

CHRISTIAN SPIRITUALIST

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

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[For the Christian Spiritualist.]

IS SPIRIT THE ULTIMATE OF MATTER?

The observations which we so repeatedly hear at Conferences and in the conversations of some Spiritualists, that *Spirit is the ultimate of matter*, had it is presumed, its origin from the writings of Mr. A. J. Davis. In the grand Harmonia Physician, page 47, we read as follows: "The modes of action just classified which characterize the manner in which the Deity as a substance acts upon substance, conspire to impress the following conclusions, viz: that the Deity is himself an organized substance, yea organized upon anatomical, physiological, mechanical, chemical, electric, magnetic, and Spiritual principles," this is in fact saying that God is nothing more nor less than a man; further on, page 48, "God must himself be organized before he can breathe forth organizations, and that he must embody in himself the principles of all these modes of action, before there would be any such actions or processes in Nature as are everywhere presented." If Mr. Davis means to say that God is a something and substance, but contradistinguished from matter, then it is possible to understand his theory. But to say that he is an organized substance infers a creation, and that principles are inherent in matter and that it was the primal source and origin of all things.

If God can only exercise the creative will because himself a substance and having the principles by which combinations are made innate in himself, and because of his substance or matter nature forms other substances, it is saying, that having the material substance of his own will, then by that will all things were formed. This involves a contradiction, making creation dependent upon God's material or substance nature rather than upon his Spiritual nature. One of three things must be certain, either that Spirit and matter were co-eternal, and that form was present in matter by the action of, and infusion of the Spiritual will; or that matter was the primal source of all, and God was formed from the etherization of its elements, it being self active, or that originally all was Spirit; and matter as we understand the phrase, was called into being by the soul action of the Spiritual will, in other words, that thought or mind is the only true substance, and the material presentments are but the results of thought or mind. To say that God being a substance and so acts on substances (matter) is in fact to say that the table which is formed by the skill of the artisan, had an existence in him; in his thought truly then it was the thought, i. e. the action of his Spiritual being which was the thing, the table but the result of its action. The artisan moulded the materials he found, did not create them, but created and presented the form. The poet images in words the very existence of things, and his glowing presentments impress on the tablets of the mind the very things he describes, and in the imagination the things are present, actual, and real, even as the material things he has by words embodied. We know the scene he has presented does not exist, yet how the feelings are excited, the tears of sympathy will roll down the cheeks at the tale of imaginary wrong. The soul thrills even in its most interior fibres at the narrative of the heroic exertions of a man to free his country from tyranny, and so through all those other phases of feeling so dear to the true sensibilities of man. Here then we have a Spiritual existence created by Spiritual action, and only because of its finity unembodied in a material presentment. But when with this action in our minds we contemplate the nature and existence of God, consider that he is all wisdom and power; is it not possible to conceive that all creation may be the result of his Spiritual will?

I took the pen not to discuss what God is, but to show that he is not, viz: etherialized matter.—I could not presume to embody the existence of God, because I know a finite intelligence can never grasp the wondrous reality of infinitude, but still it is a legitimate course to trace his existence in those organizations which are with us; of our material natures, and so a part of ourselves, and to trace in these organizations the presence of design, and when we find design, the mind naturally enquires for the designer, and still tracing the sequence of material things is lost in the contemplation of the perfectness and endlessness of the variety, and only desists from the enquiry by the conviction that the finite mind of man cannot grasp and arrange the infinite perfection to be found throughout all nature.

The favorers of MATERIAL SPIRITUALISM, if such a contradictory union may be permitted, will resort on me, ay, and in all the assurance of victory ask if then Spirit is not etherialized matter, what is it? I might say an essence and a substance, but not matter, but would rather say I do not know; but then, when I say I cannot define Spirit, I have a right to the antagonistic query, and demand of them a definition of matter, and this it strikes me, unless matter is reduced to its very narrowest confines, would be an utter impossibility, for immediately matter is presented in an organization, the Spirit power is present also, and by which only I say matter has existence. Even if we go to the

simple elements, they are composed of atoms, even these atoms in themselves have no cohesion, but through the Spiritual action of power, but are dispersed and exist as the very thinnest ether, not palpable to the touch, cognisable to the sight, not present to the taste, not to be perceived by the smell, not exciting the ear, and not even to be discerned by sensation, then here, so far as the senses are concerned, is annihilation; sight, smell, taste, touch, hearing, and even sensation are nought, and yet they can all be embodied, all again can be real by the action of the mind. Sensation has then again power, and all the material senses are restored and active; and yet at the same time, there is no material presentment. What action shall we then call this, is it material or Spiritual?

Are not the true Spiritualists grieved when this brand of materialism is cast upon them as a reproach by the outside world? If they deny materialism is a Spiritual doctrine, is it not a fair retort, when it is said the speakers upon your own platform say Spirit is the ultimate of matter, and as they cannot understand God, they cannot define him. So then, it might be replied, is a definition of God necessary for the interior perception. The fact is that each mind defines God according as his Spiritual perceptions are opened, and he who does not understand Spiritual action clothes and presents God in a material action, yet not the less to his comprehension God! And so in material things the mind only realizes even material things as is the intelligence active. The highest conceptions of the Deity even with the Spiritual perceptions opened, do not realize his essence, because of the material clog with which the Spirit of man is cased, and all our searchings and ponderings only lead to the conclusion that man in his endeavor to embody the Deity arrives only at the great positive truth that the intelligence of man is finite. Are we, because wonders have been revealed to a man, and he has been impelled by a supernatural agency, are we to believe that the all of God, or even of nature has been disclosed to him? And because Mr. Davis has eminent clairvoyant powers, are we to suppose he has penetrated into the inmost of being? Can we think his Spirit has had unintermitted and immediate communion with the mind of God, through which all things should be known to him. If we cannot receive this, then are we bound to view all his revelations in the very searchings of reason, and because of the earthly tabernacle of the Spirit we must know that his presence is clouded. If that which he says is unhesitatingly to be received, then we fall into the sectarian gulf, the error of the churches, then are we relying upon authority, the *say so* of man. This we must not do, we must exert that gift God has given us, *reason*, and by such Spiritual perceptions as we may have, untried his enforcements.

The sentiments of the speakers and writers upon Spiritualism we know are individual opinions, but this the outside world do not know; they look on their pulpit speakers and theological writers as bound to preach and write according to the general tenets of the particular faith, and thus they are led to generalize, believing Spiritualists are bound by the same rule, not discerning that each speaker or writer announces his individual opinion, and for which he is accountable to none but himself and the future. They cannot realize that Spiritualism is a republicanism of faith, an universal freedom, for good or ill as it may be. Then this being so, how careful should men be not to propound opinions, even although imparted to them by the Spirits, until they had well weighed them, and not because a startling thought, or that which they conceive an original view is given, bruit it to the world. Have Spiritualists discarded sectarianism only to make sects? Is their desire only to be esteemed as priests and prophets amongst their fellows? Is the individual self to continue the object of idolatry? Should they not be careful of heaping a reproach on that they deem their Israel. With these reflections I would say, that men especially if they have a *status* with the body should be careful of not propounding an opinion, unless it can stand the test of the most searching investigation; nay I would say, unless their propounding can be reduced to a *sylogism*, it should not have a public utterance.

Spirit is said to be the ultimate of matter; let us test this by what natural lights we have. It follows then, if this proposition is true, that Spirit is sublimed matter, then each atom composing the universe is capable of this sublimation, and that because matter can have no precedence in itself.—Are we then to say that this sublimation is to be *collective*? No! because in saying so, God could have no existence until every particle of matter in its sublimed form was gathered to constitute his perfection. We all believe that God has an existence, and that the human soul has an existence. This question then follows: Is God a finite or an infinite being? If finite, then is he only the equal of man, then capable of error, of variations of purpose, and subject to all those failings which we know are the incidents of humanity.

Now, let us for a moment, cast our glance into nature, and see if we can anywhere detect this finality of purpose. If in any part of creation we can detect aught which shows that he is less than infinite. The naturalist whose province is to survey the varied forms he finds within its bosom, scans each formation in the minuteness of exactness, calling in the aids of science to help his investigation; the microscope is directed to the finer tissues of the animal and vegetable kingdom, and his researches only expose the perfectness of order, and this is found to pervade the minute developments as well as the grand presentments. And his researches result in showing that there is a design throughout all,

and the adaptation of laws to the necessities of organism, and these laws in like conformation always present.

The philosopher who reasons upon the effects the naturalist finds, sees that these effects, because so uniform, must have resulted from design, an embodiment of the great directing intelligence, for all shows one vast and complete design, stretching up from the merest atom until it reaches those stupendous structures whirling in space, known by scientific analysis to be suns and systems, and seeing these congregated grandeur, he views this world, our earth with all its gorgeous variety in comparison with the whole but as a grain of sand. Our sun with his planets and comets whirling within his sphere but as an unit in one greater, which is again sweeping on in the silence of its order, circle within circle, each around its common centre, and so from the farthest verge to the centre of creation. We gaze on the sun, and think it the greatest of the heavenly bodies, but science has shown that so small is it in comparison with other bodies, that it forms but one of those fleecy streaks of light on the outer edge of that which common parlance terms the milky way, ("via lactea.")—Herschel presented his glass towards the Heavens, and saw firmament beyond firmament, each with its millions of systems, and desisted from the grandest presentment then first given to a mortal with the impression that all this harmonious commingling of power, was the effect of the creative will. Where then in this inscrutable and unchanging order are we to look for the finity of the Almighty, and yet, if he be but matter sublimed, he cannot be infinite until all these atoms are absorbed, or rather etherialized, and when shall this occur, each globe occupying millions of billions or range of figures which is impossible for human comprehension to grasp.

This is viewing the argument in its very magnificence, let us now take the other view, for *if Spirit is the ultimate of matter*, one or the other must be true. We must now seek for God in a spiritualized atom, that which science has shown us always exists in its individualized character, and is unchanging. Are we not, then, compelled to say that each atom is capable of this sublimation, and that each atom can become a God; then in this myriad number, in this diversity of Infinite intelligences, where would be the harmony of Nature? for this harmony is to be found in all things, and is as positive as the existence of Nature. We cannot select and say this is a God, and that is not. We say God is Infinite, therefore not collective, in the sense of atomic material sublimation. We know he is Infinite because of the perfectness of design, we see there is no contradiction, no inharmonious dissonance in Nature, and this harmony could have resulted from no power less than an Infinite one. Do what science will, subject matter to what tests it will, if in its atomic formations is still unchanged, still exists as the same element; for combinations are only so many individual atoms of different elements arranged according to the laws of numerical harmony. Their weight continues the same, their substance continues the same. *What then is the etherialization or sublimation?* Does not this reasoning prove that Spirit has nothing to do with matter, so far as deriving being from it.

The natural truths which science has disclosed to man, were once deemed to be impossibilities, and were looked upon as the effects of magic, but to the matured science of the now time, such results are the merest baby play of the laboratory.

Caloric has never been collected, it is only known to have existence by results; it is imperceptible; impalpable to the sight, and only recognizable to the touch by the sensation of warmth, and yet in its effects the philosopher sees without its presence, Nature could not have been. Is this the etherialized matter? If so, then is it partially subject to the power of man, to be increased or lessened at will, but never to be wholly driven away. This is sufficient to show that it is not the Spirit we are seeking, and this would have force, even if caloric was single in its characteristic, but in Nature we see other imperceptible forces or principles; there are besides Electricity, Magnetism, and possibly Gravitation, and Repulsion, it may be others.—There is also Inertia, God as we understand him is an Unity. Which, then, of these imperceptibles are we to select to represent him? Is it clear we cannot find this sublimation here? then where else in matter are we to seek it; not that I admit that these imperceptibles are matter, nor do I say they are Spirit,—using the words matter and Spirit in the generally accepted sense. Where again do I say in all this do we find God? "If the Deity were an 'organized substance,' then is his perfection only by progression, and is therefore capable of being augmented each moment. With an 'organized substance,' time and space are both cognizable. Time and space imply finity, have they ought to do with God? Nor can it be said that God is progressive, because in Nature we see progression; for this progression is only the elimination of the one grand design; and Nature is so arranged, each particle is so dependent the one on the other, that it would seem that when the first atom was projected, that the ultimate of existence was present in the mind of the Creator, and this because of the dependence of each atom on the other. It does not follow because God is Infinite that he should immediately have projected the perfectness of form, the inquiry would seem to be natural, what is perfectness of form, Harmony? If harmony of conformation, then it is found in the minutest thing which has being on the face of the earth. If development, then it could not be without harmony, and then the sequences of creation were necessary. It does not follow that because

the whole universe was not flung into being at one instant, that therefore God had not the power to consummate in a moment his will. If God is infinite, then has he all power. Little, then, can we know of him, until that time when the Spirit freed from its mortality, and is accepted to perfectness, shall then in the reality of knowledge, be enabled with undazzled gaze, to search into the Infinite relations of Infinity!

S. B.
New York, March 18, 1855.

[For the Christian Spiritualist.]

A VOICE TO THE INNER LIFE.

As the facts of Spiritualism become daily more numerous and irresistible, and the public mind, which has so obstinately ignored and denied them, begins to yield a reluctant assent, it behooves those who have entered somewhat into the *Spirit and Life* of the new unfolding, to let their light shine with purest radiance. The weary multitudes who have so long trod the wilderness of barren creeds, and tried in vain to satisfy the cravings of their higher nature with dry husks and empty shells, are beginning to turn with earnest cries for the true bread which satisfieth and the living water whereof if a man drink he shall never thirst. And who shall feed and guide them, and from what store shall they be filled?

It is written of our Lord, that he had compassion on the multitude because they had been now a long time with him, and had nothing to eat. Therefore, said he to his disciples, "Give ye them to eat." Speaks not that voice to any now? But *what* shall we give? What but that which we receive? Of ourselves we have nothing wherewith to satisfy so great a multitude. The meagre loaves and fishes which we brought out with us when we left our old associations, what are they among so many? The narrow stock of our own goods and truths, will these satisfy the pressing throngs? They are not even sufficient for ourselves. The people faint and we famish with them if we have no other sustenance. And yet, in our Father's house there is bread enough and to spare. The little that we have, if divinely blessed and made the expression and medium of heavenly faith and charity, becomes an abundance, with which all are satisfied.

He that will bring his heart and life into divine order that he may receive inwardly and from above, becomes inwardly enriched and capable of all benefactions. He receives, in purified and holy vessels, life from the Fountain of Life, unlike those who draw from broken cisterns that cannot hold the living waters. The germs of noble virtues that lie latent in every heart, like seeds in rudest soils, mature and fructify where fall the evening dews and morning rays from realms above. To be a benefactor of his kind man must be true to the inner sources of his inspirations. He must live the life of the Spirit, if he would be a medium for Spiritual truth. It is not sufficient to allow his hand to be moved or his organization to be controlled by Spirits, or even to open his interiors to the varied and mixed influences of the Spirit-world. One might as well go about seeking some one still in the body to psychologize or magnetize him.—The phenomena in either case may be interesting and instructive if rightly improved. But who would expect to attain to the sources of wisdom by such weak external aid? And in fact we find that the magnetic subject and the ordinary Spiritual medium give results of about the same value.—"Nature's Divine Revelations" may be considered as the fairest specimen of the former, and the earlier productions of R. P. Ambler an excellent illustration of the latter. I know of nothing in *clairvoyance* superior to the best things of A. J. Davis, and many of the communications published in the *Spirit Messenger*, were as sonorous, dignified, and apparently philosophical, as any that we have seen upon the same plane. The law of progression, as illustrated by those who have pursued these methods, does not seem to have prevailed. And everywhere we find that the Spiritual papers publish less and less from Spirits, and seem to have a decided preference for the productions of men in the body. Books made up wholly of Spiritual communications are carefully eschewed by Spiritual publishers; it needs the prestige of an influential name to procure for them either the privilege of types or a ready sale. The stereotype plates of works professedly by Spirits are now at a discount, there being little demand for pabulum of that sort. Spiritualists have outgrown much of the literature of Spiritualism. The earlier lights have gone out, or gleam dimly in the distance, like the shore-beacons on the outward bound. We find ourselves in the open sea of thought and boundless inquiry. It becomes us, then, to look well to the compass within, and keep our eye upon the polar star.

There is also a more excellent and certain way for those who are willing to wait and who dare to make thorough the work of preparation;—viz., to be opened to the Spirit-world only as they become Spiritually minded, to hold conscious intercourse with Spirits only as they become inwardly quickened and unfolded to discern the true character of those with whom they communicate, to feel that reliance is not to be placed upon Spirits, as such, but upon that divine voice audible in the inmost of every human soul. Such learn that Spirits, to be worthy of trust, must also be mediums for a wisdom higher than their own. There is but one absolute celestial Luminary, and even the angels, like the planets, shine only by reflected light. If then we have within our breast a receptacle of that divine Light, that Life of life, as we become purified and transformed from the desires of the selfhood into the image and likeness of Him whose essence is pure Love and whose manifestation is Light, we

discern, being thus illuminated, the true nature of Spirits and the doctrines they communicate. The diamond cuts all things but itself; the morning radiance not only dims the stars but reveals the purity of each feeble blaze.

Thus Spirit-communication becomes Divine communion. We see this also in the letter of the Word where the angel of the Lord, and Jehovah God are so intermingled that the mere external mind is often confused and stumbled at the communication. To the Spiritualist, conversant with interior realities, all is plain and easily explicable. At one moment the Seer beholds the Angel illuminated and glorified, transfigured and burning in ineffable brightness; and trembling, he exclaims, I have seen the angel of God; suddenly the Divine Presence becomes so overwhelming and transcendent that the angel form is obscured and forgotten, and the awe-inspired Prophet recognizes only the manifestation of the Infinite.

"He must increase, but I must decrease," said the inspired harbinger of the Christian Dispensation. The Creator and not the creature, the infinitely Unrevealed and not the finite revelator, must be adored and worshipped. The external even of Revelation may be rolled together as a scroll and pass away, ere the new heaven and the new earth shall appear; but the inner sense, like the immortal Spirit, survives the outward wreck.—Spirits will never cease to communicate; the manifestations will increase in power and sublimity; but relatively they will be deemed of less importance. There is both an objective and a subjective unfolding, and in a Spiritual age both are eminent, but the latter pre-eminent. We are fast progressing towards the condition of a spiritualized humanity. The interiors of men are becoming so opened that they receive and assimilate the influxes from above, as the flowers absorb the evening dews and morning showers. Spirits, as such, were at first exceedingly prominent, but they have ceased to be regarded as infallible. In the end they will be esteemed but as mediums of heavenly wisdom; as elder brethren, and advanced fellow students in the infinite Arcana of the Divine Unfolding.

There is, however, a still more excellent and interior way. God manifests himself mediately through Angels and worlds of blissful Spirits, more remotely through outward Nature and the visible universe; but immediately and specially, through the inmosts, unto each of His children.—My brother's God cannot be wholly my God, for he but transmits that which he is unfolded to receive. Nature, transcendently beautiful and full of wonder as she is, is still colder and more distant. The orphaned heart is not satisfied with beholding her smiling face. The sister's voice, though from the Spirit-land, soothes not the dying ear. The finite can only be sustained by the Infinite, reposing in the everlasting arms. In this faith saints have lived and martyrs died. Sages and heroes who still survive in fable and story have drawn their highest life from this inmost inspiration. Without it the efforts of men and Spirits are weak and inefficient. Secondary inspiration and the calm sweet influences of fairest scenes in Nature cannot elevate the Spirit to its highest aspirations. They are table lands and sun-lit hills on which the Spirit loves to linger, but it is only upon the loftiest mountain heights, with nought between it and heaven, that the soul inspires the very life-breath of the Eternal, and longs to dwell forever.

Therefore—to revolve once more the current thought of this essay—since the world becomes the broad field for the insemination of Spiritual truth and the furnished multitudes coming up from every side, demand bread that satisfieth and living water, and since the common clairvoyance and the lower forms of Spirit-intercourse cannot supply this; since we ourselves coming from the same land of destitution and famine have little to give of our own; we must if we would enrich others, go to the true and inexhaustible stores. We must come into *rapport* by absolute self-renunciation, by the regeneration of our own interiors, with the purer sources of interior life. The heart must be prepared as a vessel holy and consecrated to heavenly influences. Thus shall we be lifted and able to receive gifts for ourselves and others. Nor must we rely upon Spirits as such; they too must be quickened and inspired from above, uttering not their own words but His that sent them. Farther as there is an inward or subjective unfolding as well as an objective, and since the former must predominate in a Spiritual age, or era of the world's manhood, we are to seek that inward quickening, that we may each know and perceive the true character of Spirits and their teachings. This is the discernment of the wise; ordinary clairvoyance and mere phenomenal ghost-seeing may be but the lying vision of fools. What is called the psychometric faculty,—which has many other functions besides reading characters from autograph letters, or locks of hair applied to the top of the forehead or pit of the stomach,—must be alert and vigilant, like a sentinel at his post. Still there is a more perfect way, a diviner height, an inmost unfolding, which the Spirit may attain. As all other ties seem cold and distant compared to that more sacred union that binds to the elect of the heart, so intercourse with Spirit-friends, and even angelic communion, is as the outer courts of the Temple compared with glory of the inner shrine. "There is a path which no fowl knoweth and which the culture's eye hath not seen: the lion's whelps have not trodden it, nor the fierce lions passed by it. * * * Destruction and Death say we have heard the fame thereof with our ears. God understandeth the way thereof, and He knoweth the place thereof."

What then shall we say in conclusion but that

each turn more and more inwardly to the true and living way. The natural senses are the lowest avenues of knowledge. The external rational faculties are arched above them, as the visible heavens above the natural earth. The Spiritual perceptions, the purer intuitions, are as the invisible realms of happy Spirits forever veiled from the grosser sight of mortals. But the soul in its inmost corresponds to the regions of celestial day.—Let us then be content with nothing less than the purer and more perfect forms of inspiration—tarry not in all the plain but flee to the surer mountains, whence dawns the morning light.

"There is an ever-present Friend with man,
From Him the Spirit of our life began.
He walketh with us. Would we walk with Him,
Our feet would never tire, nor eyes grow dim.
Our feet would never tire, nor eyes grow dim.
We would shine and sing, and we should never die;
But rise, attired in lustre like the sun.
The heavenly life of perfect love to run."

S. E. B.

[For the Christian Spiritualist.]

SUNLIT OPENINGS.

FROM MY SKETCH BOOK.

MARCH, 1855.

The brilliant skies of the far West—the depth of coloring that used to make our hearts in their dulcet moments glow with enthusiasm—we have longed for as a poet longs for winsome, radiant words wherewith to enrage and retain the thoughts that wing their life through his dream-land. But to-day there is as joyous a blue sky glancing at us as we e'er beheld in Iowa;—and the tasseled branches of the leafless willow, the branchlets and twigs of the garden trees grown supple wrestling with wintry winds, seem in the ecstasies of their motion to think so too.

We have a very fine green-house in this part of Brooklyn, which in company with a botanical friend we visited a few days ago. After such a visit, one for days carries a mystic light which seems to illumine for them some long-forgotten journey in enchanted land. Shadowy reminiscences haunt you of a ramble in "Araby the Blest," among the hanging gardens of Persia, or the wild and graceful scenery of Arcadia.

The growth of many climes held converse under that glass roof. When the moonlight fell softly from the night-heavens, and their shadows mingled together in the quiet light wild mystic tales they whispered each other of their native land—of their Oasis home amid the sparkling sands of the desert—of the purple mist of mountains through which their bright buds had opened, and of the sacred waters which refreshed them in the Orient. But the gem there among that wealth of beauty—the most joyous thing was a yellow blooming Acacia. Wondrous thoughts came to me as I looked upon it, rejoicing as it seemed to be in its existence, as the eager heart of a traveller to whom a new world was unfolding. Bayard Taylor's heart, I imagined, in its most invigorated, exhilarated moments, when he felt life such a joy, such an elixir of happiness beneath the yellow glow of the desert sun, or when floating on the Nile like some regal water lily, bearing in its bosom a company of singing birds, expressed no more the glory of life than that glad Acacia. It was as though the vibrations of a ringing laugh had suddenly blossomed. The golden rays of sunset, seen through the dewy fringe of the rainbow, resembled it,—so might an angel's hallelujah, could it flower on earth. Longer and clearer sang the birds, whose cages hung where they could see the "Acacia wave her yellow hair."

For a moment I thought how many of earth's released spirits must be floating and singing among the perfumed flowers that surrounded it.

But I remembered soon that the land in which they breathed must be fragrant with the breath of Jehovah, and with the prayers, that like holy incense, had ascended thither for long ages; that the River of Life must have watered into bloom flowers far transcending earth's most luxuriant creations. And I knew that those unseen dwellers in that radiant land brought us hourly from thence the brightest and sweetest buds they could gather.

I write as I feel, rather transcendental, to-day; but no matter, we ever have plenty of matter-of-fact, so I will indulge myself. In the evening after our visit to the Conservatory, we went to the meeting of Spiritualists, at the Tabernacle. It is a grand sight to see that fine amphitheatre filled to its capacity, every inch of aisle and passage-way occupied. A magnificent Spirit Circle is thus formed. But to have every individual heart heave and respond in unison with the soul utterance of one man is grander still. We had all that. T. L. Harris, it seemed to me, was my Acacia, endowed with language.

The nervous force and elegance of his appeal thrilled his audience with his wild grace. As the winds stirred the pendant stems of the Arabian plant with its myriad flowers, so angels fanned and agitated his thoughts until their sparkling beauty and truthfulness was felt by all.

Mr. Harris spiritualised his hearers. The scepticism and mockery which, in the beginning of his address marred the countenances of many, changed under his lightning touch into glad faith and inspiration. And I feel this to be certain—if he had spoken on any of the popular subjects of the day—if the anti-Slavery cause had been the one he had advocated with such earnest eloquence, such undeniable evidence in its favor, the New York press had poured forth ecstatic praise over his genius and his masterly effort.

S. H.

Brooklyn East.

WHAT BECOMES OF THE PAPER?

We are occasionally reminded that our paper does not arrive at its destination by seeing on the wrapper or margin of our exchanges the query, "why don't you exchange?" and once or twice something like the following has met our astonished gaze, while searching for "light, more light."

"Where is the Christian Spiritualist of New York? We have not seen a number for four weeks—have the Spirits refused to continue to exchange?"—*Lockport Messenger*.

Once for all, therefore, it may be well to say, that to the best of our ability, we are faithful in mailing every week the paper to all our exchanges as well as subscribers, and that we design to mail them on Thursday, that if possible the issue may be with most of our readers over Sunday, and it may not be improper to add, that the "Society for the Diffusion of Spiritual Knowledge" wish the editorial family to know that many of the exchanges are retained, because the facts and philosophy of Spiritualism should be known. Were not this the case, we would long since have been justified in stopping a few of our exchanges, for there is not only great irregularity in their coming, but not infrequently we get half the sheet, and that may be the *advertising* part of the paper. It may be this is "the better half," and all things considered, the most likely to be useful to us, had we the time to study that kind of composition.—This "indifference," "neglect," or "accident" is not common, however, as most of our exchanges come at "their appointed time." There is one paper, however, of which we have not received a dozen copies since its publication, and that is "The Age of Progress." No blame to the editor, for we have been informed by letter that our paper is mailed regularly every week. We know of no way of explaining these facts, except we come to the conclusion that *great neglect* or worse characterizes much of our post office management, and calls for investigation and reform. To say we regret the necessity for persons writing us about the non-appearance of our paper would be useless, for we are scrupulously conscientious in sending to all who *wish* it, often "without money and without price," as it is our *delight* to labor for the conversion of the world to a faith that cannot *fail* to make man "good, better, best."

Were we indifferent, however, to this view of the subject, the many feeling letters we have received on the blessings that flow from, and the consequent need of something like Spiritualism, would admonish us of greater faithfulness and diligence in the discharge of our duty. But as it is, we need no such stimulant, for the sad and convincing proofs of the need of such a revelation is not only a daily and hourly want with most minds, but absolutely necessary in the regeneration and harmonizing of society. The following extract from a letter sent us on account of the supposed stoppage of the paper, will explain this remark.—We suppress the name, &c., as we are not authorized in the publication, but the feeling and argument of the extract will be no less convincing because we withhold the name.

"Six weary years I have been a suffering, and much of the time a well nigh helpless *invalid*, deprived of all intercourse with the world, except what I gained by reading. (Thank God, I have always been able to read.) During these long years, I have many times been brought, as it seemed to me, face to face with *death*, and though taught to believe in the unconscious sleep of the dead, and the destruction of the wicked, yet when brought to the test, I have shrunk with horror at the thought, and instinctively clung to life with a tenacity hitherto unknown to me. My whole soul cried out for *something* better to rest my faith on. Could I only know that *my soul* would continue to *live*, that my weary Spirit would find *rest*, that I should join the company of lost but loved ones, who had gone before, how gladly would I have laid down this suffering frail body. In doubt and in darkness I stumbled on, and rather clung to life in its wretchedness than the risk of annihilation.—I have read everything that circumstances threw in my way, but have kept *my own counsel*. It has been necessary for me to do so. I have never seen nor heard any Spiritual manifestations, never heard a believer in Spirits converse, never saw a person that I knew to be a believer. All I know concerning their sentiments, I learned from *your paper*, with the exception of some of A. J. Davis' writings. It did appear that the long sought boon was found, that the *something* my soul desired was within my reach. Pleasing as it was, and my mind grasped it at once, as the most pleasant, the most glorious doctrine ever taught, just what the human mind required for consolation, yet, I knew that faith must rest on *evidence*. Was it true? What were the evidences to prove it of divine origin? I was startled from my pleasant reverie, and commenced a diligent search for evidence, on which to found a faith, that should be an intelligent one. I had progressed but a little way, my means of investigation were limited. I could only say that I did not, nor do I now doubt the candid statements of others. Persons favored with an experimental knowledge of such matters, would be foolish to doubt their own senses. To *them*, the evidence must be convincing, but I want evidence to satisfy *myself*. The *truth*, whatever that may be, however unpopular it is, is what I want and what the world needs."

LECTURES.

Synopsis of the lectures of Judge Edmonds and Mr. Davis, severally delivered on Sunday last at Dodworth's Hall, N. Y., and at the Institution of Brooklyn, appear in another part of our issue.—Judge Edmonds made an earnest appeal to the Spiritual body, and announced his intention of delivering a course of ten lectures. Mr. Davis intimated his intention also of addressing the Brooklyn body several times during his residence among them.—We must congratulate Mr. Davis upon the more healthy tone he has assumed, and also that he appears to estimate the Bible as of value in the elicitation of the truth, and although he only views it as a book of manifestations, we are content. His remarks were consistent, and showed how positively the manifestations and the revelations of the 19th century are connected, so connected that if the manifestations can be proved to be a psychological effect or the machination of the devil, still the Bible must stand or fall upon the decision.

We do not quite understand his allusion, that if Spiritualism is the all we are to have, that we shall soon be at the end of the string, nor what his exposition of the harmonial philosophy will amount to, but we must suspect that it and Spiritualism are one, for we cannot look at Spiritualism from a narrow view point, but believe and feel it is an all of significance to man, that which Spiritualism shall do, we are not sufficiently advanced to know,

but if we are to judge by its fruits, then reform and peace result, and this carried out "in *extenso*," what new revelation the human race has to expect we are at a loss to imagine. In our view of the subject, Spiritualism heralds itself, the manifestations are but its signs and emblems. Mr. Davis may have new and lucid views to propound. He has been the pioneer to much that is good, for he has forced men to think, and we know that when men use their reasons and cast from their minds all dogmatic restraints, then their thoughts and reasonings lead to good. That they thereby attain to a higher development and realize an existence in the Spiritual essence which by affinity leads them to a true knowledge of the Deity.

PROFESSOR HARE.

Many of our readers will remember that this gentleman has been converted from the materialism of science and the skepticism of a life-time, to a belief in immortality and Spirit-intercourse, by the foolishness of "Spirit Rapping," for we have had frequent occasion to mention his willingness to work for the cause, his activity and ingenuity in inventing and using means to bring the subject of Spiritualism before the public for examination and discussion. His late efforts in the city of Philadelphia, have been very successful in calling the attention of many who, heretofore have been forgetful of the claims the phenomena has on them and the age. This indifference seems to have given way to a general desire to know more of, and if possible, comprehend the nature of the phenomena, and that too, by a class of mind that will bring to the discussion intellectual wealth and culture, as nature and education is supposed to have done much for the upper and middle classes of the Philadelphians.

Be that as it may, the *interest* is intense, if the following be authority:

"A correspondent of the Alabama Journal, writing from Philadelphia on the 15th inst., has delivered a second lecture at Semson street Hall, on Spiritualism. The large room was densely crowded, but by entering it half an hour before the time appointed for the commencement of the exercises, I was enabled to get a tolerable comfortable seat. His lecture was preceded by the singing of a hymn by the spiritualized portion of the audience, for you must know they have a collection of poetic effusions dignified by that name. He exhibited his direct experiments to test the accuracy, as well as to facilitate the operations of the rappers. His best device consists of a dial with the letters of the alphabet painted upon the outer edges of it, just as the figures indicating hours are painted upon the face of a clock. The hand is made to revolve and thus to point at the different letters by a slight movement of a horizontal platform connected with the dial. Upon this platform, the hands of the medium are placed with his feet turned to the back of the dial, so that he cannot see the letters, and in this manner the Professor asserts that he receives intelligible communications with great rapidity, the hand pointing to different letters, and thus forming words and sentences as rapidly as he could write them down. The communications he first received, were in answer to what he termed test questions—such as giving the names of persons long since departed and known only to himself, &c. but since his conversion they have taken a wider range. He asserted that he had been informed that the Spirits of nearly all the deceased Vice-Presidents, and other important characters had been attending his lectures, and that he had recently had a communication from George Washington."—*Mobile News*.

LECTURE OF JUDGE EDMONDS.

Judge Edmonds delivered the first of a course of lectures at Dodworth's Academy, last Sunday evening, on the subject of Spiritualism. We give below an abstract. After the reading of a prayer, the lecturer remarked—

I have long been anxious to address myself personally to the believers in the doctrines of Spiritualism in this vicinity. Various causes have operated to prevent the accomplishment of that wish until the present time. I now propose to engage in a series of eight or ten lectures in this place, in which I shall speak upon this subject. One or two causes may, perhaps, prevent or interrupt the intention which I have now mentioned. It was not until quite recently that I have been able, since my severe illness, to make an address as long as would be expected here, without being followed by several days of severe illness. I may be mistaken, and may not be enabled to accomplish the wish I have in view. My purpose will be, in this course of lectures, to tell what I understand to be meant by Spiritualism—what it is that we believe in—what is the foundation of our faith, and what the result to grow out of that faith. I do not come to tickle your fancy, by telling you marvellous tales, or having racked my brain with fancy sketches to amuse and interest; nor for the purpose of carrying into practice any of those arts by which popular speakers attempt to catch the applause of an audience. I come here for no such purpose. I shall, therefore, take no pains to adorn what I have to say, but for the purpose of telling a plain tale in plain words. I come with a solemn conviction of the importance of the duty which I take upon myself. I come with a like solemn admonition that I may, perhaps, lead my fellow-men into error. I stand upon a volcano, and whether it bursts as a falsehood, or whether it be true, is yet to be determined by God's will and the exercise of man's reason. You will readily perceive, therefore, that if I were to indulge in any aberration from the straight line of duty thus marked out, I should be false to myself and to the cause which I love so well, and which I am ready here as elsewhere, to defend. You will bear with me, therefore, if I speak plain truths, however unpalatable they may be, without stopping by the wayside to sugar over the medicine that it may be my duty to administer.

The first thing, therefore, I have to say is this: I believe that this thing which is now upon us, which is now in our midst, agitating the minds of men beyond anything in our experience, which is turning from their very foundations the institutions that age has consecrated, that which is thrilling every heart, and sweeping across the land where freedom exists, with a tide such as the world has never known before;—I believe that this which is thus making its mark upon the age, is something more than the mere gratification of an idle curiosity, something more than a mere matter of investigation, which we are at liberty to pursue or disregard. Yes, I believe it is something more. I believe that it is indeed the voice of Freedom from heaven, speaking to earth again. I believe that it is indeed another revelation from on High, to raise man yet one step higher towards his eternal destiny. The history of man has known of several such, and this, of all the rest, demands a careful examination. I believe it to be the advent of another revelation—a revelation of God's holy will from heaven to us. If I can demonstrate this to others, if they will feel as I do in dealing with a subject so momentous, that it is to last in its influence upon this earth for ages yet unborn, I shall have accomplished the object I have in view. Therefore, I cannot speak except in words of plain and solemn truth. With solemn awe, therefore, I approach the discharge of my duty on this occasion.

I believe it is a revelation from our Heavenly Father—a revelation aiming at man's elevation in his progress—calculated and intended to advance us in our happiness here and hereafter. It is a revelation that comes to us through man. In what

other way can it come? Is it not a matter of necessity that it must come through man to his fellow? Can we gather from the examination of Nature around us, by the operation of our reason, the answer to the question which is agitating every heart—"What is the state of existence into which we are to be ushered after this?" Have the revelations heretofore given us ever been able to answer that question?—has our reason yet been able to answer it? Can we have it answered?—can we know the life after death? Has anything hitherto been known to us except by a revelation made through man to his fellow? The savage has never transcended this rule. And civilized man,—what has his reason told him? That there is a state of existence after this, where we may be happy or unhappy. Yet here we are, with all the intelligence and refinement and advancement of ages, without this knowledge. How can it come to us unless it comes through man—from man out of the form to man in the form? And that is what I believe is now upon us, and in the midst of which we are now rolling and revelling.

A revelation of this kind, if it must come through man, must be measured by man's capacity—not merely to receive and understand, but by his capacity to give. This is true of all revelations, whether given through Zoroaster, Mahomet, and the ancient oracles, or through Moses and the prophets, who succeeded him. The revelation through Moses was given to a peculiar people through the instrumentality of man to man; and Moses and Aaron were the instruments. That revelation taught two mighty truths that were not recognized by the world at large. They were these: that there was one God, instead of numerous deities—that the Pagan and almost the whole world recognised—and that with that one God there could be a manifest communion on earth. They came not alone to the Jews, but to other nations which surrounded them after their forty years sojourn in the wilderness. But the revelations through Moses were confirmed after his death by the prophets who succeeded him. Thus the world passed on until after the lapse of some twenty centuries—man had advanced individually, and the race had progressed beyond the point at which they were when the revelation, two thousand years before, had been given to them; and they demanded something more. They had learned the great and important truth that there was one God, instead of that numerous host of deities. They had learned the mighty truth, also, that there could be a communion of worship on one side, and favor and blessing on the other. And the world demanded something more.

And then came another revelation. But before passing to that, it would be well to pause and reflect upon the antecedent of that revelation to Moses. Four hundred years before his day, the great truth of communion with God had been proclaimed to the founder of the Jewish nation—Abraham—yet this truth had not spread beyond his own family. The fact that there was no people on earth fitted for the reception of it, no people found ready to receive it, was a remarkable fact of that, as of every other revelation yet vouchsafed to man, and that fact we should bear in mind. Pass then for a moment to the revelation through Jesus of Nazareth. There again was the world prepared for another revelation; not merely by the fact to which I have before alluded, that mankind had advanced, but the whole condition of the world at that day—its freedom of thought, its emancipation from the dogmas which had settled upon it—prepared the world for the advent of the revelation through him. Therefore it came—at a peculiar time to a peculiar people. Whereas the revelation through Abraham spread not beyond his own family, that through Christ spread rapidly. That revelation had additional advances. It taught man's immortality, and the manner by which it might be made happy. Its teachings were confirmed by the revelations through the apostles, until another period of about two thousand years having elapsed, man has again outgrown that revelation, and is not content to sit down and say, "It is revealed to me that I am immortal, and the law by which I can make that immortality happy."

Look abroad over the whole world, and see this effect. Mark the rapidity with which this thing has spread, and say if you do not find that man's mind has grown to that point where it demands a further revelation. As evidence of this, look at the amount of so-called infidelity which is and has been rife in the world. Men have become dissatisfied with the old, and desire a new revelation. It will be observed by looking into the history of the world, that in order that anything of this kind shall be successful, there should be freedom. Man must be free to give and free to receive, in order that anything of this kind shall be successful. [Here the lecturer referred to several attempts to establish Spiritual communications at different periods of the world's history, which had failed in consequence of mental bondage.]

Two or three hundred years before Christ there were various premonitory symptoms of the advent of the great revelation through him, and Grecian philosophers and others avowed their belief in the immortality of the soul. So when Christ came and proclaimed that mighty truth, the people said, as they say now, there is nothing in this. And so when we say man is the creature of progression, and that it is his destiny to progress forever, they say, this is nothing new.

These views which I have thus stated have pressed themselves upon my mind in reference to this momentous subject; and it seems to me, therefore, that we are in the midst of a mighty, mental and moral revolution; and to the results of that revolution,—what it teaches, and what are its instrumentalities, my attention is to be directed in the course of lectures I purpose to deliver here.—The question is asked, "If this is a revelation from heaven, why is it not perfect?" In answer to this question, I would ask another: Pray tell me what would you do with a revelation that should come to you perfect? You would crucify it. What else could we do with it?

Another question I shall consider, which is, "why does it come through such ignorant and foolish people?" History answers this question for you. * * * I shall ask you to mark, not only how close is the resemblance between the revelation of to-day and the past, but draw upon your imagination to see if it is in the power of the human intellect to devise all the instrumentalities that have been at work, and are now at work in our midst; and whether aught except an Almighty hand could do it. I shall speak freely and fully of those instrumentalities that have been used. After discussing that part of the subject, I shall speak in reference to the lofty truths now being revealed through those instrumentalities. And whoever may accompany me, I shall ask response to my questions: Is there anything in Nature to forbid it? And is there a single truth in the domain of Nature that is not calculated to advance man onward in his high destiny toward his God?

A QUESTION FOR EDITORS.

Few have to cater to so many conflicting opinions, and attempt the impossible so much in pleasing the tastes of the good, bad and indifferent, as the *Editor*; for his "*darlings*," be they "hobbies" of opinion, or fancies of style, have to pass in review before the learned and the ignorant, and charm alike the foolish and the wise. This makes the calling of the Editor not only peculiar but often perplexing; for with the many, the only criterion of fitness for office is success, to attain which, every means are used, and policies adopted to *please*, that being premised as the *first* and greatest step toward *success*. To moralize on the temptation here offered to hypocrisy and crime, and point out the tendency of *policy* to such an issue, is not our purpose at present, but to call the attention of Editors to the question propounded in the following, which we clip from the Texas Weekly Telegraph:

SPIRITUAL COMMUNICATIONS.—The *Central Texasian* declines the publication of any more communications from the land of shadows, in accordance with the wishes of some of its patrons, who disapprove of Spiritualism. It cannot be expected that everybody will be pleased with the entire contents of a newspaper, but the *Texasian* may have some Spiritual or metaphysical readers who would be equally dissatisfied by the discontinuance of these articles. Who is to judge in such a case?

The "*policy*" that shuts out communications on *unpopular subjects*, simply because of their *unpopularity*, would be *destructive* of progress, and therefore an injury to the race. The only remedy, therefore, for issues like the above, is to have *honest* and independent men in the *sanctum*, who will be a *law unto themselves*.

MISS EMMA F. JAY.

This highly favored medium seems to have got "down East," but not far as to lose sight of appreciating minds and candid Spirits, judging from the following from the Portland Electric:

LECTURES.—Miss Emma F. Jay has delivered two lectures on Spiritualism, before very large audiences at Doring Hall, on Tuesday and Wednesday evenings of this week. During the delivery the speaker was in a trance state. *The State of Maine*, alluding to the first lecture, says it "was a wonderful performance, that impressed all present with a sense of its ability." At the close of the discourse the lady uttered a prayer, pure in sentiment, and chose its language and expression, while her attitude and gesture formed a picture as beautiful as the ideal of an artist."

We are happy in knowing that intelligence and liberalism has progressed so far in Portland as to yield "large audiences" for the hearing of Spiritualism.

MEETING AT THE STUYVESANT INSTITUTE.

Judge Miller, of New York, will speak at the above place, Sunday morning, April 1, commencing at half-past ten o'clock.

As the Judge is well known to be a medium, it is probable he may speak in the trance-state.

MR. DAVIS' LECTURE, SUNDAY AFTER-NOON, AT BROOKLYN.

On Sunday afternoon this gentleman delivered a lecture at the Institution, at Brooklyn—the room was completely filled.

Mr. Davis commenced by saying that it was probable that he should address the friends at Brooklyn frequently during his stay, and therefore it would be better for him to speak first upon those subjects in which Spiritualists were most interested; for there were many subjects pressed upon his mind which did not come exactly under that head. The subject of the present lecture was the contrast existing between ancient and modern Spiritualism. We have not space for the whole of Mr. Davis' remarks, but he spoke in substance as follows:

The spirit of progress marches on the track of time, and introduces change into the world, and they who resist it are resisting the immutable laws of the Universe; and yet that which appears to be a resistance is only a mental action. The great currents of the Universe are continually playing into and creating change. All benefits result from penalties, and those things viewed as penalties prove eventually to be radically beneficial—not to the individual alone, but to the general body of society. This progress is continual, and every person is moving those threads which may be termed the pulses of the Universe. Change but introduces improvement, and comes as naturally as the marriage of mind and matter; for there is a universal mind and a universal matter, then I say a Universal God, and matter the chariot in which he rides; and it is this marriage which brings change, and from this change comes improvement. He then spoke of the different eras of the world's history—the Adamic, the Noalic, the Mosaic age, and the Christian. In the first there was scarcely sufficient to give to mind form; the second is testified to rather in the thoughts and beliefs of men. The third, the age of force, the lion, iron, resistance. And Moses, the founder of it, saw God through the cerebellum, and thus impressed his followers. Reports are given of miracles—we do not see them.—And if he conversed with gods, they were of the ether kind, answering to the region from which he saw them. The fourth exemplified the age of Love. In Jesus we have the illustration of a new dispensation; and as his dispensation superceded the Mosaic theory, so the Harmonial will succeed the Christian.

All dispensations have been heralded into the world by signs and wonders. A Harmonial dispensation is about commencing; its premonitory signs have been seen of the world for seven and a half years. If Spiritualism is valuable, then it is valuable only as a premonition; for if Spiritualism is all, we should soon get to the end of the string. St. Paul spoke of nine kinds of manifestations. He says divers manifestations, but the some spirit. The speaker then read St. Paul's chapter on gifts. Our friends in the churches are supernaturalists, and would deny this. The speaker then spoke of the exemplification written in Mark, of Christ appearing to Mary Magdalen, and then to two of the disciples, and then to the eleven, and upbraided them for unbelief, and illustrated by supposing the same course of events now to take place, and said that he had translated it in to the present to show that the law of the manifestations was the same. Mary had seven devils cast of her—devils means discord—and the disciples did not believe her, perhaps because they did not think her quite reliable. Christ, when he had arisen, found Mary a medium, and appeared to her; then to two of the apostles in the fields; then to the eleven—when they had formed a circle in the evening. Moses and Elias appeared at the transfiguration; if they appeared, it was because of a certain law, and it once having being, it exists for ever. Then if they appeared then, they can do so now by the action of the same law. The speaker then read from Daniel on his first vision, where he states he had been fasting, and saw a vision; when others were with him, he saw, because in the proper state, but they did not; he also illustrated this by reducing it to a case of modern experience. He then insisted that the modern manifestations were most important, as illustrating those of past eras, and that the past was only made a thing for reverence by our ignorance. If the experience of Daniel and others was translated into the language, and the acts of the

present time, the wonder would cease, but put it into the Bible—then great is the expression of belief, although with the next breath the reader denies a similar occurrence taking place in his own time, and in his own town.

How often is it asked why do not these things occur in the body of the church which is the expounder of the Spiritual records? Because all which is to benefit the race has come from outside the church; because the church is the representation of the past. Do any of them believe that a congress of angels blessed the sight of the shepherds? The manifestations narrated in the Bible must stand or fall with those of the nineteenth century; the key which unlocks our manifestations unlocks theirs also, and it is that key which will make the Bible valuable or will destroy it. It is an astonishing thing that the church does not see the significance of these manifestations, and should be admonished that when its members speak slightly of the Spiritual manifestations they insult their own. The Bible is valuable because it is a book of manifestations, and if it were possible to make out Spiritualism only to be psychology, or the delusions of the devil, then the Bible is of no value; so both we and the church are equally interested. St. Jerome, the append of the word saint I do not think any honor, because we never knew reforms to originate with men who have saints as a prefix to the name; when speaking of John the beloved, who wrote his gospel 63 years after the events he relates, and the subsidence of all the manifestations, could write by tradition, through memory, or by inspiration. The first is most uncertain, for John gives the details of facts and conversations. The second method is also uncertain after a lapse of 63 years, even months would leave a doubt of its accuracy, 63 days might do, particulars are given, are we to suppose they could be accurately retained. Jerome says he was inspired, then if he were, there is a law of inspiration, and that which occurred in one era of time can in another, for a law is always existing. We must have the experience of the present to reflect upon the past to advantage, for the events of the present shows the possibility of those occurrences in the past age.

Jerome shows the method adopted, then there was a law or method active. Let us bring the matter to the present time, and suppose John was writing a history of Massachusetts by these means. John said if they would order a common fast, and they did and fasted three days, and then prayed that is desired that John might be inspired, he then burst forth, In the beginning, &c., and wrote page after page, but if it was a history of Massachusetts, the Divines would look at it, and say it was imposition. St. Jerome when he wrote, was explaining the law by which John Spere of Boston, wrote, I must say the manifestations of the present day are equal to those which occurred in the past. Is there no conservatism in all this they say? If the manifestations are to be explained by psychology, or the agency of the devil, its application is to the Bible manifestations, as it is to those occurring at this time. The speaker then made some brief comments upon the miracle of turning the water into wine at the marriage feast of Cana of Galilee, and followed very closely the remarks of Mr. Fowler when he lectured before the Divinity class at Cambridge, and continued, the manifestations are not alone valuable, because they herald the harmonial philosophy, but because also they bear testimony to the truth of the past. Our philosophy brings out all clear and beautiful. The Bible is the book of the Spiritualists, but we are to regard it not as our master, but as our teacher, for the manifestations of this day and the past time, each explains the other. Say what the world will, the Bible stands or falls, by the judgment passed upon the manifestations of the nineteenth century. I use the word manifestations, because I am unwilling to say principles, for manifestations are for humanity. The harmonial philosophy I shall not explain at this time. He then spoke of Mahomet and Zoroaster, and concluded his disquisition by citing Leigh Hunt's poem taken from the Persian, as to Ben Adams' name being recorded in the book of life, and in his application said if this had been taken from the Bible, how the church would have revered it, but because taken from the Persian, it was by them disregarded.

PASSING GLANCES—NO. IV.
More Miracles—Good Signs.

DEAR BROTHER TOOHEY: I was too unwell to lecture in Hartford on Wednesday, but concluded to wait till Sunday. In the meantime I enjoyed myself as well as my sadly impaired health would permit, and when the week had rolled round, I felt that I should be able to do my duty, and I was. I spoke twice to good acceptance and to packed audiences.

By the way, friend Toohey, why is it that scarce a hall fit to speak in, is to be found in the whole country? I can hardly imagine that the architects and owners of most of our auditoriums had a realizing sense that the people who occupy halls have souls, that these souls depend in a great degree for health upon the bodies, and these bodies need good air. O, the untold weight of guilt and responsibility that rests upon the builders of badly ventilated halls, and of all the miserable apologies that I ever saw palmed off on a people with a decent amount of brains, the "Union Hall" of Hartford is the worst, when any respectable number of persons are within its walls. Sunday came, and with it came large crowds to hear the gospel of Spiritualism. Universal satisfaction was expressed by all, and I felt a thrill of joy penetrate my soul as the people took me by the hand, and with heartfelt unction thanked me for having *done my duty*, and brought them one step nearer to Heaven.

I lift up my voice and sing a new song, for verily, verily, my soul is made glad. I sit down by the road side of life, and on suffering's memory fly back to the early years, and when I see what I am—a Spiritualist—instead of a blind devotee of Catholicism, and when I feel the warm gush of philanthropy from my soul's deep fountain, then, O then, my brother, I feel, I realize, I know that it is not all of life to live, nor all of death to die, and my heart overflows with love to my species, love for nature and love for God.

While in Hartford I had the satisfaction of knowing that at least one clergyman is investigating, not Spiritualism, for he did that long ago, but the best means of making its divine principles and precepts a *practical* thing in the church of which he is the honored pastor.

I spent several hours with this clerical gentleman, and found him one of the most christian liberalists I ever saw. He also attended a private circle with me at our good friend Medciss. As a proof of the catholic Spirit of this gentleman, I remark, that his church edifice was opened for a Spiritualist lecture since I left. Charles Partridge, I believe, was the speaker.

We want more lecturers, and good ones in the field. I was pressed to speak in at least twenty places, but owing to pre-engagements had to decline. I hope that more speakers will go a-field,

and that right soon. We want lecturers, and we must have them.

From Hartford I went to Troy, and met the friends. While here, I spoke three times to good audiences, and also to the entire satisfaction of the brotherhood. Thanks were publicly voted, and take it all in all, we had a very pleasant season.—Engagements West prevented my lecturing longer in Troy and vicinity, but I shall visit that locality on my return tour.

I reached Utica last Saturday, and found that Spiritualism was at a low ebb in consequence of an imputed fault on the part of a lady medium by the name of Waldron. The press as usual made an extensive mountain out of an exceedingly diminutive mole hill. So it ever does when anything is to be said against Spiritualism, but the lady in this case was decidedly more sinned against than sinning. Would to God that Pope's universal prayer were a little more popular, and practically understood. O, that men would learn charity and love! Then we would feel a better life within us, quickened as it would be by the Godlike examples of those about us.

There is a lust in man no power can tame, Of loudly publishing his neighbor's shame, On Eagle's wings immortal scandals fly, While virtuous actions are but form to die.

Alas, that it should be so, my brother, alas, alas. I, however, determined to stem the tide, and therefore, announced a course of six lectures in the largest and best hall in the place. The first I gave Sunday night last to about 700 hearers, and I speak again this evening. Mrs. Wright and her son, the wonderful Earlville mediums are here, and I have with forty others witnessed enough to sink a ship, if evidence could be weighed in material scales. The Spirits handle the boy, who is sick, just as a mother does her darling babe. They always clothe themselves with material substance, so that they ring bells, &c., just as you or I can and do. One evening about forty persons present, a Spirit rapped, and *en passant*, allow me to remark that they drum with their fingers just as you do, nor can you tell the difference between the two sounds. Through the mother they rap electrically, through the boy mechanically. On being asked who it was, it responded, "A negro, and I can dance, but I must have a pair of *steya* boots to do it with." It then designated a pair on the feet of a person present, which were taken off, and placed by the stand. Instantly they were taken by the Spirit, who thereupon *cut it down* in regular old Virginia style upon the stand. The fact here stated repeatedly occurred, and can, and if demanded will be sworn by all present. Last night we had a circle. There are two parlors with the folding doors between them. I shall call them North and South, to designate localities. A stand two feet square with leaves and drawers stood near the centre of the South parlor. On this stand was placed a tambourine, five bells varying in size from two ounces to five pounds, also a sheet of paper and a pencil, several yards of broad tape and some tailors' listing or cloth strips. At one end of this table the boy sat, and at the other Mrs. L. M. Taylor, at whose house the circle was held. At one side of the folding doors sat Mr. L. M. Taylor, and at the other Prof. A. T. Watts, the distinguished chemist, and probably one of the most scientific electricians this side the Atlantic ocean, and a confirmed skeptic in all Spiritual matters. All the doors were then examined and securely fastened. The circle of nineteen persons were then arranged in the North parlor, and the lights extinguished, when instantly all the bells rang, and the tambourine was played admirably, the whole keeping time beautifully with the flute played by Mr. Taylor.—Now, every body present morally knew that neither of the persons at the table performed the music on the bells, but to make the matter sure, the Spirits directed Mrs. T. to join the circle, and accordingly she left the table. Mr. T. still playing the flute. A noise was then heard as of some one handling the tape and strings. I should have stated that Prof. Watts and Mr. Taylor joined their legs so that no one in the flesh could pass from the South parlor to the North or *vice versa*. Soon the Spirits called for a light, and behold the boy's thumbs were found securely tied together, his fingers and wrists also, and the whole was fastened by other strings securely to the table, so that it was impossible to move them. After this had been looked at sufficiently, Prof. Watts took more string and tied the boy so that he *could not move an inch in any direction*. The lights were again put out, and instantly all the bells rang as before, while they rang the tambourine played, and the large bell went nearly to the ceiling, the whole accompanied by a drumming as of ten fingers on the table. All this continued for half an hour, when lights were called for, and the boy's hands found as they had been left but perfectly tight; and on the tambourine the bells were piled one on the handle of the other in a curious manner. The Spirits next produced lights from the size of a pea to a flame *broad as a hand* and longer. They next wrote on the paper upon the table at my request, and I have the writing now. After entertaining us in this wonderfully satisfactory manner for above an hour, the Spirits untied the boy and wound the strings around one of the bells. On another occasion they tied and handled another person as well as the medium, and performed other equally astounding feats.

What performs these things if not human Spirits? Nothing will account for them but our sublime science. All these facts can be sworn to by dozens of the best informed people in this country. O, let us thank God, my brother, that we are to learn. Let us learn to live, for my brother, the gloomy night is breaking and we know that

"There's a midnight blackness changing into grey,
Men of night, and men of action, clear the way."

Let us follow in the footsteps of the God-man,

"Make way for liberty he cried,
Make way for liberty and died."

Let us, my brother, go and do likewise, and while we die to the bad, let us live for the true, the beautiful and the good.

Fraternally, P. B. RANDOLPH.

P. S. I forgot to state that the medium is a poor sick boy given up by the doctors to die, but kept alive apparently by Spirits. He is so weak that he cannot cross the street alone without help most of the time. He has to be pillowed up at the circles, and could no more ring the bells than I can lift a ton.

P. B. R.

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