



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

VOLUME 1

NEW-YORK, SATURDAY, OCTOBER 7, 1854.

NUMBER 22.

## Christian Spiritualist,

THE SOCIETY FOR THE DIFFUSION OF SPIRITUAL KNOWLEDGE, At No. 553 Broadway, New-York.

TERMS—Two Dollars per year, payable within three months. Ten copies for Eighteen Dollars; or, one person sending us ten subscribers will be entitled to a copy for one year.

All business letters and communications should be addressed to the SOCIETY FOR THE DIFFUSION OF SPIRITUAL KNOWLEDGE, OF, EDITOR CHRISTIAN SPIRITUALIST, No. 553 Broadway, New-York.

### SPIRITUAL NEEDS.

The question is not unfrequently put by a mind amongst Spiritualists, why is it that in many places, after a warm and absorbing interest is begotten and aroused in the "manifestations," it should in a measure die out, and leave but like-warmness of desire, belief and exertion, not to say dissatisfaction and inharmonious? Now here is a serious question. It cannot be doubted that it embodies much of truth. It is a fact that interest has sprung up, and ere its fruitage was fully apparent, that interest has been, as it were, wilted. Is it accountable upon the law that quick growths do not long endure? Indeed, the human mind is much like the soil of earth; gradually, when left to itself, doth it change the character of its elements and constituents, and oftentimes, the sudden apparent transformation worked by some decomposing and recreative stimuli, but gives us the semblance of a natural inherent strength.

The Greeks and Romans were accustomed to make and unmake rulers with astonishing ease and readiness, and our neighbors of "la belle France" seem to have imbibed something of the same spirit. We, also, in a different mode, love varied rule.

We look for change and spasms in politics almost as readily as we do for changes in trade. Now it is Solon, and now Pisistratus. To-day Cesar holds undivided sway; the morrow looketh upon "none so low as to do him reverence."

True it is, that as the *Spiritualist* is of, and not beyond, Nature, it is subject alike with materiality to the influence of immutable and universal laws. Different principles or laws may preside over the action of different and peculiar organizations, but governing the interior elements and the essences of all things in the vast universe, beneath the source whence they issued forth, are a few principles co-eval and co-existent with creations. *Change* is one of these. It is the mother of progression, and would be the herald of perfection were that attainable.

So, if "Spirit manifestations" give in some of their respects a quicker life to the law of change, why is it, that at times, it seems not adequate to its mission? Why is it, that men seek, hear, believe, seek, and then, by and by, glide back into old states, or at least, into conditions not much better?

Must it always be that every new found good shall bring in its train an evil?

The question of the soul's immortality, aside from the graspings of intuition and reason, is here settled. Men know whether they are tending; what they were made for; and why all these innumerable forms and existences, thickly peopling the limitless realms of life. Wherefore, then, dissatisfactions almost disgusts? Why retrogressions from points gained? Why these doubts and the unseemly forms and dogmatisms they bear, and envies, and jealousies, and contentions for place and precedence?

Aside from minor reasons, I think there is one prime one that will answer our main question. To some, these lesser causes, such as spring from the nature and action of the human mind, appear sufficient to cover most of the conditions deplorable as existing.

Well is it said, that men are not easily radically changed, and their usual mental attributes and moral characteristics, and the influences of an inharmonious sociality, naturally walk in the domains of Spiritualism. The roots of a tree that has stood for years are not to be reached by a wave of the spade. You may convince a man that he will forever exist, that his friends in the Spirit can come to him, that they can rap or tip, or through controlled organisms, write or speak—what then? The great depths of that man's nature are not necessarily broken up. He does not necessarily become by reason thereof, a changed man, a mild, conciliatory, charitable, patient, submissive and loving Spirit, willing to bear and forbear, able calmly to look with philosophic eye upon all things. Wherefore, after novelty hath lost its charms, frequently comes in indifference.

Besides, too, men see so much that is unreliable and actually unsatisfactory, (a necessity of present states and conditions, but unhappily not so taken), that moral phases to be deplored are easily engendered, and this, because all with but few exceptions, here and there pleasantly presented, have not become individually harmonized. The work of harmonization is one that does not rest upon, tho' it may be aided by, the usual "manifestations."

Men still fear each other. The law of *meum and tuum* is still wonderfully active. Judgment of others is still as easy as formerly, and judgment of self taken about as seldom as in times past. The day of such men as Diogenes is past. The necessity of circumstance and the deep rooted foundations of actual life, must be lovingly looked upon, and if not accepted, wisely borne.

*Self-esteem and approbation* are yet high up, and frowned down upon veneration and benevolence. *Conscientiousness* may stand by, but they're hoodwinked her. *Destructiveness and combativeness* are far from magnetically somnolent.

But let us not fall into despondent strains; besides, some of the brethren may say with positiveness, "we don't want to listen to self-created mentors, the day of mere preaching has gone," to which your correspondent humbly agrees.

In these remarks, I referred to the general state of men. It is good, yea, it is glad some to know and feel, that if the *Spiritual* world hath spoken "with power and authority," it hath not been in effect as breath to the winds. Here a thought, and there a word fell as from the Father, to stir men to better lives, a livelier faith, and to nobler deeds.—The Spirit of Divinity through the Spirits of men, in five years even, hath left a new, fresh, deep impress upon the great bead and heart of humanity.

Still, the *change* the Jewish prophets told of, and inspired media, good men and philanthropists of all time aspired after, is not yet here, is yet of the dim future, which is not so dim now as of former years. And oft this comes to the sanguine mind with repellent force, to drive back and down the gushing wishes, holy desires, and trusts and faiths that would seem to have the force to make "the good time coming" a present glorious reality.

Can any man stand up and say, "I am truly harmonious" to me there are no "depressions or elations," the calm of Heaven rules eternal within me?

We all are now *positive*, now *negative*. So doubts and fears, and hopes, and "moral certainties" alternate, just as doth the clouds with sunshine of an April day.

All strength, like all good, is relative, and so even the calm, philosophic, intuitive, inspirational, forward looking mind feels at times and seasons the *negation* of relaxed effort. Then, as a swarm, come in to disquiet and annoy the common doings and fears holding sway over men everywhere.—Ah! blessed are the residents of the higher planes of the Spirit land.

But still the question *first* presented. There are some truths lying at the basis of human character, to which it is not well to give general expression. Here, men prefer to be as "wise as serpents," rather than the reputation of "philosophers." So, as to the question before us, we are not entirely free to speak, least so, since we are Spiritualists. However, there is, I think, an answer sufficient to satisfy the Spiritualist.

Spiritualists themselves, in very many instances, hitherto have not troubled themselves to become settled in mind as to the real, substantial, practical, enduring benefits to flow from the general opening of Spirit intercourse; such benefits as men universally ought to be and really are interested in, after the soul is made glad with the assurance that it liveth evermore, and can and does come back from its "long bourne." "What is to be the great result of all this?" is the question often heard. "I'm satisfied," saith one, "that I'm immortal, that I've communicated with my departed relatives and friends, but I don't care about seeing anything further. I get no satisfaction in attending circles, the contradictions and frivolities are too numerous to give me a sustained interest in what is only the representation in a somewhat varied form, of what I've before witnessed. Besides, I want to know what it is all going to result in."

Judging from what has come under my own observation, doubtless, not a few have thus expressed themselves. The effect has been apparent. Men of years and influence, who at first were inclined to give to the cause the weight and aid of their position and character, have drawn back or shown a hesitancy to go forward, while others have become luke-warm and uncertain. And it cannot be denied, though it may be painful to admit, that divisions and dissensions have resulted, and strike the comprehensive eye as floating here and there along the surface of the movement. Every man knows that it is abject folly to bemoan over the past, and though these lamented states are presented in the history and march of all great reformatory movements, yet it is well to search out their causes, and if possible remove them. They certainly do not advance a cause, so they must retard, and are of concern to us. They should be cleared from the straight path, just as an army would remove the obstructions blocking up or retarding its way and progress. Mightier than Alexander, or Hannibal, or Napoleon, direct us.

I cannot think that whatever of remarkable and unequalled indications of the presence and agency of Spirits seen and felt everywhere, but *how* to do with the question of the soul's continued existence and the present. No. The great and good of all ages and nations, since men trod this earth, now immortal habitants of brightest spheres, are working for grander ends than strike the mere superficial vision. They have measured and gauged humanity and the future. It is not enthusiasm to declare that humanity and the future are theirs.

Make the supposition, and the interiors of thousands of Spiritualists cannot, that the "manifestations" will reach no further in effect and influence than is now visible, have we not enough to make us glad and rejoice? Already inspiration is brooding amongst men. Some have the healing gift equal to the apostolic power, others the gift of prophecy, others that of discerning Spirits. Who can affirm that these are valueless for a great end? Why then should they not be cultivated? Is it not the duty of men to lend their names and names to spread in so far as is given unto them by force of a hearty belief and a warm faith, these gifts amongst the peoples?

Must every good be measured by an individual criterion? That this nothing is more dispiritualizing.

All the "manifestations" are but means, not ends; at least, all the exterior developments. Afar off,

the prophetic and penetrating vision of superior and enlightened intelligences, high advanced in the knowledges of love and wisdom, discern the future of this earth and race, and it is to make a glorious consummation of things and forms felt as realities, that bring the innumerable hosts of the invisible land to us. They come not for the day and hour merely; not for the gratification of wonder seeking propensity; not to stimulate or arouse pride or vanity, or ambition, but to quench them; not merely to tear aside the veil secreting the corruptions and deformities of present materiality, and having shown men what and where they are and have been, to leave them in abjectness and misery from the exposed and disclosed knowledge.

Can it be supposed that church and state in any of their deep comportments will escape the searching, and transforming, and reforming powers, and influence of the Spirit world? What if Mr. Davis' thrilling and wondrously constructed vision at High Rock Cottage, were but a gorgeous phantasmagoria, we know that effects must be proportionate to the cause. The Spirits have given us *causes*, by the grace of Him who ruleth the Nations, to expect through their delegated instrumentality a great future. This, then, they work for the future. It is in the nature of things that the positive and superior should absorb and sway the negative and inferior. And "the Spirits hesitate not to affirm that the world is now so far beneath their power, that it must inevitably obey the decrees of angelic wisdom, and that the course which it takes in the future must inevitably correspond with the primary authority of a higher and diviner law." Is this mere declaration? Since men have existed, they have been under the influence and direction of Spirit intelligences, to an extent they dreamed not of, or would admit. Who can tell what influence it is that imparts to us certain motives? Who can trace to their first sources the thoughts and incentives that rule and embody themselves in action?

We can surmise what will come to pass when every household shall be convinced that "these things" are of God.

The great evil of earth is *inharmonious*. To displace this with its opposite, do our friends and guides, and teachers of the invisible life work.—They are preparing and bringing together, and arranging the materials for a grand structure, and are clearing space for it to occupy; that structure is a *beautiful and harmonized sociality*.

Prophecy and phantasy are like the sublime and ridiculous, not far removed. It needs no prophetic claim to declare that principalities and powers, and churches and states must succumb to a power divine. We've read the prophecy these thousand years, and its repetition through various rapt tongues in different lands, from that period through the ages unto the present, gives us the satisfaction of its fulfillment. What is eternally good and true is invulnerable and intact to *change*; what is not must feel and bow before its transforming life. If corruption and hideous wrong, and the huge embodied form of ten thousand ills stalk before men to oppress and affright, they must go down before the light now streaming from Heaven's wide-open windows. In all the past, the good and great have worked and suffered, and died for their destruction. Their efforts seemed feeble and ineffectual, but they were not. They have given us the present.—The angels are using the present as a lever to move the world, and they give us a settled assurance of the future, the culmination of all the past, the consummation of devoutest wishes and prophetic aspirations.

Granted that it will consume time, what then? It is the duty of every Spirit in the flesh to work for that time's abridgement.

The past hath so thoroughly sickened humanity, that they have become willing to let it go, and with it the huge pack of sin and woe that it bears. An undefined faith of something good and heavenly is of late come to men in strongest attitudes, and it is not an unreasoning faith that objectly debases. Men snuff the future and are imbibing the elements of hope and a renewed life.

We hesitate not to affirm that all existing forms and structures, political or theological, obstructing the progress of the race, have had the seal of solemn judgment set upon them. If they are not flexible, they are not indestructible. If they will not side with the angel of humanity, they must go down before her, and give way and place to better things. It is the Spirit that rules and directs, the flesh and materiality must obey.

Certainly, we have, then, something to look steadily at, to work for. We need not become Jacobins, revolutionists and "unquiet Spirits." All good states tend to impart inward calm and external equipoise.

Why then hesitancy, doubt, inaction, retrogression? Heaven expects better things of men. Let us not disappoint her.

Within a few days past, some of the friends here have commenced to re-organize a Conference, feeling the necessity of union. For the present, they intend to meet once a week, to consider whatever may be calculated to advance the cause in this city and vicinity. There are amongst us, a considerable number of individuals in a partially developed condition, who need counsel and encouragement, and the members of the Conference intend to see to the formation of the advancement of these, and the unfolding of others. As yet, the Conference is few in numbers, but it is composed of the right material. It will serve as a nucleus to the cause here, and may prove the centre and stimulus to the growth of a spreading faith. L. J. P.

Baltimore, Sept. 1854.

The Spiritual Teacher, R. P. Ambler, Medium.

## BIBLE DOCTRINE—NO. 4. BELIEF IN MIRACLES.

There is a belief current among Christians, that miracles were at some period to cease, and that they have ceased. That miracles, or what have been commonly called *supernatural* events, have pretty much ceased, with the introduction of a disbelief in them, we fully believe. When men maintain a disbelief in the agency of Spirit messengers, those messengers, as all really modest ministers do, cease to intrude themselves as being counted unwelcome guests or spies into the privacies of men. Those who disbelieve them, when they do manifest themselves, repulse them from them, and who is it amongst men that would long continue their visits to such as never gave them a welcome or warm reception, or treated them as enemies, spies or intruders?—Let every one think if he would not cease his visits under such circumstances.

The belief that miracles would cease, or such things as seem to be out of the order of nature, is true enough, for that there even has been one thing done that was truly supernatural, or above or out of the order of nature, we do not believe. We say all the operations of the Divine mind, and all exhibitions of His power, have been strictly natural, or according to the laws of His order, whether internal or external, or whether we understand those laws of order or not. In this way will miracles cease to the sons of men. Eclipses of the sun were always counted miraculous by nations knowing nothing of the motions and effects of the heavenly bodies on the appearance of each other. The eclipses of the sun continue to take place as heretofore, but to such as know something of Astronomy, their miraculous character has vanished. In this way we expect miracles all to cease by light from heaven, teaching us the laws by which they are and were exhibited. Who now that believes table-tipping, etc., can be done by Spirits in the body, can see any thing supernatural or out of order in the dividing of the waters of the Red Sea, or of Jordan?

Who that believes that mediums of the present day have been spoken to, lifted and carried about, will disbelieve that account of the Angel speaking to Philip, Acts, viii. 26, 29, and carrying him away, ver. 39, 40? Or who that believes these accounts in the Bible, but will be ashamed of their disbelief in the present Spirit manifestations, unless they could produce some sensible proof or argument why Spirits could not or would not, under favorable circumstances, do like things now, when it is explicitly and unequivocally declared that these things and even greater things should be done and seen in the "last days." See John xiv. 12: Mark xvi. 17, etc.: Joel, ii. 28, etc.: Jude, xiv.: Zech., xiv. 5: Matt., xiii. 39, etc., etc.

Who that believes that men may be entranced, and lie for days *if dead*, under *Spiritualism*, will seriously doubt the truth of the history of Jonah being three days and three nights in the belly of a sea monster? and who is there who credits this, and the Bible account of the preservation of the three children in the furnace by the angel, Dan., iii. 28, will say Spirits cannot preserve their mediums under all circumstances, claimed as truth in the experience of Spiritualists? There is a peculiar absurdity in Bible believers, rejecting all belief in the manifestations of Spirits, as claimed to be the experience of hundreds, as wise and as good as themselves, and there is an equally absurd, and still more dangerous absurdity, in those who believe in Spirit manifestations known to Spiritualists, and still to doubt or disbelieve the manifestations recorded in the Bible, and just as easily accounted for upon philosophical principles. Both these absurdities show how prone men are to make their own prejudices, educational biases, and previously adopted opinions, out to be true at all hazards, whether they appear sensible or besotted to the unprejudiced or not.

But some Spiritualists, who have seemed to me to wish to nullify the Bible, right or wrong, have asked me with an air of triumph, how the Joshua miracle of the sun's standing still, was or could be a Spirit manifestation?

By the divine Providence of the Lord, the Bible claims no such miracle, but gives for its authority the book of Joshua, just as much as to say, we do not touch for the truth of this, but give it as we got it in that book. This book of Joshua, was a collection of anecdotes of things said to have been done by, or happened to "upright men," or men of renown, as we have collections of posthumous anecdotes of men eminent for piety, etc.

Any one by turning to Joshua, x. 11, and reading about the great hail stones, alluded to in Ps. xviii. 13, 14, and doubtless true, then skipping over this interpolation from the book of Joshua, and the commentary upon it, and it all makes good sense. Then let him turn to 2, 3 and 1, 18, and see another interpolation from the same book of Joshua, and how it destroys the connection and the sense of the subject.

It is one thing to investigate with open eyes, so as to see what is, and what is not error in the Bible, or any where else, and thus to be informed of the truth, and quite another thing to criticise blindly under a determination to find fault with, and to condemn, right or wrong. Those who pursue the first method, desiring true light, will be very likely to see it, while those who are so unfortunate as to adopt the latter method, will fall of having their desires gratified, and the more they strain their eyes the blinder they will become, until they will be introduced into total darkness. We have good reasons for believing that both kinds of critics may be found among Bible believers, and also among Spiritualists.

There are differences of diction, and of narration; of course, none can or ought to claim absolute perfection. The Bible claims no such position for itself. Why then should any Bible partisan claim that it must all be believed in toto, when it nowhere makes such a claim in its own behalf? and it might with equal propriety be asked, why should those who oppose the Bible, criticise and condemn it upon the ground assumed by fanatics, professedly in its favor, when it takes no such assailable positions in its own favor.

The later translators have openly and candidly acknowledged its imperfections by putting their own interpolations in italics. These italic words and phrases, notify the reader that they are not in the original, but are put in to make out the sense, and therefore, are not harmful, as each reader can see for himself to what extent the original is defective in the translator's opinion, so that he may omit or change those words and phrases agreeably to his own opinion.

If there be any who feel inclined to reject the Bible because it is not *absolutely* perfect, they might with equally good reasons, reject every mineral, vegetable, animal and man, for no two are alike, and hence none are *absolutely* perfect. But as the minerals, vegetables, animals and men are sufficiently perfect to answer the purposes for which they were created, so may the Bible also, and we say so.

If any reject the Bible because some whom they believe to be smart talkers and authors, reject it, who, perhaps, understand little of what the Bible really is, or itself claims to be, upon the same principles, any man, however honest, might be condemned, for there is no man but whose respectable standing, some wicked, selfish, or ignorant man might think it his interest to put down, and who could hatch up grounds of accusation against him sufficient to detract from his good name with the ignorant and credulous.

It is folly, and even worse than folly, for Bible believers to accuse Spiritualists of deception, delusion and the like, and also for Spiritualists to accuse the Bible believers of bigotry, fanaticism, etc., for both the Bible miracles and the late Spirit manifestations, are about alike incredible, judged of by the current philosophy of the day. To believe one or the other, requires higher lights than are generally thrown over nature by those who profess to know and to teach her laws, and both Bible believers and Spiritualists are among the last who have a right to cry out deception, delusion, fanaticism, etc., for both, it seems plain to us, must stand or fall together.

## CONTRADICTIONARY COMMUNICATIONS.

BY S. M. PETERS.

It was truly said of the army of Washington, that it was a heterogeneous rabble, made up of the odds and ends of humanity, without system, tactics, or order. And yet, that army made the longest strides that ever was made in the world's march of humanity.

The parallel of that army, is seen in the army of Spiritualism. Its greatest strength lies in the individuality of its members. Its inharmonious productive of independent action, throughout the various circles, and sections of the grand whole.—Without a head, or any concerted system of action, it has already shown itself more than a match for the time-honored religious organizations of the country. And they who look upon its confusion, as the indication of its downfall, will find themselves grandly mistaken in the end. None have lost their faith, who ever had any worth saving, notwithstanding the seeming inconsistencies and contradictions that have annoyed, and sometimes almost discouraged investigations. These contradictions can be accounted for, if we keep before our eyes the science of correspondences, and fortify our common sense with a slight knowledge of psychology, mesmerism and mental philosophy. Communications from "lying Spirits" can be obtained any time, in this manner. Let an ambitious individual imbibe the idea that his organism is singularly adapted to the purposes of mediumship. After this idea has been cherished long enough, to drive every other idea from his mind, he should take a seat in a circle, and order the Spirit of Dr. Franklin to appear, and report himself ready for service. With their minds in the positive mood, the whole circle should fix their eyes on the medium, (whether a writing or speaking medium,) and think of Franklin. In a short time the medium will be psychologised into the idea, that Franklin is actually inside of him, all whole. The aspirant for mediumship, should then put Franklin through in the subjoined order, when he may be sure of receiving answers exactly corresponding to his pre-conceived notions on the subject. Will I be a great instrument in the hands of Spirits, to reform the world? Will my mission begin in six weeks? Will I be sent to London? etc., etc. If the circle keep in the positive mood and desire answers in the affirmative, they will be gratified. After continuing this experiment for two years, the aspirant on finding himself "not developed," should reprimand Franklin severely, for lying. The old philosopher will bear it with his accustomed humility. In a case like this, it is evident, that the interrogator is deceived by the echo of his own mind. As proof I might refer to the case of a Methodist clergyman, who "influenced" his little daughter to write involuntarily, and thus obtained a communication that endorsed the Methodist faith—denounced Spirit-rapping as a humbug, and was signed, "Devil." The cream of the joke was, the clergyman considered the devil good authority on theological subjects, and became a convert to the devil theory.

There is no doubt but that we are sometimes hoaxed by the Spirits of Yankees, who carry their hoaxing propensities into the other sphere. But there is a deep philosophy in this. Modern Christianity has wandered in the desert, till manna has become very scarce, and it would be very glad to cross over Jordan, into the promised land. But it dislikes to cleanse itself of its non-progressive filthiness. In other words, before accepting the new dispensation, it wishes to have all its old dead forms received as living vitalities. Spirits are aware of this, and this is one reason why dogmatical, intolerant and creed-bound persons, who investigate these phenomena, are troubled with lying Spirits. If Spirits endorsed all the creeds, we might well think the devil was "loosed for a season." Or if they claimed to be infallible, and substantiated their claim by consistency in all things, the establishment of another sect would follow, from which we pray God to preserve us. So far as my experience goes, these contradictions occur about trivial matters; generally in answer to silly questions from self-conceited people. In circles where Spirits are permitted to communicate in their own way, their messages are instructive, rational and moral, and the vital principles of Christianity, as elaborated in the New Testament, are never denied. But where Spirits are allowed to communicate only under prescribed rules, to select circles, the case is widely different. None but distinguished Spirits are tolerated, and accordingly the communications given, are the exact counterpart of the compound mind of the circle.

Orthography and syntax are strangled in a stew of high-sounding words, slightly spiced with a sprinkling of sense, and consistency. Dr. Franklin is a universal favorite with Spiritualists, and there is good reason to believe that hundreds of Spirits assume his name, in order to find favor when they wish to communicate. If they gave their true names they would be rejected in many instances. Contradictory communications have performed a great mission already. They have cooled the immoderate enthusiasm of thousands, and thrown them back into the rudiments of mental science. The philosophy of mind is a great study, and before we can determine how much of these manifestations are the work of disembodied Spirits, we must ascertain what Spirits in the body can do. If the force of mind, acting through an imponderable agent, can move ponderable matter in one case, it can in the other, always in the ratio of the actual force applied. If intelligence can pass from mind to mind, through the agency of electricity, in any of its degrees of refinement, in one case, it can in the other.

And they who wait for Spirits to do what can be done without their assistance, are certain to meet with disappointment and mortification. Interior perception is the result of Spiritual unfolding, which is the work of self-culture. Some will neglect this, and after being wearied out with contradictory communications will fall back on the churches for the want of moral courage to stand alone.

WEST TROY, Sept. 18, 1854.

RATHER SPICY.—A lady of San Francisco, being invited to send in a toast to be read at the anniversary of the landing of the Pilgrim Fathers, furnished the following. It is spicy enough to flavor half a dozen dinners: "The 'Pilgrim Fathers,' forsooth! What had they to endure in comparison to the Pilgrim Mothers? It is true they had hunger, and cold, and sickness, and danger—foes without and within.—But the unfortunate Pilgrim Mothers? They had not only all these to endure, but they had the Pilgrim Fathers also; and yet their names are never mentioned. Who ever heard of the Pilgrim Mothers? Who ever gave a dinner in honor of them? Who ever writes songs, drinks toasts, and makes speeches in recollection of them? This self-sufficiency can move ponderable matter in one case, it can in the other, always in the ratio of the actual force applied. If intelligence can pass from mind to mind, through the agency of electricity, in any of its degrees of refinement, in one case, it can in the other.

One would actually suppose that New England had been colonized by men, and posterity provided for by a special act of Providence! Only Mrs. Hemans has volunteered to insinuate that there was a woman in the case—that the Mayflower ever brought anything but men across the Atlantic. I assure you, my dear friends, that I am perfectly disgusted with the self-conceit of the men. They appropriate everything to themselves—even to the settlement of a colony, and the peopling of a whole continent. I did hope there was one prerogative they would leave to woman. We have submitted quietly to their inventions in superceding us in many things, but we will not tamely submit to be deprived of this one privilege; we will not be deluded into the belief that New England was settled and peopled entirely by Pilgrim Fathers. How could they have been Fathers if there had been no Mothers? And I hope, dear Captain, that I have succeeded in convincing you that you will be lending yourself to an act of injustice towards us if you do not propose for your toast, 'The Pilgrim Mothers.'—Ex.

TRUTH THE SOVEREIGN GOOD.—Middleton beautifully says:—"I persuade myself that the life and faculties of man, at best but short and limited, cannot be employed more rationally or laudably than in the search of knowledge; and especially of that sort which relates to our duty, and conduces to our happiness. In these inquiries, therefore, wherever I perceive any glimmerings of truth before me, I readily pursue, and endeavor to trace it to its source, without any reserve or caution of pushing the discovery too far, or opening too great a glare of it to the public. I look upon the discovery of anything which is true as a valuable acquisition of society, which cannot possibly hurt or obstruct the good effect of any other truth whatsoever; for they all partake of one common essence, and necessarily coincide with each other; and like the drops of rain which fall separately into the river, mix themselves at once with the stream, and strengthen the general current."

So long as Men are Honest, so long will Success follow in the Footsteps of their Labors.

NEW YORK, SATURDAY, OCTOBER 7, 1854.

SPIRITUAL CONVENTION AT BOSTON.

God bless the Commonwealth of Massachusetts, it is saying that associates itself with the first efforts of our memory, the full meaning of which we have been slow to comprehend, so common is it to overlook the soul of things amid the formalities of life.

It may be said in general that every prayer is answered even while the voice of supplication is yet asking the blessing, so true is it that "man never is but always to be blessed," yet the soul being aspirational in all of its moods and tenors, it works more for the future than the present.

With this class, Conventions are what "Thanksgivings" were to the aspirants of the past, and the Reformer of to-day is a "race that strives but with deeds," as he wishes to gather the blessing, which God's bounty has given to all times and climes, that "the earth and the fullness thereof" may be a perpetual blessing to the children of earth.

Sunday morning, half past ten o'clock, the Convention was called to order by A. E. Newton, of Boston; after which he made some very appropriate remarks, which culminated in the selection and nomination of officers pro tem.

Soon as Dr. Hewitt gave way, a gentleman by the name of Martin took the stand, whose singular appearance somewhat surprised us, as we had seen him enter some minutes before dressed and looking very much like ordinary people.

On his right breast, extending downwards, was a large key, which is the symbol of his authority, as he seems to have a confused notion that all power is given to him, like Peter of old, so that none need be afraid of the devil, as he has the key, and can confine him when such discipline is necessary.

Prof. Hare, of Philadelphia, next took the stand, and delivered a short lecture on electricity, explaining its progress and development as a science, and its relation known and probable to the Spiritual phenomena.

Rufus Elmer, of Springfield, followed in a short but powerful speech, the philosophy of which was to enforce the necessity of such knowledge, the full value of which was to him almost incalculable.

The meeting closed by singing the well-known doxology of "Praise God from whom all blessings flow, Praise him all creatures here below, Praise him above, ye heavenly host, Praise Father, Son and Holy Ghost."

In which the audience generally joined. As "that old, familiar song" went forth in praise, the Spirits of all seemed to grow young, as the hopes of better days that live with the "angel future," kissed the bright memories of "long ago," warming the affections into gratitude and thanksgiving.

The evening was devoted to general conference, Mr. A. E. Newton and Prof. Hare being the principal speakers.

Monday morning at half-past ten o'clock the Convention proper met at the Melodeon, when Dr. H. J. Gardner was nominated to preside over the meeting.

The attendance this morning is small, which shows the power of habit and the necessities of business life; but the numbers increase, until there is a fair audience for a business Convention.

The Convention, we hope the reader will give them an attentive reading.

Whereas: We entertain the conviction that the now widespread Spiritual movement of the age is to culminate in some grand and glorious triumph, and that the same will be something more than the demonstration of immortality and the opening of the portals of heaven to the human race.

Resolved: That we believe that the time has arrived for a grand and comprehensive declaration of principles and methods, in order that the friends of Truth and Progress, universally on earth, may be brought into sympathetic and united action with each other, and with the friends of the higher spheres, for the redemption of man, therefore—

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any sneer upon Mr. Cluer, and did not intend to. He felt sure that the audience would acquit him of the charge.

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life, is but the honest conviction of many of the best friends of Spiritual progress. Yet it is somewhat difficult to agree as to the method, even when fully convinced on all other points of procedure, simply because there has not been the necessary comparison of views, stand-points and limitations.

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in the last number of the New Era, makes use of the following language: "It was a bold and eloquent production, and was listened to with the utmost attention by a large audience. Taking for his text that passage of the New Testament in which the diversity of Spiritual gifts is specified, he proceeded to show that the various manifestations and intercourses, and that no more reason to suppose that when the body dies, the man himself also dies, than that the mechanic wears out and perishes with the tools he uses."

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son in the room, or in the state, could answer, save himself. The responding Spirit purported to be that of his mother. He asked her Christian name; her age at death; how many children she was the mother of; how many of each sex; their names; how many departed this life; the name and age of the one that died first; the same of the second, the third, and the fourth; and some other questions not now remembered. All these questions, it will be seen, were capable of an indefinite number of answers, and could not be guessed the first time, by any lady's knee-joint, nor by any gentleman's snapping-toe, nor by any action of electricity, nor by anything without the attributes of knowledge and ratiocination. It was, therefore, evident to his mind, that the respondent was a sentient, with nothing less than human intelligence. The questions, be it understood, were not uttered, but written on slips of paper, and kept from the knowledge of all present, so that if the knee-joint of Mrs. Fish could have answered like an oracle, it would first have had to use its art of divination to find out what the questions were. All those questions were answered correctly; and he went away seriously impressed with the strangeness of what he saw and heard, and reflected on it till he arrived at the conclusion that it was really what it purported to be—the Spirit of his mother; and he has since had thousands of corroborating evidences, (many of them of a greatly more marvelous character,) that his conclusion was true.

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