

# CHRISTIAN SPIRITUALIST

"EVERY PLANT WHICH MY HEAVENLY FATHER HATH NOT PLANTED SHALL BE ROOTED UP."

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## SPIRITUAL MANIFESTATIONS.

EXPLAINING CREATIONS, SUBVERSIONS, REDEMPTIONS, AND HARMONIES.

AND THEIR RELATIONS TO EACH OTHER.

WITH COPIOUS ILLUSTRATIONS.

PART IV.

[CONTINUED.]

145. As in the case of a pupil learning his multiplication table, or the rules of arithmetic, it is necessary to repeat and re-repeat and often to recapitulate, that first principles may be well memorized, so now, for similar reasons, it is important to bring first principles up to view in different lights, aspects and relative positions. We therefore repeat the enumeration of first principles here, so that the numerical value of each may be well known, viz.: 1. Love, 2. Wisdom, 3. Power. These are the primordial attributes of the Infinite. 4. Activity is the transition, and is a propagation of wisdom by itself, or two multiplied by two. Thus is activity seen to be a separate identity from power. (See Nos. 133, 134.)

146. The next in order is 5, gravity; 6, affinity, and 7, propagation, as before explained. These are the "seven Spirits," or active principles of God. (No. 103.) The next in the order of creation is 8, the sensitive, upon which the Infinite can bestow blessings such as He had in store for them, because upon things that are unconscious, He could not. The blessings He had in store for them, was not merely that they should exist as unconscious instruments, but that they might themselves separate, as it were, from Him, enjoy life and the things of life, as if they were their own. This, unconscious things could not do, and therefore, these could not be blessed for their own sakes, as the Infinite desire was to bless creation. All unconscious things have life, (No. 87,) but it is the life of the Infinite in them, and all the conscious enjoyment there in their life, is in and of the Infinite Himself. (See corollaries 1 and 2.)

147. But just in as far as any vegetable or animal has consciousness of its own existence, it begins to enjoy life as if it were its own, agreeably to the Creator's first love or primary desire to bless things for their own sakes. Hence we say up to, and including propagation (7) all the different modes of life are of the Infinite as it is in Him, and felt and known by Him and enjoyed by Him alone. But here He rests. In the eighth, the sensitive, the transition series, between the unconscious and conscious, the creature's life begins to be enjoyed by creatures as their own. (No. 102.)

148. As hath been said, (No. 132,) one mode of increasing numbers is by continual simultaneous additions as by educations, the taking on the more suitable, and the omitting the unsuitable, or as in vegetables, growth or by sprouting, from the trunks, roots, and branches of trees. The increase by simultaneous additions, is by growing, sprouting, branching and grafting simultaneously, while increase by multiplication, is by seeds and by offspring; for offspring are not of simultaneous growth with the parent stem, as are sprouts and branches, but they are successive. All seeds, all offspring of all products of multiplication, are successive in their production, and not like educations of men and animals, additions of numbers and sprouts of trees simultaneous with the original.

149. We have spoken in No. 138 of the involution of numbers into themselves, as for instance, the involution of 2 (Wisdom) into itself makes 4, (Activity). A second involution of the root two, makes eight, (sensation). We have also seen in No. 84, and its illustration, that the involution of a root number into itself makes a surface or the multiplication of the length of any thing by its breadth gives its superficial area. It is also known, that the second involution or third power of the root number, gives the cubic content of any thing, the side of which is expressed by the root number. Thus four is the superficial area, or square of any space, one side of which is expressed by the root number two, whether that two be inches, feet, yards, miles, or any length whatever; and it is also known, that eight, the third power of the root number two, is the cubic content of any vessel or space, one side of which is expressed by the radical number two.

150. Multiply the length and breadth together, and the area is the answer, but this is a superficies without thickness. Multiply the length by the breadth, and then that product by the thickness, and you have the solid content of the space. Thus four is the superficies, without any thickness; for "a surface has length and breadth but no thickness," but "a solid has length, breadth and thickness." So the first offspring of multiplications are superficial exclusively. Thus four (Activity) as being the offspring of two (Wisdom), is entirely superficial in its usefulness. Its uses are all in prospect, but not in actuality, for the whole end

and aim of infinite activity is that creatures might exist that could enjoy life and the blessings of life, as if it were their own. (No. 146.) So nothing which is merely superficial, that is, that which has length and breadth, but no thickness, is of any actual use. Gold-leaf itself has thickness, or it could not be gold-leaf, and of course without thickness, nothing is of any actual use. The Infinite activity, the four of Divine order, which produces life, heat, light and material substances, (No. 35, Ill. J. 4.) are in themselves of no use, because they are not the end designed. Neither their activity are the intended use; therefore the use is wholly prospective, for these are preparations merely. (See Nos. 102, 103.)

151. But give any thing thickness, and it is of use, how thin soever it may be; thus eight being the cube of the root two, represents the real use of Wisdom in the creation, because here the designs of Wisdom, or Love in Wisdom, come to their use in the self-conscious enjoyment blessings of sensitive existences. Eight, as before said, represents sensitive vegetable and animal matter, or animalcule. This is a very ineceptive state of the end of creation; for the love of the Infinite and His Wisdom, never could have been carried out fully had no sensitive existences except these been the end of creation. So also perfect cubes, alike on all sides, are of less use, or more ineceptive use, than any other forms. Cubes are the beginnings of useful forms, as sensitives, that is, sensitive vegetables, sensitive matter and animalcule, are the beginnings of those enjoyments and felicities contemplated by the Love and Wisdom of the Infinite for His creation. All perfections of uses are effected by circular and curvilinear forms. (See No. 39.)

152. The multiplication of two (Wisdom) by three (Power), producing the wisdom of power, six (affinity), is still a superficies or length and breadth, merely, without thickness. Hence we see, affinity is merely prospectively useful, although it is that power of wisdom that holds all things in forms of usefulness, from the grain of sand to the body of a man, and by which all forms Spiritual and material exist. It is prospectively or superficially useful only, in itself, because affinity and propagation (seven), both exist for the sake of sensitive enjoyments, by self conscious existences, which is impossible could exist until a thickness can be formed by numbers. Eight (sensitives) is the smallest number that the science of arithmetic can produce, that has all three conditions of useful forms, viz. length, breadth and thickness. Try if you can produce any number less than eight, that involves all three. Twelve is the next above.

153. We now see plainly from this, if from no other thing, that the developments of Nature, and those of numbers, run parallel with each other, and as stated in Nos. 99, 139. And also that nine, or three (power), multiplied by three (power), or in other words, superficial power, or power without any especial usefulness in itself, represents instinct, the governing power of fish and fowl. Tell us wherein there is so much power bestowed, that in itself, is of so little use, as that which is inherited by the winged and the finny tribes? Here, is indeed, power in abundance, but its usefulness, like instinct, the power that primarily controls it, is all prospective. The sensations of fish and fowl, with a foreshadowing of appetite, (No. 32,) produce their exhilaration, for instinct, which is internal or intuitive guidance, leads to things that are enjoyed by sensation and appetite, but does not itself exhilarate, more than the fetus in the womb of the mother is exhilarated. (See No. 139.) Hence the nine, the power of fish and fowl, is but prospectively useful, for man with all his capability of turning the far less effective power of higher animals to usefulness, has never yet, to any useful extent, availed himself of the mighty powers of these ineceptive animals. They are above the sensitive, and enjoy life, with abundant but prospectively useful power.

154. Ten is two (wisdom), multiplied by five (gravity), or appetite, which is animal (superficial) enjoyment. Gravity, as has been explained in Nos. 87 to 94, and elsewhere, is an endeavor to get at and bless creation by parts or analytically, so appetite is but the wisdom of gravity, for it too is an endeavor to get at and enjoy, or make one with that which the animal needs or thinks it needs, as gravity would go to other material substances or go to them in defect of the power to bring them to it, as the pen I hold in my hand, should I let it go, is perfectly indifferent whether it go to the earth, or the earth come to it, so the appetite for union be satisfied. Appetite is gravity of another form, as ten is the multiplication of five by two, and reason (eleven) is but a higher form of appetite (ten) as explained in No. 136. Twelve, which is a state of progression representing a higher state of reason (eleven), is two (wisdom) by six (affinity), or the wisdom of affinity. Here affinity comes to its throne, excepting that thirteen is a higher degree of twelve (progression), or is the real elevated state of man, (No. 133); for a man may be eleven (rational) and twelve (progressing), the next solid above eight, and still be low, but when he is thirteen he is elevated.

155. Twelve (progress) was called the wisdom (two) of affinity (six) because twelve can be produced in this way. It can also be produced by wisdom (two) by wisdom, making four (activity), this by three (power) makes twelve (progress) or the progressing complete man). Progress is the completeness of humanity. It was the original intention of the Infinite that man should eternally progress so as to be eternally happy. The mere thirteen that man should actually be elevated, was not the object; for a man in progress is happy, whether he be high or low, and this happiness was

the object of the Creator in making man, and making him eternally progressive. It is the rate of progress that makes happiness either of a less or more intense degree, and not the height of the scale wherein the progress is effected. Thus does twelve (progression) fill the heart and mind of the Infinite, and hence His New Jerusalem shall have twelve and not thirteen gates.

156. Could not be happy but elevated ones, then the New Jerusalem would have had thirteen gates, instead of twelve. It is therefore enough for us to know that we really are progressing upward, to know that we enter the twelve gates of twelve different pearls, and get within that city, which has twelve walls and twelve foundations, with a passport to the tree of life with its twelve kinds of fruits. If the New Jerusalem had but eleven gates, the fact of a man's being rational, (eleven), would have been a passport of entrance. If it had but ten gates, appetite or desire of being in, would alone have entitled the desiring person to enter, or if only nine gates men could enter by instinct. But it has twelve, and hence naught but progression will entitle any one to enter, but that will, whether relatively high or low. A fisherman equally with a merchant, a peasant equally with a prince, the progressing simple and the progressing learned together. The twelve principles above explained are all gates of the New Jerusalem—man must enter by all of them or never get in. He has in his soul from conception, forms suitable for the reception of "the seven active principles or Spirits of God." He is thus his image by means of his analogies with the Creator and unconscious or irresponsible creation. He may then "increase and multiply," and fill up this little earth of his with sensitives, instincts, appetites, rationals and progressions—the eighth, ninth, tenth, eleventh and twelfth gates—and thus be a son, a "likeness" of God—deifying all to the service of the Lord and His kingdom, and be prepared to hear the announcement:—"Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation (in the fundamental principles) of the world."

157. We also by this Spiritual arithmetic see why the New Jerusalem "lieth four square, its length as great as its breadth, and the length, the breadth and height of it are all equal"—that is that it is a perfect cube, so that the most ineceptively usefully progressing are included, agreeably to what was said of cubes in No. 151. This is agreeably to the Lord's words that in the kingdom of Heaven the "least should be the greatest," or those who think themselves the most ineceptively useful, but yet usefully progressive, should be of the city of twelve gates. These unfoldings of the Spiritual universe, and the spreading of it out upon the scientific plane of time, space, numberings and measurements of the material universe, of which it is the exact archetype, or counterpart, will make the law so plain that "he who runs may read," and the way so distinct "that the way-faring (progressing) man, though a fool, will not err therein."

158. But it may be said that these are mere assertions—that these positions are not proved, are not demonstrated. We are perfectly agreed that all shall so think, to whose understandings they have not been proved or demonstrated. We do not profess to have demonstrated these assertions. They are made in advance of what is to be further added as proof, by demonstration, merely to set some minds in a new train of thought before we entirely withhold these investigations from present publication. There are minds in a state of readiness to receive these things as true, and which, by having these views so far expressed, can, in the interim, be expanded into states of greater preparation for what is to follow, than they could possibly have been without these suggestions. They will be led to conclude from what has been said, that most likely the "twelve apostles of the Lamb;" "the twelve tribes of Israel;" "the four living creatures" (beasts); "the four and twenty elders," &c. &c., mentioned in the Revelations, together with many other such things in the Bible, represent principles pertaining to the true man, an inhabitant of the New Jerusalem, and to the false man outside. Rev. xxi, 15.

159. We have said that in the childlike states, "which all men must entertain to enter the kingdom of Heaven," persuasive faith which enters the mind by the reception of mere dogmas or assertions without proof, is "profitable and serviceable" (No. 17.) This state of belief, many more are in, than we might at first believe. What else but bare dogmatical assertions, is any of the many books purporting to be Spiritual manifestations now read by Spiritualists? Just examine those books candidly and carefully, and see if nineteen twentieths of all that Spiritualists say through their mediums, published and unpublished, be or not bare assertions of their own without proof, and are received or rejected according to the states of minds prepared or unprepared by educations and the circumstances of development or hindrances of the recipient? That the inquirer after truth should adopt these things until they can command a better method of adoption whereby they can see the truth clearly for themselves is right, and better than idleness or vacancy of mind. (No. 21.)

160. The Bible itself, has so far been a dogmatical book to the race of mankind. The Jewish law was a system of dogmatical religion, to train the race in its infantile states. The Psalms, the books of the prophets, and the New Testament, as far as they are didactic, are mere dogmas to most of mankind, yet suiting the childhood and youthfulness of the race. The race has not, as a race, become ra-

tional yet. (See Ill. of No. 34.) The preachings of the sects, and Spirit manifestations are dogmatical, so as to address themselves to the present states of minds of the recipients, as the best thing that could be done for them by the never-erring providence of the Lord, as it is right the pupil in school shall receive persuasively, a faith, in the truth of what his teachers tell him, and not reject truth because he cannot see in himself, or in his own rationality, that those rules are true as taught to him. Were it the disposition of children to say to their teachers, that they will not adopt as true, anything they cannot see to be rationally so, could never be taught, as no man in his self-important states can enter the kingdom of Heaven. Children's and christian's minds can be prepared to see the teachings demonstrably true only by first adopting persuasively, and thus after having their minds developed into a state of rationality, they may be able to see the why and the wherefore, the truth or the fallacy, of all they had previously adopted as true, upon their teachers' authority. It is better to have some error mixed with truth than not to learn.

161. This is the true childlike state that can enter the kingdom of Heaven, and when once that kingdom shall be religiously entered by the subject, he can become truly rational and truly religious. (No. 2 and Ill.) The persuasive, or childlike faith of the world so far, has been various and diverse according to educations. Some Jewish, some Christian, some Mahomedan, some Pagan, &c., but all have so far, for the most part, been erroneous. Who has ever entertained a true rational faith, based upon the Word (the Works) of the Infinite, as developed in creation? We contend that no other kind of rationality or faith can be true; and we say further and again, if the Bible, dear as we hold it, does not teach rational faith and true religion, as taught by the Infinite in His works, it must fall as a book of any but dogmatical authority. We say the same of all the manifestations of all Spirits, whether men call them Angels of Heaven, or Demons of Hell. (Nos. 11, 12, and Ill.)

162. The race is not rational as a race, but is becoming so, and in the better enlightened portions of it, rising almost en masse, and demanding a religion that can be, and that shall be rationally demonstrated! It will not much longer receive dogmas as truth, and not only those who were instruments or mediums, in the Lord's hands in writing the Bible, but all those Spirits or angels, who are giving volumes to the world upon their own authorities, will find that all their works will come to judgment. They will be tried by the Word of the Infinite written in Nature, and will be approved or condemned, as they shall be found to be full or to lack, weighed in that balance or measured by that standard. (No. 13, Ill. n.)

163. It may from hence be clearly seen, that to have a fixed unalterable standard of weights and measures, is the only safeguard to the rational developments of man. The mere dogmas of men, Spirits or angels, are no safe arbiters of final decision, or settled opinions. But thanks to the Lord, He is now sending His best angels and teachers among men, by myriads, or as we should say coming with them, (Matt. xxv, 21; Jude, 14) to teach man the true and undeniable faith, not by merely asserting dictatorially, but by leading the minds of men into rational developments, so as rationally to see these things in the Spiritual and material Nature, of which their own experiences will form a material part. (No. 115.)

164. We do know that the Spiritual Universe and the material universe are counterparts of each other, and act in unison, the material from the Spiritual, as the body of a man is moved by his soul or Spirit. That what we see that "cometh out of a man" into the material plane is the criterion by which to judge of what is in his soul. We see this to be true even if the Saviour had not said "by their fruits shall ye know them." It is the same in respect to the internal Spiritual universe, which was developed with and under the same order as the material universe, (No. 44 and Ill.) with which it is covered, as the soul or Spirit of man is covered by his material body. (Nos. 19, 82, 91.) Can we not then see that by the "fruits" of creations, that is, the things that cometh out of creations that they present to our perceptions, we shall know creations; and that as all creations and their relations, which include subversions, redemptions, and harmonies, are agreeable to unchangeable laws? And that we can have a rationality that we shall know to be true, not received from the assertions of others, but with the same surety as we know that, as two is to six, so four is to twelve? If, then, we who are placed under the most favorable circumstances for knowing what those unchangeable laws of order are, shall show to man what those laws are, and that the Bible was given agreeably to those laws, and is an abstract and epitome of them, and how to understand it, shall we not have done a good work for man, by giving him such unshaken assurances that he has such an inestimable pocket companion as mentioned in No. 14? If, then, the right understanding of the Bible be the right understanding of Nature and its laws, may not men all have, in the future, a true religion as well as a true rationality? (See Nos. 1, 2, and 3, and Ill.)

Readers, for the present, adieu.  
New York, July 10, 1854.

MONITORS.

FLOWERS.—A few—if only a very few—should be about every farm house. They are pleasant to the children, and to the traveller as he passes; and it will promote your own happiness to see others happy.

## INSPIRATION.—NO. 4.

BY S. M. PETERS.

"O, if there is one law above the rest  
Written in wisdom, if there is a word  
That I would write as with a pen of fire,  
Upon the unsoiled nature of a child;  
If there is anything that keeps the heart  
Open to angel visits, and repels  
The ministry of human life, 'tis love.  
God has made nothing worthy of contempt;  
The smallest pebble in the well of truth  
Has its peculiar meanings, and will stand  
When man's best monuments have worn away."

Primitive matter is endowed with motion by virtue of attractive and repulsive forces. Crystallization and decomposition are succeeded by the development of the vegetable kingdom, in which light, heat and electricity constitute the life principle. Rising in the scale, the animal is inspired with additional attributes, among which are Sensation and Instinct. Man, the grand ultimate of organized matter, combining the ultimates of material properties, with the Spiritual elements, concentrates and identifies the immortal principle of Inspired life. The progressive law that unfolds this ultimate is immutable in its operation, and in no instance has Sensation been manifested below the animal plane, except at its immediate connection with the vegetable. When matter has been sublimated, refined and rarified, by light, heat and electricity, from the universal, up through the vegetable, to the threshold of the animal kingdom, Sensation becomes a tangible principle, and not before. Any attempt, therefore, to construct a machine or engine upon the plan of the human organism, and infuse nervous sensation and living vitality, or soul, into the universal substances of the mechanism, is an attempt to turn the law and order of Nature backwards. To be successful, it must controvert all the known principles of the law of progression, and overthrow every established axiom of natural science. In my humble opinion, such an attempt is eminently qualified to perpetuate the grossest superstition, and naturally retard the healthy progress of rational, consistent philosophy. Ignorant endeavors to pervert natural laws have given birth to all the dogmas and deities that have cursed humanity through the ages. By tracing matter from its primitive condition, up through attraction, adhesion, aggregation, fusion, crystallization, decomposition and vegetation, to sensation and animation, we find no abrupt turns, no long strides, no deviations from the upward, onward course. The philosopher who draws deductions from Nature, and bases conclusions upon comparisons, regards the Universe as one stupendous miracle. But the fanatic who jumps at conclusions, and sees effects without searching for causes, sees miracles only in manifest violations of God's unchangeable purposes. His miracles are earthquakes, volcanic eruptions, thunder storms and marvels. The marvels, however, must be recorded in the Bible; if they happen in our day, they are the work of the devil. He pictures God as a being of wrath, from whom the soul should shrink within itself, and hide from the face of its Father.

But there is no safety in flying from His presence, for a hideous monster stands ready to drag the poor soul down to perdition; and accordingly it turns back towards Heaven, not because it is drawn by the ineffable sweetness of a Father's love, but because it is afraid of fire. By reducing this unnatural theology to the lowest point of comparison, I find that my children, if they truly appreciate the character of a parent, instead of running to meet me when I approach, will tremble with terror and hide under the bed. And in order to bring them into my presence, it will be necessary to frighten them out from their hiding place with tales of ghosts, hobgoblins and bears.

The uncontented mind of youth never yet conceived of an omnipresence, diabolically antagonistic to Deity. A personal devil is the monstrous offspring of arbitrary theological authority, established upon non-progressive principles. Motion is an attribute of Deity, rendering necessary a progressive development or unfolding of substances and principles in every department of Nature. And in the external world, every combination of elements in an organized form, is followed by dissolution, invariably giving birth to a more perfect and more beautiful development. When matter progresses, it is preposterous to assume that the human mind can stand still. Yet all standard theology assumes that humanity is non-progressive beyond certain defined limits. And theology also assumes that Inspiration is a special dispensation of Divine Power, given at a stated period, and sufficient of itself to subserve all after time. Consequently, that period having passed, they who adopt the theory have their ideas of revelation associated with fallen empires, ruined cities and departed greatness.

Their evidence of immortality is found by groping in the dust of vanished ages. A Divinity hovers over the dilapidated walls of Jerusalem, that the green hills and fruitful valleys of our glorious land cannot reveal. The sun may shine, and the birds sing, and the winds sigh, and the flowers bloom, and humanity tramp ceaselessly onward; but the "still small voice" of Inspiration is unheeded by him whose mind is wedded to the past. The living present is ours; the past is profitable, however, as the basis of Spiritual experience. For this reason the Bible is invaluable as a Spiritual reference. Through its entire pages we trace the gradually Spiritual unfolding of the human race. Man, in the infancy of the world, demanded a personal God. His mind intuitively asked, "Who made me, and for what purpose?" The fact that he existed as an identity, was to him tantamount to a right to live forever. Life was a glorious boon, and the mystery that enveloped his being operated

as an incentive to learn his origin and his destiny. Deity became his greatest study, and it has been the chief study of all time. Every age has had its theological idea of God, which corresponded to the mind of that age, and was its highest conception of Power. In the days of Moses, justice required "an eye for an eye, and a tooth for a tooth;" but in the days of Jesus, it was "love your enemies." God had not changed—the eternal principle of justice was the same; but the mind of man had expanded to a higher grasp, and the time had come to plant the germ of a new dispensation. Resting upon the whole experience of the past, illuminated by science and art, the mind of the present age is awakening to the fact that all we know of God is learned from Nature, and from the Inspiration that quickens our souls. The personality of God is above human comprehension. Standing on the indefinite plane, we may reason analogically, from the finite up towards Infinity. Deity is our highest conception of good; devil is a mental reflection of a low development of humanity.

[From a Correspondent of Arthur's Home Gazette.]

## AN AFFECTING COURT INCIDENT.

We take pleasure in relating an incident which greatly enlisted our sympathies, held us spell-bound by its interest, and finally made our hearts leap with joy at its happy termination.

In the spring of 1838, we chanced to be spending a few days in a beautiful inland country town in Pennsylvania. It was court week, and to relieve us from the somewhat monotonous incidents of village life, we stepped into the room where the court had convened.

Among the prisoners in the box we saw a lad but ten years of age, whose sad pensive countenance, his young and innocent appearance, caused him to look sadly out of place among the hardened criminals by whom he was surrounded. Close by the box, and manifesting the greatest interest in the proceedings, sat a fearful woman, whose anxious look from the judge to the boy left us no room to doubt that it was his mother. We turned with sadness from the scene to inquire of the offence of the prisoner, and learned he was accused of stealing money.

The case was soon commenced, and, by the interest manifested by that large crowd, we found that our heart was not the only one in which sympathy for the lad existed. On we pitted him—The bright smile has vanished from his face, and now it expressed the cares of the aged. His young sister, a bright eyed girl, had gained admission to his side, and cheered him with the whisperings of hope.

But that sweet voice, which before caused his heart to bound with happiness, added only to the grief his shame had brought upon him.

The progress of the case acquainted us with the circumstances of the loss—the extent of which was but a dime, no more!

The lad's employer, a wealthy, miserly, and unprincipled manufacturer, had made use of it for the purpose of what he called "testing the boy's honesty." It was placed where, from its very position, the lad would oftentimes see it, and least suspect the trap. The day passed, and the master, to his mortification, no pleasure, found the coin untouched. Another day passed, and yet his object was not gained. He, however, determined that the boy should take it, and so let it remain.

This continued temptation was too much for the boy's resistance. The dime was taken. A simple present for that little sister was purchased with it. But while returning home to gladden her heart, his own was made heavy by being arrested for theft, a crime the nature of which he little knew. These circumstances were sustained by several of his employer's workmen, who were also parties to the plot. An attorney, urged upon the jury the necessity of making the "little rogue" an example to others by punishment. Before, I could see many tears of sympathy for the lad, his widowed mother, and faithful sister. But their eyes were all dry now, and none looked as if they cared for naught else but conviction.

The accuser sat in a conspicuous place, smiling as if in vindictive exultation over the misery he had brought upon that poor but once happy trio.

We felt that there was but little hope for the boy, and the youthful assurance of the attorney who had volunteered in his defence gave no encouragement; as we learned that it was the young man's maiden plea—his first address. He appeared greatly confused, and reached to a desk near him, from which he took the Bible that had been used to solemnize the testimony. This movement was received with general laughter and sneering remarks; among which we heard a harsh fellow, close to us, cry out: "He forgets what it is. Thinking to get hold of some ponderous law-book, he has made a mistake and got the Bible." The remark made the young attorney blush with anger, and turning with flashing eyes upon the audience he convinced them there was no mistake, saying, "Justice wants no better book." His confusion was gone, and instantly he was as calm as the sober Judge on the bench. The Bible was opened and every eye was upon him, as he quietly and leisurely turned over the leaves.—Amidst breathless silence he read the jury this sentence, "Lead us not into temptation."

We felt our heart throb at the sound of these words. The audience looked at each other without speaking; and the juryman exchanged glances as the appropriate quotation reached its moral to their hearts. Then followed an address which for pathetic eloquence we have never heard equalled. Its influence was like magic. We saw the guilty accuser leave the room in fear of personal violence. The prisoner looked hopeful; the mother smiled again; and, before its conclusion, there was not an eye in the court room that was not moist. The speech, affecting to that degree which caused tears, held its hearers spell-bound.

The little time that was necessary to transpire before the verdict of the jury could be learned was a period of great anxiety and suspense. But when their whispering consultation ceased, and those happy words, "Not guilty," came from the foreman, they passed like a thrill of electricity from lip to lip, the austere dignity of the court was forgotten, and not a voice was there that did not join in the acclamation that hailed the lad's release. The young lawyer's first plea was a successful one. He was soon a favorite, and now represents his district in the Commonwealth.

The lad has never ceased his grateful remembrances, and we, by the affecting scene herein attempted to be described, have often been led to think how manifold greater is the crime of the tempter than of the tempted.

THE SOCIETY FOR THE DIFFUSION OF SPIRITUAL KNOWLEDGE.

To show the appreciation of this proposed organization, we publish the following letters. As the objects and purposes of the Society become known and understood, we are quite aware they will meet with general approval. It will readily be discovered that there is no intention to dictate to any one either as to belief or action, but that the movement is simply a proffer by a few of an organization, which, if it shall be generally approved, cannot fail of producing a union of effort from which the happiest consequences must flow.

We shall continue to publish letters from the friends, as they will speak for themselves the views of those who are working for the cause, the more, as we hope all who are Spiritualists will look at the enterprise as his or her own, and make such suggestions as will develop harmony and aid progress.

Extract from a letter to Gen. Beillard from a distinguished American in Cuba, dated

HAVANA, June 21, 1854.

"I perceive you are making a great organization, in which I have the greatest confidence. This is the great progress of the world."

Another, to the same, dated

"AIKEN, S. C., June 24, 1854.

"Your letter would have been replied to before this, had not indisposition prevented me. I thank you for the information afforded me in the perusal of the numbers of the Christian Spiritualist. I have sent two dollars to the Society for the Diffusion of Spiritual Knowledge. The Address to the Citizens of the United States is admirably written and fully puts forth the views of the Spiritualists. I cannot but express the hope that all its operations will be conducted in a truly Catholic Spirit, and let all God's children, irrespective of race, color, or sect, feel its genial influence. What a blessing will it confer upon every one who takes part in it!

"I am pleased to hear you say that the cause is onwards, and within two and a half years I will see results that will improve the human family far beyond what I can imagine. Such a result I do earnestly pray for, but I apprehend it will not meet your sanguine expectation; the Lord has never acted by violence or storm; He permits events to be brought about by the mildest means, by the understanding, the very way I presume to say, the Society has taken. For instance, see how slow the doctrine of Swedenborg has progressed; he has not brought whole congregations, but confined the influence of those doctrines to the Gentiles who visit all the orthodox churches and derive no benefit. Spiritualism will not only find its way into the interior of them, who are in and out of the church, but go up into their pulpits amongst the dry bones. The Lord is closing the accounts of these churches. Take for instance the wonder, they are every day exclaiming of what can it be that is going on in the churches? What is to become of religion? There are no revivals, no extended meetings; has God forsaken His people? These are very common expressions that break upon the ear of the Spiritualist, but see how calm and unruffled is the countenance of the listener; he inwardly knows the cause, he feels the Spirit of God within, and rejoices that his eyes are opened."

To Judge Edmonds, from one of the Vice Presidents, dated "WATERBURY, Ill., June 28, 1854. DEAR JUDGE.—I have to apologize for not having written before, on the ground of a severe difficulty, to which may be added my professional and domestic avocations.

We are jogging along steadily, and the cause is slowly but surely taking root in honest hearts.

I perceive by the last Tribune that we have got promoted to office. I am much pleased with that move. It will give power and unity to the new faith, which isolated effort could not. Our enemies are organized against the Truth, and why should we not organize to sustain it?

This organization will show the world that there are other than fools, and fanatics, and maniacs in the movement—men who can reason, and "give a reason for the hope that is in them."

I look upon this as one of the most important—in truth, far the most important—association of the age. If its efforts are wisely and judiciously put forth, it must produce a powerful influence on the public mind, and make orthodox quack in its boots ere long.

You have not forgotten, of course, your promise to come up and rusticate with us this summer—yourself and daughter, and the Doctor and his family. We renew our invitation most cordially. Give my fraternal regards to Dr. D., and say to him if he does not come I shall challenge his veracity. Yours, truly."

To the same, from one of the Board of Advisors, dated

"ROCKFORD, July 6, 1854.

DEAR SIR: Your favor of June 27 is received. The pamphlet you named has not yet come to hand. I have seen some notice of the formation of a "Society for the Diffusion of Spiritual Knowledge" in the papers, and am glad that such a movement has been made. The time has come for action. The friends of the cause should let the world know that they do not seek concealment, but are ready to buckle on the harness, and stand up in defence of the truth. Let the opponents of Spiritualism ridicule our movement as much as they please. How insignificant they may esteem it, or unworthy of their honest attention, "the small stone, cut of the mountain without hands," has begun to move, and it will soon fill the whole earth. If my name, and what little influence I may possess, can aid the glorious cause, it will be cheerfully given.

I do not shrink from any responsibility when truth and freedom demand my services, though quiet retirement is more congenial to me. May the great purpose of your organization be effected, and may the efforts of the friends of truth be united in harmony, and the bond of a common brotherhood be firmly cemented. You are probably aware of the effort I am making to aid in the diffusion of the true light in this region. I took the liberty to send you the first number of the Spirit Advocate, in which you see some of the reasons for engaging in that enterprise.

Our humble effort is succeeding, and we are encouraged to persevere. Our Spirit-friends have promised assistance, and thus far have not disappointed us.

I am glad to have another paper started in your city. THE CHRISTIAN SPIRITUALIST has taken a good start, and I hope it will be well sustained.

Your visit to this place last winter has been productive of good to the cause. Your friend, &c."

To the same, from one of the Board of Advisors, dated

"CINCINNATI, July 7, 1854.

MY DEAR SIR: Your good note of the 27th ult. was duly received, and the three pamphlet copies of the charter, bye-laws, &c., also came to hand, for which please accept my thanks.

I intended to write in answer somewhat at length, giving my thoughts on the subject of the new organization, and on the present phase of the great movement. I have deferred doing so from day to day, but have been so constantly under pressure of business cares, that I found it impossible, and I must postpone it until a more convenient season.

I was truly glad to see that you and your associates continued to be so zealously engaged and devoted to the great cause, as that organization manifests.

I had feared that you would suffer yourself to become too much engrossed by business or professional engagements to labor very effectually in the great work assigned you.

As to the place or duty assigned to me in the new organization, I only regret that a more efficient person was not selected in my stead.

I will do all I can to aid and promote the success and usefulness of the Society.

I will try to get some others here to join the Society, so soon as the present excessively hot weather is over.

Business calls for me, and I must close. When you see any service I can render, command. Yours, truly."

To the same, dated

"VERONA, July 8, 1854.

DEAR SIR: I received, through the post-office, a few days since, a pamphlet containing an account of the organization of the "Society for the Diffusion of Spiritual Knowledge." I wish to inquire whether the agents or missionaries you speak of (as you do not use the term ministers,) are recognized by law, and entitled to the same privileges with ministers of other denominations? If so, I would like to unite with your Society in that capacity. I have been aloof from all denominations since 1834, when I was a minister of the Congregational Association, Jefferson Co., in this State. I like your platform, and think I could stand upon it. You will recollect, I called at your house in December last, and afterwards saw you in Utica. Please answer at your earliest convenience. Very respectfully yours."

To the same, dated

"BOSTON, June, 1854.

MY DEAR SIR: Dr. Dexter informed me on Saturday, that an organization of Spiritualists is being formed in New-York, on a sound and practical basis. I am rejoiced to hear that such a step has been taken, and have no doubt of its success. It is what has long been wanted. Spiritualism has been abused and wronged by the unintentional fanaticism of its friends.

If there is a subject on earth that needs the most active exercise of our judgments, it is Spiritualism. But among thousands this judgment has not been exercised. Men have too readily accepted anything and everything that has purported to come from the Spirit-world, and have thus made not only themselves, but the cause itself, appear ridiculous in the eyes of an ever-watchful public.

Such a course is regretted by intelligent Spirits, as well as by ourselves. There is no preventive of this resting on one side alone. There is no patent on the mode of communication. No copyright.

No monopoly of any kind, any more than there is on our common highways. The rain and the sun fall alike on the just and on the unjust; and unwise experimental Spirits can approach us on the same road over which those of an opposite nature do so. Therefore, we need to discriminate; we need to judge between what is good and what is evil; to winnow the chaff from the wheat, and not take both as food. We need to be just, not only to the Spirits of the departed, but just to our own Spirits. No Spiritual being objects to such a course, whose counsel is worthy of man's attention. Good, really good, Spirits do not wish to drive us, but to lead us by Love.

I have often thought what subjects of laughter some of us have been in the eyes of the Spiritual beings who surround us, and I have often pictured to myself a jovial band of merry ones engaged in leading to the performance of the most grotesque and unearthly acts, our passive bodies and souls.

But I am extending what I merely intended for a note to a letter, and will cease my prattle and rein up my prancing pen. But yet I think all I have here incidentally alluded to, worthy of the careful thought of the true Spiritualist. The subject is productive enough of thought to fill a volume.

New, dear Sir, I know your mind on this point, and am confident that if you have a guiding hand over the interests of the coming Society, you will be led by no fanatical Spirit. Please send me some account of its object and its prospects and forward to Chelsea, Mass.

I should deem it a pleasant duty to be able to do something for the cause of our glorious faith, as represented by the Society. Truly yours"

To the same, from one of the Vice-Presidents, dated

"SHIRLAND, Ky., July 5, 1854.

DEAR SIR: Your favor of the 27th ult. came to hand yesterday, by which I am informed of the position in which I am placed by the favorable consideration of the Trustees of the "Society for the Diffusion of Spiritual Knowledge." I accept the trust conferred, and cannot but feel honored by being associated with so many names, alike distinguished and honorable, and that a guaranty is afforded that the design and object of the association are entitled to the respectful consideration of the public.

I have never sought to be conspicuous as a believer in Spiritual Philosophy. Neither have I been driven from the investigation of the evidences on which it is founded, or the free expression of my opinion, by the fear of the ridicule and contempt of the ignorant and uninformed, being assured that truth has nothing to fear from thorough investigation, and he who fears the test had rather retain a cherished error, than be convinced he is in one. None can extend his inquiries, even to the limited extent to which mine have gone, without having the full assurance of that which you and I know to be true, that is, the existence and presence of an agent or agents, possessed of volition and intelligence, capable of using signs of ideas, and the communication of thought through media and instruments of its own selection. This intelligence claims to be Spiritual, and presents evidence of which would be conclusive on any other subject.

It will be seen that many strong and powerful minds are arrayed against the idea of its Spirit-origins; and in their published views on the subject

admit the facts, but attempt to account for them in their own way, each differing as widely with each other, as this agent differs with all, thereby adding to the strength and number of the believers in the Spiritual theory.

In view of the onward progress of this belief, the effect it will have on the public mind, should it become general, and its results upon the institutions among us, there appears to me, at least, a necessity, as far as practicable, to carry out the policy of the Society, that all who will, may become informed upon the subject.

If the Spiritual theory be true, its importance stands admitted. If founded in error, all honest Spiritualists will rejoice to be convinced of it, and will be ever grateful to the man who can furnish the evidence to do it. Until this is done, it cannot be against the suggestions of sound philosophy, or the dictates of common sense, to yield to the concurring evidences of three of our senses, and other facts sustained by undeniable proof.

Wishing you health and happiness, and success in the cause of truth.

I remain most respectfully,

Your friend and obedient servant."

One of the Board of Advisors, who edits a newspaper, published an account of the organization, and added:

"Among the names of those composing the Board of Advisors, we notice that of ourself. We cheerfully accept the post, willing to do what little we can, towards bringing about an investigation of this subject, that it may, if true, be known and appreciated by all, and if false, rejected.

The Address of the Society to the citizens of the United States, we design to publish in our next."

THE CONDITION OF THE EARTH.

The following is a photographic report of an address given through an invisible medium, at a Sunday meeting of the Society for the Diffusion of Spiritual Knowledge.

If a man could elevate himself to so great a distance above the surface of this earth, as to be enabled to look down, and in one glance comprehend the conditions of the arctic and torrid zones, he would observe some wonderful opposites besides the apparent opposites of heat and cold. The torrid zone is filled with vegetable life. Eternal vegetation springs from the earth, grows with immense rapidity, expands in rich and thick foliage, and bears upon itself the impress of luxuriance and wealth, perhaps, rather than strength and durability. This idea has a significance. It means a great deal. It tells the truth that this vegetation, so luxuriant in its wealthy character, comes also to a like death; and that the necessities of the climate produce in a few months an excess, which is exhaled into the atmosphere. The body of that excess comes down again to enter new forms of life; is full of productive strength, and is also always accompanied with a death-distilling malaria. You will observe that man's powers of thought diminish continually beneath the tropics; he sickens, and dies. He cannot exist in his original strength, while mingling with the continual decay of the torrid zone. He needs something in the atmosphere around to excite his energies and passions. There he is compelled to lie down in inactivity, and becomes a victim to the foul malaria. The inhabitant of that zone, of necessity, must be kept in a low grade of intellectual being. The climate of that region of the earth does not permit intellectual labor. It produces excitement and unnatural strength. Now excitement and unnatural strength are poisonous to the man between the tropics. There the atmosphere will not bear upon its wings all the exhalations from the earth; it would stop and stagnate the richness which Nature is continually pouring out from her bosom: and it holds it down with firmness and strength, so that it cannot move, or rather, it remains till the matter becomes stagnant, poisonous. Man dies when he inhales it into his lungs. Intellectual labor cannot be carried on in an intensely hot climate, or upon an intensely productive soil, where vegetation is continually pouring out from the bosom of the earth, sending forth noxious gases into the air. Intellectually cannot live; it must either die itself, or kill the body in which it exists.

Look at the arctic regions—all ice and snow; that, too, is a region of excessive exhalation, but the air is rarified. Cold can hardly be called a rarifying agent, but it has that effect upon everything in the arctic regions. The excessive heat of the torrid zone over-steps itself, and the exhalations from all the vegetable matter create a poisonous climate. By a reverse of all this, it makes the arctic zone that which we behold, a region of snow and ice and clearest water. Nothing on the earth can be more pure than either of these.

Now, there is a connecting link between these two regions of the earth. The currents of the ocean carry upon their breasts vast contributions of animal and vegetable matter from those portions of the earth up toward that region which can produce nothing, having itself to depend upon those contributions for some future usefulness and productiveness, which shall come to it in times far remote. These currents of the ocean, bringing continuously their contributions to the arctic zones, are performing a mission in the hands of their great Director for a new world, which is to be formed in the future time, for the habitation of man in regions where he cannot now exist—where man becomes stiffened by excessive cold, as he is in the arctic zones. You can see, if you will contemplate the surface of this earth, that wherein any one point shows an excess, there is a deficiency in some other point. There is a region between the two which combines the qualities of both. A man is unable to bear both the arctic and the torrid. During the summer heats he can relieve himself from intellectual toil; during the winter months, when it is necessary for him to exert himself, there are incentives all around to labor, both physical and intellectual, which enable him to occupy his mind, maintain his dignity, prove himself a man in the chills of winter and in the heats of summer. In the torrid zone, there is, comparatively speaking, but a strip of territory on which man can live.

When the time comes for man to have so elevated himself, as to be enabled to enjoy all the blessings on earth, which the Creator in Heaven designed for him, the year will roll its even circle around the earth, and he will have one kind of climate and one kind of sky above him. And it will be the best of all possible climates. Then the earth and the world of man will revolve around their suns continually together. Now the world cannot roll faster than the soul-world rolls; the earth cannot progress towards the perfectness of its being faster than man progresses towards the perfectness of mankind. This earth, the planets that roll in the Heavens, the sun that illuminates that system, and each individual soul of man, are one and the same thing, reflectively and correspondently.

In the man there exists everything. The thunder-storm is in his soul; the summer heats are there, the winter colds are there, with their ice-

bergs and their glaciers. All things, from the illuminations of the tiniest fire-fly to the light of the farthest star in the night time, from the plant springing from the crevice of the rock, to the highest summit of the Alps or the Andes—all are there, right in the individual breast of man. Thunderstorms cry aloud among the riven peaks of mountains, and in the soul of the individual man; hurricanes sweep ships and houses to destruction, tear down strong-built towers, sweep off whole villages in their course—all in the soul of the individual man. Flowers grow upon broad prairies, send forth their fragrance in the air, and grass grows, aye, and herbs, and wild beasts roam at will; and in the autumn the fire comes, and sweeps off that luxurious growth, to make room for another—all in the soul of the individual man. Everything, every phenomenon of Nature, has something in the soul which corresponds to it, and is it, in fact. Were it otherwise, that soul could not comprehend those things. No man can comprehend anything outside of himself.

But we have wandered somewhat from our point. There are some little things connected with these differences of climate of which I spoke, which are strong indications of a future—a future when this earth shall revolve around its axis, and the world of man revolve around its axis, and day after day the height of the sun in the heavens shall be the same, year in and year out. The earth shall always be productive; man shall never be obliged to resist intense cold nor intense heat, but shall have a habitation perfect for a perfect man. Now, when, from an elevated point, we look down upon the opposite regions of the earth,—the arctic and the torrid zones—we see in that torrid zone vast trees, having vast branches laden with fruit and foliage, and a superabundance of vegetable life and action. We cast our eyes to the other point, and we discover, in the crevice of the rock, a little lichen, or a little moss, or a little tree, perfect in its form, but dwarfish in its size. The pine tree grows there in the crevice of that rock, and it may be but a few inches in height when it arrives at its maturity. But there will be found the pine, again, for other trees, to grow in other crevices, to produce seed in their turn, and bring forth other trees to decay and die. The tree may be but a few inches in its height, but so far it is a perfect tree. But Nature, with the right influences at work, would produce a tree from which could be cut the mast of some great admiral.

Now God, the great Creator, when he made this world, did not create a single atom which could not, in its time and place, become all that it was capable of becoming, produce all that it was capable of producing; and the time shall come when that little tree, hardly to be found by the eye of the curious searcher, shall spread forth its branches, lift its body up towards heaven, and reach such a magnitude that the mast of a great ship may be taken from it. How would you have this proved? Why, this torrid zone, which now contains, as I have said, a superabundance of vegetable matter, is continually pouring forth its wealth into the ocean; the ocean is continually waiting that wealth toward the poles, carrying, every day and every hour, contributions to that far land from the fountain of vegetable life and activity. Now continents are being formed, as this and many others were formed. And this earth, which now revolves with uneasy motion on its axis, shall obtain a more equal course, and roll around straight forward, year on year, and century on century, and never know a swerve in its course. There will be no such things as tropics; for the sun will march in its course, and never vary; and twelve hours shall be day, and twelve hours night all the year round. And the arctic cold shall come down to the torrid zone and temper its intense heat; and the torrid heats shall march up to the arctic zones, and icebergs shall melt away in their breath, and valleys now concealed in snowy coverings, shall burst forth into the light of heaven. Myriads of men, now muffled in the furs of arctic animals, shall walk forth—naked if they will—where now they see nothing but intense cold, fetters of ice, which bind up all that lives during three-quarters of the appointed year. There are seas there, about the poles; there are rivers and brooks, and the germs of trees. They are ice-bound, fettered with hoary fetters. But there is one Power, seated high above this world, and high above the stars, who can shatter those fetters, and bid the arctic rivers roll along in their sublime course; bid the brooks leap out in the mountain's course;—can bid birds from more temperate climates vocal with their new songs; can make vales, there concealed by snowy coverings, burst forth again into the light, and bear upon their bosoms harvests of good for man. This God can do; and so surely as it is better for the arctic zones to be productive of wealth for man, intellectually and physically, than it is for that region to be bound up by compact chains, so surely shall God do that better thing. For, as I told you, God has the power to do that which he desires. Now productiveness is better than barrenness; therefore God desires productiveness, and will snapp assunder the icy fetters, and make the arctic region bloom with greenness once again.

But in the torrid zone, where is excess of heat and moisture, where vegetation spreads forth over the earth, he will temper the atmosphere. When he breaks up the icebergs of the north, he will send their shattered fragments toward the south, to temper the heats. As they melt away, man will breathe more freely; man will feel within him a portion of the strength of the iceberg. He will be enabled to think, and his brain will not ache; he will labor, and his limbs will not be weary; for he will have the strength of the iceberg within him. So the torrid zone shall be tempered by the ices of the north, and the arctic by the heat of the south. The temperature will no longer be subjected to the extremes of winter or of summer.

These things may seem to you unimportant, perhaps uninteresting; but, as I have said, there is within each something which corresponds to the present condition of this earth, and there will be in the future time in the breasts of men, something corresponding to that future condition which is to come. Now, man has control over these things, if he will only think he has. If he will believe that which he has been told—that he was made in the image of the Great Creator, and is therefore himself a creator—why, man would then believe that he could bring about these results, which would contribute so much towards his happiness.

As the earth progresses now under the influence of these extremes of heat and cold, so does the world of man progress around the sun of truth. That sun reaches first one tropic in the intellectual heaven then another. One time the world feels as if winter was all around, and at another as if full of torrid heat. There is a winter and summer in the world of each man's soul, and in the universal human-soul world. This sun of truth is permanent in heaven; that never wavers; it keeps its position, and pours down its light, century after century, always the same. That sun of truth is

held in God's right hand, it never wavers; it is fixed. A man, receiving light from that, wavers as though he were drunken; he goes first on one side, then on the other. Sometimes that sun is over his head; sometimes, in arctic regions, that sun is obscured, and he only catches, at the noon of day, slight glimpses of light along the eastern horizon. Months pass away, and he becomes tired of the darkness, and his eyes lose their lustre, and his organs refuse to do their offices. He feels that he is living in an atmosphere that is not his own. He becomes unsatisfied, sinks, is almost ready to die; and he arises in his strength, looks again toward the East, and sees one glimmer of the glad light, making his soul glad once more. Day after day the beams pour in more bright upon his soul, until the summer comes, and he has got enough. Extremes of heat and cold, and extremes of intellectual light and darkness correspond, as you may see; but the time will come when the world of man shall revolve around the sun of truth in one continued and unwavering circle. It shall not go hither and thither, like a drunken man, but shall march straight on, and every revolution shall be so much of progress to mankind. And when that time arrives, this earth, too, on which you live, of necessity, and by the law of heaven, shall also revolve on its axis in one continued, straight-forward course, and its whole surface shall bloom again, as in the first days of creation.

This is not all I have to say upon the present condition of this earth. I wish you to bear in mind that which I have said. I have something which I wish to say now, to prove that those who dwell upon the earth are wrong; that the earth does not fulfil its mission, that not one man fulfills his mission, because they have not allowed one or the other to do that which the Creator designed should be done before this earth arrived at its perfection. I would say this to you, that you may look around around you, within a circuit of about twenty miles, and find congregated a million of human beings. Travel a few days, and you will find there the same circuit of twenty miles, with soil more productive, a sky more serene and clear, better fitted for man's development and man's desires than this; and you will find that territory inhabited by wild beasts. Now this is wrong; this is the cause of almost all the social evils under which man is struggling to-day. The war which is devastating the Eastern continent could never have existed;—never! Had the wilds of Europe, the existed, had not such facts as I have mentioned forests retained as parks for game, been laid open to the influx of an intelligent and industrious people, enabling them, by their own endeavors, to draw out the sustenance which should support them and their families,—as every man could do, had he the taste for doing,—a war could not exist. You could not bring men from their quiet cottages, and their wives and children, after they had plenty garnered up for the winter months, with the knowledge that the sun would come again next summer;—you could not bring such men as these out into the field of slaughter. Those men who go out into the battle fight for pay. You could not get up a war in any country where Christ's name had ever been heard. Take this neighbor of yours out in your Western wilds, over the wide prairies teeming with the richness of vegetable life, which are ready to throw forth their treasures, and give you abundance of this world's goods. God's blessings are complete; man's appreciation of them is dull and stale. He does not believe he has a Father in Heaven; for his acts speak louder than his words, and although he goes once in the seven days and prays and asks His blessings, he cannot believe in what he says; for he must know that one millionth part of God's blessings have never been accepted by His children.

What was the earth made for? Not for devils, but for the children of the great God to grow upon, and live and expand their faculties, and make the earth bloom like the rose. Cities are enough to destroy the balance of this earth, and keep it swaying here and there in the ecliptic. Can you tell what an influence arises from such a heap of brick and mortar as that in which you live? The atmosphere in the streets is not fit for a man to breathe. The earth beneath your feet is not fit for a man to tread upon, and the sky above your heads is not fit for a man to see. They are all made by man. Look on this side or on that, man's handiwork stares you in the face; beneath your feet, men have given you something to tread upon, not God. The stars twinkle falsely in the night-time, the sun sheds an imperfect light in the day; this is not the sunshine, not the star-light. What can you know of God, living in your cities? Nothing, except that which you learn within yourselves. There is no flaming fire to give you a lesson of His love; no song of a bird to excite your admiration and praise; no mountain tops to command your awe and wonder. There is no flowing river, to give you an idea of Eternity and of Time; there are no flowers, and grass, and fields for you to walk upon. You cannot speak with God; you must talk with him in your own soul, and generally that has been so covered up that even His voice cannot be heard through the covering.

Now, if man lived as he should and will live, he would exist among the works of his Creator as one of them. He would no longer allow broad fields to remain merely as the habitations for the wild beasts of the forest, but he would himself pasture there,—draw out richness from its teeming soils,—learn lessons from the blooming flowers,—know the meaning of the flowing river, understand the significance of the fanning ocean. Man will look up, and see the sky that God created, and upon the earth, and witness scenes that God's bounty has bestowed upon His children; to the forest, and hear songs that God has taught to the singing birds. Then, when all men shall live thus—shall seek to know God, and shall learn of him through His works—will the world of man revolve around the sun of truth, and day and night shall be of equal length, and the world shall not revolve in eccentric circles, but shall sweep along majestically and evenly in its course. This earth, on which man shall dwell, will feel the influence of the enlightened human-soul world, and will revolve around in its course. Day and night shall be of equal length; the arctic and torrid zones equally productive; and man shall go where he lists, and he need not fear, for he will find that the entire earth was intended as an abode for man, and can contribute every thing necessary for his happiness—all lessons necessary for his present and eternal welfare.

THE DRAMA.

Among the many things that will tend to help progress and develop Spiritual life, we know of few more powerful than the Drama. We do not speak of the Drama as it is—but as it may be, and should be. Were regrets of any use, we have many that the stage should be neglected by the more thoughtful of society; but as the "past is the past," we will let hope sing of progress and the future here, as in every other department of life.

These reflections are forced upon us at this time, by finding on our table a kind and friendly estimate of the merits and beauties of Mrs. McCredy's acting. The article is rather long for our paper, but we shall do it and the lady justice in our next issue. We wish the friends of Spiritualism to know that Mrs. McCredy is a lady of fine talents and attainments. She has been in most of the cities of the United States, and everywhere finds favor, both with the public and the press.

While in Troy, the friends spoke of Mrs. M. as well deserving the respect and commendation of Spiritualists.

We hope she will be sustained by an appreciating and sympathizing public. We understand the lady is to give a reading in Brooklyn during the coming week.

FACTS FOR THE THOUGHTFUL.

Change is written in everything, and it would save much regret could we comprehend the full meaning of the saying, "Old things shall pass away, and all things become new;" but it so happens, by force of habit, interest and other peculiarities of character, that most persons think as they reason,—so should all. This, however, is not the calm and thoughtful conclusion, but the argumentative and logical, which springs from creeds, dogmas and formulas.

The observing mind will explain this inconsistency, when it remembers that many a friend in social intercourse is a fierce disputant about a creed or dogma—often the enemy of those he otherwise would respect and love. This phase of character we often meet with in the dress many writers give to their facts, the bad taste of which, to say nothing of bad faith, is most unblatant in all such issues. Take the following to illustrate:—

"The Spirits have recently organized, and are now prepared to proclaim to the world the beauty and adaptedness of a religion whose chief fruits are knocking over tables, upsetting chairs, and performing various antics and gyrations with other household furniture. The "Society for the Diffusion of Spiritual Knowledge" marks a new era in Spiritualism. Hitherto, the Spirits have wandered about the earth, unembodied, and without any bond of union between them. Even so they have accomplished a great deal, as the catalogues of lunatic asylums, and the records of unfortunate families, conclusively attest. But now, if the charm of the circle is not broken, what limit will be placed to their conquests? They have now the powerful auxiliary of organization, directed by talent; they have the aid of new and eminent converts, an extensive collection of books containing their doctrines and principles, and a numerously increasing periodical press.

The officers of this new Society are Nathaniel P. Callaghan, President; thirteen Vice-Presidents, Secretaries, a Treasurer, a Board of twelve Trustees, and a Board of seventeen Advisors, making forty-seven in all. In this list is one Governor and ex-U. S. Senator, one Chief Justice, four Judges, two Members of Congress, four Editors, one Professor, one General, and one Major, with other officials and ex-officials of less note. The rooms of the Society are at No. 563 Broadway.—Armenia Times.

It would be folly to attempt a vindication of the sense or equity of any body of men or women, no matter what are the central facts of this Association; still, it is the common cant with party writers, not only to attempt this, but to magnify any accident which may happen in an opposing party. The Spiritualists have had their share of abuse, which would be quite innocent, did it not work out such bad results to the minds that use such language. "Fanatics," "crazy heads," "members of the insane and lunatic asylum," "infidels," &c., &c., are to be found in many of our exchanges; and should it be found that some had had the misfortune to become insane, then indeed must Spiritualism suffer. This, however, is folly, for it has happened from Time's dawn until now, that subjects are liable to extremes. We insert the following from the Spiritual Telegraph, that the orthodox press may see that "those who live in glass houses should not throw stones."

ORTHODOX INSANITY.—The Louisville Journal relates the facts concerning the suicide of a lad of thirteen years, named Henry Merriman, ten miles from that city.

"This is one of the most mysterious as well as one of the most extraordinary cases of suicide ever committed in this country. Henry was a devout Christian. He had lost a little sister who belonged to the church. The sister had given him a prayer-book on her death-bed, and desired him to use it. He had become so interested in the book, and on the subject of meeting with a dear sister, that it was a subject of daily conversation and prayer with him. He appeared desirous to be with her. His mother had told him that he would meet his sister in heaven after death. He prayed nightly and daily to see her, and in his fits of religious insanity he, upon his knees, cut his throat from ear to ear, severing both jugular veins. This was a sorry sight to look upon—a heart-broken mother, afflicted father, and distressed relatives—this was a scene to dissolve a heart of stone. Every one present was in tears; every man became as it were a child. The verdict of the jury was, that the child came to his death from the influence of the above facts, causing religious insanity."

Who is responsible for this? Is religion, Spiritualism and Christianity any the less commendable, because of such accidents? It were folly to think so. We hope heaven the time is not far distant, when insanity from any cause—much less suicide, shall not be known—but as a fact in the past. As proof that that time is near at hand, we give the following as it speaks progress, and sets forth the kind of practical religion we delight to honor. We could name another who had done like unto the "gentleman" although he belonged to no church, and made very little pretension to any thing beyond common every day manhood.

SWEDENBORGIANISM.—The Swedenborgian faith seems slowly and quietly to be gaining every year, new converts. It is not the faith for the mass, at least, for them as it now exists. It is the faith for those only who have culture and an understanding sufficient to comprehend the depth of its meaning.

Combined with all rigid requirements of the orthodox faith, there is a higher school of philosophy in its teachings than that of any other faith. One becomes lost in the mazes of its mighty doctrines; and yet its lessons are all, when thoroughly understood, simple and pure, full to the brim of the vital principle of religion.

A little pamphlet will illustrate the effect of the faith of the New Jerusalem upon its converts. A gentleman brought up in, and a member of one of our orthodox churches, having been some years since unsuccessful in business, failed to a large amount, and as a means of paying his debt without money, took the benefit of the insolvent act. He left the place, entered into speculations, was successful, and realized very speedily a new fortune. A year or two since he was led to listen to the doctrine of Swedenborg, which brought him to look upon himself as holding in his possession the rightful property of others. He therefore took steps to repay all these accrued debts, and has not left one dollar of them unpaid.

The Swedenborgian doctrines are very little understood outside the limits of its own church. A thousand and one erroneous stories are told of its belief. Its whole tendencies are through the arid rigidity, and the most Spiritual form of Christianity, ever upwards towards God. No man, a true Swedenborgian, can be a bad man. His faith and act are governed by that principle. It is a church that God seems to have blessed, and a century from this we shall hear more from it."

Poetry.

And Poesy, too, shall land her aid,
Persuading us the straight way.

The following was written through A. H. Langley, of Bolton-
Mass., April, 1853. This and the following have been known to
many friends, as they have been published—and we re-publish
them that the friends may have them to sing, as the words are
good, and the music pretty.

WE'RE AFLOAT!
We're afloat! we're afloat! on the world's rolling tide,
Bright Spirits attend us, in Christ we abide;

PARODY ON THE "CARRIER DOVE."
Fly away to the Spirit-land, sweet dove,
Fly away to the Spirit-land, sweet dove,

And now the patterning rain drops fall,
The deck grows slippery withal.

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giving definitions, with here and there an axiom,
and perhaps a postulate, all of which geometricians
have to do, before they can progress far with de-
monstrations founded upon the previously de-
veloped principles, and it would be unfair to begin in
this ineffectual progress of the work, to discuss
whether some of the higher theorems can be here-
after demonstrated or not.

As there is nothing higher or broader, and at the same time
more profound, than CHRISTIANITY, so there is nothing lower,
shallower, and narrower, than sectarianism: while the former
emanating from God, approaches us to Him, the latter drags us
outward, into the farthest, remotest, and most desolate
regions of gloomy, complex, and perishing selfishness;
under which pestilential influences the world has become hoary
with vice and writhed with sin. But let me not be misun-
derstood: by sectarianism, I do not mean solely that which ap-
peals to the doctrinal opinions either of the Pharisaical High
Church, or the Puritanical Low Church, and their various
branches, but that which, in its essence, is the same, and
which, in its consequences, is equally pernicious.

THE ORGANIZATION OF SPIRITUALISTS.
Within a few weeks, this sentence has gone over
half the globe, (thanks to the power of mind and
steam!) and no doubt has awakened many new
and cheering hopes for the future brotherhood of the
great family of Man.

It would be impossible, therefore, for any as-
sociation to take place, that had for its platform a
large and comprehensive estimate of the Spiritual life;
the more should such estimate be the expansion
of new thought and enlarged ideas—but what
it would be like to find antagonism in some Spirits,
whose light seems to be both dimmed and yellowed
by age.

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three weeks after this, I found myself one day at
my lesson down town without a knife. I searched
all my pockets in vain, I was compelled to borrow
from a pupil, but as I had been drawing at my
room previous to going out I supposed that I had
left it upon my table, but on my return, no knife
could be found, and again I searched my pockets,
removing everything, but without success, and as
I was obliged to go to another lesson, I put my du-
plicate (which had so mysteriously come to me) in
to my pocket, and started. After having gone
about two blocks up town, suddenly I felt a pres-
sure, rather sharp and decided in the right side
pocket, and upon putting my hand there, I found
the missing knife sticking in the pocket of the vest,
partly out, as if just shoved in.

THE TUNE CHANGED.—The following paragraph
is going the rounds of the press:—
"The N. Y. Mirror well says that in the Association
of Spiritualists, just formed with Ex-Gov.
Talmadge as President, we notice that Governors,
Senators, Lawyers, Doctors, Merchants and Manu-
facturers figure exclusively. There is not so much
of an honest carpenter or fisherman among them
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Poetry.

[For the Christian Spiritualist.]

CUI BONO?

BY DEPRESSION THROUGH A HOPE, OF WILLIAMSBURG, JULY 11, 1854.

'Tis strange that a man with his heart in disguise, Still sleeps to heaven his eyes...

Has he travelled the rounds of pleasures of sense, And knows all the joys that come to us thence?

Has he left the dull earth and explored with his eye Where systems and sects of philosophy lie?

Has he clambered the heights where ambition glows, To temples of skulls where heroes repose?

In purple, fine linen, and drapery decked, Has he passed by the poor with scorn or neglect?

Has he peered in theology's labyrinth, where Hope ever wanders in cheerless despair?

And art thou then skilled in the science of law, And gloriest to find each cold bath its flaw?

I am sickened and sad—a vile dreary wretch, Permeated through the soul—dark, gloomy distaste,

Oh, worm of the earth, raise thee upward to Heaven! Thy chrysalis burst—thy prison is riven!

And see from their spheres the angels descend, Rise, rise! let thy soul with their sympathies blend.

Ab, dull art thou still, the question to ask; To wake thee, Ompotence falls in the task.

Oh, mother dear, when will we meet again, When we no more shall roam?

And your dear chamber, though I know How much you've suffered there,

And then our pleasant parlors, too, The scene of so much pleasure;

And draw and writ, and played with dolls, And wished for nothing more.

And now we are to leave them all, And seek another home?

But child, despair not, though on earth, Your lot be oft to roam;

For she, like me, too soon must learn, That on the earth no wide breast,

There is no home we must not leave, There is no place of rest.

But child, despair not, though on earth, Your lot be oft to roam;

Above, beyond, there is no change In our eternal home.

[For the Christian Spiritualist.] SONG. AIR—INSPIREDE.

Have you forgotten, matron grave, The song you sang for me?

Where laughed the brooklet at our feet Beneath the beechen tree?

Young love lay hidden in the depths Of your soft eyes so blue;

That he would ever be so bold, Was all undreamed by you.

The axe hath lopped the beechen boughs, And hot midsummer's sun

And still in quiet nooks of life The love that there began,

With many a fleck of sunshine rife, Cheers on the beechen man.

But onward where its nature calls— And though calm pools there be,

It tidily leaps the foamy falls To find its native sea.

"COMING EVENTS CAST THEIR SHADOWS BEFORE."—A little girl, about ten years old, daughter of Mr. Oberland,

—A little girl, about ten years old, daughter of Mr. Oberland, a resident of the Eight ward as the clock was striking twelve on Saturday noon,

It was a saying among the Greeks, "the roots of knowledge is bitter—but the fruit is sweet,"—which it would be well to keep in mind as many think education is going to school, instead of culture.

A SYNOPSIS OF THE SPIRITUAL EXPERIENCE OF A MEDIUM.

[Continued.]

ON THE STATES OF MEDIUMS. FRIDAY MORNING, April 2, 1852.

Monitor—Father, what have you just been doing outside of the house?

Medium—Dear Daughter, I was spreading some burning coals, so that they might die out without doing damage, or endangering the house.

Monitor—What were they set on fire for?

Medium—To heat some bricks to warm the room, as the stove has been removed, so that I might comfortably write the manifestations you might make.

Monitor—Then, dear father, separated as they now are, they would die out and become cold themselves, instead of heating bricks?

Medium—That is true, Eliza.

Monitor—Well, father, the fire that was in, and among the coals, made them of use to heat the bricks. Are they of use when there is no fire among them?

Medium—They are used for some things without fire, but they are black and disagreeable to handle, or do anything with.

Monitor—Then they smut and black things when there is no fire among them. Of what use are they then?

Medium—They are used to make blacking, in rectifying liquors, and in making coolers and safes, because they will not readily conduct heat. They resist the circulation of heat, unless they are themselves on fire, by which means they are themselves consumed!

Monitor—Then, dear father, do you not see a very instructive lesson in this? Suppose we compare the pieces of charcoal to mediums, through which good Spirits can manifest themselves to the world.

Medium—You can see at once that they are almost useless, if not detrimental, if not warmed or heated by divine Love, which may be very well compared to fire, for fire is the image of divine Love on earth, as may be seen by reason, or from the Word of the Lord, written for the instruction of both men and angels.

Then let mediums beware they how they separate. Let them know they are most especially called to the obedience of the New Commandment given by the Lord to his disciples, as a badge of discipleship, by which he said they should be known from others.

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what they receive, for "His tender mercies are over all His works." It is thus that there is a flux and reflux of life to and from all in Heaven, and to and from all on earth.

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stand, in spite of my acquaintance with such matters. Throwing off his apron, and turning up his sleeves, which were extremely narrow, he then took a small bag, about one foot square, and handed it over to the assistants, that they might touch and examine it at pleasure.

Every one took hold of and examined it, without discovering any appearance of preparation. The bag having been given back, the sorcerer then put himself in the middle of the circle formed by the spectators, and imitating to perfection the cry of a good laying hen, he drew, one by one, an immense number of eggs from his bag.

He might have continued extracting his eggs for a whole day, without ever exhausting his supply. I have often witnessed this performance, and I am convinced there was no cheat in it, but only an effect of fascination.

These meetings, if properly attended, will be times of great strengthening. You will each go from them better confirmed and more elevated, benevolent and thoughtful to the Great Giver of all Good; then, you go to them. Our society offers itself in sustaining and confirming you. It will be present with you, and assist in this work, not only by the general influence of good will and prayers for you, but often through the members present, manifest extraordinary things!

I was near having you to say *mediums present*, but that would have been useless, as you are all mediums now, in less or greater states of development! By a faithful observance of what I now have told you, it will be manifest to you in a little time, that half the good of such a union, such a beginning, such a focus of power, such a palladium of strength, such a receptacle of divine Love and Wisdom, had not been told to you.

Father, try to see them to-day and influence them to a meeting before the one appointed. If you cannot get all together, get all you can; do anything you can to effect this, and all of this that you can. Remember to meet in the name of our dear and ever blessed Lord and Saviour, Jesus Christ. That is, meet with His Love, His Wisdom, His graces and virtues, in your hearts, for the good of His kingdom, as the object, and you will be directed as you go along, what to think, say and do, and your experience will be, "Where two or three are gathered together in my name; then am I in the midst of them."

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remark to Houdin, who at once satisfied the young man.

It would be an error to confound this trick with a similar one which is made by a compartments bottle. In this last case, the number of liquors that may be obtained is limited to five or six, while Houdin, on the contrary, was able to satisfy any one's wishes, whatever they might have been.

Besides that, he would never have presented to the Parisian so common-place a trick. His was doubtless the result of fascination. A small bottle that every assistant touched with his own hands, could never contain such a quantity of liquids.

The same professor also performed the following very curious experiment. He put some sugar plums on a very thin silver plate, and presented them to the spectators, who, of course, extended their hands to take hold of the comfits. The more they took, the more there still remained on the waiter. A friend of mine, Mr. Leweg, filled his pockets with these sugar plums, and found them excellent. But while he was taking them, he tried to discover whether there was not a double bottom; and, being a watchmaker, he would soon have discovered the contrivance; but he could not find anything that might explain this marvelous multiplication of comfits. The illusion was too perfect.

I do not know what were the processes of Robert Houdin. But I cited these instances to show you that magic had adepted everywhere. The means differ with the persons. Some have resource to physics and chemistry; others to the power of the human will, or the assistance of friendly Spirits. But every operator keeps his secrets to himself, lest they might lose their seductions over the public's amazement, or lead ignorant people to abusive practices.

In closing this study on Magic-magnetic Fascination, let us observe that its action is always certain when we meet with susceptible subjects; but far more difficult and uncertain whenever we intend to act upon masses of people. In this case it depends evidently upon an exceptional power of the will, and certain fluids, which very few persons have the faculty of putting forth. Fascination can therefore be produced either by the human will, or by the use of certain vegetable substances, chemical compositions, &c., &c. Each of the facts I have related belong to one or the other of these causes. But enthusiasm being always conducive to exaggeration, we have acted wisely in carefully avoiding its snares, and studying the facts before accepting their teachings.

THIRD DIALOGUE. MAGIC MIRRORS.

JOHN—I have heard so many stories about Magic Mirrors, that I would wish very much to have one which might tell me in the morning what will happen during the day. I am not very exacting, as you see. Like the Wandering Jew, I am perfectly satisfied to have only five cents in my pocket, provided I have them always. It would be so pleasant to know everything twelve hours beforehand.

ALBERT—Magic Mirrors are too closely connected with the question we have just now treated, to not follow it in our investigations. As I told you at the beginning of this work, human pride was the first motive power which led man to do what his brothers could not do; his first scientific aspirations were to know what they did not know. By means of fascination, his power became very great, and by the reading of the past and future, his knowledge was almost limitless. In order to obtain this last object of his ambition, he tried every means, and had recourse to every process. And it is thus, that in his universal investigation he discovered finally the Magic Mirrors. As he was looking into the pool in his field, the pail in his kitchen, or the looking glass in his bed chamber, and seeing that they reflected image of the objects by which he was surrounded, he probably lost sight of the object of his contemplation, and perceived in its place either a lost friend or a distant country. Interested by such a view, which had no analogy anywhere, he certainly desired to know its cause, and verify the facts which were foretold by these images. That was the base of further researches, and the success was too precious not to be enveloped in the deepest mystery. He was on the threshold of a sanctuary unknown to mortals; it was enough to elevate himself to the rank of a God. He called around him his bewildered brothers, initiated the wisest to his stupendous discovery, and represented his power to the vulgar as something which proved his divine nature. He clothed his lore with the appearance of a supernatural gift, and yet all those effects were nothing but natural ones. For I must confess, once for all, that I do not admit any supernatural agency in creation, not even the communications we may receive from the Spirits of our deceased friends. All these phenomena, which are considered as miraculous by the vulgar, are nothing but the natural results of laws, manifestations, alliances or states more or less known, more or less understood. But let us pursue our historical investigation.

It was by thus distorting the Eternal's laws, that these first discoveries obtained the undesired position of Messengers and Interpreters of the Creator's will. Hence this multitude of schools, societies, religions, temples and gods which are recorded in sacred and profane history. It was the terror of having their secrets discovered, that led these innovators to establish such distinctions, and set up themselves for prophets and demi-gods.

The first author I quoted, when speaking of fascination, knew as well the Magic Mirrors, as we may know ourselves. He gave a definition of them, which is still preserved as the best. Such faculties of our nature have received an immense development and publicity in these times, as I observed in the first volume of the "Arcana of a Future Life Revealed." But many years since a learned cabalist of England (Davis), had a mirror made up of coal, and so perfectly polished and brilliant, that it clearly reflected the images of the Spirits he evoked, and with whom he was holding intercourse.

Mr. Leo Delaborde, whom I cited, too, speaks, in his "Travels in the East," of a magician with whom he became acquainted, and who taught him the means of causing children to see Spirits he desired to evoke, in their hands, which were full of a black varnish. But some aromatics and particular seeds must at the same time be burnt in a perfuming pan.

Cagliostro used virgin girls and boys, with a decanter of water. The children were looking attentively into the decanter, and after a few minutes saw the desired apparitions. All Europe has been astounded by these evocations.

[To be continued.]

Love one human being purely and warmly, and you will love all. The heart, in this heaven, like the wandering sun, sees nothing from the dew drop to the ocean, but a mirror, which it warms and fills.

Hope, deceitful as she is, serves at least to conduct us through life by an agreeable path.

MAGNETIC MAGIC.

Historical and Practical Treatise on Fascinations, Cabalistic Mirrors, Suspensions, Compacts, Talismans, Convolutions, Possessions, Sorcery, Witchcraft, Exorcisms, Sympathetic Correspondences, Necromancy, etc., etc.

Translated from the French of L. A. Cahagnet, Author of the "Celestial Telegraph."

SECOND DIALOGUE. FASCINATION.

Now, if man by an act of his will, can fascinate one or several persons at the same time, a clairvoyant may likewise fascinate his mesmerizer. I shall illustrate my proposition by a fact which was related to me by a person worthy of the most absolute confidence. Having often occasion to speak of the same man, I shall make you acquainted with his name, &c. It was Colonel Roger, who lived on University street, No. 4, and died two years ago.

This officer had