

THE
SPIRITUAL MAGAZINE

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

S. WATSON, Editor and Proprietor.

VOL. I. OCTOBER, 1875. No. 10

WORSHIP IN SPIRIT LAND—ORGANIZATION.

AT the conclusion of a personal communication from our father-in-law, he said: "We have been actively engaged worshipping at a temple where we meet to receive words of instruction from our elders. We have glorious times, rejoicing and blessing the God of the universe." We asked him if he knew anything of the temple which was represented by a large picture hanging over the mantel in our library. He replied, "We do not know anything about that temple, but we can tell you there are many temples here, as there are many edifices for worship on earth sphere. We call our places of assembly temples; you call them churches. We have them in different spheres; your earth is one sphere, and you have places to meet at for instruction, and to be benefited. We have everything to promote the cause of Christ. The temple you have before you is more of a public nature than a place of worship; you will have a harmonial temple some day, will you not?" We asked what he meant by that. He said, "I mean that all who are believers without a doubt in Christian Spiritualism will be united as one, just as are Masons; doing all you can for each other, to build each other up, and doing all the good you can. There will be some who will not agree with you on minor points, but you must agree to agree upon the main subject, SPIRIT COMMUNION. Those who are not

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willing to avow their belief must not be in the way to work against your teachings from the spirit world." We then asked if it was the wish of our spirit friends that we have such an organization here. "By all means, to give Spiritualists something to do. There will be a band of your friends who have thought to meet when two interested persons, now absent, shall return, to direct you in what we think will be best to be done."

We publish the above that our friends may think of the subject matter therein contained, and act as their judgment may dictate.

We have cut loose from creeds, and never intend to be trammelled by them again. Our entire creed in the future shall be SUPREME LOVE TO GOD, AND UNIVERSAL LOVE TO OUR FELLOW-MEN. This is our religion—our "SPIRITUAL CHRISTIANITY." "On these two," said Christ, "hang all the law and the prophets." We have often expressed our conviction that it was what a man is, and what he does, that constitutes his moral status, and not what he may chance to believe. The blind adherence to human authority has been the curse of the church in all ages. The time has come when mankind cannot be controlled by such instrumentalities. Every one has an individuality, and must exercise the faculties his Creator has given him for himself, in order to be happy here and hereafter. We should therefore be in favor of having no creed or confession of faith in any organization, local or national, that ever may be effected. We would not object to a declaration of principles similar to those which have been crowded out for some time, but are now in our present issue, by the New Orleans Spiritualists. We feel confident that some organization will be formed during the expiring year, by Spiritualists, of a national character. Would it not be well for local societies to be formed upon a liberal basis preparatory for the Centennial celebration? What say you, friends, upon the subject? We can devote some space to hear from those interested.

Since the above was in type we have received the following:

HENDERSON, N. Y., Aug. 18, 1875.

BRO. WATSON—I have been looking anxiously in the MAGAZINE for some proposition or suggestion pointing toward an organization of some kind. It seems to me that the time has come when Spiritualists might organize in some form that would greatly benefit the glorious cause of Spiritualism. There are Spiritualists all over the country, both in the churches and out of them. If they would

associate themselves together in some kind of organization, whereby they could act in concert, they would be able to hold meetings through the country where there are none, and cannot be by individual enterprise, as no one wishes to take the responsibility to send for speakers any great distance, feeling that all of the responsibility, and likely most of the burthen, he would have to bear; whereas if they were to unite in some way, and choose one or more to act for them, they could by co-operation support speakers monthly or quarterly, where they have no meetings; and thus give to many anxious souls, who now know very little about it, the most grand and beautiful theory that was ever given to man.

With my best wishes for the advancement of truth, I am,

Sincerely yours,

V. PARKER.

We heartily indorse the above suggestions. Let every town and neighborhood, where there are Spiritualists, form such an organization. When they can, let them have lectures, and let them hold weekly conferences, at which each member may occupy not more than ten minutes in giving their views and experience. Let these organizations develop and sustain mediums, and afford investigators opportunities to know the truth of Spirit Communion.

THE OTHER WORLD.

WE are asked if disembodied spirits know each other in heaven. Undoubtedly they do. Abraham knows Lazarus very well, and Lazarus knows his distinguished ancestor. It will not take long for us to become acquainted with the saints in glory when we get there. We are asked, too, if infants will rise in the last day, as infants, and then progress eternally in knowledge and glory. It is thought by wise and good men that children do not take at once the rank of adults, though they are wonderfully developed as soon as they enter the heavenly state. Bickersteth, the poet, says, "A babe in glory is a babe for ever." This, of course must be taken with some allowance for poetry. Children, as well as adults, will progress in glory to all eternity.

We clip the above from the Nashville *Christian Advocate*, official organ of the Methodist Episcopal Church, South. We think there is some truth, but more of error in the above paragraph. It has been a matter of astonishment that Wesleyan Methodists, who quote Mr. Wesley next to Bible authority, should ignore his teachings as to where people go when they leave this world. Bishop McTyeire, who commences his sermon in *Methodist Pulpit South*, p.

373, thus, "No one has been saved in heaven, no one sent to hell," quotes from Mr. Wesley, who says, "It is very generally supposed that the souls of good men, as soon as they are discharged from the body, go directly to heaven, but this opinion has not the least foundation in the oracles of God."

Jesus, in his conversation with Nicodemus, says, "No man hath ascended up to heaven." St. Paul says David has not yet gone to heaven, nor any of those worthies who lived during the four thousand years before Christ. Why the pulpit and press of the Methodist Church continue to teach what is in direct opposition to the great teacher, Christ, we cannot understand. According to the parable, the good and bad places must be near enough together for people to see and converse with each other. The main cause of this error, as we conceive, is, many imagine that it is the place which makes heaven. But Christ taught that "the kingdom of heaven is within you."

Says our author: "There is a place for our bodies, so also there is a receptacle for our souls during their separation. The spirit world receives all who depart, good and bad, small and great, old and young. The Hebrew original of the Old Testament calls it 'Sheol,' which the Greek translation of the Septuagint renders 'Hades.' The Greek original of the New Testament calls it 'Hades,' which the Latin Vulgate renders 'infernus.' The English translation of the Old Testament and of the New sometimes renders it 'hell,' sometimes 'grave.' Here in 'Sheol,' 'Hades,' the souls of all who die are received without respect to their goodness or badness, their happiness or misery." Yet we hear from the pulpit of going direct to heaven; as a preacher said to us, "I have my baggage checked clear through to the city." Our conviction is that those who entertain these opinions will find in this, as in other things, that they have been taught erroneously.

Infants, we feel assured, grow up to maturity as they would have done had they remained in their earth life. Of this we have no doubt, for many reasons which are obvious to us. Here is one of the difficulties of the literal resurrection of the natural identical body. "There is," says St. Paul, "a natural body, and there is a spiritual body." Mr. Wesley calls it "electric, the purest of all matter. It does not seem to be affected by the death of the body, but envelopes the separate as it does the embodied spirit." This

body, like electricity, can pass through matter as well as space, whenever it is attracted by its affinities, carrying its "heaven within," and rejoicingly progressing "onward and upward forever."

SEVERAL QUESTIONS CONSIDERED.

WE take pleasure in giving our views upon the following interrogations:

1. If the spirits are visible, and converse with the circle, why is it that the medium has to be entranced, cold, and lifeless?"

The phenomena of materialization of spirit forms is not easily understood. There is an aura which is obtained from the medium which they cannot control so well until they entrance them. We have been told by the spirits that they failed to show themselves because they could not entrance the medium. The sooner they can entrance the medium, the more successful will be the materializations. The first time we ever saw them walk out in the light, the medium was entranced just as soon as the last knot was tied confining her. They can draw more freely from the body of the medium when they are in that unconscious state, than when in their normal condition. The spirits tell us they furnish a portion of the matter, get some from the circle and the atmosphere, and by spiritual chemistry combine them to make the personification. They look like, feel like, and talk like human beings. They have strength superior to ours, as we have tested on many occasions. We have seen, felt, and conversed with them at home and abroad; in lamp-light, gas-light, and sun-light, and yet the *modus operandi* of their organization is not easily explained.

We are but materialized spirits, having been for years gathering from the animal or vegetable kingdoms, and the atmosphere, the matter out of which our bodies are composed. The spirits tell us that in their mode of being, under favorable conditions, they can do almost instantaneously what it has taken years to accomplish in a natural way; and that they can dematerialize themselves as quick, and the matter they have used returns to its normal state. This is why they can change their weight, as they often do, when standing on platform scales to be weighed, as Col. Olcott mentions, with the Eddy brothers, who changed their weight as much as thirty pounds in a few minutes. This phenomena is very trying to the mediums,

who should not be brought out hurriedly, or until they have recovered from their trance state. We should bear in mind that we are all nothing but materialized spirits, the spiritual being the real person, and that what we call death is only the dematerialization of the spirit; and that there is a law, of which we know but little, that enables the spirit to assume matter, and use it as in earth life, to represent to our natural senses its personality.

2. If the spirit speaks through the medium, how does the medium communicate while entranced?

There is a semi-trance state, and what is called a dead trance. It is the latter state to which we have referred when materializations occur. The former is when the spirit takes possession of the medium and uses his physical organization as he formerly did his own. Some light may be shed upon this kind of entrancement by what is known as mesmerism. The positive individual takes possession of the negative one, and makes him think, see, feel, and taste, as he may will him to do. A spirit out of the body has doubtless more power to control another than when encumbered with a material body. The person thus controlling another often manifests its own idiosyncrasies of voice, manner, gesture, etc., as they did in earth life. We have often recognized persons in this way before they commenced speaking. They use their own language in communicating, so that persons converse freely with their friends, while the medium knows nothing of the language they speak. Children are often used to speak in "divers tongues," when they scarcely know their own. This is, we think, what the "gift of tongues" has reference to, as enumerated among the spiritual gifts by St. Paul.

3. Why is it necessary to have a cabinet, or dark corner?

That there are philosophical reasons for these, we have no doubt. The recent discovery by Prof. Crookes, editor of the *London Quarterly Journal of Science*, that light is a motive power, will, we think, shed some light upon this subject. We copy the following brief notice from a lengthy account of it, and the experiments made with it, demonstrating to the scientific men of the Royal Society its complete success:

"The second of the demonstrations we have referred to is that of the motive force of light. At a meeting of the Royal Society of Great Britain, a few weeks ago, Mr. William Crookes, Fellow of the Royal Society, who had previously communicated some interesting facts on this subject, read a paper which may give rise to much

more important discoveries perhaps than any contribution to celestial mechanics since the law of gravitation was demonstrated by Newton. It has always been assumed, and Dr. Balfour Stewart and other authorities have affirmed, that light, apart from heat, has no mechanical force whatever. This old theory is overthrown by Mr. Crookes, who for some years past has been making experiments, and has at last constructed an ingenious apparatus, by which he shows the power of luminous rays to drive round and round a little vane when the heat rays are excluded, being thoroughly sifted out by means of a screen of alum. We abridge from the London *Telegraph* the following account of one of the experiments, and regret that our space does not allow a more extended notice of the phenomena submitted to examination before the Royal Society. With an air-pump Mr. Crookes first exhausts a tube with a bulb at its end, and in the bulb he mounts upon a delicate pivot a little vane of glass or straw. This vane is made in the form of the letter X, and on each of its four arms is mounted a disc of pith, blackened on one side. The use of this blackened surface is ingenious, as will be presently seen. As soon as the machine is ready it is exposed to the sunshine, when its discs immediately become endued, as it were, with life. They revolve around their common axis just as the planets revolve around the sun in the orrery. What is the motive force in this beautiful experiment? It is not heat. For, as before observed, the heat rays can be sifted out by the alum screen without stopping the rotation of the machine. The atmosphere and its changes have nothing to do with producing the motion."

This is the gentleman who for three years investigated Spiritualism, mostly at his own house, and who had a spirit calling herself Katy King spend hours with him and his family, walking and conversing with him in his parlor, submitting to be examined, showing herself to be a veritable human being with pulse, as others have. This was done in the light, and in the presence of a number of persons, some of them the first scientists of London. This we cannot question, having seen similar manifestations, and felt as natural a pulse in a materialized spirit as we ever felt in a mortal. The latest materializations are done without a cabinet, in a number of places. The spirits tell us they will be able, at no distant day, to dispense with the cabinet, and address audiences from the platform.

4. Are there spirits which the Bible calls "familiar spirits?"

Some of them, we think, are those of our relatives and intimate friends, yet many who are seen have not been seen before by any of the circle.

5. Do these spirits inhabit the same spirit land of the antediluvians?

Every human being entering the spirit world "inhabits" the place for which they are fitted. We make our own place by the character we form in our earth life, and by the universal law of affinity are attracted to the place best adapted to our intellectual and moral status. One of the great errors of the teachings we have been accustomed to receive, is the importance that is attached to place. Some people think if they can only get inside the gate of the city, they will be safe. Jesus said, "The kingdom of heaven is within you." "The pure in heart shall see (enjoy) God." Each individual will have all the happiness they are capable of enjoying. If they have no qualification for Heaven, they could not be happy there, antediluvians nor postdiluvians.

OUR PROSPECTS.

TWO more numbers of the MAGAZINE will complete the first year of its existence. Its success in every respect has far exceeded our expectations. We found, after issuing the January number, and fixing the price at \$1.50, that it was too small. We then added one-third to its size, without any addition to its price. We have never desired to make money by publishing the MAGAZINE, or any of the books we have written, but to promote what we honestly believed to be the truth. We want simply to cover the expense of printing and mailing. This we have come much nearer doing than we supposed possible the first year. If all to whom we have sent it had been paying subscribers, or if all who have promised to pay will do so soon, we will be very near coming out even, by contributing ourself a few hundred dollars for postage on the MAGAZINE, and traveling expenses. Its enlargement is a necessity in the regular order of PROGRESSION. We have been compelled to lay over good articles month after month, for the want of room. Some of these were written by personal friends, and have not yet been published.

We expect to add one-fourth or more to its amount of reading matter, which will make it double the size of the January number. We shall change its form somewhat by enlarging it considerably, making it much more respectable in its *personel*; also, having double columns on each page, making it more easily read. The subscription price will be \$2.00, only fifty cents more than present price.

By this enlargement our postage will be considerably increased, as well as other expenses in proportion. We wish to furnish a first-class periodical at the lowest possible expense.

In order to do this we must have a large addition to our subscription list. This can be done very easily if our friends, or the friends of pure Spiritualism; will exert themselves to accomplish the object. We will send, postage paid, a copy of *CLOCK STRUCK THREE*, or a bound copy of this year's *MAGAZINE*, or a copy of the *MAGAZINE* for the current year, to any person who will send us five new subscribers, with the money, by postoffice order or registered letter. The subscribers may be at different offices. To those who have not yet paid for this year, we would respectfully suggest, as we wish to close up the business of the present, preparatory to making out new mail books, just send for the present and the ensuing year. This will enable us to go on our way rejoicing that we can give them a good large magazine at a less price than any published in this country. Please let us hear from you at your earliest convenience.

For the Spiritual Magazine.

SOCRATES AND PAUL.

The Craftsmen of Ephesus and Modern Priests.

BY D. WINDER.

VOLTAIRE, in his *Philosophical Dictionary*, relates the following: One day, two citizens of Athens, returning from the temple of Mercury, perceived Socrates in the public place. One said to the other, "Is not that the rascal who says that one can be virtuous without going to the temple every day to offer up sheep and geese?" "Yes," said the other, "that is the sage who has no religion—who says there is only one God." Socrates approached them with his simple air, his demon, and his irony. "My friends," said he to them, "one word, if you please. A man who prays to God, who adores him, who seeks to resemble him as much as human weakness can, and who does all the good in his power, what would you call him?" "A very religious soul," they answered. "Very well, then," said Socrates, "we may therefore adore the Supreme Being, and be very religious?" "Granted," said the two Athenians. "Do you believe," continued Socrates, "that when the Divine Architect arranged all the globes that roll over our heads, when he gave motion and life to so many different beings, he made use of the arm of Hercules, the lyre of Apollo, or the flute of Pan?"

"That is not probable," said they. "But if it is not probable that he called in the aid of others to construct what we see, it is not likely that he preserves it through others. If Neptune was the absolute master of the sea, Juno of the air, Æolus of the winds, Ceres of the harvests, and one should want a calm when the others would have rain, you see clearly that *order* could not exist in nature. You must confess that all depends upon Him who has made all. You give four *white* horses to the sun, and four *black* horses to the moon, but is it not more likely that day and night are the effects of the motion given to the planets by their Creator, than that they are produced by horses?" The two citizens looked at him, but made no reply. Socrates proved to them that they might have harvests without giving money to the priests of Ceres; go to the chase without offering little silver statues to the temple of Diana; that Pomona gave not fruits; that Neptune gave no horses; and that they should thank only the Sovereign who had made all things.

This discourse of Socrates was so logical, yet so subversive of the popular notions, that Xenophon, his disciple, took him by the sleeve, and said to him: "Your discourse is admirable, you have spoken better than an oracle, but you are lost; for one of these honest men is a butcher, who sells sheep and geese for sacrifices, and the other is a goldsmith who makes much money by selling little gods of silver and brass to women. They will now accuse you of '*blasphemy*,' because you would diminish their trade. They will depose you to Melitus and Anitus, your enemies, who have already resolved upon your ruin—have a care of the *hemlock*! Your familiar spirit should have warned you not to say to a butcher and goldsmith what you should only say to Plato and Xenophon." Some time after this Socrates was condemned by the council of five hundred. He had two hundred and twenty votes in his favor, out of five hundred; hence it may be inferred there were two hundred and twenty philosophers in this tribunal, but it shows that in all companies the philosophers are in the minority. Socrates therefore drank the hemlock for having spoken in favor of the unity of God.

Coincident with this story I will relate another, found in the Acts of the Apostles, in which Paul is the hero. While he was waiting for his traveling companions in Athens, the famous city of Greece, his spirit was stirred within him when he saw the city was wholly given to idolatry. He commenced to dispute, first with the Jews in the synagogue, then with the masses assembled daily in the market places. Finally he was encountered by the Epicurean and Stoic philosophers, who called him a *babbler*. He was arrested and taken before the Areopagus, charged with setting forth strange gods, because he preached Jesus and the resurrection. This afforded Paul an opportunity, not only to expose the absurdity of their idolatrous worship, but also to present the one only true God, and Creator of the world.

He opened his address as follows: "Ye men of Athens, I perceive that in all things ye are too superstitious, for as I passed by and beheld your devotions, I found an altar with this inscription, 'To the Unknown God;' whom, therefore, ye ignorantly worship, him declare I unto you. God, that made the world, and all things therein, seeing he is Lord of heaven and earth, dwelleth not in temples made with hands, neither is worshiped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men to dwell on all the face of the earth; and hath determined the times before appointed, and the bounds of their habitations, that they should seek the Lord, though he be not far from every one of us; for in him we live, and move, and have our being, even as your own poets have said, 'For we are also his offspring.' Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. The times of this ignorance God winked at, (i. e., tolerated with apparent approbation), but now he commands all men everywhere to repent."

The people here at Athens, as in every place where new truths are presented, differed in their opinions concerning Paul's discourse. When they heard about a *resurrection*, some mocked at the idea, while others said, "We will hear thee again of this matter." Still others, more appreciative, were convinced of the truth of his teaching.

From Athens, Paul made his way to Corinth, where he had a vision, in which he was assured of celestial protection, and urged to speak boldly to the people, which he did for a period of a year and six months. Next he is found among the Asiatics, making war upon the worshipers of the goddess Diana, and the image that fell down from Jupiter. This proceeding came in conflict with the interests of a wealthy class, who were making fortunes from the superstition of the masses. Among these was a prominent speculator, named Demetrius, a silversmith, who made silver shrines for the goddess Diana, at the city of Ephesus. Being a shrewd and foreseeing tactician, he called a meeting of all the artists of his craft, and addressed them as follows:

"Sirs, you know that by this craft we have our wealth. Moreover, you see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul has persuaded and turned away much people, saying there be no gods which are made with hands; so that not only this our craft is in danger of being set at naught, but also the temple of the great goddess Diana should be despised, and her magnificence destroyed, whom all Asia and the world worships."

This speech, of course, greatly excited the avaricious assembly, filling them with wrath against Paul for thus exposing to jeopardy their source of revenue. To give effect to the speech of Demetrius,

the whole assembly joined in a harmonious shout, "Great is Diana of the Ephesians!" This, as was intended, had the effect to excite the multitude, and throw the city into a state of general confusion, requiring the interference of the police, and a pretext for charging Paul with being a disturber of the public peace.

THE MORAL.

These narratives concerning Socrates and Paul have their common moral, which should be impressed on the minds of all modern reformers. The moral is this: *self-interest* is the god worshiped by the mass of mankind in all ages, and especially by the priests and rulers. Socrates' butcher, who was making a fortune by selling sheep and geese for sacrifices, and his goldsmith, who was growing rich by his traffic in miniature idols, and Paul's silversmith, Demetrius, whose source of wealth was silver shrines for Diana, simply illustrate the chief motive by which the opponents of reform have been actuated in all ages of the world. The affected love of the priests and clergy for the souls of the dear people, in their opposition to all reforms, is only a pretext. The chief motive is to secure their own interests. Their crafts are endangered by reforms, in whatever shapes they may come. And their tactics, in opposing modern reforms, are the same as adopted by the famous silversmith of Ephesus. They convoke assemblies of their fellow-craftsmen, and harangue them on the dangers and evil influences of all new movements in religion, knowing that their revenues depend on the perpetuity of the old, fossilized church organizations. The creeds, formulas, and customs of modern sectarianism are as really and thoroughly idolized as were Jupiter, Mercury, or Diana of the Ephesians. And through these idols the modern priesthood have their wealth, honor and power. Why, then, should we wonder at the opposition they manifest to all classes of reformers, who are "turning away much people" from the worship of these modern idols? Is it not plain enough, that if the many modern innovations are tolerated and encouraged, the popular craft of the clergy is in danger of becoming despised, and their revenues diminished? And if we do not give them full credit for conscientious motives in their opposition to modern reformations, we cannot doubt the extreme sensibility of their pockets, a sensibility so common to all classes of public officials.

As Spiritualism is the most antagonistic to modern orthodox theology of all the present reformatory movements, it should not be thought strange if all the Christian sects should unite in an effort to suppress it, even if Pilate and Herod are compelled to bury their long-cherished enmity to each other to accomplish this common object. This will furnish a theme for the "Evangelical Alliance," who, no doubt, will exclaim with one voice, "Great is Diana of the Ephesians!"

For the Spiritual Magazine.

SCIENTIFIC OBJECTIONS TO THE PHYSICAL PHENOMENA OF SPIRITUALISM CONSIDERED.

BY AN OUTSIDE OBSERVER.

AS argument concerning the truth or falsity of any given proposition is possible only between those who agree on certain preliminary facts or data as premises, I shall assume that we agree on certain points, viz.: the existence of a Deity controlling the universe, and the continued existence of the human soul after death, with its identity, individuality, and consciousness, as complete as in this life. We shall also agree in holding that God is a spirit, invisible, immaterial, or, as the creeds put it, "without body or parts," yet capable of assuming visible forms at His own will, or of what Spiritualists call "materialization," and whether in the visible or invisible form, of acting on and through all material substances. The point of divergence is where Spiritualists hold that disembodied spirits become, after death, imbued with some degree of the same power to assume material forms, and act on or through material substances to communicate with mortals yet in the flesh. My aim will be to show that what are known as the "physical phenomena" of Spiritualism are not inconsistent with known and admitted facts of natural physical philosophy; and that therefore the so-called philosophical objections to Spiritualism are not conclusive. Nearly all religions teach that Deity may at will assume a visible form, and most of them, especially Christianity, teach that He has done so; also, that whether in His visible or invisible forms, He can and does act on and through all matter in the universe. And most if not all religions which teach the immortality of the human soul, teach, also, that in its disembodied shape the soul attains conditions and capacities far above and beyond any attainable in the body. In face of this, however, a certain class of Christian objectors urge against the physical manifestations of Spiritualism that they cannot be true, because, as they assert, "it is impossible for immaterial beings to move or act on material objects, such as chairs, tables, musical instruments, etc., as occurs in spiritual circles and seances, etc. To the unthinking mind this argument seems plausible enough; but comparing those phenomena with familiar physical facts, its force and plausibility fade wonderfully in their light. Heat, cold, and air, are immaterial substances, in all respects essential to this discussion. True, we are made aware of their existence from our sensations, and from their effects, but we cannot see, feel, taste, weigh, or handle them. Yet how vast, grand, and varied, are the physical effects daily wrought before our eyes by these invisible and immaterial agencies on the material substances around us. In silent and sublime invisibility the heat lifts

daily from the earth, far up into the atmosphere, an amount of water greater in volume and weight than the entire Mississippi carries between its banks; and in turn the cold, itself invisible as the air, condenses the viewless vapor into visible clouds, and brings it down in the very material forms of rain, or hail, or snow. Here human philosophy, grown sensible enough not to dispute the patent facts, contents itself with learning to understand the laws which govern the phenomena involved, while in Spiritualism it tries to discard and deny the facts, because it cannot comprehend the *modus operandi* of their action. Would it not be a wiser philosophy which, while admitting these and a thousand other no less wondrous physical effects wrought by equally intangible agencies, would carefully learn the facts, also, which occur in physico-spiritual science, and having arrived at these, study out the laws and conditions under which they occur? But, says one, "The physical phenomena of heat, cold, rain, etc., are facts known to every one, and governed in their action by well-known and defined natural laws, while the alleged facts and phenomena of Spiritualism are more or less uncertain in themselves, and the laws or conditions of their occurrence little if at all understood outside of spiritual circles, and by no means uniformly understood, or explained alike, even among them." Granted, except as to the facts, many of which may be false, but many more of them apparently true beyond question, if men can place any reliance on their own senses, or the testimony of witnesses whose evidence would pass unquestioned on any other subject; but the true province of philosophy in such a case is to trace out and separate the true facts, and from these investigate the laws which underlie them. Less than a century since there was quite as much discrepancy in the ascertained and alleged facts of electricity, magnetism, galvanism, and light, and other branches of what are now established sciences, and the diversity of opinions as great as now among Spiritualists. Doubtless like causes, then as now, produced these discrepancies. As sciences, those subjects were then in their infancy; many of the facts were imperfectly observed; the observers themselves often isolated, and lacked a knowledge of the wide range of facts necessary to correct deductions; and there may have been among professed scientists then, as among professed Spiritualists now, some who, caring more for personal gain or glory than truth, perhaps *invented* some of their reported facts.

But despite the doubts and blunders which surrounded these subjects then, to-day the lightning rod, the telegraph, the photograph, and galvanism, are concrete scientific facts, born of the truths that underlaid the scattered and sometimes apparently discordant facts, and often crude theories of then. They are so many proofs of the effects that invisible and immaterial agencies can produce on material substances, when the laws and conditions of their action are understood. "But," says another objector, "I never heard, saw,

or felt, a spirit, nor had any other sign or hint of the presence of one. If, as Spiritualists say, they are all around us all the time, why don't they make themselves and presence known to *me* and to *every body*? Why are circles, seances, singing, putting hands on tables, and putting out of lights necessary?" Softly, my friend. The world of natural science shows that we are surrounded by invisible elements, which are always at work or ready to work if furnished with the proper materials and conditions. The veriest tyro knows that the elements around us are permeated with a subtle essence, fluid, ether—call it what you will, known as the magnetic current. It cannot be seen, felt, tasted, smelt or heard, yet it travels ever toward the North, turned aside neither by mountains, winds, nor streams. Its effects alone reveal its existence and direction, and they are manifested only on certain substances, and on them only under certain conditions; but given the proper subjects and conditions, and its effects are as certain to show themselves as light is to follow sunrise.

It acts on iron or steel; and a bar of steel, if magnetized and suspended on a pivot where it can play freely, will vibrate back and forth till it gets in exact line with that invisible current, *and there it rests*. Almost any piece of iron or steel can be made magnetic, and some specimens of these and of other metallic substances are naturally so; and any magnet, whether a natural or developed one, possesses, to some extent, the power of imparting magnetism to other similar bodies by simple contact, when those bodies will in turn respond to the action of the current to which they were before insensible. Science, having grasped and utilized these facts, behold from them the compass is born, to guide the mariner over the trackless deep, and the traveler through the tangled wilderness.

Now for answer to your questions. That magnetic current may flow on, as it is flowing, forever, but it will stir no responsive vibration in a stick of wood or bar of lead; nor will it have any effect on *un-magnetized* iron or steel; neither will they, however well magnetized, respond perfectly to the direction of the current till properly balanced and on a pivot; nor will the needle, which has settled down in the line of the current, remain there immovable unless enclosed in a case which shuts out currents of air, and other disturbing causes.

So, too, the air may be as full of spirits as it is of that current, but unless your own mental, physical, and moral conditions are such as will enable you to recognize and respond to them, you will feel none of their presence. The mass of men are not naturally spiritual, or endowed with mediumistic powers, just as most iron is not naturally magnetic; yet some iron is naturally the latter, as some men and women are naturally the former. So, too, as magnetism in metals communicates itself by contact, or may be otherwise developed, to some extent, in almost any piece of iron, so may

most persons by contact with mediums and spirits, in the circle or round the table, acquire more or less mediumistic power. In other words, that mediums may be developed by contact with other mediums, till they in turn can hold intercourse with the spirits seems, "*a priori*," as reasonable as that magnets can be developed by contact and use.

Therefore, to those who would investigate Spiritualism fairly and scientifically, it can be no more unreasonable to sit in circles round tables, singing, and in partial darkness, if experience proves, as it seems to have done, that such conditions are most favorable, than it would be to comply with those conditions which experience has taught scientists are most favorable for developing magnetism in steel, or galvanism in the battery.

Not to make this article unreadably long, and believing it to show that the facts of science are, at least, *not contradictory* of Spiritualistic phenomena, I shall stop here, reserving for future articles a review of other scientific objections, "so-called," and perhaps of other objections based on alleged Scriptural, social or religious grounds.

Meantime, I remain, most truly, an impartial

OUTSIDE OBSERVER.

FROM A MINISTER'S SON.

WASHINGTON, D. C., August, 1875.

DEAR BRO. WATSON—Allow me to offer you sincere congratulation for your great efforts in giving comfort and consolation to so many ready to perish, by the publication of your MAGAZINE, which virtually bridges over the way from the orthodox church to the common people, in this great transition period of our history.

I am much interested in this gospel according to the nineteenth century, which seems to me, the more I investigate, to be identical with primitive Christianity. I am the son of a minister, and feel keenly how I have been swindled out of the best part of this valuable life in learning the ideas of frail men concerning God, heaven and hell, life and death; and when I realize how many people are still being crammed in their youth, parrot-like, with these errors, before they can reason for themselves, thus perverting the natural course of life, I am in earnest to devise the best means to remedy the evil, and often wish that I had a mountain for a pulpit, and lungs of brass, that I might spend the rest of my life in spreading this glorious gospel to the ends of the earth. Then, in God's own time, the "Peace on earth, and good-will to men," so long prayed for, may be realized indeed.

Yours,

S. M. BALDWIN.

For the Spiritual Magazine.

DARKNESS.

BY H. HIGHT.

THE first intimation we have of an historical character in the Bible finds the world in darkness. It was the conception of the ancients that night preceded day. The evening and the morning were not only the first day, but throughout Jewish history time was ever so reckoned. The Bible then opens with a dark seance. When that mysterious operation which we call creation had been wrought, 'twas then that God commanded light to shine out of darkness.

Darkness is the normal condition of the universe; light is a disturbance. Light is the rolling waves upon the ocean of ether; darkness is the calm. They bear the same relation as sound and quietude. Darkness is the base line from which all our measurements are made; our counting, of a scientific or religious character, has not gone beyond this line. It is true that this initial point has been placed very far back into the past, but as light is motion, we conceive of a time before that motion began, and look forward to a time when it will cease, and beyond the time when the effulgence of the sun and stars is all given off, the philosophy of man has hitherto been unable to penetrate. As we look back to the past, we are unable to entertain the thought that God for all eternity preceding earth, and sun, and stars, sat in this primeval darkness, wrapped in the solitude of his own individuality, without a ray of light or heat to break the monotony of the scene, where all was still, dark and cold. So also when we look forward to that future which science indicates, when the receding internal fires of earth have so far exhausted themselves that the thickened crust has, like a sponge, absorbed all oceans and atmosphere, the earth floats through space a dead planet, so far as the outward manifestation of life is concerned, but like its present attending satellite, keeps on its ceaseless course; and passing farther on we look for the glorious orb of day, to find that he with all his more distant compeers have faded and gone. Gravitation itself has run down, and all the cycles of the universe are completed, the calm of eternity is restored. We are unable to entertain the thought that then all this Divine energy, which gave life to the universe, has been drawn in upon itself, and God remains alone in the solitude of his own being. No! We will not give this thought which presses upon us an abiding place, or a home with us, but let us banish it into its own outer darkness, and entertain the far more agreeable thought of an eternity of existence for the human spirit, in which the ever-living element of human nature adapts itself to the ceaseless changes of the eternal future, until that which seems darkness to us shall become a glorious sea of quiescent light; and

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instead of existing in this embryonic state, where we are acted upon, we shall be born into that higher, active life; when we, having laid aside our passive nature, break the great silence of eternity, and build for ourselves mansions of light and beauty eternal in the heavens.

It is worthy of remark, that the line of human life indicates that the human spirit every day of its existence is drawing nearer absolute independence. Starting with the condition of matter usually termed dead, as it seems to move only as it is moved upon, we note a radical change upon the first exhibition of life cells. It then indicates a native force by which it moves, and although in the most circumscribed manner, yet we discover here the life force. It has assumed sufficient independence to enable us to distinguish it from the manifestations of that matter which is governed and acted upon by forces which we call chemical. Follow this life principle into the state of embryonic individuality, we see it has here taken another step toward independence, yet it is still wholly dependent upon the support received from a more developed mother. This dependence we find largely severed by our birth into the world, yet it is then that the individuality of the spirit, assisted by its own will power, only begins the battle of life on its own account. The young man has a greater control over his material surroundings than the child; the middle-aged man has gone a step further in the same direction; and old age, where life has been properly spent, but leads us on according to the same law; so that humanity, having fought the good fight, realizes that it has gained the victory, and is ready for its departure from the field. Shall we not say then that in the state of life beyond this the same law does pertain; that the hyperbolic curve of life of which we are enabled to see only enough to get its equation in this present state of existence, goes on through eternity, ever approaching, but never attaining, absolute independence? Upon this thought the conditions of life might be arranged in this proportion: as sporadic life is to foetal life, so is existence in the form to existence without the form.

It should not be surprising then that spirits without the form should manifest powers over matter which are foreign to spirits in the flesh; hence we see those mysterious manifestations called miracles continually cropping out along the world's history. It is objected to modern manifestations of mysterious powers, that they occur mostly in the dark, and that on this account are open to suspicion. Let him who urges this objection carefully note how many Bible wonders and miracles occurred in darkness, and he will find that instead of this being an objection to it, it is really an argument in favor of identity of kind. The objection then that modern miracles are performed in darkness, will hold equally against ancient miracles.

While we do not hold that light is an insuperable obstacle in the way of miraculous manifestations, yet it is an unfavorable condition

for some classes of manifestations. I go into a mill amid the rattle of machinery, and I can hear a man talk who speaks loudly, yet I could hear more distinctly if the mill would stand still. I look on the surface of the troubled water, and see some reflections of light, but I look upon the perfectly calm surface, and see all reflections perfectly. It is not remarkable then that when perfect quiet reigns in the circumjacent ether, when no inharmonious sound or ray of light disturbs its surface, and no uneasy feeling or bitter disposition of opposing human spirit muddies its waters, that then, under these circumstances, the spirit most readily makes its impress upon our waiting souls.

While the Most High dwelleth not in temples made with hands, yet it was from the darkness of the inner temple that his representative spoke to men in primitive times. The same law still pertains to spirit communion. Whether it be when we enter into our closet, and with closed doors pour out our souls in prayer to God, or when the spirit communicating, entering the dark chamber of our fleshly tabernacle, manifests its thoughts from this inner temple.

DECLARATION OF PRINCIPLES, ✓

Of the New Orleans Association of Spiritualists, Adopted April 18, 1875.

I. THEORETICAL.

THAT a man has a spiritual as well as a corporeal nature; in other words, that the *real* man is a *spirit*, which spirit has an organized form, composed of spiritual substance, with parts and organs corresponding to those of the corporeal body.

2. That man as a spirit is immortal. Being found to survive that change called physical death, it may be reasonably supposed that he will survive all future vicissitudes.

3. That there is a spirit world, or state, with its substantial realities, objective as well as subjective.

4. That the process of physical death in no way essentially transforms the mental constitution or the moral character of those who experience it.

5. That happiness or suffering in the spirit world, as in this, depends not on arbitrary decree or special provision, but on *character, aspirations, and degree of harmonization*, or of personal conformity to universal and divine law.

6. Hence that the experience and attainments of the present life lay the foundation on which the next commences.

7. That since *growth* is the law of the human being in the present life, and since the process called death is in fact but a *birth* into another condition of life, retaining all the advantages gained in the experiences of this life, it may be inferred that growth, develop-

ment, expansion, or progression, is the endless destiny of the human spirit.

8. That the spirit world is in close proximity to us, and hence that we are constantly under the cognizance of spiritual beings.

9. That as individuals are passing from this to the spirit world, in all stages of mental and moral growth, that world includes all grades of character from the lowest to the highest.

10. That communications from the spirit world, whether by mental impression, or any other mode of transmission, are not necessarily infallible truth; but, on the contrary, partake unavoidably of the imperfection of the minds from which they emanate, and of the channels through which they come, and are, moreover, liable to misinterpretation by those to whom they are addressed.

11. That inspiration or influx of ideas and promptings from the spirit realm, is not a miracle of a past age, but a perpetual fact—the ceaseless method of the divine economy for human elevation.

12. That the causes of all phenomena, the sources of all power, life, and intelligence, are to be sought for in the internal or spiritual realm, not in the external or material.

13. That the chain of causation leads inevitably to a Creative Spirit, and that man is in some sense the image or finite embodiment as well as the offspring of this Infinite Parent; and that, by virtue of this parentage, each human being is or has, in his inmost, a germ of divinity, an incorruptible offshoot, of the Divine Essence, which is ever prompting to good and right, and which, in time, will free itself from all imperfections incident to a rudimental or earthly condition, and will finally triumph over evil.

14. That all evil is disharmony, greater or less, with this divine principle; and hence, whatever prompts and aids man to bring his external nature into subjection to, and harmony with, the divine in him, in whatever religious system or formula it may be embodied, is a "means of salvation" from evil.

II. PRACTICAL.

The hearty and intelligent conviction of these truths, with a realization of spirit communion, tends,

1. To enkindle lofty desires and spiritual aspirations. To deliver from painful fears of death, and dread of imaginary evils consequent thereupon, as well as to prevent inordinate sorrow and mourning for deceased friends.

2. To give a rational and inviting conception of the after life to those who use the present worthily.

3. To stimulate to the highest and worthiest possible employment of the present life, in view of its momentous relations to the future.

4. To energize the soul in all that is good and elevating, and to restrain the passions from all that is evil and impure. This must result, according to the laws of moral influences, from a knowledge of the constant presence or cognizance of the loved and pure.

5. To prompt our earnest endeavors by purity of life, by unselfishness, and by loftiness of aspiration, to live constantly *en rapport* with the highest conditions of spirit life and thought.

6. To stimulate the mind to the largest investigation and the freest thought on all subjects, especially on the vital questions of truth and duty, that we may be qualified to judge for ourselves what is right and true.

7. To cultivate self-reliance and careful investigation by taking away the support of authorities, and leaving each mind to exercise *its own* truth-determining powers.

8. To quicken all philanthropic impulses by emphasizing the truth of Universal Brotherhood, and the duty of living for the good of all, under the encouraging assurance that the redeemed and exalted of our race, instead of retiring to idle away an eternity of inglorious ease, are encompassing us about as a great cloud of witnesses, inspiring us to the work, and urging it forward to a great and glorious issue.

THE MIST LIFTING.

GALVESTON, TEXAS, 1875.

BRO. WATSON—I have read each number of your MAGAZINE through, and must say that I have derived more unalloyed comfort and peace from them than from any other source. I make not even the exception of the blessed Bible, because, although I am indebted to it for my faith in another life through our Lord Jesus, yet hitherto I have not seemed to realize all the promise of that faith till now. And even now it is as if a mist were lifting, growing thinner, on which the sun has been shining a good while, rather than an entire withdrawal of the mist. I do desire to look attentively into the spiritual life and learn at least sufficient of it to render me satisfied and certain of its reality. This the reading of your MAGAZINE tends so far to give me, and I therefore thank God and you for this addition to my joy.

I see communications in the March number from Poston and J. B. Ferguson, who were both old friends. Can it be possible that these very men have spoken to us through you or the medium? I feel something of doubt despite my wish to receive the fact. I mean a doubt, not that it can be done, but that *these* very friends *did* speak. I feel a thirst for *proof* of it, and oh, if I can *know* such intercourse can be held, is held, and may be *mine* with father, mother, sisters, brothers and children gone before, I shall then realize with certainty and never-ceasing joy that blessed truth that my Lord has "brought life and immortality to light."

Of all the books I read, save the Bible, the MAGAZINE gives me most satisfaction. O if I too could be of more account to my Lord and his truth than I am, I should so much rejoice. May the Lord bless you abundantly.

J. W. BRADFORD.

For the Spiritual Magazine.

MATERIALIZATIONS AT MOTT'S.

BY C. W. COOK.

HAVING just returned from a visit to the home of Mr. J. H. Mott, of Memphis, Mo., and having witnessed some remarkable and convincing manifestations of spirit presence there, I thought a condensed account of the same would be acceptable to the MAGAZINE, and interesting to its readers. Mr. Mott is a plain, unassuming man of thirty-two years, whose advantages for an education, I should say, have been somewhat limited. At any rate, he has been stigmatized as "an ignorant farmer" by those who seem to think that Spiritualism can be annihilated by endeavoring to traduce those whose organizations are such as to render them mediumistic. But then, we remember how the "wise in their own conceits" once pointed to another, sneeringly saying, "a Nazarene!" Nevertheless, whatever of truth he was enabled to demonstrate has survived the ages, as will also that which is being daily demonstrated by the mediums of our own day. In person, Mr. Mott is slender, and rather above the medium height; he has a nervo-bilious temperament with a rather pleasant cast of countenance, indicating an unsophisticated man upon whom it would be easy to impose. I should say he could be easily "taken in," to use a western, though expressive phrase. If he has habitually practiced deceit and cunning there is nothing about his countenance to indicate it; on the contrary he bears the look of an unsophisticated man who has met but little with the world and is unacquainted with its wiles and deceptions. He lives in a small one-story house in which his seances are given. The cabinet is made of plain pine boards unpainted on the inside, and after careful examination others, as well as myself, are satisfied that there is no way of ingress save by the door. The aperture is in the upper portion of this door, and is about the size of an ordinary transom. In this cabinet Mr. Mott takes his seat when the hour for his seance arrives, the company present being seated outside in the form of a semi-circle. Sometimes they join hands, at others they do not. The seances are all given in the subdued light of a common kerosene lamp. Those present can plainly distinguish each other, as well as the materializations which appear at the aperture of the cabinet.

I attended three seances here, during which there were in all sixteen different materializations, most of which I myself saw. Mrs. Dr. J. H. South, and Mrs. Dr. A. H. Kellogg, sisters, from Jacksonville, Ill., tell me: "We came here entire strangers to all in Memphis, and so managed it that Mr. Mott should know nothing of us but our names. The very first seance here we saw the materialized form of Dr. J. H. South, of our brother 'Dan,' and

of our mother. Dr. South could not speak the first night, but he wrote his autograph on an envelop which, together with a pencil was handed him at the aperture. It is as plain and perfect as he ever wrote it in earth life. 'Dan' related to us the conversations which we had on our way here, and mother appeared as natural as ever we saw her. We saw these three every night we were here," (four evenings) "and talked with each of them. The tones of their voices, modes of expression, etc., could have been no more natural." These sisters are evidently cultured ladies and move in the best circles of society. Their joy at meeting their dear departed here, so *life-like*, was too full for utterance. To them, immortality is now a tangible reality, a certain knowledge. Death is robbed of its sting, and grave of its victory, and regretfully they went away feeling that they had here indeed been "led beside the still waters and fed in living pastures."

Mr. Wm. Harvey, of Charleston, Mo., was also here during my stay. He says he saw his first wife, his two daughters, and his mother with her old English cap on. His wife conversed with him about subjects no one else could positively have known, and he is fully satisfied of her identity. He went away entirely convinced of the genuineness of the manifestations here, and, as he told me, with new encouragement to aid him in life's labor, and in doing the right, as he now knows that the eyes of the loved are ever on us.

Rev. J. Delap, formerly of Leon, Iowa, was also here, and though he came here a skeptic, after an investigation of three weeks, he said to me: "No words can now too broadly express my unqualified assent to the truths of Spiritualism." He was present only during the last evening I was here, and he had brought his daughter, a young lady of some twenty years, that she might again see and converse with her mother who departed this life two years since. She was not disappointed, and when she went to the aperture and beheld the loved form of *her mother!* so plain—so natural—so *life-like*—it was too much, and she was overcome with emotion. "O ma!" she exclaimed, weeping tears of joy at the not unexpected, but before unrealized presence of her mother. We could also hear the weeping of the spirit mother in the cabinet. It was indeed an affecting scene—this family meeting, and it seems to me that over that aperture ought to be inscribed, in letters of gold, the words of Tennyson:

"How pure of heart and sound of head,
With what divine affection bold,
Should be the man whose thoughts would hold
An hour's communion with the dead!"

A Mrs. Terill, and a Mr. McFall, of Memphis, Mo., also saw their spirit friends and had sweet communion with them, as did also a young man from Chariton county, Mo., behold his. What passed at the aperture between the "living and the—*alive*" is fully known

only to them, but this much I know, that when they retired therefrom their souls were filled with joy at the recognition of their departed and the *knowledge* of a future life.

Mr. and Mrs. H. G. Hildreth, of Troy Mills, Mo., with their little son of twelve years, were also present at one seance. A boy face appeared at the aperture calling for them, and here was another affectionate family meeting between the three and Elisha Hildreth, who passed on some years since at the age of fifteen. When they had resumed their seats, I saw Mr. Hildreth wiping his eyes which were suffused with tears—so overjoyed was he at again meeting his son. At the close of the seance, for experiment sake, I tried to convince the little boy that he had not seen his brother; but 't was of no use—he knew him too well. And Mrs. H. told me that the spirit brother said to the little fellow, "Be a good boy, always tell the truth, and take good care of father and mother in their old age." Good advice this, and from *what a source did it proceed!* Can it fail to have a lasting impression, and to bring good fruit in the case of this little boy? Such is the almost uniform advice of spirits, and even those who were thought to have led bad lives on earth, advise us to live good lives, to do the right, when they return from "beyond the valley and the shadow."

But I fear this article is already growing too long, and with the experience of my wife and myself, I bring it to a close. Mrs. Cook saw her former husband at each of the three seances which we attended here. She says he looked very natural at the first seance, but, as seems to be the case with others, he materialized plainer and plainer each successive evening, and on the third evening she says his countenance was very life-like, even to the expression around his mouth. He asked for a bouquet which she had taken to the seance room for him, and he quietly took it, together with an orange, one with each hand, into the cabinet. It seemed to me that they were almost snatched in, as though he necessarily had to take them very hastily. All in the room distinctly heard him swinging the flowers around the cabinet as though to shake the perfume from them, and they were soon after thrown out on my head. At her request Mr. Chambers also touched the hand of my wife, this being as near as he could come to shaking it. I heard Mr. Chambers repeatedly say, "I'm so happy! so happy!" and he intimated that it was because on earth he had tried to live a good life.

Gen. Bledsoe, who, in earth life, was in the Confederate army, was the first to appear at every seance which I attended. I held interesting conversations with him which will be found detailed in the *Religio-Philosophical Journal*. I also saw and conversed with my brother James. These meetings were so real, that although I have been a Spiritualist for some years, I was surprised and astonished at their naturalness; not so much at the form I saw, as at the

familiar tones, modes of expression, etc. And I am led in joy to exclaim :

Great Heavens! and can it be
That I have seen and talked with thee!
Thy old familiar voice have heard,
And got from thee a brother's word?
Ah, yes! henceforth from this I *certain know*
That thou art gone from earth below
To better life—"beyond the bourne"—
And so for thee I'll never mourn,
But thank our God whose boundless love
Has granted thee *thyself* to prove.

CONCLUSION.

We are thoroughly satisfied with the genuineness of Mr. Mott's mediumship, and though before we came here, we were both Spiritualists, Mrs. Cook a medium, and felt that we did not need to witness materializations in order to confirm us in the knowledge (not the faith) of spirit communion, still we are glad we came. "It is good to be here!" "Angels are present! the place—the occasion is holy! aspiration is worship!" May mankind soon be brought to a "knowledge of the truth as it is in Spiritualism!" thus will they realize that angels can be at all times and in all places present, and so will *all* places and *all* occasions become holy—

"Man's common *daily* life divine
And *every* land a Palestine."

Warsaw, Ill., Aug. 28th, 1875.

FACTS FOR SCIENCE.

THE New York *Herald* has given some queer things in regard to physical force "by spirits, or something." A lady playing on a piano, with no one touching it but herself, and it would rise up a considerable distance. Three large men got on the piano, but it was still elevated. The New York *Sun* publishes another account, where seven persons, making over a thousand pounds additional, were added, yet an invisible power raised all up with the piano.

We saw the piano rise and keep time with music in this city near twenty years ago, with no one touching it but a girl who knew nothing of music, but was controlled by some invisible agency to perform as fine music as we ever heard.

Will some of our scientific men give us their theory? We give the facts, and give our opinion that nothing but the spiritual theory can account for them.

PASSING AWAY.

WE'RE passing away from the friends we love,
 And the scenes that we've long held dear;
 We know we have others as dear above,
 And a home in that blissful sphere.

Chorus—We're passing away,
 We're passing away,
 We're passing away to our future home,
 And we'll dwell in eternal day.

We're passing away where no time can rend
 The sweet ties that shall bind us there;
 No cord shall be sever'd—no friendship end
 In that region, so lovely and fair.

We're passing away, etc.

We're passing away to a fairer clime,
 And where storms never more can beat—
 We'll dwell where celestial light will shine
 That shall render our home complete.

We're passing away, etc.

We're passing away to our future home,
 And that land where no tear shall fall;
 We'll go where no sickness nor death can come,
 And we'll meet where there's room for all.

We're passing away, etc.

QUICK MANIFESTATIONS.

WE are in receipt of a letter from Mr. W. B. Thane, of Dallas, Texas, who says:

"During the very warm weather we have done very little here to advance Spiritualism, outside of a few private seances given by Mrs. N. D. Miller. I attended one last night. There were but few present. The physical tests were very fine. A shell picture frame just about the size of her waist was put on and off over her shoulders and around her body without difficulty. Afterward the materializations were splendid. At one time the form of our late Bro. J. R. Berry came outside of the cabinet with a chair, and shook hands with all in the room. You have heard of his death by drowning while bathing in the Bay of Galveston. Mrs. Berry has received several communications from him in writing which gave her convincing proofs of his spiritual happiness."

We were acquainted with Mr. Berry, and were favorably impressed with him. He had gone to Galveston to make arrangements for Mrs. Miller to give seances there when the accident occurred.

QUICKER STILL.

A few gentlemen in this city who had never investigated Spiritualism concluded they would set around a table according to the directions given on the second page of the cover of this MAGAZINE. They soon had manifestations of the presence of departed spirits. Among others was W. B. Greenlaw, who only a few hours before had passed out of his earthly form, which was then at the Peabody Hotel.

We repeat what we have often said, "if you wish to investigate the subject, do so with a few friends privately." We are almost daily hearing of those who have been successful at their private circles in having communications with their friends, through several phases of mediumship in their families. Facts thus obtained are much more satisfactory than any other.

We conclude by giving the following from one of our most estimable ladies, who was brought up in this city, a deeply pious and intellectual member of the church. Here is a fact as well vouched for as human testimony can make it. What other theory than the spiritual can account for a child of "five years, only knowing her alphabet by roté, writing in the most finished copperplate style?"

TRENTON, August 21.

REV. S. WATSON—In my recent sojourn in Desha county I found your books a constant source of interest and inquiry. The copies which you gave me were loaned from one to another, particularly your "Clock Struck Three." Your MAGAZINE was almost a missionary among those people over there, leading to the establishment of many circles and the development of several good mediums. The most remarkable development I witnessed was that of a little girl only five years old as a writing medium. The little one is a bright child, knowing her alphabet by rote, but never having formed a letter in writing in her life, yet under control she wrote communications in the most finished copperplate style. She is the daughter of Mr. Tom Hampton, of Desha county, Ark., and they live on what is called Little Prairie. Her mother and aunt are both bright mediums, and with persistent practice could give glorious manifestations. Thus the "world moves," and even from the mouths of babes and sucklings shall the glory of God's Harmonial Philosophy be shown.

H.

For the Spiritual Magazine.

SPIRIT PHOTOGRAPHY.

THE following is so remarkable a test of spirit power that I wish to relate it for the benefit of the readers of the MAGAZINE. I have just returned from a long visit to Spirit-vale, the home of the world-renowned mediums, the Eddy Brothers. I remained there for twenty three days, and could then scarcely tear myself away. I was with them at all hours of the day, giving what help I could in their daily avocations, that I might have the opportunity of watching them in their unguarded moments, and for honesty, truthfulness, and purity of purpose, they will always have a very high place in my estimation.

I could fill page after page of your MAGAZINE with a record of experience there, but at present I will confine myself to the one subject of spirit photography.

On the evening of the 3d of August, Mrs. Eaton, the spirit who appears to have the management of the cabinet arrangements, inquired the name of the lady from Texas, which, I being the person meant, immediately gave her. She then told me my husband was there, and would show himself to me, and would give me his picture immediately after the circle. Mr. Thos. R. Evans, the photographic medium of New York, being present, inquired if the picture was to be taken in darkness or in lamplight. She said, "In darkness; and in the presence of all the circle"—there were present about fifty persons.

Accordingly, when the materialization seance was over, and Wm. Eddy had left the room, a small table was brought, at which I was directed to sit, and to place my hands upon it. The camera was placed upon the table, and covered with a thick cloth. Mr. Evans inserted the plate, and the light was instantly extinguished. In a very short time, it was announced by emphatic raps that the work was done. The lamp was lighted, and I was soon after called to examine the picture. Then for the first time I began to tremble. But in a moment I saw the dear face most perfectly delineated, and pronounced it a wonderful likeness. Then, in the presence of all the company, I left the room, and returned with a photograph which I had kept carefully concealed in my trunk, and all were astonished at the exact likeness between the two pictures.

And I most solemnly declare that the original photograph had never been seen by the artist, but was hidden away in my trunk.

HONTO'S PICTURE.

A night or two afterward, during the materialization circle, Mrs. Eaton told Mr. Evans that Honto wished to have her picture taken. Honto is an Indian girl who is a prominent feature of William's manifestations. "Do you wish it taken now, Mrs. Eaton?" inquired

Mr. Evans. "Yes, now," said Mrs. Evans; "go and get your plate ready." Mr. Evans left the room and Honto came dancing out and took her seat on the steps of the platform, evincing a delightful eagerness and childlike impatience, and the moment Mr. Evans entered the room she skipped to the chair and seated herself in a most graceful attitude. She found the right focus exactly, too. When Mr. Evans went out to put the plate in the bath, taking with him a reliable witness, Honto examined the camera with great curiosity, peeping into it and looking all round it, and then she skipped back into the cabinet. This picture was taken by the light of a poor kerosene lamp which stood at least fifteen feet from the camera, and like the other picture taken in the dark, was a perfect success. I could give the names of all the witnesses to these phenomena, but do not wish to occupy too much space in the MAGAZINE. I have their names in my memorandum book, and can give them when desired.

I will add that the materialized form of my husband appeared five times, and was always instantly recognized by a great many who had seen his picture.

MARY DANA SHINDLER.

LETTERS OF INVITATION.

WE are receiving a number of letters from several States, inviting us to preach and lecture. We have just replied to half a dozen of them, declining, for satisfactory reasons.

As we sat down to write this the mail brought another, from which we make an extract:

"We also wish to inquire if it is possible to obtain your services about the first of October next, for a two days' meeting to be held at Crystal Lake, and what amount of money will be required, if you can come. A large, convenient hall is obtained for the occasion. The MAGAZINE is a blessing to all who read it, and it is doing a good work. I think many more would take it if they knew its value. Please write soon as convenient as to the chances of your coming, terms, etc. Remember I made your acquaintance on the boat on Geneva Lake. Fraternaly,

"Nunda, McHenry county, Ill.

GEO. GILBERT."

There are two points in the above letter to which we wish to call attention. "A large hall is obtained," and compensation is referred to. This we do not desire, nor will we accept more than sufficient to pay our traveling expenses. Let those who wish us in future to visit them remember to first have a place provided, and our expenses should be paid. This was done at the Geneva Lake meeting—

every dollar (fifty) was handed us by a staunch Spiritualist, M. D. Cowdery. We have occupied churches in five States, belonging to as many denominations of Christians, and have never heard of any thing we said being objected to by any of the members.

We regret we cannot go to Illinois, as we shall be West at that time.

WHAT GOOD DOES SPIRITUALISM?

THIS question is often asked by those who know but little about it. We could fill the MAGAZINE by giving the good it is accomplishing, but instead we will let two persons tell their experience who had been brought up in the church; one in the North, the other in the South; one a Methodist, the other a Baptist:

CHATHAM, N. Y., August 27, 1875.

DEAR BROTHER—Although a stranger, I take the liberty of addressing you as a brother, as I am aware you recognize the universal brotherhood of man, and especially of the "household of faith," or the disciples of our beautiful Spiritual gospel. I have been earnestly seeking for the truth, and was fast losing faith in the Bible, although I believe in spirit communion; but I am happy to say, what I have read of your writings has brought me back somewhat to the old landmarks; and I rejoice to be able to say this, for the idea of becoming an apostate to the religion of my father was painful to me. My father was a Methodist minister, who wore out his life in the service. As I grew in age my knowledge increased, and that knowledge led me to doubt all that I had been taught in early life. After reading your Clock Struck One, and subsequently some numbers of your MAGAZINE, my doubts have been removed, and the beautiful harmony that exists between the teachings of Christ and Spiritual Christianity is now as evident to me as the sun at noonday.

MOORINGSPOBT, CADDO PARISH, LA., Aug. 26, 1875.

ELDER S. WATSON—You may put me down as a life subscriber. Nearly every one here likes to read your MAGAZINE, but times are hard and money is scarce; yet I will try to procure you some subscribers.

I cannot close without returning you my sincerest thanks for your MAGAZINE. You will know how I appreciate it when I tell my story: I was reared by strict Baptist parents. At the age of sixteen I was baptized on confession of my faith in Jesus. Being naturally devotional, I soon began to feel I was called to preach. At the age of twenty I went to a theological seminary. While

studying the evidences of Christianity I became skeptical, because so much faith was required to believe the Bible, and because there were no tangible evidences of inspiration. From skepticism I soon went into infidelity; from infidelity to deism; from deism to atheism. I finally settled down as a materialist. I have never read infidel writings. I was driven from the Bible by the study of the Bible; I was a materialist before I knew their belief. About five years ago my mother died. I assisted in the funeral without one ray of hope of her immortality. The year following my two only children died in a single day. My only hopes were buried with them, and I would have thought of suicide but for my most excellent wife. Another was born and died at six months of age. Another was born and my wife died when it was two years old. I could not believe they lived in another sphere. I looked upon life as a burning lamp and death as an extinguished one. I heard of your visit to Shreveport, and lectures, and of a medium (Mrs. Miller, I believe) that could materialize spirits. Saw reliable men who saw them. I had only heard Spiritualism spoken of in derision. I began to investigate, sent for your MAGAZINE, and am now a firm believer in Spiritualism, and in the Bible from a spiritualistic view. Mr. Watson, I know you can feel no interest in my welfare, but I am happier than I have been for fifteen years. I am going to form a circle this week and try what we can do.

Yours, most sincerely,

W. P. FORTSON.

THERE IS NO DEATH! Mother earth consumes the body, and that which you bury this year will bloom into flowers in spring; but the buds of your spirits are transplanted, and blossom in the midst of eternal life, and the little feet trip among the asphodels in the green meadows of the spirit land. This is the lost chain of life; this is the golden stone that philosophers have sought for in vain in times past; this is the nectar, the nepenthe, that ancient sorcerers sought, that life might be forever prolonged. You cast away your bodies as you would a worn-out or imperfect garment. There are new raiments waiting for you; there is a new habitation ready for you. Your feet will not rest upon strange soil, but friends will gather around you. It is as clear to the eye of the spirit as are the names of the constellations to the astronomer; and though you dwell in the garments of the flesh, you still see beyond, and perceive how in all the great world of matter and spirit there is no room for death to abide; for he has gone utterly with ignorance and darkness and the prejudices of the past, and life, only life, remains as your inheritance.—*Spirit*.

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

RELIGION AND ITS MISSION.

BY DR. GEO. SEXTON, LL.D.

✓
RELIGION has its mission, grander, more sublime, and more glorious than that of science, because bound up with the eternal destiny of man, and her function must not be interfered with. She claims dominion over the soul, and holds the keys of life and immortality. To her belongs the spiritual domain, and conscience and morality must take their form from her dictates. Conscience is of itself evidence of the truth of religion, and the words *ought* and *ought not*, to be found in every language, clearly prove that man is a responsible being. His relationship to God is important beyond all things else, and to know what is his duty here, and how best to do it, higher than all the learning of all the ages. The religious portion of man's nature no science can satisfy. It demands to be fed with heavenly food, and it must have this, or starve. The gospel of law, which forms so conspicuous a feature in modern philosophy, is a poor and miserable substitute for the Gospel of Christ, and is, of itself, powerless to cleanse the heart or save the soul. This utilitarian gospel, teaching prudence but ignoring Providence, would blot faith, hope and love out of life, and reduce men to mere calculating machines, weighing actions by a nicely adjusted balance, and estimating clearly what was moral by a rule-of-three sum. Intellect divorced from faith will wither and die, and human life without hope ends in despair. Deprived of the source of a Divine love which cares for, and watches over mankind, our race is doomed to a state of inanition, and is virtually worse than dead, for trust in God is the secret spring of all noble sentiments, all heroic deeds, and all grand results. The law of God must govern the soul, and direct it how to work out its eternal destiny. No science can point out the road that leads to the everlasting home, nor render the slightest help in reaching the many mansions prepared by the Lord for those who do his will. The religion of Christ, and it alone, can enable us to look through the gloom that envelopes this world of cares and troubles to the bright region in the bosom of our God, where sorrow comes not, pain is unknown, and sin and suffering have no place. "The things that are seen are temporal," and these we leave science to deal with according to her own methods, but there are other things which are not seen, but which are yet of a far more substantial character, and these belong to the domain of religion, and can properly be realized only in the light which shines from the throne of God through the pages of Revelation. Science may teach us much that we require to know respecting our material condition, and may supply amply our physical wants, but the spiritual food upon which alone the higher part of our nature can feed, is only to be obtained through Him who said, "I am the way, the truth, and the life."

SECOND LETTER FROM NAPOLEON.

THE gentleman to whom this communication is addressed is a very prominent citizen of Houston, Texas. His father was one of Napoleon's surgeons, and his family related to Josephine. He showed us a large number of spirit photographs of his relatives and friends when we were in Houston. At our solicitation these communications appear in the MAGAZINE :

OSWEGO, Nov. 27, 1871.

TO MY FRIEND PAUL BREMOND—I have this day been permitted to use this organism to convey a few thoughts to you, and thank you for your earnest desire to communicate with me ; to congratulate you upon your successful mission that the spirit world has selected you to accomplish ; to thank you for that earnest desire for truth which has enabled the spirit-world to break through the dark veil of ignorance that has been thrown over the minds of mortals so long. But, Sir, we in spirit life rejoice to-day, that not far in the distance a bright light will dawn upon this world, and shed its rays of truth o'er the dark and benighted minds of God's children who are clothed in a mantle of darkness which priests and rulers have woven from threads of sin and crime, into garments of blackness dyed in the wool by priestly hands. We thank God to-day that angel hands are about to strip off this robe of darkness and clothe humanity in the bright garments of truth. And here permit me to add that your hand will help the angel world to weave those garments for humanity, by every act of life that you perform to benefit mortals by word or deed, by every act of life that is actuated by the love of God—and that is love for humanity that fills your soul with divine truth.

Oh, my friend, how my soul rejoices this day that I am permitted to return to earth and find an organism that I can hold in silent control, to convey to a mortal of earth my blessing to a world in which I, in my blind and mad ambition, had sown seeds of discord and strife, that only grew up in my poor, unhappy land a bitter curse to that nation which lies broken and bleeding in the dust. Had I made a wise use of the talent God gave me to benefit humanity, instead of working for self-aggrandizement, for worldly fame, I should not now have been wandering through the dark spheres of earth to finish a work I ought to have done before I left the form. But I clothed my mind in darkness. I covered myself with fame and renown. I was the hero of the age, and the world bowed in homage to my will. I never thought that a controlling power was above this world, that I was an instrument in unseen hands to break up the wrongs of the kings of the earth. Had I been governed by wisdom and worked for the best interests of

humanity, and had lived to honor God, instead of usurping his power on earth, I should not have had to return to earth an humble supplicant, and acknowledge my faults to the world. But my Master left on record his truth, for he said, "Except ye become as little children, ye cannot enter the kingdom of heaven," and I am now willing to humble myself in the dust, to become like a child, to atone for the wrongs of my past life. I am willing to work among the poor and lowly ones of earth to elevate the ignorant and the down-trodden, to become their teacher and companion where I once ruled and made them my slaves to do my bidding. Thus are the mighty ones of earth brought low in this world, where justice is king, where we meet our reward for the deeds done in the body.

Oh, my friend, could you be made to realize the laws which govern and control spirits in spirit life, you would then understand the divine right of kings to rule over God's children. The angel world have one acknowledged king, and that is the Christ principle. He said his kingdom was not of earth, for the earth was not prepared for it, but he taught his disciples to pray, "Thy kingdom come, Thy will be done on earth as it is in heaven." For he knew that the time would come when his teachings would be recognized on earth, for he has said, "when the Son of man comes again he will find truth on earth." Gloriously is she advancing, step by step, opening the eyes of the blind to new beauties, to a love of truth, rousing up the minds of men and women all over the world, preparing them for the second coming of the Christ principle that must rule this world. Then will the world become regenerated, when men and women will learn to obey the laws of God and the teachings of the true Christ principle which he taught upon earth. For his answer contains all truth which he made to the Pharisee, when he said, "Obey God's laws, and do unto others as you would be done by. On these two hang all the law and the prophets." Now, my friend, when rulers will make laws to benefit the whole human family, instead of benefiting the few favored ones of earth and for self-aggrandizement, then will people learn to live up to God's laws; and when they obey his laws, it will be easy to live up to the teachings of Christ. He never asked man to obey creeds and dogmas of man's invention, his rules are simple and plain, but the priests and rulers have made strange inventions out of his teachings; they have hewn out broken cisterns that can hold no water. They hold the world in darkness and in crime; they are responsible for the crimes of earth, and the wrongs done God's children. For these crimes will they have to suffer. God will make them pay for their crimes, for as you measure to your fellow-man, so will God deal with you. This is justice which all have to bend to, in spirit life, high and low, rich and poor, for God holds his children all alike; he is no respecter of persons; he selects his instruments to do his will without regard to man. For this purpose was the son of Mary

selected to become an instrument in the hands of the spirit world to do his work to benefit the race of man. And when his principles are once thoroughly understood by mortals, and the banner of truth allowed to wave from the watch-tower of Zion, without being pulled down by priestly hands sustained by ruling powers, then will people live up to his teachings. For he said to his followers, "A new commandment I give unto you, that ye love one another."

When will that time come, when people will love one another as Christ loved his fellow-men and brethren? He was a willing sacrifice for the principles he taught, and gave his life for truth's sake, to satisfy priests and rulers who believed not his teachings. This day would they destroy their fellow-man who dares to differ with them, if it were not for the teachings of Christ and his principles, which are filling the world with power to-day. Thus has he prepared the way of truth to manifest itself to this generation, and opened the portals of the spirit world, and sends back to earth his Spirit which he promised the world, more than eighteen hundred years ago. He told them that he should come back to earth in spirit and in power. So he is coming back in spirit, and will soon become a power. For the Christ spirit is now manifesting in the heart of humanity.

Let man beware how he treats the spirit which is knocking at the door of man's inner temple, and shutting out the power of spirit communication; for by opening wide the doors between the two worlds, and welcoming back your spirit friends, can we impart to humanity the joys of heaven, and the pangs of hell. Not an orthodox hell of fire, but a hell such as men and women feel for wrongs done in earth life; a remorse of soul that bows it in the dust of humility, and makes them plead like the rich man to be sent back to earth to warn his brethren which he left behind. This is the great power and truth which is to rule this world and dethrone the ruling powers of earth. For this do we come back to earth to plead with humanity, to receive us as you would your loved friend who had gone before. For every spirit in spirit life who belongs to this planet, is now trying to come back to earth and prepare the minds of mortals for coming events, which will come to pass ere this century has rolled in the shades of time.

Startling events are fast crowding themselves upon the heels of time. Kingdoms and empires will fall, to rise no more. The crowned heads of Europe will soon be without a crown. Thrones which are propped by the bayonets of hirelings, will sink in the dark waters of oblivion. Republics, which are rising in the future, will become governments of the people. Then will the world become a theocratic government. Then will Christ's kingdom come on earth, as it is in heaven. This, my friend, is in the future, and that future not far in the distance; this is the great millenium which is to crown this world with glory. This is what

spirits and mortals who are controlled by wise and good angels, are now trying to accomplish, and will succeed with the help of mortals ere this century has rolled back on time's dark hinges and opens the door for the next to enter.

—This much of the future am I permitted to unfold to your mind. Gladly would I write you more, for I could never weary in coming back to my friends and unfolding to their minds spirit life, but I have already trespassed too long upon this willing organism to convey these few thoughts to you, hoping you will treasure them in your heart as words of wisdom spoken through one of God's chosen oracles; as one who has been granted power by the gods to convey to earth's children messages from the spirit world. I now thank her for granting me this privilege of communicating with you. Twice has she willingly and cheerfully submitted to my control and conveyed my thoughts to mortals, for which she has my blessings, and that of the angel world, for through her organism can I express myself in thought and feeling, which is all my own. Trusting you will receive this from your friend in spirit life who holds you in bonds of love,

NAPOLÉON BONAPARTE.

From the Spiritual Scientist.

THE SPIRITUAL BODY.

✓ THE fact of a spiritual body is one of the positive results which the spiritual phenomena, re-confirmed in the manifestations of our day, establish in the most satisfactory manner. All the seers, worthy of the name, have in all ages of the world insisted on this great, significant fact. St. Paul admits it, and all the accounts of apparitions since the world began, are in harmony with the admission.

According to Swedenborg the *inner man* consists of three things: first, a spiritual body; second, the soul, or *that which thinks*, and third, the vital principle, or breath of life. According to him, the spiritual body resides, as water does in a porous substance, within the natural body. He teaches that the spiritual body is a facsimile of the natural, and in such a degree that, if the two were placed together, no difference could be discerned, and the ancient notion that every man has his double, would, before the natural eye, be verified. The assertions of Swedenborg and other seers are entirely consistent with all the narratives of the Bible, which declare to us that all spiritual beings, or angels, that have ever been seen in this world, have invariably appeared in the human form.

St. Mark informs us that, after the resurrection, the women who went to the Lord's sepulcher saw, on entering it, "a young man sitting on the right side, clothed in a white garment." Moses and

Elias, at the mount of transfiguration, must have appeared as human beings, or the disciples would not have known them. The angels who made themselves visible to Abraham, Lot, and many of the prophets, were in the human form. The Savior, after the resurrection, appeared in the like manner. The Scriptures assume everywhere that if the soul is to have a being it must necessarily exist in a form which is human.

We are educated in the belief that nothing is a substance but that which can be seen, tasted, felt and tested. That this is a fallacy, the facts of advancing science are every day teaching us. They are proclaiming to us that the invisible is more truly substantial than the visible. Consider the agent known as magnetism; who, from a casual observation, would suppose that it possessed those qualities peculiar to it? Take one wholly uneducated, and inform him that there exists within and about a magnet, an invisible substance, something which is not ideal, a power which is capable of the greatest effort, and bidding fair, for many purposes, to supersede the use of steam—and he will, because he cannot comprehend the matter, nor see the agent, deny it as the light of absurdity.

Now, if it be true that there exists such an agent, one which is incapable of being seen by the natural eye, and which is imponderable, and apparently lacking all the qualities generally supposed to compose a substance, why, we say, is there anything so strange and incredible in supposing that there exists in the human frame an invisible substance, which, at the death of the natural body, can withdraw, and, in a manner peculiar to itself, reappear, and put on the appearance of a living man? So far from its being incredible, it would be a sound inference, even were it not a daily attested fact. It is chiefly because we cannot, with the natural eye, see this spiritual body, and fix the moment when it withdraws itself at the period we call *death*, that we doubt the existence of any such body.

But the phenomena of materialization are daily proving to us that the asseverations of seers, mediums and clairvoyants in regard to the co-existence of a spiritual body, are literally true. The hypothesis of a spiritual body is essential to any rational belief in the immortality of the soul. This *hypothesis* Spiritualism has so verified, raised, and developed, that it must soon assume the prominence and the power of a scientific fact, never again to be disputed by intelligent persons. When this result is achieved, we may look for such a reformation in human beliefs, on a variety of subjects, as must affect the progress and the welfare of the race in many important ways.

A MODEL NEWS DEALER.—Mr. Kelly, of Lynn, Mass, sends a postoffice order for a lot of the MAGAZINES, of each number, in advance of the publication.

MRS. MILLER.

WE have information from Dallas, Tex., that this "remarkable medium" is still holding seances at her father's residence with wonderful success. Many spirits appear each night; sometimes four or five at one time; two and three outside of the cabinet at the same time, fully one-half of them recognized. She will be in Memphis by the first of October.

We wish to add a few words in this connection. The family are very poor, and those who have Mrs. Miller's services should pay her for them. There is certainly scriptural authority for this. See 1 Samuel, ix. "Kish had a son whose name was Saul, a choice young man. And the asses of Kish, Saul's father, were lost. And Kish said to Saul, his son, 'take now one of the servants with thee, and arise, and go seek the asses.'" After three days hunting for them, they went to the seer, (medium), and took with them "silver as a present" for the information given. Now if Mrs. Miller does through her mediumship convince people that their loved ones are living, and can be seen by them, they should each one give her at least one dollar. In olden time they said, "Come, let us go to the seer;" and they carried their money with them to pay him. They had less use for money then than we have now, when house rent, provisions, etc., cost greenbacks; still we should pay in all cases for services rendered unto us. We throw out these hints voluntarily, because we have seen and felt there was a necessity for a change to be made in order to sustain her as a medium. She is the best we have ever seen to convince skeptics of the truth of Spiritualism.

P. S.—Since the above was written we have received the following:

DALLAS, TEXAS, September 10, 1875.

BRO. WATSON—Since writing to you last I have attended two seances given by Mrs. N. D. Miller, the first on last Monday night. There were a few strangers present, the usual investigations were made by all the skeptics present to satisfy themselves that there could be no hidden machinery or masks, and that it would be impossible for them to have a confederate in or out of the room. After the medium had been tied with a silk neck-tie, the curtain dropped, not two seconds elapsed when a light was called for, and there were found to be chairs and iron rings upon her arms; soon they were put on and taken off, as fast as a man could raise and lower the curtain. After the physical tests she was entranced, then the spirits would play the musical instruments and ring the

bells. The spirit, R. Francis, while playing would put her head and arms outside the cabinet, it being light enough in the room to recognize features; afterward as many as six showed themselves at the side of the cabinet, raising the curtain enough to show their full size, from a child to a grown person; some were dressed in dark and others in white clothes. Several were recognized by their friends present. Both male and female spirits would make themselves known. I could tell you of a great many wonderful things done by them lately, but that would consume too much space. I will try to give you the most interesting parts of our seances, and hope they may prove to the skeptics that there is a life beyond the grave, of which we need have no fear, provided our lives while here are such as to keep our conscience clear and free from impurity.

I am truly yours, W. B. KANE.

ORGANIZATION.

AFTER our article on organization was printed we received the *Spiritualist at Work*, with the following:

This question of all others seems the most difficult for so-called reformers to satisfactorily settle, the true solution of which is solely to be sought in the animus which underlies it. If for the benefit of the few at the expense of many, for the purpose of raising a fortification to fight down existing organizations, the propagation of special ideas (a creed), or even for sustaining cardinal principles, they must of necessity (as they ever have done) prove a prolific source of dissension and discord. Principles are not only self-sustaining, but of necessity have to support all organizations built thereon, therefore need no organization. What then? Shall Spiritualists give it up as a foregone conclusion? By no means, but at once accept Nature's platform of inalienable rights which is of sufficient length and breadth to sustain every individual of the human race. As a centralizing point, we would respectfully suggest the following, or like declaration of principles as a basis for organization or association.

Deeming progression in knowledge and development in wisdom the ultimatum of human attainment, we the undersigned hereby organize a Harmonial Association, and pledge ourselves to mutually assist each the other, both in an individual and associated capacity, leaving to all the undoubted privilege of traveling in the road best adapted to each individual mental status and conscientious convictions.

The business department of each association to be left exclusively to their own conception of equity and parliamentary usages.

WATCHMAN.

MANIFESTATIONS AT CALHOUN, GA.

A FRIEND has sent us two number of the *Chattanooga Times*, containing "*Wonderful Manifestations*" at Calhoun, Ga. Our limited space will not permit us to copy either of Mr. J. C. Barnes' letters to that paper, but will make some extracts: "Our eyes were turned to the mirror. In a few moments the sweetest sounds, like music in the air, filled the room, and then a procession of beautiful spirits, clad in white, passed across the face of the mirror. Quite a number turned their angelic faces on us, and smiled such a smile as mortals rarely see. I should say there were an hundred in the procession."

MATERIALIZATION OF LUCRETIA BORGIA.

"The shawl was now fastened up by our knives in one corner of the room. We all retreated to the opposite corner. Presently a slight rapping was heard; then a face, pale, with blue eyes and light hair appeared above the top of the shawl. After considerable conversation the spirit faded with a smile. The medium, who had been in a trance, was very much exhausted. We were told that millions of spirits met every Sunday afternoon in a splendid room in Lookout Cave, about four and a half yards from the entrance; that they often longed for their friends to meet with them, and hoped they would at some time. Showers of flowers fell into the medium's lap, and a wreath of orange blossoms encircled her brow. Then an angelic hymn was sung."

THE MAGAZINE IN ENGLAND.

LONDON, August 25, 1875.

REV. S. WATSON—My friend, Mr. Crisp, lent me your August No. of the *SPIRITUAL MAGAZINE* to read, (pity it is the same name as one in England, much older,) and was so pleased with its tone that I have asked him how to obtain it for 1875, complete from No. 1, and monthly in 1876. I inclose four dollars, which he says will meet the expense. It is a pity you have no English agent. I shall propose at the next council meeting of the British National Association of Spiritualists that it be taken in by us, if not now on the list, for our library.

I do not myself look upon Spiritualism as a religion in any sense, but that it must influence religious thinking and teaching, I have little doubt. Some make it quite a religion, but it is chiefly those who knew nothing of true spiritual life before. I regret the hostile

attitude which is still so absurdly taken by ministers of the Gospel and religious people generally; but if anything will win them, it is the kind of writing in your August No., and well authenticated facts. You can answer me among "correspondents" these few words of greeting from yours, truly,

MORELL THEOBALD.

In reply, we have thought of adding *American*, (as some have done when copying from our MAGAZINE,) when we enlarge at the beginning of the new year. We wish our friend would act as our "English agent." When the British National Association elected us an honorary member, we sent them all the numbers of the MAGAZINE, and have continued to send them as they are published. We fully indorse our friend's views of Spiritualism, and like him "regret the attitude of some ministers." They preach that our friends minister to us, and carry the news to heaven of our conversion, yet when we demonstrate the truth of their presence, they cry out "humbug and delusion." Strange consistency!

WILLOW BROOK, NEW YORK, August 14, 1875.

REV. S. WATSON—I have been a reader of spiritual literature for more than twenty years, and in all this time I have not read a better paper than the SPIRITUAL MAGAZINE. Yet it comes to me "awful on certain." The February, June and August numbers I have not received. Some papers it would be of small consequence, but the SPIRITUAL MAGAZINE, with its neat covers, sensible form, clear, plain type, its clear, convincing articles, etc., make a paper that will not be easy to excel, and we will be sorry to miss a single number. We desire to have them bound and then to circulate them among the half-awake Christians around us. Can you not send the missing numbers to me, or tell us why?

I remain yours sincerely, GEO. L. ALLEN.

We have a number of instances given us where the MAGAZINE has disappeared after it has been received by the subscribers, as well as those who have not received them from some unknown cause. To every one who informed us of any missing number we have sent them again free of charge.

BACK NUMBERS.—We still have all the back numbers, and wish to supply all who subscribe with them, as every one's time should begin and end with the natural year. This year's numbers will make a good volume to bind together. The next year's will not bind with this, as it will be longer and wider.

For the Spiritual Magazine.

FIRST SPIRITUAL PROGRESSIVE UNION OF PHILADELPHIA.

PHILADELPHIA, PA., August 2, 1875.

BROTHER WATSON—We organized, yesterday, a new society in this city, to meet every Sunday morning at Circle Hall, No. 403 Vine street. Its object is entirely different in character (as far as our knowledge goes) from any other ever formed. We have adopted for a name that of "The First Spiritual Progressive Union of Philadelphia." Our object is to study the truths of spiritual communion and manifestations and to seek to understand the laws that govern them, and to teach the honest investigator what we, that have been longer in the field, have learned. The main body of the "Union" we have divided into classes, each class having its leader, and these classes are governed by a conductor and lady guardian. We intend that it shall be to us what a well organized Bible class is to our Methodist Sabbath-schools.

Our first intention was to organize a Lyceum, but when we considered how much empty show there was in them, and so little instruction, we came to the conclusion to do away with (what to us is foolishness) the marching and gymnastic exercises, and give the brain a little "solid food," believing that in our daily manual labor there was exercise enough without introducing it into a Lyceum on Sunday.

The officers for the present term are as follows: Conductor, Jas. A. Bliss; Lady Guardian, Miss Ada VanDuzee; Usher, Mr. Biddle; Assistant Usher, Mrs. McConnell; Secretary, Mr. VanDuzee; Treasurer, Mrs. C. B. Bliss. All of whom have had more or less experience in societies and understand how to go to work.

We believe the masses need just such a society as this, and our prayer is that the bright angels may give us their holiest influence to make it a blessing to our fellow-men. We believe that such societies should be organized all over the Union. The Circles that are now held nightly in our hall are very interesting. Mrs. Bliss, under the control of a bright little spirit calling herself "Rosie, the Scotch girl," is doing a great work here in convincing skeptics of immortality. Some of her tests are really wonderful, especially predictions for the future, warnings against accidents, etc., etc. Confirmations roll in upon us every day, proving the genuineness and reliability of her mediumship.

I hope in the future to relate some of her tests, and not only hers, but of many other good and honest mediums in this, the city of Brotherly Love.

JAMES A. BLISS,
Circle Hall, 403 Vine street.

INNER LIFE DEPARTMENT.

MRS. ANNIE C. TORREY HAWKS, MEDIUM.

SEANOE THURSDAY, JUNE 10, 1875.

INVOCATION, BY HENRY BACON.

ALL hail to Thee, Lord God of Israel! The hosts of angels bow before thee, and waiting spirits linger to catch the glory of thy wisdom. Here at the morning call from our earth friends we linger, that by the inspiration which comes from the holy light of thy temple we may impart to them the golden words of truth, which shall resurrect them from the groove of false teachings, and place them in the courts of thy sanctuary, giving the true knowledge of the coming of the Comforter, and that clear vision which shows them the kingdom of heaven is within them; that it is not a state, but the condition of their inner being that brings to them their heaven or hell. Help them, O God, to understand that it is while upon earth that they are to establish that heaven which they are to attain at resurrection. The stepping-stone to the golden gates of glory is to be established at their own firesides, and around their own board.

We thank thee, O God, for eternal life; for the privileges that thou hast bestowed upon us; and for the golden chain that, riveted to earth, enables us, as thy messengers, to impart these life-giving truths to those who still linger in the flesh. Thou art, we know, O God, father and mother to all humanity, civilized and savage. Thou permittest the sun to shine upon the sinner, alike with the saint; all have thy fostering care; all are seen by thy watchful eye; and if the storms of life cast them desolate upon the barren coast of doubt, and time-worn creeds enwrap them in their tattered garments, and lead them into the dark waters of atheism, thy bountiful love is ever the same, and out of its depths in time thine arm will lift them. For all these mercies we thank thee; and in union with our brothers and sisters of earth, we bow down and offer our thanks for wisdom gained through thy laws and for the proof of immortality, which daily increases.

Let the inspired mantle of Isaiah fall upon those who are chosen to bear the light, that unclouded thy truths may reach earth. Amen.

QUESTIONS AND ANSWERS.

Good morning. I am at my post. What have you for me to-day? Still upon the same list of questions, I see.

Question—Modern Spiritualism, I believe, teaches that all animals and inanimate mundane nature have souls; that suicide, or sudden, violent death, and killing of man, is followed by painful and disastrous consequences to the spirit—is this a consequence to

the animal and brute life as well as to man? If so, are the human kind entirely justifiable in taking animal life to gratify their appetites?

Answer—Modern Spiritualism has among its teachers those who differ in their views as regards all animals and inanimate mundane nature having souls. That they are animated by the principle of Divine causation, we here, in this sphere, have positive proof; and in accordance with their intercourse with man, this principle is developed. The horse and dog possess powers of intuition in many cases to as great a degree as members of the human family. The consequences attending suicide, and sudden violent death, differ. The suicide finds upon entrance into the new life that he has taken upon himself that which he is not prepared to receive; he has ruthlessly sent himself afloat upon a sea where the waves throw him ever earthward. His spirit is in constant torture; the relief he sought he finds not; and he must conquer his trials, work out of them, as if still inhabiting the body. Nothing is gained by separating himself from the body, but all to endure; and a longer pathway, with slower progression, up the hill of freedom. To him who meets a sudden death comes the agony of the afflicted hearts of loved ones upon earth. The entire ignorance of the strange coming leaves him uncertain as to his death; his spirit moves like a vessel without a compass; he strives to commune with those who mourn him upon earth. Finding himself powerless to do so, the torture of disappointment is great; and through ignorance he is forced to wander, until such proof as his nature may require comes to him, convincing him of the change known as death. As differs man's nature, so differs the effect that sudden death has upon him. The death to animals affects them just in proportion to the intuitive principle of their being. If the human family were to abstain from indulging in gross animal food, the spiritual element would prevail; and there would be less of the animal—less of sensual desires. Then a greater degree of kindness would prevail throughout the earth toward the brute creation. Like every thing that through nature must work, progression is the only law that can develop abstinence from animal food. He who has learned the truth that all animate and inanimate life is a part of the great Principle of Life, will find in the future state his error in taking life to gratify his appetite.

(Seance conducted by Guide Edward.)

SEANCE TUESDAY, JUNE 15, 1875.

INVOCATION, BY SHELLEY.

OUR Father, thy laws are immutable and illimitable. Gloriously grand are thy works. One by one we watch the golden links that weave the chain of eternity. Silently we listen, as grand old

Nature tells of thy power; through matter we hear the words framed by thy tongue. Every motion of life echoes thy song; throughout the realms of space thy sounding keys are heard, and thy music trembles upon the evening breeze. Each twinkling star is a golden note upon the great music sheet of the universe; the swaying of the reed by the brook side sings a song of nature and of thee; the silvery leaves of the maple mingle their soft notes with the deep tones of the sturdy oak. All life joins in the chorus. We would praise thee this morning in song.

Holy Father, Lord, God of Creation, out of the fullness of our souls, we worship thee. As the golden light of the sun throws its beams across the dew-draped grass, making all earth resplendent with glittering gems, so thy love, filling our souls, brings the jewels of our spiritual temple to the light of the world, awakens the drop of celestial peace that from heavenly teachings falls amid the flowers of our souls, reflecting thine image upon its limpid surface, reveals thy Gospel teachings, made rich from storms and flames that scathed the soul from whence it arose.

Father, we sing our song in fullness of spirit; our hearts are aflame with love for suffering humanity. We would aid them to climb the shining ladder that swings from the land of promise; help them find the treasures that cannot be injured by time, and receive the torch that lights up the gloom, and reveals the beautiful picture of resurrection. We ask, as our voices in harmony blend with the grand awakening notes of nature's minstrels, that the weary, waiting soul of man may drink deep at thy fountain. From thy hand, our Father, may he receive the eucharist; may he sing his thanksgiving psalm amid thy temples, where, unkept by man, unpruned and unshorn, nature reveals herself. There, where thy voice sounds amid the tossing branches, let the spirit descend upon him, open before him the great book that shows him the true teaching, "the greatest study of mankind—man." Help him, Father, to see that it is through himself he is to learn of thee, of thy works, and the glories of thy kingdom. With grateful hearts we thank thee for all of life. Amen.

QUESTIONS AND ANSWERS.

Good morning. Once more we meet. O, I am glad to see a question ready.

Question—From all past time there has come to us through tradition, and through half-suppressed foot-notes, a story, that men who knew the way and the formula, could summon to their aid and counsel, spirits who have certain superhuman mundane powers, but who are supposed not to belong to the best, or even a good order of spirits. There is a belief that men hold communion of the kind at the present day, calling it the "black art"—how far is there truth in the above?"

Answer—There is an art known as the black art still in existence. This was what in olden times the Persian Magi exercised. It is the power of spirit over spirit. To this day the knowledge is retained among the Medes, Persians, and Arabs. They have introduced it into many countries. It is known to many of France and Germany, and exercised to a considerable extent. This power has sometimes through man resulted in evil. The same can be said of all knowledge where man has the power. That it attracts bad spirits can only be said when the spirit in man is impure and prone to evil. The art is great, one of the wonderful results of scientific researches, and can only be understood after long and earnest labor. The Magi of Persia were held in high repute; were often called to act as counselors to kings. There is no witchcraft, nothing of *voodoo* incantation in this ancient art. The Magi invoked the good demons, and with religious ceremonies opened their exercises. With judicious discipline it can be brought to bear upon principles with such force that the will of one man could remodel and change the entire laws of a country, through his will over the masses. It shows itself in an incipient stage to-day. All through the human family you see the workings of the will power; the action of the strong will over the weak. It is a science of wonderful merit, which, in time, will, through some clear, unselfish soul, be revealed to all mankind, giving a new impetus to governments.

Question—There was in times past a society or brotherhood known as the Essenian Brotherhood—who were they, and what was the object of their compact?

Answer—The Essenian Brotherhood was a secret society. It was to the Jews much what the Magi was to the Persians. Among its members were those who, as counselors, were often called upon by the leaders of armies, and the rulers of nations. It was a sacred order; its forms were religious; its code of laws like unto the Shakers of the present day. The Sanscrit language was the language spoken by the society. Jesus was familiar with this language, and in full fellowship with the brotherhood. John, the beloved disciple of Jesus, was also a member; his was a mind of rare culture. Great pains had been taken with his early education; his mind was prepared to receive all the advanced ideas of that day. He journeyed into Egypt to enter into fellowship with the Essenians, that he might gather treasures from their fund of science, and learn its mysteries. It was an institution for scientific researches. They believed in one Supreme God, the immortality of the soul, guardianship of angels, in rewards for well-doing, and punishment for evil. The tie that bound them was love for their fellow-man. They had everything in common; clothed in the same dress, the seamless robe of sad color, with the twisted cord of flax around the waist; ignored precious jewels, and all ornaments; lived a life of celibacy; temperate in their diet, abstaining entirely from animal food. Their

lives were lives of constant prayer; living that prayer in deeds of kindness and charity. Through the great knowledge obtained by the growth of their spiritual natures over human imperfections, they were enabled to do many wonderful things. They had overcome evil, and were near akin to the angels. They were above all narrow creeds; had formed a covenant for the good of humanity, and sought through their own perfect lives to guide others upward.

How plainly we see their principles expounded through Jesus. And how little is known of his early life, and his labors, while he sojourned in Egypt. Many of the early fathers of Alexandria have written of the Essenes, and reveal the fact that Jesus was of the order, and drank deep of their teachings, enriching his mind with the great knowledge that welled up from the fountain of science; making himself familiar with the manners and customs of different nations, that he might the better understand how to teach them. I have not revealed to you any new or wonderful lesson. What I have said you will find substantiated by many of the early writers.

(Seance conducted by Guide Edward.)

BOOK NOTICES.

ANGEL MESSAGES THROUGH MRS. ELLEN WOOD AS A MEDIUM. Nashville. Wheeler, Marshall & Bruce, Printers; 1875. Henry Sheffield, M. D.

We have received this book of 408 pages, neatly printed, filled with interesting matter. It consists of communications on a great variety of subjects, purporting to come from the spirit world. We have not had time to read it regularly, but from what we have read, we have been pleased with it. There may be some things that we could not indorse, but in the articles read we have seen much to approve, and we think it will be promotive of good, and a valuable acquisition to the current Spiritual literature of the day.

THE ETHICS OF SPIRITUALISM. Shanghai, China. Printed at the Celestial Empire office, 1875.

This author shows that he understands the subject he discusses, and we think takes a very correct view of it. He says: "The growth of Spiritualistic belief has been so rapid, and the claims of Spiritualists supported by such undeniably wonderful occurrences, attested by such a cloud of witnesses of all ages, creeds, and modes

of thought, that it would be as idle to dismiss the entire question as a huge imposture on the one hand, and a delusion on the other, as it would to deny the existence of the Gulf stream, the law of storms, or the electric telegraph." He copies a lengthy extract from the report of the committee of the London Dialectical Society, by "thirty hard-headed, practical, scientific men, bent on the detection of the imposture," but were convinced of its truth after several years of careful investigation at their own houses, under the strictest test conditions.

THE LYCEUM STAGE; a Collection of Contributed, Compiled, and Original Recitations, Dialogues, Fairy Plays, etc., adapted for the Children's Progressive Lyceum. By C. Kates. Part First. Boleson & Kates, Publishers, Toledo and Cincinnati, Ohio.

This is an interesting book for the young folks. The poetry is set to music, and well calculated to instruct as well as entertain the juveniles.

A CHAPTER OF THE NEW VERSION, AND KEY TO THE BIBLE. The Truths of the Bible Proved by the Advent of Spiritualism and Millions of Living Witnesses. The Subject Finally Settled. Contradictions of the Bible Reconciled by Proper Translation. By Wm. Stockden, Bay City, Mich.

It will be a book of about 200 pages. The first Chapter, of twenty pages, is now ready, price 15 cents, \$10 per hundred. Post-office box, 179.

HARBINGER OF LIGHT. Published at Melbourne, the capital of Australia. A monthly journal, devoted to Zoistic Science, Free Thought, Spiritualism, and the Harmonial Philosophy.

We have received the numbers of this journal, commencing with January. It is an excellent publication, coming from the other side of the globe. We expect to copy some of the articles, when we can find room for them. We welcome it to our exchange list, and hope it will long live to bless that far-off country with the pure teachings of our Harmonial Philosophy.

We had hoped to publish another one of those admirable lectures of Mrs. Tappan, but find our space too limited at present.

We are laying aside Mrs. Emma Hardinge Britton's excellent articles till we can have more room.