further, that one of the old prophets appeared to St. John upon the isle of Patmos. If I had time and space I could show that this power remained in the church until its corruption under Constantine the Great, in the commencement of the third century. In fact I can show conclusively that this power has appeared in every nation, age, and under all dispensations.

There seems to be a good and an evil power both prevailing in the world. When Moses went in before King Pharaoh and demanded of that despot that he should let God's people depart in peace, he performed many wonderful miracles in proof of his divine commission, and among others he cast his rod upon the ground and

it immediately became a wriggling serpent. The magicians stood forth and said, Sir, we can do that; and they cast their rods upon the ground, and they became serpents also. But in order to convince them that Moses' power was from God and superior to theirs, his serpent swallowed up their serpents.

But my object in this article is accomplished. I ask my church to show what the Scriptures referred to do teach, if they do not teach Spiritualism. Will any of the teachers of the Christian Church respond to this call?
J. A. MEEK, M. D.

IS MODERN CHRISTIAN SPIRITUALISM TRUE PRIMITIVE CHRISTIANITY?

SOME one has sent us the *Globe*, containing "A Sermon delivered at Spruce Creek, Huntingdon County, Penn., June 7, 1875, by Cyrus Jeffries, minister of the gospel," from which we make the following extracts:

. . . This great spiritual doctrine was driven from the church by the creeds and councils of men, claiming to be doctors of divinity, as though Divinity were imperfect, and needed doctoring at the hands of men. And yet they did doctor the gospel until they changed it from a spiritual to a material religion. Commencing at the Council of Nice, they continued to alter and amend the doctrines of Christ, until the great majority of his commands were not only declared done away, but many of the most useful and beneficial of his commandments to mankind, such as healing the sick, restoring the blind, curing the lame, etc., were entirely forbidden in the churches, and the gospel was left without a sign, a vision or a miracle, until within the present century it has pleased God to bring the heavenly doctrine again to the sons and daughters of men, and which is now stirring the hearts of millions, and is proving by its signs and wonders that Christian Spiritualism is primitive Christianity, and that the faith of that day is now being restored to us in this day. . . .

The next command I shall notice is that of discerning spirits. This is one of the most lovely features of the Christian religion. It not only proves to us beyond the possibility of a single doubt that there is a glorious spirit world, but it enables us to meet, shake hands and converse with our fathers, mothers, husbands, wives and children who have become immortal, and can return to earth to greet and make us happy by their heavenly presence, and enrapture our hearts by their enchanting conversation, as hundreds and thousands are now doing in our own country.

"To another the discerning of spirits." 1 Cor. xii, 10. The discerning of spirits is another of the great gifts of Christ to his people,

by which they are made happy, and the fear of death forever banished from them. "And behold there appeared unto them Moses and Elias, talking with them." Matt. xvii, 3. Those two happy and immortal spirits appeared unto Peter, James and John, and they plainly discerned them by the natural eye, as the people are now discerning in many places throughout our country the spirits of their departed friends. "And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me, see thou do it not, for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book; worship God." Rev. xxii, 8, 9. This great angel was of the prophets, a spirit of one of the prophets, and one who conversed with and showed John more of the spirit world and its glory than ever mortal eyes before had seen.

"Are they not all ministering spirits, sent forth to minister unto them who shall be heirs of salvation?" Heb. i, 14. All the immortal millions of the spirit world are ministering spirits, and they are everywhere around us now, and if our spiritual eyes were opened, like the servant of Elisha, we would see these heavenly children of the summer land everywhere about us. But the primitive doctrines of Christianity are becoming so well developed, through the obedience to all of Christ's commandments by Christian Spiritualists, that spirits are beginning to manifest themselves in wonderful numbers, to the natural eyes of living men and women, among all nations, and it will not be long until the materialized spirits of our departed friends will become familiar to us, and we shall enjoy their heavenly presence every day. It is the teaching of all that Christ commanded, as millions of Spiritualists in this land are now doing, that is bringing about this glorious phenomenon. The church may condemn and denounce it, the press may pass it in silence or sarcasm, but Spiritualism has already assumed such proportions that her claims have arrested the attention of the nations, and the wisest minds of earth are receiving its truths as the pure religion of Christ, and the salvation of the world. . . .

"Raise the dead." Matt. x, 8. By raising the dead is not meant the raising of the dead natural body, for that would be raising them only to die again; but it is raising the spiritual body, just as Christ at his resurrection into paradise raised the spiritual bodies of the saints that appeared unto many in Jerusalem. "And the graves were opened, and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many." Matt. xxvii, 52.

The graves here spoken of is hades, or the spirit world, so that the bodies were the spirit bodies of the saints, that came out of the spirit world, and appeared unto many in the city of Jerusalem as the first fruits of Christ's resurrection, for Christ had just been resurrected a few moments before, from the dead or natural body

on the cross into paradise, as he had told the thief he would meet him there that day. And these spiritual bodies of the saints who had died in Jerusalem, and now came out of the spirit world and appeared unto many, were really and truly raised into the natural world from the dead, just the same as the dead are now being raised in materialized form by the mediums in their cabinets. "Raise the dead" is the command of Christ, and oh, how beautifully is it done! Not raised to natural life, to die a second time, but our dead friends are raised into our presence here on earth, where we can see and converse with them, and kiss and embrace their immortal forms in time, as great numbers are now doing in almost every quarter of the globe. This is truly a glorious raising of the dead, and one that should fill our hearts with heavenly joy. And besides all this, we find we are living so near the spirit world that we can send and receive letters of instruction from our immortal kindred, as they did of old. Even Elijah, long after he had gone from earth, sent back a letter to the wicked king, Jehoram. "And there came a writing to him from Eijah the prophet, saying, thus saith the Lord God of David thy father, because thou hast not walked in the ways of Jehoshaphat, thy father, nor in the ways of Asa, king of Judah, etc." 2 Chron. xxi, 12.

In passing through this subject I have only been able to give a synopsis of its great doctrines, but I think enough has been given to show that the gospel preached by Christ and his apostles is the same gospel that should be preached now, in this day, without denying and throwing away three-fourths of all that Jesus taught and commanded. For the church in general deny and forbid the healing of the sick, the working of miracles, prophesying, seeing visions, discerning spirits, casting out devils, speaking with tongues, or raising the dead; all of which Christ and his apostles commanded, and Christ's commands were to be taught unto the end of the world, every one of which the Christian Spiritualists believe and obey to the letter, which shows to the world that modern Christian Spiritualism is primitive Christianity. And they obey every precept that Christ taught, while the orthodox Christian world refuse to believe and obey the great majority of the precious and holy commandments of Christ, and thus throw away the labors and teachings of the Savior, and thereby teach men that those heavenly commandments of Christ have ended and passed away, when there is not one jot or tittle in all the Word of God to show that one word of Christ's commands have ever passed away. For the last words of the Redeemer to his ministers as he left the earth, was to go and preach to all nations, "teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world. Amen." Matt. xxviii, 20.

But we rejoice to see such hosts of good men as are now rising up and embracing the great cause of Christian Spiritualism in

almost every portion of the world. So that it will not be long until all the commandments of Christ will stand on the decalogue of nations, and the unfolding grandeur of his religion become the glory and admiration of the world. Then from the spiritual dominions of the vast beyond shall come like a tidal wave of glory, the spiritual orb of immortality, throwing from horizon to horizon an eternal sunrise of science, religion and intelligence all over the enraptured nations, mantling the heavens with beauty and the earth with happiness and bliss, while the angel hosts engirdle the world, fill all the zones with the anthems of eternity, and proclaim that the kingdoms of this world have become the kingdoms of God and his Christ, and that God's will is done in earth, as it is done in heaven.

For the Spiritual Magazine.

SPIRIT PHOTOGRAPHY.

BY LOIS WAISBROOKER.

FACTS are valuable, but the principle, the law that makes the fact possible, is more so. Facts that cannot be accounted for by any *known* law of nature, if attributed to the supernatural in the sense of being considered miracles, become the basis of a superstition as injurious as it is false; but when such facts stimulate investigation, they then become the basis of an intelligent research which blesses the human and honors the Divine.

This being true, let us look at the law involved in the facts of spirit photography. Let us see if we cannot find an explanation which will satisfy the incredulous that it is not impossible, nor even unreasonable; and at the same time show to those whose marvelousness outstrips their intellect, that it is not so very wonderful, after all, when we know how, and conditions are right.

In examining the law by means of which our own likenesses are taken, we find that light, in striking our persons, is thrown back, because they are so dense that the light cannot pass through them. "Take care there, or I will let daylight through you!" So says the angry man; but what does he mean? Why, that he will make a hole through us; for in no other way can he do what he threatens.

Basing his argument upon this known fact, the objector says, "It is impossible; that which cannot cast a shadow cannot reflect the light; and without the light being thus reflected, thrown back from the object and concentrated upon the lens of the camera, there can be no likeness taken."

On the contrary, the man who has the fact before him, he who recognizes the face of some dear friend, such a one must accept, but his wonder is so likely to overstep his reason that he will ascribe

a power to spirits that they do not possess—to-wit, a power that is above natural law—supernatural, miraculous.

Neither of the above is correct. Light is a three-fold element, united and yet distinct; and when separated by a prism this can be easily shown. When thus separated we find, by testing, that one portion is the cold white light, and the second gives us heat, while a third is simply chemical; and it is this chemical portion, and this only, which is used in taking photographs. One-third of each ray is needed; the rest is present, but for all practical purposes might as well be absent.

We find also that one of the colors which are given by splitting a ray of light through prismatic action, to-wit, the yellow, if thrown across the path of an ordinary ray of light, will intercept and throw back its chemical portion, the balance passing on its way. This being true, the artist can put a yellow or orange-colored pane of glass in his dark room and thus obtain sufficient light to see to work by, while his negative plate of the picture is in such a condition that the full ray of light would spoil it entirely. The yellow glass shuts back this chemical ray; and this chemical ray acting upon the iodides and bromides held in solution in the coating of the plate will spoil the picture if not rendered impervious to its action, upon the same principle that the heat which cooks our food renders it unfit for use if applied too long.

Could this chemical ray be separated from the other two portions of an ordinary ray of light, and be brought to bear upon our persons, and then thrown back upon the lens of the camera, and pass through to the sensitized plate in the camera box, I see no reason why our likenesses could not be taken in the dark as well as in the light; for it is not light, properly speaking, but an element that goes with it, by means of which the work is done.

One thing is certain: make your lens of yellow glass and no likeness can be taken through its use. Not because the light will not pass through it, but because the chemical ray will not.

We have found, then, that the only element of matter that it is necessary for spirits to connect themselves with, is this chemical ray; or rather, if they can clothe themselves in the golden-colored, the yellow part of a ray of light, and coming into the atmosphere of a friend, stand by his side, they can throw back this chemical ray upon the lens of the camera, and their likeness is taken by the same law that ours is. Light is reflected, thrown back from our persons, *because it cannot pass through them*. The chemical ray would be thrown back from a spirit clothed in the yellow, or the seventh part of a ray of light, because the chemical part, though associated with it in the perfect ray, cannot pass through it when separated from it.

How wonderful, and yet how simple! Chemistry! I have sometimes called it the little finger of God's almighty power.

Tell a spirit chemist that if he can separate from the full ray of light the yellow portion and make a robe of it, he can have his likeness taken, do you not suppose that a way will be found to do it? Will he not cover face and all? Judging from the pertinacity with which mortals pursue their object, we certainly have reason to think that they will.

SPIRITUALISM AS A RELIGION.

WE have heretofore called the attention of the Christian clergy to the rapid increase of Spiritualism, and have very plainly intimated that if they ever expect to do anything to prevent the spread of this new and dangerous heresy, they ought to begin the work without any loss of time. But our observation—which it would be an excess of modesty to speak of as limited—does not furnish us with any marked instances of attention to this duty on the part of the leaders of any church or denomination. Why a condition of absolute apathy should exist concerning an evil—and it is undoubtedly an evil—of such manifest vitality and force, passes our comprehension.

Viewing the subject in a business light alone—and churches, if they succeed, must be conducted on business principles—it is evident that Spiritualism is undermining our orthodox Christianity to an alarming extent, and nothing seems to be more natural than that those doctrinal institutions which are already established should combine to make an end of innovators and intruders upon the fields which they claim as their own. There are two ways for a church to get on in the world: by hastening its own advance, and by impeding the progress of others. Our churches have always been ready to use the latter mode with regard to each other, but appear to have no idea of combining against an open and dangerous enemy of them all.

Is it possible that the clergy do not regard Spiritualism as a competitor with Christianity? The Spiritualists surely claim that their system, or delusion, or whatever you may please to term it, is a religion, and that it is the best, as well as the most rational. Considering religion as a system of faith or worship, it clearly comes within the definition. There may not be much worship about it, but there is an abundance of belief. The utterances at the late Spiritual camp-meeting near Dubuque point strongly toward a religion, such as it is. One of the ablest speakers (J. M. Peebles, of Hammonton, N. J.,) claimed to be a "true" Christian, and professed to explain all the miracles of the Bible on Spiritualistic principles. "Jesus appeared after death," he says, "to his disciples in his materialized body. The Israelites were fed forty years on materialized food. Jesus fed five thousand persons on materialized food." Again: "If the speaker knew anything by the aid of his

five senses and reasoning faculties, he knew that he had seen and conversed with immortals, the angels of God." Again, this speaker said that Spiritualism "is God's witness of immortality, the soul's sweetest answer to prayer, the benediction brought down from heaven by spirits and angels, the baptism promised to all true believers." This sort of a religion, as we have heretofore remarked, is professed by many who remain members of orthodox churches; but it may well be doubted whether they will long continue as members. The slack allegiance which they hold toward orthodoxy may be at any moment thrown off.

It is certain that Spiritualism is daily drawing upon the membership of the churches, and that thousands who might otherwise have been converted have drifted into the vortex of Spiritualism. Will the clergy insist upon it that this is a mere temporary delusion? It is only twenty-seven years since the manifestations began, and see how the delusion has spread! To the Jews and Romans Christianity was a temporary delusion, but it now covers the world. It is very strange that the churches continue to sleep while the enemy is sowing tares, and we hope that they will awake to the necessity of combating this latest and most insidious foe of true religion.—*St. Louis Globe-Democrat.*

Among the gems of truth in the above worthy of preservation, the following passage may be cited: "The Spiritualists surely claim that their system (or delusion, or whatever you may please to term it), is a *religion*." Certainly; Spiritualism in its widest and best sense is a religion and a philosophy, harmonizing perfectly with the Christianity of the New Testament gospels.

This writer's use of the word "delusion" takes me back in thought to the early struggles of primitive Christianity with Grecian culture and Roman literature. The classical porphyry writings of the marvels and wonders ascribed to Jesus and his disciples, denominated the whole "that silly delusion." Pliny the younger, born A. D. 61, and sent with pro-consular powers by the Emperor Trajan into the provinces of Pontus and Bythinia, wrote thus of the "Christians" to the Emperor: "Nor has the contagion of *this superstition* seized cities only, but the lesser towns also, and the districts of the open country. Nevertheless, it seems to me that it may be restrained and corrected." The classical Suetonius, flourishing in the beginning of Hadrian's reign, termed the Christian religion "the new superstition." Julian called its believers "the mad Galileans." Accordingly, in the dialogue with old Maris, a blind Christian bishop, mentioned by Sozomon, Julian said to him scoffingly, "Thy Galilean god will not cure thee." The severe and caustic Celsus insisted that Jesus studied magic in Egypt; and St. Austin says it was generally believed among the Greeks and heathen of the East, that Jesus "wrote books concerning magic, delivering them to Peter and the apostles for the use of the disciples."

How perfect the contrast! Spiritualism is pronounced by editors and many of the literati of the country as a "delusion" and a superstition; while its mediums, endowed with the very "signs" that Jesus promised to believers, are accused of being "magicians," practicing the "black art."

Do not editors and clergymen yet understand that the Christianity of the New Testament, with its dreams, visions, trances, healing gifts and various spiritual marvels, rests upon the same foundation as the phenomena connected with Spiritualism—the *testimony of the senses*, and the moral judgments of rational men? It is time they comprehended this position; for, every argument brought to bear against the genuine phenomena relating to Spiritualism is a poisoned javelin hurled at the very temple of Christianity itself! In fact, true Spiritualism, and Christianity as enunciated by Jesus Christ, are synonymous, and must stand or fall together.

For the Spiritual Magazine.

SOUTHERN CORRESPONDENCE.

BY R. E. NEEDL.

TO me this *Christian Magazine* is in some sort a second star of Bethlehem, lighting the way to the full dawn of the new dispensation. Spiritualism is Christianity in essence, and the inner temple of her great sanctuary is thronged only by devout worshippers—worshippers of the One God, father of our dear Savior. The finite mind cannot grasp the Infinite; the human comprehension is too narrow to grasp the majesty of Him "who dwells in immensity!" But a right conception of Deity is the basis of all proper worship. We can know God only by his attributes of power, wisdom and goodness; we know that love is the pervading essence of the whole divine character, for "God is love." But to see God is impossible, except as we behold him in the face of Jesus. We cannot look upon the sun but to be blinded; but when the excess of his splendor is veiled by intercepting mist, we can gaze upon his broad red disc until our heart is dissolved in worship. That sun, in his unclouded glory, is but the poor symbol of God's majesty. 'Tis thus we see Jesus, "God manifest in the flesh;" see him walking amid the darkness of a world entombed in sin and ruin, the friend of the friendless, the comforter of the comfortless. Meantime his angels are ascending and descending the ladder that Jacob saw; their voices are at the bedside of the sick, their love tones in the ears of the dying. Their footfalls are in the graveyard; and in the charnel-house, where Despair rakes with her pale fingers where was committed "dust to dust, ashes to ashes," they speak the words of ineffable consolation.

In the envelop of all human hopes and all human aspirations comes the revelation of the sweet life that is to come; this is the one grand panacea for all our ills. But when Jesus re-appeared after his entombment, thus demonstrating the way hither and thither, he did not mean to shut the gates of the avenue to all the people of the after ages; no, the veil of the temple was rent, never to be seamed up again by infidel hands. The light of heaven poured through this rent in a bright and constant stream, and to-day immortality is as clearly "brought to light" as on the third morning, when the disciples stood aghast before their risen Lord. Death was more than conquered—it was annihilated; and this was the "glad tidings of great joy" meant for the sorrowing millions throughout all time.

Miracles were the credentials of Christ's Messiahship; he only asked to be credited for his *works'* sake. Nor did the apostles solicit credit on their mere *ipse dixit*; they did the same wondrous *works*. Vociferous declamation will not suffice to convince men; they desire and rightfully demand ocular demonstration. Thomas, who "felt the prints of the nails," is wonderfully like all sensible men of this day. But, quoth the objector, "If they believe not Moses and the prophets, neither will they believe though one rose from the dead." This incorrigible infidelity applies only to the Jews, who were judicially blinded. Like many of this day, "they had eyes, but saw not, ears, but heard not." In God's economy nothing is superfluous. There was need of Christ's miracles; for how else could men distinguish between the true and the false? There can be no merit in a *blind* faith. The announcement of any fact must needs be accompanied by evidence commensurate with its importance. Had there been no need of miracles none would have been performed.

Spiritualism identifies its own self as a thing of God. It is a tree bearing all the fruit of the gospel; it is full of good works, and its animus is to wipe the tears from off all faces. Did Spiritualism do no more than to make us *know* and realize that we shall live again, that were sufficient. The universe, with all its blazonry of sun, moon and stars, is silent as regards our conscious existence beyond the grave. We have looked upon our loved ones, pale and sheeted for the narrow house, the helpless hands folded in the awful stillness of death. Dumbfounded, we asked with beseeching lips, if this were all of life? No answer came that satisfied the breaking heart till the mist lifted from the other side of the river, whence the clouds of glory are distinctly seen above the turrets of the everlasting mountains!

Covington, La., July 29, 1875.

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

EXTRACTS FROM THE HARBINGER OF LIGHT.

AS promised in our last issue, we make some extracts from the *Harbinger of Light*, published on the other side of the earth, in Melbourne, Australia. Mr. Peebles' lecture in Chicago is published, and "The *Truth Seeker* on Spiritualism," taken from the *R. P. Journal*, a portion of which we copy, also the following extract from an editorial :

The nature of our early training and the prejudices of our progenitors exercise a powerful influence, not only in the direction of our thoughts, but in our attitude toward new truths which come before us in our maturer years. This is especially apparent in reference to Spiritualism and Spiritualists. The great majority of those whose only knowledge of the subject is gleaned from what comes under their notice in the press, allow the bias of early education to prejudice their judgment, and assume that its votaries are weak-minded and irrational. This prejudice is not peculiar to sectarians, but is as prevalent among materialists as among the most orthodox religionists; indeed, in many instances the former is by far the more contemptuous of the two. From his point of view a belief in anything superhuman is an evidence of mental weakness, and no amount of logical argument will shake his faith in the supremacy of tangible matter. Such minds as these can only be reached by positive material demonstrations of spiritual power; but there are large numbers of the nominal adherents of the churches who feel the insufficiency of their religious systems to supply the demands of their spiritual and intellectual natures, and are only prevented from approaching that subject which would lead to a satisfaction of their wants, by the idea that Spiritualism is a retrogressive rather than a progressive religion. The general tendency of thought in the churches is toward materialism; a belief in the supernatural is rapidly dying out; faith in the miraculous wanes, and few indeed are those who adhere to the strictly literal interpretation of the Scriptures, though nominally accepting that interpretation by remaining members of churches which hold the doctrine of the plenary inspiration of the Bible.

To this large section of society a more accurate knowledge of the philosophy and scope of modern Spiritualism would be a boon, and it should be the object of those who have derived happiness from the acquisition of spiritual truth to make known the gospel of Spiritualism far and wide, that those who hunger may at least have food placed within their reach; and not only that, but that the constituents of that food should be made apparent to them, that they might use their judgment in its acceptance or rejection. It is of no use saying, Eat and be filled; the hungry mind must first

be convinced that the food offered is wholesome, and will satisfy its craving--that it is bread, and not stones. The first and most important fact to be made more generally known is, that Spiritualists as a body are Rationalists, and have arrived at their convictions, not by faith, but through the careful exercise of the reasoning faculties brought to bear on the evidence presented. Next, the sublime philosophy unfolded by the evidences of immortality and endless individual progression; the enlarged conceptions of the Deity, and fuller realization of His fatherhood, and the brotherhood of man.

The "Truth Seeker" on Spiritualism.

In the Inquiry Department of the *Truth Seeker* for March (an excellent monthly journal edited by Rev. John Page Hopps), we observe the following editorial answer to a question in reference to Spiritualism:

"S. W. asks whether Spiritualism throws any light on immortality. Of course it does, *if spirit communion can be proved*. On that subject, as on all others, we are only seekers after the truth. There is a great deal about it that we do not relish, and that we cannot at all understand; but it is all plain and pleasant compared with the attitude of science-men like Mr. Huxley on the one hand, and religious people on the other. As to these last, it appears to us that their bitter opposition to Spiritualism indicates a very hazy faith in immortality. Why should people who profess to *believe* that the 'dead' are not dead, pour scorn or indignation upon other people who say they can *prove* it? The sorrowful truth is that much of what passes for faith in a future life is only a sentimental habit of feeling. People who talk solemnly or sentimentally about the 'immortality of the soul' are startled when others talk about men, women and children in a real world beyond, behind, above, and within the world of dust and ashes. Why are they startled? Is a soul only a sentiment, or a flimsy shade, or a ghostly jet of gas? We do not absolutely know yet what the solid facts about Spiritualism are, but we feel tolerably sure that they who can prove the reality of spirit communion will accomplish or begin the mightiest religious revolution of this or any other time.

"'But is it not all trickery, and have not the tricksters been already found out here and there?' Perhaps so; but for every trickster caught, there are a hundred thousand people who say, 'We know this thing is true.' Bad shillings may be villainous pewter, and deserve nailing down, but they do not prove there are no silver shillings. On the contrary, the counterfeit bears oblique witness to the true. It *may* be so with Spiritualism.

"'But such unworthy and irreligious things are said to be done by the spirits.' True; but, though we are as easily disgusted with

nonsense as most people, we feel that facts are facts, whether they be unworthy or grand, ridiculous or dignified; and facts are precisely what we want. Whether we are going to *get* facts in evidence is an open question; but we feel that it will not do to utterly ignore or to contemptuously dismiss the testimony of the millions who testify that in their houses or their laboratories they have come upon the boundaries and the inhabitants of another world."

Death and the Spirit World.

Mr. Peebles' lectures at Grow's Opera Hall have attracted large and enthusiastic audiences to listen to his burning words of eloquence. Indeed it seemed like old times, to witness such a large assemblage of Spiritualists. After reading, singing and an invocation, the speaker announced the text:

"And God shall wipe away all tears from their eyes; and there shall be no more death."—Rev. xxi, 4.

It is no more certain that the term creation must give place to evolution, than that the word death must be superseded by birth—birth into the better land. Life and death are but links in the endless chain of being—musical ripples upon the measureless ocean of existence. As effects do not exceed their causes, streams rise not higher than their fountains, and nothings do not become somethings, so conscious souls do not develop up out of unconscious matter. From the isolated lesser the greater does not ultimate. Souls, or atomic soul-germs are pre-existent and particed portions of God—the Infinite Over-Soul! Parents give the conditions for the incarnation: And accordingly this life is a temporary hotel, wherein mortals tarry a little season for rudimental experiences. Earthly furniture is not transferable to immortality. A superabundance of this world's goods proves a moral millstone in the future state of existence. Each individual should live in the physical organism as long as possible for observation and experience, ripening through toil and suffering.

Human beings die not because of Adam's sin, or Jonah's gourd; but because their bodies are mortal, and it is an inexorable law that all physically organized beings must in their time and turn become disorganized. As the butterfly's folded wing in its rudimentary state may be traced under the shell of the chrysalis, so the whole future resurrectional body is wrapped up within, permeating the material form. And death so-called is the release, the separation of the physical and spiritual bodies. That is, as the physical birth of the infant is death to its placenta envelop, so birth into spirit life is death to the physical ca-*ket*; and as the process is natural and beautiful, it involves no disorganization of the spiritual body. Clairvoyants should be careful not to mistake the vapory, cloud-like aural atmosphere around and above the dying and the already dead

for the spiritual body, *per se*, in a condition of fragmentary chaos, about to assume shape and consciousness. Both analogy and the testimony of spirits are against this notion. The soul is the divine magnet that holds the spiritual body to itself in a continuous organized unity. Disorganizations and disintegrations pertain to the mortal, rather than spiritual bodies or spiritual beings.

Study nature. In springtime the bird weaving a nest in the garden evergreen, deposits her eggs. As the embryo bird develops, expands, it becomes uneasy and restless. The shell is too small, and the confined bird struggles for release. The hatching is the dying—death is the disintegration to the shell—but birth and freedom to the bird.

The process of dying, especially in old age, is natural and painless. The groans, throes and spasms only index the struggles of the spiritual man to burst away from the mortal vesture. "Oh, that I had strength to hold a pen," said the eminent Wm. Hunter in his last hours, "I would write how easy, how delightful it is to die!" Those who have lived pure, truthful and charitable lives, do not lose their consciousness even for a moment during the transition. They pass from a shaded and darkened room of earth, to a brilliantly illuminated mansion of the Father.

The unborn infant is immortal from the sacred moment of embryonic existence. In marital life, when the positive and negative relational forces blend, then and there is deposited the soul-germ—the future man. Nature takes no retrogressive steps. If the bud is blasted and violently torn from the maternal tree of life, the crime is manifest. Designed abortions are murders! Physicians are often abettors in the criminality of foeticide, and many parents will meet their murdered children in the land of compensative justice.

Philosophically speaking, there are no idiots. The so-called idiotic Blind Tom excels in music, and has many rational conceptions of right and wrong. Visiting the New York State Asylum for Idiots at Syracuse, the speaker saw those originally called idiots read, write and solve problems—saw their gymnastic exercises, and heard them sing. To the spiritual vision there are no idiots. The God-atom, the divine soul-germ centered in the brain, owing to some derangement or malformation of the nervo-organization, is unable to make normal manifestations. The idiotic, the weak-minded of earth, enter the spirit world as infants, commencing the upward march in knowledge and wisdom. Death is one step higher, offering better facilities to all grades and classes of humanity. And spirit life is an active life, a social life, a retributive life, a constructive and a progressive life. Reason and affection, conscience and memory, go with us into the future state of existence.

In the spirit land are green meadows, deep, mossy banks, clear, meandering streams, stars of diamond beauty, harps of coral gems,

schools and lyceums, fields and fountains, gardens and massive libraries—everything to charm, educate and unfold the soul.

Spirits, remembering their own lives on earth, cherish deep and holy sympathies for humanity. Love never forgets. In the morningtime and in the gray of evening, down golden-tided rivers sail these ministering spirits of God, to catch the incense of each soul-felt prayer. They come to impress and inspire. Their magnetisms are baptisms, their spirit echoes of eternal life.

We shall know and love each other there. Memory is the recording angel. Glorious will be the meeting of the loved in heaven, and grand the shout, "O death, where is thy sting? O grave, where is thy victory?"

Beautiful and glorious are those homes of mutual love embowered in roses; those palaces of art tinged with electric light; those heavens of scientists, brotherhoods of philanthropists, and congresses of angels—all adding to the beatific glories of life in the republics of immortality.

The depraved, selfish and corrupt go at death, Judas-like, to their "own place," the lower spheres. Terrible is the anguish that obtains in the winter-land—the diakka-spheres of immortality. And yet, God is good. Angels minister to the lowest, and "upward all things tend." Progress over there is both possible and certain. In this and the future state of existence, salvation is a process—a soul-growth—a blossoming and ripening up for everlasting felicity.

SONG OF LIFE.

THERE is no death, no dying here—
'Tis only change from sphere to sphere;
What seems like death, on earth so rife,
Is blooming into higher life.

There is no death. 'Tis life renewed,
When in its proper light 'tis viewed.
Transition to a higher plane,
Is more befitting as a name.

There is no death from any cause;
Nor can there be by Nature's laws,
Since she ordained that all should be
Endowed with immortality.

There is no death. 'Tis change of forms—
A refuge from these earthly storms;
'Tis going hence to dwell at home—
A lease in broader realms to roam.

THE OLD FIRE AND THE NEW.

BUCKLAND, MASS., September 21, 1875.

BRO. WATSON—Every number of the *MAGAZINE* eclipses the previous one. Put me down as a member of your proposed church. I subscribe fully and freely to your creed of supreme love to God and universal love to our fellow men. I fully indorse your doctrine of purity of life through righteousness of life. Being an old-time Methodist, of course, I go in for Spiritualist class-meetings. I am often asked if I do not miss the old fire I used to enjoy so well in the class and prayer-meeting; if I am not becoming moody, unhappy. My answer is invariably, and before God truthfully, No! I am cut off from all social and religious participation in the meetings here, for my family and myself are the only outspoken Spiritualists in this community, and, of course, we are ostracised.

But we have lost none of the old fire; I believe—nay, I know—I am fuller of the rich experiences of spiritual life and power than I ever was before. When I muse the fire burns, and I get the rich, ecstatic, emotional thrills I used to experience, only in deeper, broader measure, in our fireside circles, around our family altar, for so our circle has become. We get “pressed down, shaken together, and running over.” We get such go-pel measure of the peace “that passeth understanding” whilst communing with the dear ones that have passed over the river, listening to their words of loving sympathy, counsel and wisdom, coming through the inspired trances, that we shall never be willing to swap back for the old, stale experiences.

But I want to say just a word about the enlargement of the *MAGAZINE* and its increased cost. I have refrained often from writing to you, observing your paucity of room; but how you are going to furnish so much additional matter for the small increase of pay puzzles me. People with reasonable souls never object to pay a fair price for an honest article, and the *MAGAZINE* has already made its mark upon the Spiritualistic literature as an honest, able, complete Spiritual organ. It can't be done without; it has become a necessity. Then why not put the price up to at least two dollars and fifty cents, and so enable you to serve the desire of your heart in sending it to the poor, needy, desiring ones, whose poverty alone keeps them back from subscribing?

One more brief thought: You promise to give us a little more of the strong meat, etc. All right, no objection at all, only, my brother, let me plead with you on behalf of my poor, uneducated brethren of the workshop, to still give them a few pages of the plain, simple food, suitable for their comprehension. I find hundreds who cannot comprehend the papers, books, lectures, etc., upon Spiritualism I would gladly lend them, because they are clad in such technicality of speech. This I find to be one of the great charms of the *MAGAZINE*. Workingmen have souls worth enlight-

ening, but they must get the light through plain English glasses, through plain Anglo-Saxon words. I need say no more on this point, and I hope, brother, you will pardon me my plainness in bringing this to your notice.

Yours lovingly for the truth,

WILLIAM ALCOTT.

We publish the above, and will add a few words. His experience has been similar to ours in some respects. We have attended the Methodist churches in this city, for the last several weeks, yet we feel that they do not supply our "inner man" with spiritual food as we have found when we have seen, talked to and sung the praises of God with loved ones who have passed over the river.

It is, however, in regard to what our brother says about the future of the MAGAZINE that we wish to say something. We wish to give the largest amount of reading matter for the least possible price that can be made to pay expenses of publication, mailing and postage. The larger the number of paying subscribers, the smaller can be the subscription price. We think that twenty-five hundred would enable us to furnish the MAGAZINE with the enlargement at two dollars per annum, and to the poor for one dollar. We are willing to try it upon those terms for next year. We feel assured that if our friends who take and approve of the MAGAZINE will interest themselves in procuring subscribers, that we can sustain it at the small advance on the price of this year. We shall be compelled to adhere to the cash system, as is now almost universally adopted by publishers of periodicals.

This has been the most trying year we have ever had. It is published that over a thousand papers have been discontinued for want of support. Even of the few Spiritual papers published, some of them have stopped for the same reason. The *Christian Spiritualist*, edited by one of the most talented men, has had to yield to the same fate. This we deeply regret for obvious reasons. Surely one Spiritual periodical can be sustained from a Christian standpoint. We shall see during the ensuing year. If we can make it a success next year, there need be no fear of its firm establishment. We shall give it a fair trial, and whether it pays its expenses or not, will continue it to the close of the next year, which will determine its destiny.

We have had some very efficient agents. Foremost among them is Dr. J. A. Meek. We want them in our towns and villages and

country, and would be pleased to receive the names of such as will act for us in obtaining subscribers and making remittances. If no agent is convenient, a postoffice order is the safest and least expensive; where this cannot be obtained a registered letter is best. We will be responsible for all money sent by either of these means. Please do not send us small checks on distant banks.

And now, in conclusion, reader, if you have not paid for the MAGAZINE, just send at your earliest convenience, for this and the next year. If you have paid, see if you can't get some others to subscribe, and if convenient, send the money; if not, send the names, to be paid on the receipt of the January number. Complimentary letters will not pay printers, but greenbacks will.

One more thought. We have the back numbers of the MAGAZINE, and will send them all, including the December number, on receipt of one dollar. Are there not hundreds of those who have been taking it who will send it to their friends upon these terms?

THE PHENOMENAL.

IT has been suggested to us to give more of the phenomenal in the MAGAZINE, as so many of its readers have little or no experience in such matters. We have felt the force of this suggestion and have desired facts, well authenticated. We publish a letter giving some very remarkable facts which occurred in one of Mrs. Miller's seances, at Dallas, Texas.

We must, however, caution those who may visit her, not to have their expectations raised too high, for if they do, they will, in all probability, be disappointed. This is often the case with the best of mediums, to their mortification, as well as those who visit them. Mrs. Hollis has had more reputation as a materializing medium than any one in our Southern country. When she was here last winter, she gave us one of her materializing seances in the day time. There were but three children who showed themselves. Our former wife called us to the aperture and said that they felt very much disappointed in not being able to show themselves and talk to us, but the room was new and had no magnetism in it; that it would take, perhaps, six sittings to magnetize the room sufficient for us to see them plainly; that it was their intention to have shown our first-born as he was when he left us, and then to have shown

him as he was grown up to manhood, but that they could not do it that afternoon, but they would do so as soon as the conditions would permit. Having made arrangements to have Mrs. Miller at our house soon after her arrival here, our home medium was controlled to write the following, and although it is of a personal nature, there are some things therein of a general interest to those who may visit her and other mediums, in complying with the conditions necessary for successful materializations :

“ We come as your band to try to impress you with the importance of your contemplated meeting. We, like you, feel a deep solicitude in regard to it, but we know that it is best to fall short in expectations than to be too much elated in the anticipation of so much, for you might not realize as much as you and others hope for and expect.

“ We are trying to magnetize the room; and it doesn't matter much about the medium having been in the room ; all will be right with her. She is doing much to convince the people now, much more than ever. She has been very successful, both in private and public gatherings ; it does not make any material difference with her if there is harmony in the number present. We think we will be a happy band the night that we are permitted to make ourselves visible to our loved ones. We hope there will be no inharmonious person present. For the family meeting there must not, positively, be any one but the family. We do want to feel happy at the sight of our loved ones again. We want to bring heaven nearer earth than you have ever thought it was. 'Tis but a veil that divides us, and that a thin one, but we know that persons think of our presence and influence as a great distance off. You are to feel this fall and winter that you are standing upon a firm foundation, for the public sentiment will become more reconciled to the doctrines than ever before. The medium is growing stronger, spiritually and physically, and consequently can impart more strength. She is laboring hard to accomplish a purpose which she has a gift to use. Now do n't expect us to do all—you must have strongly passive and even minds.

“ Let me urge you to adhere to the advice given and follow directions to the letter. You can invite persons after the first night. If the night you appoint is rainy, do n't meet. The atmosphere is useful to us. This weather is favorable for materializations.”

T. R. HAZARD publishes in the *Banner* a series of inspirational messages, in one of which the spirit control says: “ I know spirits who are not happy, simply from disappointment in not being encouraged by their friends to manifest. When will the people generally and generously open their hearts to their friends and let the golden flood of comfort radiate both sides ? ”

as well as for great aid rendered in demolishing the errors of superstition; and despite all the shams and deceptions that have been connected with it, we must concede it great merit for what it has accomplished."

Mr. Bennett says he has "received proofs of an intelligence disconnected with physical bodies." We never did, and cannot understand how it is possible, because intelligence, as we view it, depends entirely on a physical brain, and where there is no brain we think there cannot be any intelligence. The brain is the organ of the mind, as much so as the stomach is the organ of digestion, and it seems unreasonably to argue that mind and digestion "have a dual or continued existence after this rudimental life." It might be said, with equal propriety, that they existed *before* this life commenced; for it is quite as likely that we lived prior to being born, as that we shall live after we are dead. Spiritualism, no more than Christianity, can "demonstrate" what is contrary to the order of Nature—hence it seems to us impossible that intelligence can exist independent of a physical body.

We clip the above from the *Boston Investigator*. In this paragraph we have the great fundamental error of the scientist. If we admit the premises that "intelligence depends entirely upon the physical brain," and "that the brain is the organ of the mind, as much so as the stomach is the organ of digestion," then the conclusion is, we think, inevitable, that it is "impossible that intelligence can exist independent of the physical body."

In every system there is a principle, truth or error, which, like the first link of a chain, necessarily brings all the other links along with it. This first error of the scientist is the assumption that matter is the base of mind, or spirit, while the reverse will be found to be the truth. It is the spirit, or as St. Paul calls it, the "inner man," that is the cause or basic principle of our being. It is the "inner," which is the real man. Hence, says the same author, "whilst the outward man perisheth, the inward man is renewed day by day." Viewing man from the standpoint of physical science, we are not surprised that nearly all those who have devoted themselves to scientific investigation are driven to materialism and infidelity. It seems to be the natural and legitimate result of demonstrative reasoning from their premises. Hence we have to combat them at the very starting point, and show that to be erroneous. It is the opinion of some that the materials of which the universe was constructed were produced by spirit. It must be evident that the origin of all things must be either 1, spirit, or 2, matter, or 3, spirit

and matter conjointly. We do not usually see spiritual qualities manifested except through the mediumship of matter. If two principles are dependent, one on the other, for their existence, they cannot both be self-existent.

It is certainly more reasonable to suppose that spirit, the active principle, should have originated all things, than that matter, the inactive principle, should have done this. If we admit these principles, it seems to us that our friend's position is untenable. Our theory is that it is the "inner man" which constitutes us what we are intellectually, morally, spiritually. The matter of which our physical bodies is composed is ever changing, and at what is called death, returns to its original elements, and the real man inhabits a spiritual world, which to spiritual existence is as substantial as the granite hills to the natural world. That while the brain is doubtless the organ through which the intellect acts, it is not the cause, but the effect of the spirit's operation. It gathers from its surroundings that which is necessary to perfect the physical organization, and it may be permeating it, and to spirit eyes its counterpart in appearance.

LIGHT AS A MOTIVE POWER.

PROF. Wm. Crookes, at the weekly meeting of April 22d. of the Royal Society of London, read a paper on his recent researches into the motive power derivable from light. This profound thinker, whose investigations of the phenomena of Spiritualism has created such widespread interest, both in Europe and America, has for years pursued the most subtle researches into the laws of light, in its relations to motion, and has perfected delicate ingenious mechanisms whereby the light of the sun is made to cause a wheel to revolve as falling water would do. His demonstration was declared to be perfect by such *savants* as Huxley, Higgings, Carpenter, Norman, Locker, and others. Prof. Crookes has reached the threshold of a vast field for discovery. May not this motive power of light be the force which propels the celestial orbs on their orbits, which counteracts gravitation and furnishes the force of propulsion? In its physiological aspect this great discovery is of equal importance. The value of light as a health-preserver and restorer will have become more inestimable as its laws are discovered.

The consequences in all departments of science which will flow from this grand discovery is incalculable. The opponents of Spiritualism will no longer sneer at the accuracy of scientific attainments

of Prof. Crookes, for he has risen to the sublimest heights investigation ever carried a student of nature. Having become, as it were, the scientific champion of Spiritualism, this substantiation and inconceivable exaltation of his claims is of the greatest importance to that cause.—*Religio P. J.*

A DISCREPANCY EXPLAINED.

SOME months since Mrs. Cora L. V. Tappan, in a lecture given through her by Judge J. W. Edmunds, in London, said it had been twelve months or more since he had controlled any medium. Having seen in the *Banner of Light* that he had spoken through Mrs. Conant and other mediums, as well as Mrs. Hawks, we felt very desirous to ascertain the truth in regard to it. Knowing Dr. J. V. Mansfield to be a most reliable medium, we addressed the following letter to him, secured so that its contents could not be seen by mortal eye :

MEMPHIS, August 5, 1875.

JUDGE J. W. EDMUNDS—*Dear Bro.* :—Mrs. Tappan in one of her lectures is made to say in the *Medium and Daybreak*, that it has been twelve months since you have spoken through any medium. Is this correct? If so, how about the communication you gave through Mrs. Hawks, as published in the *MAGAZINE*, as coming from you through her organism. Please answer fully, reconciling the discrepancy. Yours for truth, fraternally,

SAMUEL WATSON.

This letter was returned with all the private marks, showing it had not been opened, with the following answer :

DEAR WATSON—Yours of August 5th reached our mutual good Bro. M. on his sojourn from his home. I exceedingly regret it for your sake, but what has been your loss has been his gain ; his physical condition has been much improved.

Touching the remark made by Mrs. Tappan, I intended to have said twelve months or more in England, having no reference to communications given in America. My control of Mrs. Tappan at that moment would not allow me to be explicit, hence the discrepancy. I have more to give you through the mediumship of that God-gifted lady, Mrs. Hawks, ere long. Brother, I recollect the time you came to talk with me touching the name of your first volume of "Clock Struck One?" The book is doing its work. Keep your eye on the light within your soul. It will lead you safely to that which changes not in heaven. Yours ever,

J. W. EDMUNDS.

For the Spiritual Magazine.

LAWS INDICATE THEIR PATERNITY.

BY SUBSCRIBER.

ONE possessing the average share of intelligence can, by carefully examining a code of laws, ascertain the characteristics of their framers. If they manifest profound wisdom and sagacity, as well as the highest appreciation of moral duties, he knows them to be the product of genuine statesmanship and sublime patriotism. If, on the other hand, he finds them ambiguous and lame, admitting of various modes of construction, he cannot doubt that they emanated from men palpably incapable of understanding the duties of legislation, and probably no less corrupt than incompetent.

Natural laws, having been constructed by the Infinite One, they necessarily reflect His attributes: and as one of the most prominent of those attributes is *immortality*, each of those laws is, like its Author, immutable. Through the instrumentality of one of those laws, the spirits of the departed held, at a period now very remote, free intercourse with mortals; and it is therefore evident that there has not since been a moment, and never will be one, when such intercourse was or will be less available than it was at the early period named. How absurd, then, is the assumption that communion between spirits and mortals has for a series of centuries been impossible! Can those assuming that absurdity point out *any other* natural law which has ever failed to vindicate its claim to the immutability imparted by One who could not successfully operate laws palpably inconsistent with His own stupendous attributes?

For the Spiritual Magazine.

MATERIALIZATIONS IN DALLAS, TEXAS.

DALLAS, TEXAS, Sept. 20, 1875.

DR. SAM'L WATSON—I had the extreme pleasure of attending one of Mrs. Miller's seances last night, said to be one of the best ever held in Dallas. There were only a few friends of the cause present, and the result was most satisfactory. The physical tests were excellent, and the materializations were better than the most sanguine expected. Thirty or more spirits were materialized in full form and recognized as friends by some of our most worthy citizens, among whom was your friend W. B. Kane. They also materialized a shawl, which was examined to our entire satisfaction, and afterward dissolved and disappeared. An infant was also materialized and placed in the arms of several of the audience, who said it possessed material substance and weight. Several went forward to the cabinet, and were saluted and kissed by materialized spirits, the kiss being distinctly heard throughout the room.

All of the materializations were distinct, and many came out of the cabinet in full view. In one instance a chair was brought out of the cabinet, an infant placed in it and rocked by a spirit in full view representing a lady of medium age. Many other things were performed common to most Spiritualists, such as playing the accordion and ringing of many bells, at the same time in full view, which would have been impossible for the medium to have performed, had she been disposed to practice deception.

During the entire performance the medium, Mrs. Miller, was dressed in dark clothing, with dark gloves on her hands, and sewed strongly to the lower part of the sleeves of her dress. Many spirits, representing full-sized persons of different ages, were seen at the same time, some with gray hair and beard, some with black hair, some elderly ladies with caps on their heads, accompanied by infants, all of which were in robes of the purest white.

I will say that I have been familiar with many of the phenomena of Spiritualism for several years, but have never before been thoroughly convinced that the *home office* for producing these phenomena was in the spirit world. No expert would say that Mrs. Miller could be guilty of attempting the practice of deception, and every precaution was taken by myself to prevent any such occurrence. I firmly believe and know that I saw all of the above-mentioned phenomena, and am forced to believe, after fifteen years' investigation whenever opportunity offered, that Spiritualism as set forth in your MAGAZINE is a science worthy of investigation by all, and when investigated will prove to be a reality.

Yours truly,

GEO. L. GRIGGS.

In a recent communication in the *Banner*, Mrs. Hardinge-Britten truly remarks: "The fact is, Spiritualism does not depend for its evidences upon one, but upon thousands and tens of thousands. It has risen triumphant over every assault, and one or a dozen little committees or large impostors can no more put it down or decide anew upon claims which the intelligence of one-third of the civilized world have settled, than one medium alone could have made it the great and world-wide belief it is now. Spiritualism is true. Hands, feet, faces and forms have been presented to sight and touch under circumstances beyond all suspicion or possibility of doubt; and what has been done can be done again. That the immense successes and world-wide renown of Spiritualism have induced a vast army of unprincipled pretenders, with and without genuine mediumistic power, to stimulate its marvels, no candid observer can deny; but that Spiritualists are in consequence called upon to make a raid upon every side of them in search of falsehood, I think no sane person will admit."

From the Medium and Daybreak.

SPIRITUALISM IN THE METHODIST PULPIT.

A FRIEND of mine said to me a short time ago that he had heard an orthodox preacher teaching Unitarian doctrines from a Methodist pulpit, but he thought he was unconscious of it while doing so. I heard a friend of mine preaching a few Sundays ago in a Methodist chapel, and was surprised, yet delighted, to hear him teach the fundamental truths of modern Spiritualism. Of course he never mentioned the word "Spiritualism" in his sermon, and whether he was unconscious of teaching it or not, this I know, that he has read Spiritualistic literature. My friend, the Rev. W. Angus Fryar, Free Methodist minister, of Nottingham circuit, preached in the Free Methodist Chapel, Seghill, on Sunday evening, August 22d. He took his text from Mark v, which contains the narrative of the Gadarene demoniac, which formed the basis of his discourse. The following philosophical propositions were embodied in this sermon:

1. That death is simply a changing of worlds—a departing from the physical to the spiritual world.
2. That the spiritual world is in close proximity to the physical world.
3. That those spirits in the spiritual world can influence the minds, and thereby the bodily organs, of those in this world. As an example, the unclean spirit said to Jesus, through the organism of the demoniac, "What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee, by God, that thou torment me not."
4. That men enter the spiritual world in the same condition as they leave this world; the good take their goodness, and the bad their badness, with them.
5. That this world is constantly *en rapport* with the spiritual world, the good with the good, and the bad with the bad; and that we have the power to put ourselves *en rapport* with either.
6. That all original ideas are likely to come from the spiritual world.
7. That there are a class of minds endowed with great will power, and another class the opposite; and that the former rule in both worlds for good or evil.
8. That a devil is a disembodied human being.
9. That the orthodox devil proper is a sort of emperor, and therefore guides and directs the movements of the lesser devils.
10. That Jesus (who is God, according to this preacher), is king over earth, heaven and hell.
11. That there is no progression in the other world among those who enter therein in an unsaved condition, but that the saved people enter "many mansions," and progress forever.

This sermon sounded so much like Spiritualism, that one of the leading local preachers remarked that the Spiritualists should have been at the chapel, not knowing that Spiritualists were present. This same preacher being called on to offer prayer, prayed that God might give him power to prevent the evil spirits from influencing his mind; such was the decided effect of the sermon upon him.

Another reverend gentleman preached at New Hartley, in the Methodist New Connection Chapel, the same night, and from the same text, and produced the same impression, viz., that Spiritualists talked much in the same strain on spiritual things.

It is said that "coming events cast their shadows before," and that "straws show which way the wind blows." It is surely a "sign of the times" when Unitarian and Spiritualistic truths are taught by Methodist preachers from their own pulpits. Spiritualism, as I understand it, is not to break down churches and chapels, but simply to teach the truth, and nothing but the truth, in relation to God and man, both here and hereafter, so that error must give place to the truth, whether it be found inside of churches or any where else.

DR. GEORGE SEXTON.

BELOW we copy a letter just received from this distinguished gentleman. We made his acquaintance and heard him lecture while in London. No man, we think, in England wields so much influence as he in favor of Spiritualism. We are rejoiced to learn that there is a probability of his visiting this country the coming winter. His Spiritualism is of that kind which we can most cordially indorse, and that which we have advocated for a score of years. We would say to those who are in harmony with the periodical under our care, that we know of no man who would make a more favorable impression wherever he lectures. We hope he will soon receive "many invitations from American societies" to visit them and lecture for them. We think it will be the best investment of money that can be made to promote the cause of true Spiritualism.

LONDON, Sept. 20, 1875.

MY DEAR BRO. WATSON—I have just received your very kind letter, and return you my sincere thanks for your invitation to visit your part of the States and take up my abode with you while I stay. I assure you that I shall be exceedingly gratified to spend some time with you if I come to America, which I hope to do. Your views and mine in regard to Spiritualism are more in accord

than most Spiritualists are with each other. I love Spiritualism much, but Christ none the less for being a Spiritualist.

I have not up to the present time received many invitations from American societies, so hardly know whether I shall come. I am most anxious to see your great and glorious country, and should like to make myself useful while there; but I want to feel sure that opportunities for lecturing will arise when I come, for otherwise I cannot afford the expense. Kindly give me your views on the subject. I am, dear brother, yours fraternally,

GEO. SEXTON.

HON. J. M. PEBBLES.

THIS gentleman, who has a reputation equal to any lecturer, can be obtained to spend the month of December in this city. Having traveled around the world, he has a number of lectures on what he saw among the nations of earth. His lectures on the Phenomena and Philosophy of Spiritualism are of the very highest order. He is opposed to any admittance fee being required to attend his lectures—hence other means must be used to meet the necessary expenses attending them. We would suggest that a subscription paper be circulated among our citizens, and especially the advocates of free thought and free speech, and that those subscribing specified amounts have a specific number of seats, in proportion to what they pay, reserved for them; tickets and seats numbered, so that those who hold them may always be certain of having the most desirable seats for which they have paid. This seems to us the best way to manage this matter.

P. S.—Since the above was written, we find the following from the pen of Dr. Peebles in the *Spiritual Scientist*:

“The First Shall be Last, and the Last Shall be First.”

That each atom of matter follows the line of its strongest attraction, and that the law of force moves in the direction of the least resistance, are affirmations that require no proof. It is the weakest point in the dam that gives away under the pressure of the spring flood. It is the most tender and sensitive buds that quickest respond to the touch of April sunbeams.

Now, then, as the spirit-world lies all around us like a circling mantle, and as it is a world of positive activities, continually pressing upon *this*, where, or with what class of minds should we naturally expect to witness the first exhibition of spiritual manifestations. Certainly with the impressional and negative; if not the weak and

superstitious. This, comparatively true to-day, was eminently true in Jesus' time! "I thank thee, O Father," exclaimed the Nazarene, "because thou hast hid these things from the wise and prudent and hast revealed them unto 'babes.'" Here these mediumistic fishermen and herdsmen—the twelve apostles—are denominated "babes" in contradistinction from wealthy Pharisees, swollen with pride and conceit. Paul penned the same thought in these words: "Not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world to confound the things which are mighty."

The Christianity of the New Testament—synonymous in my estimation with modern Spiritualism, rightly interpreted—found its first converts among the poor and the uncultured. It was "the common people," according to the Evangelist, that "heard Jesus gladly." But spiritual forces are aggressive, and truths more than "nine days' wonders." The spiritual phenomena and divine teachings of Jesus and the apostles, getting a strong hold of the peasants of Palestine, Christianity began to ascend to the higher classes, till finally it overwhelmed the philosophers and orators, even of Rome and Alexandria, becoming in Constantine's reign the *court-theology* of an empire.

The late cycle, the modern wave of Spiritualism, was decidedly humble in origin. The impressional and emotional of Hydesville, N. Y., cradled the messenger. The church sneered. The aristocratic clung closer to their idols. The scientific were too deeply absorbed in the purely intellectual to catch the cry—*A future existence demonstrated! Faith a fruition!*

The years went gliding by, and now Spiritualism, like a mighty rolling river—bearing on its surface, to be sure, considerable froth and flood-wood—has become such a recognized power that one of our ablest American clergymen recently said that "Spiritualism strengthens hope and settles faith in immortality." And what is more encouraging, scientific men, especially in Europe, are giving it respectful attention. England, Russia, and other continental countries of the old world are leading us on in the line of critical investigation and physical research. American scientists are not only laggards, but slaves cringing at the feet of that imperial tyrant, "public opinion!" Enough of this grandiloquent Fourth-of-July talk about freedom and moral independence—enough of sham and swagger! Down on your knees, members of American Scientific (?) Associations, and do honor to William R. Crookes, F. R. S., editor of the *London Quarterly Journal of Science*; to Cromwell F. Varley, F. R. S., the leading electrician of England; to Alfred R. Wallace, the naturalist; to Camille Flammarion, the astronomer; and many others in Europe famous for scholarly attainments.

Mr. Crookes, discoverer of the metal thallium, and *light as a force*, says that Baron Humboldt, at a dinner some time prior to

his death, at which Spiritualism came up as the subject of conversation, made this observation touching spiritual phenomena: "The facts are undeniable; it remains for science to furnish an explanation of them." What Emerson is to America, Von Fichte, son of the distinguished Johann Gottlieb Fichte, is to Europe. Presented a copy of Prof. Hare's work (entitled "Spiritualism Scientifically Demonstrated") by Gregor Constantine Wittig, he returned the following reply:

STUTTGARDT, July 7, 1871.

MY DEAR SIR: Accept my warmest thanks for Hare's work, which, had you not sent it to me, would probably have escaped my notice. I made myself acquainted with its contents without delay, and can state the following as being my present impression in relation thereto. As to its revelations concerning the world beyond, they seem to be of the highest importance, because they not only, at least for the most part, harmonize with those which have been given by other spiritual seers, but because they are intrinsically reasonable, *Godworthy*, and truly cheering. I myself have the greater reason to think them valuable, as they essentially agree with the principles of my own psychological investigation, which is entirely independent of them. I refer to that which is really essential and decisive, laying aside a great deal that is unessential in these "revelations," such as the demonstration of the existence of spiritual spheres which are said to surround our planet, &c.

"As to my present position in regard to Spiritualism, I had an opportunity last year of becoming acquainted with its phenomena and testing them repeatedly. This was through personal acquaintance with Baron Guldenstubbe and his sister, who spent the winter of 1869-70 at Stuttgart, and who honored me with their full confidence. I have come to the conclusion that it is absolutely impossible to account for these phenomena, save by assuming the action of a superhuman influence. . . . I feel deeply interested in the cause, for I am by no means unaware of its high importance, both in a religious and social point of view. I shall therefore be grateful to you if you will continue your communications, and I assure you and your worthy friend, Councillor Aksakoff, of my most grateful appreciation of the indefatigable zeal with which you so perseveringly devote your powers to that cause.

"Yours with high respect, J. H. VON FICHTE.

"To Mr. Gregor Constantin Wittig, Breslau."

When in England for the first time, several years since, I was frequently at the residences of the Varleys, the Crookes, and other scientific gentlemen. Lecturing Sundays upon Spiritualism during a period of five months and a half, in the Cavendish Rooms, London, I was very often honored with the presence of Alfred R. Wallace. Occasionally his excellent family accompanied him. During this October, saddest month of all the year, I am to lecture in

Washington, D. C., and I query whether or not Prof. Henry will attend the lectures. The inquiry should provoke no smile; for Spiritualism, spanning the whole realm of matter and spirit, is the science of all sciences. Humiliating as it may be, there is a bravery, a noble independence manifest in Europe touching the claims of Spiritualism not seen in America, and so "the last shall be first, and the first last."

MRS. N. D. MILLER.

WE are in receipt of a number of letters from several States relative to this medium—some of them offering one hundred dollars and her expenses for her to visit them. As we could not answer them satisfactorily, we have not replied to them. She arrived here on the morning of the 2d inst., worn down, having had only one night's rest in seventeen. Her guide has not, up to our present writing, permitted her to give but two seances: the first on the 8th, at her rooms, 15 St. Martin street, the other on the 11th, at our library. At the former a number of persons showed themselves at the aperture, and one lady draped in snow white, with her features very distinctly marked, stood out in full view of us for some minutes, moving a chair outside several feet.

A committee of ladies examined her at our house, and reported that she had nothing but her ordinary clothing about her person. The cabinet, so-called, is simply some blankets hung upon a temporary frame-work, having no connection with anything but the floor. This we assisted in putting up in our library, in which Mrs. Miller had never been until she entered the cabinet, when she was tied securely by persons selected for that purpose. The usual physical manifestations—such as putting iron rings, chairs, etc., on her arms in a moment, and dropping off as quick—were performed. One of the most remarkable is—two chairs will be hanging on her arms (tied securely), and in a moment chairs and arms are behind her. No law of physics with which we are familiar can explain these things.

She was then entranced, and to all human appearance lifeless. The physicians present examined her several times and found her tied securely, and apparently dead.

Her guide, "Redface," talks plainly, rather hurriedly, but with perfect freedom and ease. He asked us to sing several good old

Methodist hymns, remarking that he was once an old Methodist. During this time some twenty or more faces were shown at the aperture in the blanket. The light, however, was not sufficient to identify any of them. The one most plainly seen is called "Frances," who performs on the accordeon. This she did outside of the cabinet, her arms looking as natural as flesh, with her face and bust both very distinct.

Some children draped in purest white showed themselves, by turning aside the blanket and standing out visible from head to foot. Also one or two other grown persons, but we could not say that we could identify any of them. Yet enough was seen to convince the most skeptical that the phenomena are real.

One man with full face appeared several times, pulling his long beard as in his earth life. We can guess who he was, but having never seen him, we cannot certify to his identity.

Mrs. Miller purposes to remain in the city for some time, and give seances three nights in each week. Those who wish to attend them should see her husband in regard to them. We are some three-fourths of a mile distant, and have no time to make arrangements for others to witness the manifestations at her residence.

ORGANIZATION.

WE again publish some communications on this subject. The one from Athens, Ohio, has much good, practical sense, worthy of serious consideration. We do not, however, feel at liberty to comply with his request as to the calling of a convention. We have no authority in the premises, nor do we desire to have any. We think before this can be successfully accomplished, home organizations should be formed, which should elect delegates to represent them in a convention. Without this, those who might attend would represent only themselves. But if towns, counties and States would organize and elect suitable persons to attend a convention, then a national organization might be had embracing our Government, as the British National Association (of which we have the honor to be a member) does theirs. While we do not believe in connecting such a convention with the Centennial, yet we think the time and place for that would be the most appropriate for a national organization of Spiritualists.

For the Spiritual Magazine.

LET US GATHER AND BIND.

BY J. MURRAY CASE.

AFTER several weeks' absence, I am again at home. This beautiful Sabbath morning I feel moved to write. Before you commenced the publication of the *MAGAZINE* I felt the necessity of a mediator between the church and Spiritualism, to draw them together upon the basis of truth and reason. I felt, and wrote you at that time, that Spiritualism based upon the Bible and Christ would be received by the churches, and I rejoice to see those statements being fulfilled. The doors of the churches have been opened to you, Bro. Watson. They have relished the heavenly food which you have given them, and hunger for more. There are hundreds of orthodox ministers who would gladly proclaim the truths we advocate, if they could do so and retain their position with their people. But many are breaking off. The number of ministers who write for the *MAGAZINE* indicates the drift of public sentiment in our favor among the churches; and the time is not distant when spirit communion will be a universally-admitted fact in all churches. Your *MAGAZINE* is doing more for the accomplishment of this in America than all other influences; yet I think its power, and the spread of Christian Spiritualism, is largely curtailed by a want of a systematic working organization.

In my first letter to you, referred to above, which appeared in the first number of the *MAGAZINE*, I also advocated, and have since written in favor of organization. The prophetic statements set forth in that letter will, and are now being fulfilled, word for word. In the last number of the *MAGAZINE* I observe you express yourself in favor of organization, to which nine-tenths of your readers will respond Amen. We can never become an aggressive, individualized power without it. We may be instrumental in diffusing knowledge and leavening the churches with the advanced truths of Spiritualism without organization; but all this we can more effectually do with our forces united, with a well-organized system for the support of our speakers, and the circulation of our books and periodicals. In our present unorganized condition our speakers are beggars, and our periodicals are but meagerly supported, and this, too, when our strength is numbered by tens of millions—an army whose conquering power would be irresistible if properly united—for we are armed with the mighty weapons of truth.

But it is said that spirits oppose organization. Many of our best writers have taken a stand against it. Bro. Watson himself has opposed it, and I have firmly opposed it. But there is a reason for this. The time has never until now arrived when it was safe to organize. When the "Rochester knockings" gave the signal for

the commencement of a new era, there came to us millions of departed spirits, teaching diverse doctrines, from the very lowest sensualism to the most sublime truth. The most of these spirits were undeveloped and such as inhabit the sphere immediately surrounding our planet. They were infidels relative to Christ, because they had never seen him. They taught many falsehoods, delighted in "performing lying wonders," and through their sensual influences caused many who were before pure in mind to run off after all manner of licentiousness and folly—to "creep into houses and lead away silly women." In these manifestations we have a fulfillment of prophetic writings and a practical lesson, which we could in no other manner learn: that is, to "believe not every spirit," and to learn from their unhappy condition that we too will be like unto them unless we lead pure lives. It were not safe to organize under their teachings. The time has never been when Spiritualists could organize, except upon an anti-Christian or sensual basis, until within a short time. Wise spirits who govern and guide the destinies of this planet saw and knew this. A division between the antagonistic forces must first be effected. This has been done, and that which hitherto would have torn any fabric which we might have built asunder, no longer exists as part of Christian Spiritualism. The different factions of those who call themselves Spiritualists, are in fact each separate and distinct from each other, and there remains nothing to produce inharmony among us.

In making a declaration of principles we need have no narrow creed. Our conception of truth and purity and our duties to each other should be well defined. There are certain basic principles in our philosophy which are self-evident facts—such as spirit communion, purity of body and mind, visiting and administering to the sick, the widow and the orphan, feeding the hungry and clothing the naked, administering to those in prison and protecting the weak; warring against wars, with all their dread calamities, and advocating universal arbitration for all national difficulties; a bond of filial and fraternal love, which would in no manner circumscribe our liberties as free-thinkers in any of the abstract ideas of which we have not the means of arriving at the exact facts. This, together with a well-organized system of itinerant work, and a means of supporting our speakers, is what we must have. How can it best be effected?

My plan would be for you to call a convention of Christian Spiritualists to meet at some place most convenient, say Memphis or Cincinnati, for the purpose of organization. Let it be known through your MAGAZINE that articles bearing upon the subject will be received and presented to the Convention. From these articles, and the deliberations of the Convention, we could frame a constitution for the government of our body, grand in truth, and ennobling and elevating in principle.

Let us hear the call, Bro. Watson. It will vibrate to the ends of the earth, and will mark an important step in the history of our heaven-born philosophy. In a bundle of reeds bound together with a strong cord, there is great strength; sever the cord, and each is driven and broken by the wind. Let us gather and bind!

Athens, Ohio, October, 1875.

ORGANIZATION.

DR. WATSON—In looking over the last or October number of the *SPIRITUAL MAGAZINE*, I notice several articles advocating immediate organization, and calling upon parties interested therein for an expression of their views in relation thereto. As it regards myself, I shall offer but one solitary suggestion, and that is, that this whole matter should be referred to the spirit world, and if they say organize, we should organize without delay. If they oppose it, it should be deferred. In a matter involving such grave responsibilities, the leading minds of the spirit sphere should be consulted. If it be the wish of the spirits that we should organize, they should propose the plan. As you say you have cut loose from all human creeds, and never again in life will live under one, either written or unwritten, the plank you propose is certainly broad enough to accommodate the whole human family, great and small, rich and poor, noble and ignoble, namely, "Supreme love to God, and universal love to our fellow-men." Let this be the basic principle of our organization, and it will triumph over the world. May the great Father look down upon all our efforts to further his cause on earth, and crown them with the happiest results, is the prayer, the heartfelt prayer, of one who has labored, and will continue to labor, to spread abroad the sublime truths of Spiritualism.

J. A. MEEK.

P. S.—Please defer the publication of the last article I sent you. I had not learned of the death of Bro. Fanning until since I sent you that article. In truth, I have read scarcely anything but Spiritual matter for a year or two past.

J. A. M.

REV. F. J. PATILLO, of Jefferson, Texas, writes: "Mr. Boggus informs me that a little child three or four years of age, a son of Mr. Williams, was used by the spirits as a writing medium, and that they wrote through him quite intelligently, when he did not know himself how to write a letter or to read it after written." He has since learned to make the letters, but cannot connect them well in writing except under spirit control."

WE have a few copies of "Clock Struck Three," which we will send by mail on receipt of publisher's price, \$1.50. Also, "A Memphian's Trip to Europe," \$1.25.

TO OUR SUBSCRIBERS.

WE earnestly request all who intend to continue their subscriptions to the MAGAZINE in its enlarged form next year, to notify us of the fact at as early a day as practical. If at all convenient, send the subscription price. If not, send postal card, and send the money on receipt of first number. We shall not print as many surplus copies as we have done this year—hence those who wish the volume complete (and all should have it) should give us their names to enter on our new mail book as soon as possible. We have, at the request of friends, been sending the MAGAZINE to a large number of persons from whom we have heard nothing; these will all be stopped with the December number, unless paid for to be continued. We have also sent it to a number of our acquaintances from whom we have heard nothing; these will share the same fate. We must publish on the cash system in future, as the experience of publishers is that it is the only safe way to sustain any periodical.

TOWASH, HILL CO., TEXAS, Sept. 13, 1875.

BRO. S. WATSON—The SPIRITUAL MAGAZINE, from January to September inclusive, has reached me in good order. Let me assure you that I am delighted; not that it has *just come in time to save me*, but because just *such* a publication, from *such* a man, and from *Memphis*, will meet the approbation and convince the judgment of thousands of our fellow men in and out of the churches, who are slowly but surely drifting into a fatal materialism; so I thank God for this “new dispensation.” I certainly bless God for this *heaven-born* philosophy. May you live long to disseminate its glorious principles among the sons and daughters of men. I hope you have recovered fully the use of your limb. Do not get angry at the little “*Arkansaw toothpicker*.”

Yours respectfully, A. C. MARTIN, M. D.

MISS ANNA EVE FAY, who is now mystifying all beholders at 26 Hanson street, Boston, has baffled and amazed the public of England, including even some of the royal family, nobility, and such scientists as Tyndall, Huxley, Crookes, Wallace and Varley. The feats performed in her presence, while she is bound and sealed, are certainly inexplicable upon any theory than that of an occult supersensual force, and are readily accepted as spiritual phenomena by all believers in the “new philosophy.” Miss Fay gives it, as the current gossip among English Spiritualists, that the Queen is one of them, and that the secret of her attachment to John Brown, the

Scotch valet, lies in the fact that he is a powerful spiritual medium, in whose presence Prince Albert daily materializes and visits Victoria.—*Boston Herald*.

For the Spiritual Magazine.

ANGELS AT THE CIRCLE DOOR.

SEE the pearly gates are open!
 Lighted are the golden stairs!
 Angel footsteps soon will bear you
 Far away from earthly cares.
 Look! the starry veil is wafted
 Back from o'er the emerald shore,
 So that all may see the glory
 That will shine forevermore.

CHORUS—Angel loved ones come to greet you
 From the far-off emerald shore,
 Long before the hour of meeting—
 Waiting at the Circle door.

Spangled banners they are waving,
 Floating in a halo bright;
 Fadeless flowers bind and hold them
 In that liquid, shining light.
 Harps Eolian blend their music
 With the tread of angel feet,
 Hastening to the gathering Circle,
 Where the cherished loved ones meet.

CHORUS—Angel loved ones, etc.

From the far-off land of beauty,
 O'er the shining crystal tide,
 Spirits come to bring Hope's roses
 Gathered from the "other side."
 In your midst bright angel loved ones
 Circle with you hand and heart;
 They will lead you home to Heaven—
 There, where loved ones never part.

CHORUS—Angel loved ones, etc.

MR. EDITOR—There is a private circle in this city, in which the manifestations are remarkable. The whisperings are very loud and distinct. At a late seance, *Spirit* Lucy Johnson gave the words of the foregoing poem, and at a subsequent time gave the music for them, to be sung at this circle.

St. Louis, Mo., Aug., 1875.

DR. H. S. CHASE.

INNER LIFE DEPARTMENT.

MRS. ANNIE C. TORREY HAWKS, MEDIUM.

SEANCE THURSDAY, JUNE 17, 1875.

INVOCATION BY W. E. CHANNING.

INFINITE Spirit, we have gathered here this morning to hold communion with thee in harmony with the divine principle of life—with that perfect part of man that ever turns to thee. Thou hast said that where two or three are gathered together in thy name, there thou wilt be; and we feel, O Father, that here within our little circle thy influence prevails, and thy mighty Spirit quickens the inner flow of celestial truths. We thank thee for this hour, for the beautiful realities of life, for the return across the waters of death, and the power thou hast placed within us to make our presence known. Continue with us, Benignant Spirit, that we may, stimulated by thy love, strive against the pricks that do sorely encompass us; that our voices may lift the troubled spirits which wander in doubt between the terrestrial and celestial spheres, and that we may cast aside the arrows that are thrown from the bows of prejudice and bigotry—lifting the weak from the influence of sectarian fear, and giving to those who have caught a glimpse of the golden gate, a nearer and a clearer view of spirit intercourse. Many of earth have wandered far from thee, in their ignorance, to reach thee, and we would aid such to gain the path that leads to thy vineyard. Help us, O Father, help us, in all our labors. Trembling mortals stand upon the brink of the grave, calling aloud for some token by which they may know of the distant bourne. In fear and doubt they wait the dissolution that time must bring to them; hoping against hope, striving to feed their anxious souls upon faith that is blindly given through things hoped for; their tongues repeating what their spirits cannot echo; dreading the kindest friend that Nature, through thy laws, has provided for them—the angel who but bears their loved ones to a fairer land. They call him Death, and with agony await his coming. We would teach them, O Father, that he is but thy messenger, sent to give to them the golden key that opens the gate that leads to rest. We pray for the mortal through whose instrumentality we are enabled to communicate. We ask thy blessings to fall upon her, that her paths may be pleasant and that her physical organization may strengthen day by day. Grant that all who seek may find the golden treasure of redemption, feel the Christ within, and labor through love to advance the teachings of Jesus. Amen.

QUESTIONS AND ANSWERS.

Conductor—Everything seems pleasant here to-day. I am rejoiced to find harmony amid earth's trials. Let me see what you have for me.

Question—When Jesus showed himself to his disciples after his resurrection, they were afraid, and thought they saw a “spirit.” They knew what a spirit was, evidently, but were afraid of it. To convince them that he *was not a spirit*, Jesus told them to handle him; “for,” said he, “a spirit hath not flesh and bones, as ye see me have.” Yet farther on we are told that he could vanish out of their sight—pass through the wall—and finally the same body “went up out of sight.”

Answer—Jesus, with his knowledge of the disciples, knew full well what would be the impression upon their minds were he to appear to them in the refined form of the spirit ethereal, with the celestial drapery; that to come to them as one who had cast aside the flesh, would render his works, which were through the will of his Father yet to be, difficult to accomplish. He took upon himself through materialization the semblance of the form he wore on earth. He, through his great knowledge of all laws, and understanding the rapid change, was enabled to convert the fleshy parts into spiritual atoms and pass through the wall. He was indeed as flesh and blood—his hand the same warm, throbbing flesh as when he taught them upon the mount; and by the same law this day you can clasp hands with your loved ones who have crossed the shining shore to greet you. The disciples were mediums all under harmonious laws—full of the love-principle of Christ. He rapidly made the change—there was no need of open doors—and to-day in your midst you have the same, but fear to believe. Spirit forms materialized are to be found throughout the land, wherever the medium power is strong enough to help them remain. They will walk by your side, and converse with you, as when in the body, and then like a vapor pass through the air. When Christ went up out of sight his materialized form was held clear in view as long as human vision could discern, but only the spiritual form entered the gateway.

Have you no more questions? None? I will go! Others wish to communicate.

JOSHUA D. ROBINSON.

Some one has called the angel of life, Death—“the dark angel.”

That angel friend, why call him Death?
 Why bind his brow with crape?
 Go crown it with the rosy wreath,
 And o'er the bier fair lilies drape.

He comes as comes an angel bright—
 A reaper in earth's wide field;
 He bears the golden grain to light,
 Where glorious harvests yield.

His sickle he holds with kindly hand,
 And gently lifts the faded flower

Into that fair and happy land,
To bloom in Eden's bower.

'Tis life he brings—life eternal—
A mandate from the King of all;
He gives a home in halls supernal,
Where rests no shadows of the pall.

He kindly leads your loved ones upward,
To where, with flowing garments white,
Angels fair are pointing onward
To the brighter goal of light.

There is no death, 'tis but a change
From this life to a higher plane;
A purer, fairer, wider range
Over the fields in God's domain.

LUCY D. ROBINSON.

Good morning, friends. 'Tis indeed a pleasure to meet you. My son led me here. I am pleased to meet Mr. H. I knew Annie well; we were dear friends when I inhabited the body. I am still her friend. A change has placed me upon another sphere, but, thanks be to the All-Father, I am permitted to return and give you positive evidence of eternal life. "There is no death." God's works never cease. The ills that visit you upon earth are all for a wise and good purpose. The question is often asked, Why does the Lord let evil exist? That which seems evil to you is one of the wise laws of Providence, and you who seek wisdom should look deep into the laws of evil. While you strive from a moral platform to increase the power that is to subdue evil, you neglect to investigate evil, that by the knowledge gained you may find the material that is to subdue it. The divine influence of true, practical religion does much to repress its powers. Just in proportion to the faith that lives in your religion, so your works show; there is a stimulus in your zeal that pushes the rod of goodness deep into the bed of evil. But to understand the true principle of faith, you must learn to see the uses of evil, wherever you find it, either physical or moral.

God is good. He being good, his works are good. This world and all that in it is, is his work. You are constantly preaching that it is full of evil. How can this be? There is sunlight and darkness; no dawn comes without the night; darkness ever precedes light. All nature shows extremes: to-day, hot in the extreme—to-morrow, cold—the next windy, then again wet, then dry. These extremes annoy you, because you do not understand the principle by which these changes are made. They are necessary to your existence, and it is your duty to learn through investigation by what law these seeming evils are necessary. You pronounce

your brother man evil—brand him as a sinner. Do you know what sin is? Have you investigated evil, that you may, seeing the cause, learn to conquer the result? One says, "Yes; he does not remember the Sabbath day—is never seen in church." Another says, "I never saw or heard of him offering up a prayer." Another says "he does not believe in the Trinity." Another, "He sometimes makes use of profane language. I have heard him say he did not believe there was a hell." And, greater than all his sins, "he finds no fellowship with the church—will not join us."

The Sabbath day, my friend, the Jewish law says, "Remember the Sabbath day, and keep it holy;" a wise law; rest for man, and rest for beast. But how are you to judge as to the meaning of the one word, *holy*? Christ, being a Jew, had been taught the keeping of that day, but every act of his life, when in the body, showed that he plainly saw the error of coercion. He, understanding the word as implied by the Hebrew language, *Shabath*, to cease or to rest, followed the law so far as he and his followers required physical rest. This day of rest enabled all the people to gather together to hold communion one with the other upon sacred things. They also rested and abstained from trade and traffic during new moons, and sometimes sought spiritual instruction. Let me quote some of the words and actions of Jesus in regard to the Sabbath: "The Sabbath was made for man, and not man for the Sabbath; therefore the Son of man is Lord also of the Sabbath." Mark xi, 27, 28. He was baptized at the age of thirty-one, on the Sabbath. He taught upon the Sabbath day; he healed the sick; he bade the cripple "take up his bed and walk." The Jewish law reads, "Bear no burdens on the Sabbath day." The Jews said to him that was cured, "It is not lawful for thee to carry thy bed." Jesus did not think so. He saw good in his works, and thought not of the day nor the Jewish law, for when upon another Sabbath he cured a man whose hand was withered, they were filled with madness, and took counsel how they might destroy him. Luke vi, 6; Mark iii, 6. Then again, when he healed the woman upon the Sabbath, the chief man of the synagogue endeavored to stir up the people because Jesus had healed upon the Sabbath day. He pulled of the corn and ate upon the Sabbath day, and the people cried out against him. You have read his reply. He and his followers were called sinners because they kept not, according to the Jewish law, the Sabbath day. Can you judge your brother man because he keeps not *your* Sabbath day as *you* keep it? The gloom that falls upon the strictly orthodox Sabbath would so depress some temperaments as to force them into greater sins than were the shortcomings as mentioned by you. "He is never seen in church." He may not be seen there, my friend, and yet be nearer the saint than many who are seen there. Learn *why* he is not there before you call him a sinner. "I never saw or heard of him offering up a prayer." Have you learned what

true prayer is? Can you say his soul is not filled with prayer? Think you that loud and wild appeals are the prayers of the soul? Have you anywhere in the life of Christ read where he offered up a prayer? One beautiful prayer he gave when asked how they were to pray. How know you but he whom you condemn has his own pure prayer that shows itself in deeds of mercy? "He does not believe in the Trinity." So because his faith differs from yours, he is a sinner. If his reason, the great monitor of his soul, cannot receive the Trinitarian teachings, can you or any other man condemn him? Have you traced the cause of the faith that brought to you your belief? Can you understand why one seeks grace through immersion, another through sprinkling, and another by the pouring out of water? Learn the causes that create these differences, my brethren, before you condemn him. "He makes use of profane language." This is sad; a bad, unmanly habit; he is sinning against himself, against his own manliness; but how far are you to condemn this evil? How are you to understand the cause, unless you seek to learn by investigating the evil? If in this *one* act he violates a law, can you condemn him as a sinner? Can you read his heart, or say how much of good or bad there be in it? This man is one of God's creatures, created alike in form unto other creatures of human mold. You find fault with him because "he does not believe in hell." Can any sane mind in this nineteenth century believe in hell in a literal sense? As conditions form our lives here, so they form them hereafter. But "he finds no fellowship in the church." So he *must* be a sinner, as the churches stand to-day. Can you call a man a sinner because he does not attach himself to a church? Look within its walls; watch those who partake of the bread and wine; how many are free from sin? Do sects or creeds make the man righteous? Can forms and ceremonies lead him to the plane of purity? How know you what beautiful link is binding the man you condemn to the pure inspiration of true religion?

I hold that religious institutions are elevating, and promote that moral element which is to subdue evil; but they must be *religious*, not sectarian, full of bigotry and false ideas of what constitutes sin. God is good. He created all the evil as well as the good conditions of life. Seek to learn his laws; find no fault; but work to elevate yourself; thereby elevate those with whom you come in contact. Ask them not of sects or creeds, but learn of their nobility; and through your admiration of their virtues, conquer their evils. Strive to find good in *all*, and the evil will decrease. Let charity be your religion, and all will join you. Cease to sing, "I am holier than thou; I am right, and you are wrong." Let your song be, "I may be right—you may be wrong; I may be wrong—you may be right."

(Seance conducted by Guide Edward.)