

CHRISTIAN SPIRITUALIST

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

VOLUME 1

NEW-YORK, SATURDAY, JUNE 24, 1854.

NUMBER 7.

Christian Spiritualist,

PUBLISHED BY
THE SOCIETY FOR THE DIFFUSION OF SPIRITUAL
KNOWLEDGE.

At No. 553 Broadway, New-York.

The Christian Spiritualist is published every Saturday
morning.

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

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

SPIRITUAL MANIFESTATIONS.

EXPLAINING
CREATIONS, SUBVERSIONS, REDEMPTIONS, AND
HARMONIES,
AND
THEIR RELATIONS TO EACH OTHER.

WITH COPIOUS ILLUSTRATIONS.

PART III.

THE PROGRESS OF CREATIONS.

[CONTINUED.]

107. These beings, then, from the most inceptively sensitive vegetable, up through all the orders of sensitive existences, to the rational or elevated man, are all formed by receptions from the Infinite, from the first particles that help to form their bodies, and all that aid in continuing their forms, to the sensations that enter into, form, and continue their souls. They are all receptions from the Infinite, whose proper love is in the continual delight of giving to others out of, or rather so as to the appearance of self consciousness, who are separate from Him. These, as has been amply proved above, in Nos. 62, 63, 64, are in the proper love of reception from highest to lowest, from greatest to least, from the most elevated to the most low, without the least disorder, pain or punishment from the proper use of it.

108. There is no happiness without freedom. Even the smallest worm is unhappy if confined within limits too narrow for the exercise of its own proper love of reception. This is a universal law of all happiness, contentment, comfort, and felicity. No being can be happy further than it can have its own proper love gratified, whether that love be high or low, broad or narrow, keen or obtuse. Each, any, and every individual, of every kind, quality, genus and species, of sensitive existences, has its own and only proper degree and quality of the love of reception, which in itself is always changed with every change in the condition of the being who feels it. There are, therefore, as many degrees, qualities and conditions, of the love of reception, as there are individuals, kinds, sorts, genus, species, diversities, and varieties of sensitive individuals, to which must be added, all the differences of state, condition, progression, and perception, in each and every individual. Hence we might call the shades and conditions of the orderly and properly indulged love of reception, in creation, infinite, and that there must be as many shades and conditions of freedom, under which the Infinite can bless those conditions pleasantly, or felicitously, agreeably to His fundamental desire to bless all out of Himself according to capacities of reception.

109. Man has been called the crown and lord of creation, endowed with the faculty of scanning relations, which places him above mere animals and endows him with the capacity of eternal progression toward the Infinite. (No. 1, Ill. 4, 6, Ill. 47, &c.) There is nothing but the lack of proportion or ratio between the finite and the Infinite, which prevents man from becoming divine or infinite in Love, Wisdom and Power. He has all the powers, (No. 47) but the want of a ratio or proportion, impossible to be overcome, is a complete barrier to attaining it.

110. The freedom necessary to be given to this creature, (the rational and eternally progressive man), in order that his felicities might ever keep pace with his states from lowest to highest, must necessarily be of the largest kind. As all elevation, even up to the Infinite Himself, is set open before him, nothing that all creations could present as a choice, could be denied to the freedom of man's will. Because, if the freedom be limited, so must the felicity be,—that is, if the freedom to receive be beneath the capacity of reception, the being feels confinement, and is just so far unhappy, uncomfortable or miserable, and wishes to burst the too confined limits. Each must be free according to his or its own degree of reception. A crawfish is happy in his submerged nest of earth, wherein other fish or animals could not be, but would be suffocated and perish.

111. Man can enjoy a sphere of freedom co-extant with his capacities, and hence his freedom must extend even to the power of subversions, or destructions, by virtue of his own will, because not one thing that is in the Divine order, necessary to be done, but man must, to be a likeness of God, have his choice to do, or leave undone. The Infinite could never have perfected creation without subversions as well as redemptions; digestions as well as secretions; pullings down as well as buildings up, so man must have freedom of will to destroy as well as create. It is hence clear that as to man was given the power to invent, make, or create, that was given to no other being, he must be set at liberty to subvert, also, and like his Creator destroy, when in his own finite will and limited sense of expediency, under the circumstances, he has power to do so.

112. It is the checks that Divine order places

upon the finite free will of man, that cause his punishments, as long as his will acts contrary to the Divine Will. It will also be found that as man will bring the freedom of his own will in conformity with the Divine will or order, which never destroys except it is necessary so as to build that which is better, heavenly or divine blessings can flow in according to that same divine order. Man must have liberty to subvert, and just as far as his liberty to subvert is in accordance with the subversions necessary to redemptions, he has happiness in them, for in this case he acts as agent or medium of divine order, and promotes the preparation for his elevation, and is a means of development, as the digestion of food in his stomach, is a necessary preparation for the repairs, health and comfort of his body, or the death of one generation of vegetables is necessary to prepare the soil for another generation to grow from. It is hence evident that all apparent evil, all punishment, is owing to the abuse of that freedom which the Creator could not deny to His creature man. All that is called disappointment, pain and punishment, is intended to bring him rightly into order, (like grinding knives to sharpen them,) that he may be better prepared to be more supremely blessed and felicitated. (See Lemma 1.)

[END OF PART III.]

PART IV. THE ANALOGIES OF CREATIONS.

113. We will now for a time leave the transitional series so as to enter more fully and explicitly into the qualities or principles of the most general analogies of creation. In order to do this, we must recur again to the Primary, the Fundamental, the Beginning, the First of all things; for in Him are all things as they are from Him. All things of creation are more or less images of Him in greater or less states of perfection. Creations are His works, and no artificer can imprint upon any work, any form or principle that is not in him. Hence the work of every artificer is an image of himself agreeably as it is more or less perfectly what the artificer intended it to be. A machinist must see the machine in his mind before he can make it of wood or metal.

114. As the infinitely powerful and infinitely wise Artificer of the Universe made creation to be just what He desired it should be, it is most perfectly an image of Himself. This is especially the case when taken as a whole, and generally, particularly, and singularly so, when taken in general, particular and singular senses. This is the basis of all analogies. We therefore can, as far as we understand the principles inherent in the Divine, ascertain better and more fully those of the finites of creation, and vice versa.

115. We do not profess to be able to scan the Infinite as He is in Himself, for no finite existence, or being that ever was made, or ever will be made, can come into a state to do this, because there is not, nor ever can exist, any proportion or ratio between them; so there is not any the least point of actual contact between them, excepting through material substances; (No. 82) but from His creation, we can according to our capacities, see what He is, or must be, to have produced such a creation as this, of which we ourselves are parts. Being ourselves parts of that same creation, our rational faculties are parts of the rational faculties of creation, our perceptive faculties are parts of the perceptive faculties of creation, and our retaining or experimental faculties, are parts of the retaining or experimental faculties of creation. Hence our reasons, our perceptions, and our retentions, memories and experiences, are those of creation, and as creation is an image of the Creator, we can rise to a knowledge of Him, as far as our reason, perception, retention, memories or experiences go, for these results are in, and of creation, and parts of the works of His own hand, from principles that are in Him, and not out of Him. In fact they are reflections of Himself in us, or the work of the great Artificer carried to such a state of perfection as to take a slight view of its Maker.

116. Having, therefore, turned our view toward the Infinite, from the depths of finite existences, we see what He is, from the prints of His own divine and never-changing hands, printed upon each and every thing of His work, from the most minute portion of dust to a wheeling sphere of earth, and from the gravity of the smallest grain of sand, to that of a Universe. We see also in the shapes, the qualities, the motions and the uses of each, that they are all from the same great ONE or Unit, the "life, soul and centre of the whole, from which they derive their life and usefulness." (No. 4, Ill. 4, and Corollaries 1 and 2.) We see, too, that the interior principles of creation point to the same one great Unit, as artificer of the whole, from the most minute sensation to the mind of the highest seraph that flies above the heavens! We find from these, that He must be as we have said He is, infinite in Love, infinite in Wisdom, and infinite in Power, and that from Him must flow infinite activity. We also find that all parts of creation are stamped with likenesses of these qualities or principles, each part in its own order and degree.

117. The Divine series, as we have seen, (No. 97), is 1. Love, 2. Wisdom, 3. Power. These three infinitely considered is the Infinite, as He is in Himself. These are all necessary to the being of a mind; for no thought can exist without, first, the affection of seeing things mentally, second the knowledge of the means by which thoughts are produced, and third, the power to produce them. These three necessary pre-requisites to the production of thoughts or mental actions, lie deeply hidden in the soul, and generally escape the observation of men. But all educations are from the

growth of these powers of producing thoughts or pictures of things Spiritual and material in the mind. The differences of the willingness or desires to think, the knowledge of how to think, or carry on mental operations or actions, and the power to carry them on, and conduct them rightly, constitute the differences between the great and the simple, the learned and the unlearned, and between the developed and the undeveloped, and between the good and the indifferent among men.

118. It is then seen, that Love, Wisdom and Power make the divine mental essence, from which in the fourth flows forth infinite activity, which results in three more characteristics—gravity, affinity and propagation; all of which belong to the Infinite as attributes of Him, not necessary to his actual identity, but are as it were, departments of Himself, preparatory to the accomplishment of the design of His primary love or infinite desire to bless others that might exist in identities as if of their own. As pertaining to each man, is the gathering power, the arranging and harmonizing power, and the making, inventing or creating power.

119. Gravity, as has been told, refers itself to His Love, because it is general, acting upon all matter alike agreeably to distances, without regard to quality, or what sort of matter it is, or how situated, as His Infinite Love desires the good of all, without distinction, if so be they can receive, and be benefited by what may be bestowed upon them. Affinity refers itself to Wisdom, because it discriminates and respects quality and condition, and thus selects and arranges the suitable, and rejects the unsuitable, even to the formation of the husks, the shells, and the kernels of seeds. Propagation refers itself to Divine Power, as its basis, because it is the effect of power given to or flowing into the form of the seed, and is not in the seed as the seed is of itself.

120. Divine Power is a principle flowing from the divine Love and the divine Wisdom with a foreshadowing of Activity. This is divine energy. The whole of a man considered as a whole, and also as to separate parts, is a man, but all is nothing without energy or power. To consider a machine synthetically, that is altogether as a whole, and to consider it analytically, or the parts as they are parts, and the relations in which they stand together, and relate to the whole, is all the ways a machine, or any identity, can be considered. It is so with the Divine. To consider him as one Infinite, a Unit, all Love or all desire, a Supreme Being as He is in Himself, Fundamental of every thing, the First and the Last, and all throughout, is to consider Him synthetically, and to consider Him by parts and relations of parts, the infinite varieties of contrasts, that make infinite Wisdom, is to consider Him analytically, and these are all the ways or manners in which we can consider Him, or any other identity or machine. All this is nothing without power. Neither the Infinite with His infinite desires of good, and infinite discriminations of Wisdom, nor any machine, as a whole, or as composed of relative parts, could be anything useful without power. Power is allied to activity, but it is not activity. Power to act can exist without action, but action cannot exist without power, because action is below power. Power is no part of the machine's identity, but is a principle residing within it, to give it efficiency. It is energy; it is above the motions of the machine.

121. Love, Wisdom and Power, are the primordial attributes of Divinity. Activity is the transition between the Creator and creation, and gravity, affinity, and propagation, are the subordinate attributes of Divinity, which produce globes, minerals and vegetables, as the preparations for the introduction of self-conscious identities, upon which Infinite Love could bestow His blessings, to the sensible benefits of the blessed. We say *Him*, because Divine or Infinite Love includes within itself Wisdom, as a machine (as a whole) includes all its several parts or forms, or it could not exist, for anything that is infinite, includes all things, because there is no room any where but for one infinite thing to exist. Infinite Wisdom is included in, as a concomitant existence with Infinite Love, which is the Unit, which includes all other numbers within itself. (See Illustrations m. of No. 48.) Infinite Love also includes within itself, as lower degrees of itself, infinite power, and infinite activity; for every affection (or particle, so to speak), of love, has in it the wisdom to carry out its desire, as well as the power necessary to put wisdom into execution, and also activity to pass from it, to the accomplishment of the design.

122. Divine or Infinite Love, including all things within itself, neither could have, neither did it need, a fundamental to precede it, as all finite things necessarily have need of. For instance, globes of matter, minerals and vegetables, require the fundamental material substance to precede their formations, from which they could exist. Fish, fowl, animals, and man, required the animalcules, or sensitive substances, with their sensations as a basis, as a fundamental, from which to exist; but Divine Love, Wisdom and Power, required no such fundamental, because, like the fundamental number one, Love is self-existent, infinite, and all other things exist from this love, and its inherent qualities and forms (wisdom), which, being infinite, fills all things, supplies all defects, accomplishes all designs, through power, activity, gravity, affinity, and propagation.

123. Gravity has been referred to love, as its most perfect analogy; Affinity in like manner to wisdom and its discriminations. We now refer the propagation principle to power, as its express analogy. For as Divine Power refers itself most especially to, and resides in Divine Wisdom, so the

vegetable propagative refers itself to the mineral formations and their affinities. (No. 99.) It is to mineral formations that we refer even the kernels, and very hearts of the kernels of the seeds, containing an embryo of the future vegetable. All this is from the discriminating arrangements of affinity, the wisdom principle bringing the suitable to the suitable, and omitting to bring the unsuitable, as gravity would bring it.

124. It is so with power, which is consequent upon the suitability of the arrangements of wisdom; for as arrangements diminish in suitability and adaptedness to the end designed, all power vanishes by neutralization, until when all adaptedness has vanished from arrangements and discriminations, no power is left. It may now be seen that Love or design, has all power by Wisdom or discrimination. With wise discrimination, adaptation of means to an end, power exists, and according to it. It is hence easy to see that power is attached to wisdom as a legitimate effect or consequence, and that from these three is all action, and usefulness.

125. It is thus to be seen, that the propagative is from the arrangements of the affinities of the mineral kingdom, in all its preparations, even to the formation of seeds. The better these forms, the more active and powerful are the propagations, unto great perfections, and conversely, with great increase of their deteriorations, all the propagative principles vanish.

126. Throughout all the series of forms, from the globe throughout the multitudinous and variously diverse forms of what is usually called the mineral kingdom, up through all the kinds, varieties, genus and species of forms, having propagation of their species as one of their functions, it is the completion of the forms to a certain point that admits of propagations. It may be clearly seen to be a culmination of the forms brought together in better and better, and more and more suitable arrangements, that produces the power that is called propagation, or vegetation. It is the same, or an analogous movement with that which produces power under wise arrangements, and displaces power as the wisdom principle forsakes them.

127. The highest energy of creative Love, Wisdom, and Power, is spent in the production of forms, as globes, minerals, and what are usually termed vegetable forms, together with animals and all their parts, both material and Spiritual, so that these forms could be blessed with better and better perfections, and higher and higher receptions. This tendency to the existence of forms, is the highest essence of creative wisdom. From it, globes, minerals, vegetables, animalcules, and animal forms exist. It enters into the consideration, and contemplation of all things, and with it carries its power to produce forms, whenever, wherever, and however suitable conditions exist. Whenever, wherever and however, the suitable conditions are, there is that primary intention of Divinity, and bestows upon them the power of producing forms similar to themselves; which power, too, as those forms have been furnishers of the conditions of further and further propagations to endless duration and to countless numbers, shall furnish it on, ad infinitum.

128. We now see clearly that propagation is not a separate department or form of Nature, either Spiritual or material, but is a legitimate consequence of the form itself, from the universally pervading, First intention of the Creator, which we call all-creating and all-sustaining principle. It is even in this light, the same as Divine Power, which is the sure and legitimate effect of Love, in which all Power resides, as soon as Wisdom produces the proper arrangements and conditions.

To the Readers of the Christian Spiritualist.—Not having ascertained that any commensurate interest is felt in these "Spiritual manifestations," among you, we therefore suspend, if not entirely discontinue, the offer of them for the columns of your paper, in order that the room which a continuance of them would occupy, may be filled better to suit the glorious cause we ardently espouse.

New-York, June 14th, 1854.

MEDICUM.

Postscript.—It seems best to say that we will offer another short continuation of these Manifestations, as being of almost indispensable necessity in the explanation of the foregoing, that what has been given may be better understood.

J. SNOEDRIDGE WILLIAMS, Medium.

New-York, June 20th, 1854.

ERRATA:

In No. 75 for affected, read affected.
In No. 104 for serum, read semen.
In No. 105 for eternal progressive, read eternally progressive.

Remarkable Cure.

Mr. Joseph N. Estes, of Albany, called on us a few days since, and related a brief but deeply interesting Spiritual experience. Mr. E. assured us that he was formerly, and for nine years, affected with a scrofulous white swelling on his left lower limb, for which medical and surgical skill could devise no remedy. He suffered much pain and expended much money, and after all was a confirmed cripple, and reduced to a living skeleton, weighing only about eighty pounds. He was in this miserable condition for some time, when one day, in answer to his intense yearning for relief, a Spirit came to him and told him what to do. He obeyed and was entirely cured, so that he now walks with as much freedom and elasticity as any other man.—*Spiritual Telegraph.*

There is nothing in the world really beneficial, that does not lie within the reach of an informed understanding and a well-directed pursuit. There is nothing that God has deemed good for us, that He has not given us the means of accomplishing, both in the natural and moral world. If we cry like children, for the moon, like children we must cry on.

REVIEW OF MR. A. J. DAVIS' LECTURE, DELIVERED AT DODWORTH'S HALL, MAY 28, 1854.—NO. 3.

Before proceeding upon the further review of Mr. Davis, allow me to pay my respects to my good Christian Brother, "W. F." in whom I recognize a beloved Brother and fellow laborer in the cause of universal Humanity! "W. F." has the bump of order largely developed, and hence the anachronisms of Mr. Davis grated harshly upon his methodical ear. Unfortunately, perhaps, for me, I have said bump below mediocrity, and hence did not consider it worth the writing of a paragraph to comment upon the want of order, as to time, in the reference of Mr. D.; although I was well aware of the anachronisms; yet I did not think Mr. Davis intended to conform himself to the mere order of dates in his references to those striking historical facts, although he used the terms "next came," and "then come," &c. It was sufficient, it seemed to me, in casual references, to state the facts without being so critical as to conform himself to the order of dates. As I simply seek truth, I am prepared to render all proper respect and justice to Mr. Davis, and perhaps I may attribute to him more than properly belongs to him or any other living man, and thus unconsciously strengthen "the popular influence of an opposer of vital Religion;" but my motto in all criticisms is, "nothing extenuate, nor set down aught in malice." And here allow me to say, I meant simply what I said, that he treated the subject of the gradual development of these wonderful phenomena in a "masterly and dignified manner;" perhaps the term "masterly" may have been too strong for Brother "W. F.," yet to me it was proper, and surely any unprejudiced hearer will accord to him a mild and dignified manner which was eminent beyond any other speaker I have yet listened to upon this subject, there was a mild, calm, almost Christ-like dignity and gentleness in his address, and hence the great necessity of turning Spiritualists against the very witchery of his manners; for while there is a quiet fascination in his address and language, there is to my mind an error, deep and fatal, in his doctrines. In reading Mr. Davis' works, I have had occasion frequently to stop, and re-read, and then brace my judgment against the seductive tendency of the beauty and enchantment of his gentle, flowing, fascinating style; there is about his writings the beauty of the Orient; and at times a force of logic that is almost irresistible; provided you admit the position he lays down in the outset.

But let us proceed with the review of his address. In speaking of the development of Spiritualism, Mr. Davis classified the different ages of the race into five. First, the age of Force; second, the Parental age; third, the age of Intuition; fourth, the Rational age; and fifth, the Practical age. I shall pass over, for the present, his remarks upon all except the third, slightly noticing the fourth.

The third, or Intuitive age, he asserted, was that of the "Gentle Nazarene," or rather the commencement of what is more generally termed the "Christian era," and in connection with this, and for the purpose of comparing the modern developments with the ancient manifestations, and showing how perfectly they agree, he referred to the case of Daniel, (chap. 10) who fasted three weeks and then had a wonderful vision, and asserted, what I do not doubt, that if a case of that sort was to occur now, our modern M.D.'s would not only pronounce the man crazy, but send him to the lunatic asylum; but this he cited to show the necessity of fasting in order to be favored with these manifestations of a high character, and also to show how truly many of these modern Spiritual manifestations were typified in Daniel's vision. But more especially he referred to a historical fact in reference to St. John's gospel, not generally known, or if known, almost always suppressed by the clergy, and which was, that St. John wrote his gospel sixty-three years after the facts therein stated transpired, and indeed after all the writings commonly called canonical had been known and read in the early Christian churches. St. Jerome tells us that the venerable apostle was requested by the church to write the history of what he saw and heard as an immediate follower of Christ, his kinsman according to the flesh, and emphatically his beloved disciple, and he agreed to do so, provided the church would "fast and pray" for certain days, that he might be aided in his holy task by direct Inspiration from the Heavenly Father. The church fasted and prayed, and after a time St. John breaks forth in that sublime strain, "In the beginning was the word, and the word was with God, and the word was God." Chap. 1, verse 1. "That was the true light which lighteth every man that cometh into the world," verse 9; "and the word was made flesh and dwelt among us," verse 14; "Grace and Truth came by Jesus Christ," verse 17. Now, for the purpose Mr. Davis designed, this was a very beautiful reference, but to sustain his favorite doctrine of "Pantheism," it was exceedingly unfortunate, and here again, I think his clear-seeing entirely failed him. The doctrines of the "Harmonical Philosophy" utterly discard the character of "Jesus of Nazareth," as set forth in this chapter, verse 1st to 18th. The worshippers of Nature, and rejectors of the Bible as an inspired Book, hold him to have been but a mere medium, and nothing more; some hold that there are many mediums, developed in the late unfoldings, equal, if not superior to him. Whether Mr. Davis holds this view, I know not; yet some of his followers and admirers hold him to be a greater medium than Jesus Christ, and his book, "Nature's Divine Revelations," superior to the Bible; but I will do him the justice to say I think he has too much good sense to hold any such view, yet he certainly, in his writings and addresses, holds

the "Gentle Nazarene" nothing more than a medium, while those Spiritualists who believe in the inspiration of the Bible, hold him pre-eminently the "Great Medium," the "Seed" promised in the garden, the "Shiloh" of Jacob, the "Prophet" spoken of by Moses, the "King of Glory" of David, the "Wonderful Counselor" of Isaiah, the "Lord our Righteousness" of Jeremiah, the "God manifest in the flesh" of Paul, and "God's beloved Son," as proclaimed from Heaven at his baptism and upon the Mount of Transfiguration, Luke 9, 35; therefore, in language from Heaven, we say, "hear him."

With regard to many of the mooted questions in theology upon the subject of his equality with the Father, his miraculous conception, &c., &c., we will not now affirm or deny, for we feel the time is not far off when we shall have more light upon these and all kindred questions which have convulsed the Christian world for the last 1800 years. Certain it is, that all the translations of the Bible are imperfect, and it requires no little moral courage to go into the investigation of the late wonderful developments in Spiritualism, with that blessed Book, as held by the Christian world, in your hand; and also, it requires an amount of honesty and freedom from prejudice and pre-conceived opinions, possessed by few. When I commenced this investigation, near three years ago, I had much more of such prejudice than I have now, and adhered to my pre-conceived opinions much more tenaciously. I found, while conversing with friends from the Spirit-world, whom I had known on earth as most holy and devoted men, that it was necessary I should lay aside my pre-conceived opinions and become open to truth, whether it tallied with my previous views or not, yet that I should always use my reason in reference to any communications made from what purported to be Spirits. But as a general remark, the rule laid down by St. John in his first Epistle, chap. 4, verses 1 and 2; "I was advised to adhere to; they read as follows: 'Beloved, believe not every Spirit, but try the Spirits whether they are of God; because many false prophets are gone out into the world. Hereby know ye the Spirit of God; every Spirit that confesseth that Jesus Christ is come in the flesh, is of God.'"

I have called in question all communications which have contravened this rule, and I have found myself sustained in the sequel, by Spirits who I knew in the flesh, and who, I had many reasons, from their lives on earth, to believe them in an exalted sphere in the Spirit-world.

With reference to Mr. Davis' fourth class, or the Rational age, I will simply for the present say, it certainly commenced as early as the time of the reformation referred to, in Germany, and with slight modifications, it has existed to the present day; all the so called Christian churches are full of it at this time. Rationalism or Materialism has existed to some extent in every age, but especially does it stand out prominent in the higher circles of the Christian world at this day. The pride, pomp and splendor that usually attend the worship of the churches, shows that the prophecy of Paul in reference to the "falling away," and revelation of "the man of sin," pride and sectarianism, and the end of this dispensation of Materialism, is close at hand! How will this end come? What will take place when it does come? Will it produce the disruption of all the churches? Or will it, like leaven, work out the salvation of many of them? These are questions for the wise and prudent to answer! I may attempt an answer before I get through with these articles.

B. C. Z.

TRUTH.—God whose being we shall here assume, not stop to prove, has made a stupendous revelation of his character, in the Universe he has created. The Universe is the expression of God. Just as far as we understand Nature, we understand its Author. All truth is God's truth. Each truth is in harmony with all other truth. As God and Nature stand in harmonious relation of cause and effect, we have only to live in harmony with Nature, to be in harmony with, and perfect conformity to, the will of God.—*Marriage.*

HEAVEN.—Whither, speaking of Heaven, says: We naturally enough transfer to our idea of Heaven whatever we like and reverence on earth.—Thither the Catholic carries on, in his fancy, the imposing rights and time-honored solemnities of his worship. There the Methodist sees his forefathers and camp-meetings, by the groves, and the still waters and the green pastures of the Blessed Abodes. The Quaker, in the stillness of his self-communion, remembers that there was "silence in Heaven." The Churchman, listening to the solemn chant of vocal music, or the deep tones of the organ, thinks of the song of the Elders, or the golden harps of the New Jerusalem.

The Heaven of the northern nations of Europe was a gross and sensual reflection of the earthly life of a barbarous and brutal people.

The Indians of North America had a vague notion of a Sunset Land—a beautiful Paradise far in the West—mountains and forests filled with deer and buffalo—lakes and streams swarming with fishes—the happy hunting grounds of Souls.

A venerable and worthy New England clergyman on his death bed, just before his death, declared he was only conscious of an awfully solemn and intense curiosity to know the great secret of Death and Eternity.

Yet we should not forget "that the kingdom of Heaven is within," that it is the state of the affections of the soul, the sense of a good conscience; the sense of harmony with God; a condition of Time and Eternity.

Actions, looks, words, steps, form the alphabet by which you may spell characters; some are mere letters, some contain entire words, lines, whole pages which at once decipher the life of man.—One such genuine, uninterrupted page may be your key to all the rest; but first be certain that he wrote it all alone, and without thinking of publisher or reader.

Christian Spiritualist.

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

NEW YORK, SATURDAY, JUNE 24, 1854.

The duty of addressing a Circular to the friends of Spiritualism having developed upon the Corresponding Committee of "The Society for the Diffusion of Spiritual Knowledge," the following was agreed upon, which we extract from the pamphlet containing the Charter, By-Laws, &c., of the Society.

The pamphlet may be procured by application at the office of THE CHRISTIAN SPIRITUALIST, and will be sent to distant localities when applied for by letter, post-paid.

CIRCULAR.

OFFICE OF "THE SOCIETY FOR THE DIFFUSION OF SPIRITUAL KNOWLEDGE," No. 338 Broadway, New-York, June 16, 1854.

SIR: In obedience to the direction of the Society whose Corresponding Committee we are, we address you with a general statement of our views and purposes, and to invoke your cooperation.

Our Society has these objects in view—

1. The diffusion of the knowledge of the phenomena and principles of Spiritualism.
2. The defence and protection of believers and inquirers in the freedom of thought and inquiry, against all opposition and oppression.
3. The relief of the suffering, the distressed and the erring, so far as to enable them to lead upright and pure lives.

It is proposed to effect these purposes in the manner we have here detailed, and feeling that order is Heaven's first law, we aim at system and order in our efforts to regenerate man.

FIRST. DIFFUSION OF KNOWLEDGE.

1. By establishing newspapers and periodicals.
2. By influencing the existing Press to publish the truth both for and against, and to open their columns to a fair statement and discussion of facts and principles.

3. By regular lectures on Sundays, and occasional ones at such times as may be convenient.
4. By distributing books and tracts, which may be obtained at our office at cost price, and by establishing circulating libraries of Spiritual publications.

5. By influencing the education of youth through infusing into it full freedom of inquiry and thought on all subjects, and eschewing all sectarian or partial views of any subject.
6. By teaching on all proper occasions the true object of government, which is not the increase of the wealth of individuals or classes, but the elevation of man in all the relations of life, and the development of the human mind to its highest condition of advancement.

SECOND. MUTUAL DEFENCE AND PROTECTION.

1. To stand by, sustain and protect by every lawful means, and at every personal sacrifice, every one who is made to suffer persecution in any form, because of his belief in Spiritualism, and for that purpose to organize a permanent Board, who shall have authority to call for all necessary aid from all believers.
2. By a united and fearless expression of opinion, publicly and privately, to assert and maintain the freedom of thought and expression which is the birthright of freemen everywhere.
3. By bearing testimony on all occasions, peaceably and lawfully, against mental tirade, whatever its form, whether it assumes the shape of law or public opinion, or religious intolerance, and so addressing the minds of the people as to work out the necessary reform in church and state, abroad in society, as well as in the walls of our prisons.

THIRD. AIDING THE NEEDY.

1. By contributing pecuniary aid, so that no one shall suffer from want.
2. By attending the sick.
3. By comforting the mourner.
4. By assisting the industrious to procure employment, and for that purpose keeping a register of those who want laborers, and those who desire employment.
5. If a poor woman wants a cow, let her have one. If a mechanic wants a set of tools, procure them for him. If a farmer wants land, buy it for him. If a poor family is confined to small and unhealthy rooms, furnish the means (by becoming security for the rent or otherwise) for a proper location, and so on. But do this, not by means of gratuities, but by loans, repayable in small instalments without interest, thus stimulating industry and economy, and making the same sum of money do its office of charity many times over.

GENERAL CONSIDERATIONS.

1. Effect these purposes by Association. Forming in every neighborhood societies like this of ours, in which all may be allowed to take part, whatever their faith, who will contribute either time, money or labor, to improve the condition of man.
2. Establish libraries, get up schools, and have public lectures.
3. Provide proper circles for inquiry and investigation, taking care to select proper mediums for that purpose; bearing in mind that those mediums alone are reliable who are free from all selfishness, and have an abiding confidence in the overruling providence of God; and that there are dangerous mediums, through whom there is great hazard of having evil communications, who are puffed up with conceit at their own gifts, who are troubled about what people may say, and are anxious for their own glorification.
4. Have frequent meetings, and interchanges of thought and kindly feeling. Let your associations be, if you please, auxiliary to ours, and meet us once a year, in general convocation, by your delegates, or if preferred, from a general society in your State, and be auxiliary to that, but at all events, act in harmony and concert, and thus you will act with strength and compel the world not only to respect you, but award to you the freedom of thought and opinion, which we have a right to demand.
5. And remember ever, that the great instrument with which we are to work, is Love for one another, exhibited not alone in profession, but in active and industrious efforts to do good, and manifested ever by according to others the same freedom which we demand for ourselves.
6. Let all your circles, and public and private meetings, be opened with prayer, for whatever else may be thought of it, the habit will elevate your own thoughts, will draw your Spirit friends nigher unto you, and drive far from you the evil influences which are now active in their efforts to arrest this good work. And so, too, cultivate music at all your meetings, and you will readily perceive its soothing, harmonizing, and elevating influence.
7. Be never intolerant towards others. Remember the difficulties in our minds through which we have struggled in attaining the light which we enjoy, let us ever be regardless of the difficulties of others, and aid them by our kindness, not repel them by our harshness. And so, too, be not factious, in crediting all that may come from Spirits,

but ever exercise our reason, and yield alone to its dictates.

8. Allow no drunken man in your midst, for ye know that it has fully been revealed to us that the consequences in the Spirit world of habitual intemperance in this, are fearful enough to appal the stoutest heart. Be ye therefore busy in your efforts to arrest the progress of this evil habit. Ye may well enjoy in moderation all the blessings which with God in His bounteous providence has surrounded you; yet be not content merely with being yourselves temperate in all things, but earnestly strive to root out a vice which is so disastrous to your fellow-man, and which has so tenacious a hold on his material nature.

9. Deal ever gently with the erring. When your fellow strays from the path of rectitude, pursue him not with the fury of the ravenous wolf, but surround him with your sympathy, with your kindly affections, with your gentle teachings, and thus lead him back to the paths of rectitude—thus dealing gently with the erring as God has dealt with you.

Above all, exact no test of faith or doctrine. As in the natural world we have a common platform on which all may meet and act, namely, the shining of the sun at noon-day, so the conviction that the Spirits of the departed may and do commune with us on earth, may be to us a common light shining on all with its meridian splendor, and a common platform on which all may assemble, leaving all minor points of belief free to be considered and received as each one's light may prompt, being well assured that thus alone can we avoid the intrusion among us of the fell demon of sectarianism, which is ever ravenous for new victims, and has too long wrapped its dark chains around the mind of man.

10. And finally, dear friends, let us press upon you the conviction that is deeply seated with us, that "one sermon with the hand is worth a thousand with the tongue," and that thus, we can not only most effectually answer the question so frequently propounded to us, "Of what use is Spiritualism?" but we can best show our obedience to the law of love, which is so essential to our everlasting progress, and which does not consist in mere lip service, but in earnest, constant, unceasing efforts to benefit our fellow-men, and in sacrificing self to the good of others.

We believe that by carrying out these views we shall best aid in diffusing among men that knowledge which is now pouring upon us in an overflowing stream, and which is full mighty for our regeneration.

J. W. EDMONDS, OLIVER G. WARREN, CHARLES C. WOODMAN, Committee on Correspondence.

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spheres as children of God. All those things which have been looked upon with so much reverence and awe are monuments of vile corruptions—of misery and wretchedness, rather than of grandeur and power. Look to the fair fields of Egypt, and see what they are to-day, and inquire within your minds what made them as they are, and look around about you and you will see the answer. The Pyramids and the temples—the monuments of grandeur—made fertile Egypt sterile.

Everything which is born upon the earth must die. Every seed contains within its germ another seed,—the seed of death, which contracts the creation, not the Creator. The acorn, planted in the ground, bursts its shell, strikes its roots, seems vigorous with life; but as the sap rises in the oak, it carries subtle death along to leaf and branch. That tree must die, because it was born. Truth only is eternal, because truth is God. Those old civilizations of Egypt, and Assyria, and Babylon have passed away, and they have left the seeds of something newer and better upon the ruins.

I do not intend to give you any facts of history, but merely a sketch of what has transpired in this world, that, knowing of the past, you may be able the better to judge of the future which is to come. Greece looked in youth immortal; she was strong in her numbers, strong in her right arm, strong in her individual men. As long as she remained content within her boundaries, she seemed to be full of life, and had no fear of death. Greece grew powerful, reared monuments, builded temples, in which she worshipped her Gods; she knelt before the attributes of the Creator, not before the Creator Himself. There was one seed of corruption. She neglected too much the education and elevation of her peoples; there was another. She believed too strongly in war; there was a third and a greater. She was not content to live within herself. She gave a few ambitious men opportunities for raising themselves upon a platform above their fellows, from whence they might lift others who were their rotaries and their dependents. That was another, and the worst seed of corruption and death. Greece lived her time. Greece is dead and gone; and whitened pillars mark the spot where she once strode abroad in all her pride. But Greece herself has passed away forever. Go among her mountains now; stand upon the borders of her rivers and look about you. What do you see? You will not meet a Greek among all the Grecian names. By all the classic rivers, by all the lofty mountains, you will not hear one voice of Greek. That race is passed away and gone forever.

But in her stead arose another power equal to her own and greater—a power which combined within itself all elements which seem to warrant immortality. Intellect—that was one element. Physical force—that was another. Rome arose in her might, from the City of the Seven Hills. She dictated, here and there, the course which dependent nations should pursue. She endeavored to collect the intellect of humanity in one band, which was capable, of its own strength, to overthrow all other bands; reigning supreme over this world. How was this band of force composed? How was this physical discipline to effect this great work? Men will not serve in the ranks as common soldiers, who are capable of leading armies. Men, elevated in their conceptions of right and wrong, will not suffer themselves to be led blindly by a brother man. No, they must be degraded; sunk into a lower stage of being, independent of reason or of thought, in order that they may be proper instruments in the hands of intellectual power to effect great purposes. Gradually as the leaders in Rome grew more powerful in intellect, the masses of the people became more and more degraded, the distinction between the leaders and the led, more obvious. But by and by the scales were turned, and Rome, instead of being the invader, became the invaded. Now did the seeds of corruption make themselves manifest. Those who had been kept debased, that they might be the more easily led to conquest, cared not if their country was invaded. They had no interest in its welfare. They would not rise as one man and say to the invading powers: If you enter here, you must pass over our bodies. They had no feeling of that sort; patriotism was unknown to them. It was the pay of soldiers which they asked. The debasement which the powerful had inflicted upon them century after century, for carrying out their high purposes, was the cause, the primal cause of Rome's decay, Rome's death and sickening corruption. Rome died because she debased herself. The natives would not rise and defend themselves against invading nations, knowing that they had but the choice between two evils. They would as lief an invader would come and rule over them as their native princes. Those hordes which invaded them were armed with strength of natural thought. They came, and they were as irresistible as the hurricane. They marched from the mountains; they came like an army of locusts upon the land, and they blotted out the old Civilization in a space of time hardly appreciable by man, and planted in its place their own. They were men who could do something with the earth, who did not ask leaders what to do. Leadership was a station to which each man might aspire. But democrats are always stronger, hundreds to one, than subjects of despotism. They have something to fight for; they feel their independence. They are the men who say unto the invader: Come on, but if you come, you must march over me. He feels that he is in his own country. The subject of despotism only feels that if he does not perform the task assigned him, he shall receive stripes from his own friends. He does not fight with his soul, he only fights with his arms.

Well, Rome could not resist the invasions made upon her. She hardly was left a trace of herself that could be destroyed. There remained a few volumes here and there, monuments of her intellectual power; monuments of her physical, temporal power also remained; but Rome was gone. Upon her own ruins were built new civilizations and new nations. Those barbarians reared for themselves fabrics to dwell in. They said: We will do something with this land which you have made so beggarly; we will draw out the resources of these soils; we will increase our substance.

Men, when brought together, must fight either with the tongue or with the arm. They will fight; and the barbarians could do no less; they were set one against the other. It was found necessary that they should separate. Different parties took different directions. They built cities; every day the cities enlarged, and became strong nations, which lived and grew, until, having more vitality than others, they devoured the smaller.

Europe began to smile. Christianity at this time took a peculiar turn. Christianity—the pure, holy teachings of Jesus—was taken by men as authority for war. Men fought in the name of God and of Christ. Men swore revenge by all the Saints in the Calendar, and by the holy names contained in the Bible. It is very strange how men can twist and turn a simple thing; how men can look upon white, and really think it is black. But so they do, sometimes, and so they did when they went to

battle in the name of God and of Christ, and fought with those names upon their lips. And their Spirits left their bodies on the battle-field calmly and quietly, as though they had been upon a bed of holy love and Christian hope of a hereafter. Those men fought in the name of Christ, and in the emotion caused by what has been termed the age of chivalry, the new and better civilization was born.

Bye and bye, when the people became rich, they said: If we are to do the fighting, we must do some of the governing. So the government was gradually taken away from the feudal lords and placed in the hands of the people. A struggle soon arose, and it became necessary to see who were most important in the body politic. It was soon perceived that the physical power would gain the day, and the despots must be content to take the second rank. In some countries this was the case; in some countries despotism prevailed. The people writhed in their agony, and cried aloud to God to send them some one to lead them on, and enable them to triumph over their adversaries, and govern themselves as they pleased. Such a leader was sent, inspired by Heaven for the work he had to do. He collected together the elements of popular feeling in one mass, and hurled it at the despots of human freedom. No earthly power could stay his hand. He fulfilled his office. It was not for him to change at once the whole appearance of this world. But I prophesy here, that in the future there is a time not far distant, when all those fabrics of government which were so shaken and weakened by the arm of Napoleon, shall be overthrown, shall fall with hideous crash. The despots shall fall beneath their ruins, and the people shall rise upon the mass of rubbish, plant their standard there, and shout "Liberty!" I prophesy that thing. I have looked back more years than you can count. This world has never yet taken a backward step. It has always been going on and on, but has never rested. I can see now that the next time the day-side of Nature presents itself, it will show the people triumphant. God has been governing His Universe. All governmental institutions of the present day shall die, so sure as God shall live. They shall fall—shall crush beneath their ruins all oppression, all bigotry, all superstition, and the bodies and minds of men shall be left as free as air.

Civilizations heretofore have only visited the bodies of men; the new shall visit the souls. The new shall no longer provide raiment for the back, but shall fill the interiors with knowledge and truth. It is to be an entirely new thing upon the surface of this earth; it is to set all men free; to enable them to look, each one for himself individually, and receive that which he needs for Spiritual food. God gives and the child receives; that will be the order hereafter; that will be the knowledge of the truth throughout this world, that God Himself is the Giver, that each child is the direct receiver.

As I said at first, the sun rises in the East, goes in his appointed course through the day, and sinks in the far ocean; so civilization has arisen and entered in the East, has crossed the ocean to your own country, and is progressing with giant strides to the great barrier of mountains in your Western wilds; and it will continue its march until it is stopped by the shores of the Pacific ocean. When civilization reaches that point, it will have reached a higher point of progress, it will be a better, deeper, and more Spiritual civilization than has heretofore existed upon this earth. Its progress will be checked by the rocky barrier, but it will pile up its elements; it will rear them until they overtop its summit. Then will the march of Time have circumscribed this earth; then will a perfection have been attained to which the old civilizations of India seem barbarism; and in the East civilization shall commence again its march, which shall again circumscribe this earth, and again find its limit on the Pacific coast.

This government under which you live, though better, perhaps, than any which has preceded, must give place to some better and purer;—and you can make that step to perfection short or long, according to your exertions when that commotion commences. When it commences? It has already commenced. Be ready to collect all the scattered thought you can find, and show it where to go. Hold up before the eyes of men the light of Heaven; tell them that a new dispensation is now being made upon this earth—a new revelation is coming from Heaven—that it teaches you this: that the whole duty of man is to love his fellow-man. Make them believe it, too. Make them believe that you have authority for saying this; that angel voices have come to you and told you this truth; and have told you further, that their office in Heaven consists in doing good to their fellows. There is something in the soul of every man which will make him hear and understand your words. And although you think you are making no impression, believe that your words will not be lost; although the greater part of his Spirit may be barren, yet there is in every man one little spot of good soil, and the seed will spring up there and bear fruit, just so sure as the seed is planted.

My friends, take courage. Could you look into the Spirits of men as we can, you would see the divinity of each man's soul; and it would make you glad; it would make you have hope in a hereafter; you would see man to be an image of his Creator. Believe, my friends, that change is coming. Work all the time; in your business, and in your pleasure; and look forward to find out what the change is. And if it be wrong in any one man, make it right by telling him the truth.

SPRITUALISM AND THE PRESS.

Having lived through the promised annihilation consequent on the publications of the several works of Messrs. Beecher, Rogers and Dods—not to mention the many others of smaller power in pamphlet and newspaper form—we had in a measure convinced ourselves the day of folly had gone by; and the "popular delusion" so common to many members of the Press, had passed away, as Spiritualism had in part grown into *fact*, even with those whose watchword has ever been, "The popular delusion is dead."

We are free to say, however, we have been in error, and have been too confident that the "editorial corps" had grown wise—if not into salvation, at least to be sensible, and talk as if they knew something beyond cant.

If, however, we have to make this confession, we nevertheless know that the great majority of the editorial family have not only *seen*, but kind and decent sense, and exercise it so soon as they know an object worthy of attention. The exceptions are few, very few, considering the power and number of the Press. Reflections of a like kind to these are ever present to us, as we read our "exchanges." But within a few days we have been called on to make particular note and comment, by some remarks in the Daily Times and Tribune of Wednesday. The Times seemed so dignified and pompous in its silly issue as to justify

more every relationship with sense and knowledge it ever had.

Though, to say truth, we were never overwhelmed with the exhibitions given in the "Daily." Still, when a phenomenon has been "in operation some half dozen years," and a man, "a wide awake," no doubt, such as we find in the Times, should be decent enough to do something more than blackguard upon a subject which, by his own confession, is "sending scores to the insane asylums." No doubt the Times is developed in an atmosphere and kept in life by a medium so well acquainted with "wire-pulling" as to be incapable of any thing that is not moved by machinery. No one will doubt his penetration when they read the following:—

"By virtue of a very thin dress across the shoulders of a tipping medium, we were enabled plainly to read the answer of the Spirits to the questions put, in the working of the muscles about the shoulder blades several seconds before the tipplings of the table announced them."

And as we are inclined to think him "wise in his own conceit," rather than "gifted above his fellows," we must be content with the fact that we have one among us—a very far-seeing man! Of the Tribune, we have little to say, for it has proved itself in many ways the friend of progress and Reform. Still, it seems to be subject to halts, now and then, although it does not "stride the fence." But within a few days we had a sad conviction come to us, that the Tribune, great as it is, was not strong enough to face the facts which it asks for, as the basis of Spiritualism. We know it is hard to put "new wine into old bottles," and none know it better than the friends of the Tribune;—and this in a measure gives us hope that the day of conversion is near at hand. The Editor thus explains himself in Wednesday's paper:—

"We have seen 'mediums' who were manifestly cheats and impostors; but we have known others who certainly were not; and we have seen a peculiarly witnessed phenomena termed 'Spiritual' which were utterly unaccountable on any material hypothesis hitherto accepted. We have no time to sift the matter thoroughly; in fact, we have rarely witnessed any 'manifestations' for the last two years; but we are very thankful to men of science, discernment and impartiality, who give their time to their careful investigation."

The Tribune has done much for the cause, and we take its statements in good faith, not only for the past but for the future.

"When the phenomena termed 'Spiritual' first challenged public attention, we printed everything that seemed calculated to cast light upon them, no matter which way it tended, though we knew that our so doing was disliked by nine-tenths of our readers. We stand ready to-day to print, as we always have done, any new fact or testimony calculated to shed light on the subject. We had not then, and have not now, any theory or explanation of these phenomena, no hobby to ride, no party to uphold. But it is our duty to publish truthful accounts of all important occurrences in our time; and this we shall do, though the last subscriber should stop because of our so doing."

While the cause is thus in progress of development, we hear the whole subject has been again exposed; but as we have not seen the book, we will give the detail of its peculiarities from the Waltham County (Wis.) Reporter, of June 17, as follows:—

"Spirit-Rappings Examined, Illustrated, and Exposed." By Rev. H. Whitaker, of Rochester, N. Y. We have received from some unknown hand, a little book bearing the above title, which we have examined with some attention, and weighed the remarks (for they are not arguments) as well as we are able. Having devoted considerable attention to the subject for the past two years, we feel in some manner qualified to judge of the propriety of the author's position. We shall not attempt a review, but for the benefit of the author will simply remark:—

The subject of Spirit Rappings, (as in the cant phrase of the country, the so-called 'mediums' manifestations are called) is neither examined, explained, exposed or refuted. The author evinces as much ignorance of the subject, as he does of what constitutes logic, a refutation or an argument. His arguments are baseless, and his conclusions senseless. He has not done one thing which he proposes or promises to do. He has availed himself of a collection of facts from Oldfield, to show that similar manifestations have appeared in all ages, and thinks that a clincher. He identifies the phenomena of the present day with the Salem witchcraft, and quotes Cotton Mather's descriptions of what then took place, but fails to see that all this proves nothing to his purpose, as if Spirits were a *new invention*, and that the Salem witchcraft, as it was called, might not have been veritable Spiritual manifestations, and appreciated with about as much candor and good sense by those who doomed those persons to the gallows, as the phenomena of the present day are by our author. He charges the whole to Mesmerism, and Mesmerism to electricity, by which electricity is made a very intellectual fluid. But it is beyond his ken to show how electricity can produce such results. And we think if he had consulted some of the ablest professors of electricity in the United States, who declare that it is not electricity, he would not have been quite so confident. He has doubtless done as he advises others—keep away. Of course he has seen nothing, and judges without evidence. Blinded by sectarianism, superstition, bigotry and ignorance, he has taken for argument, proof, and conclusion, the same assertion he makes of very intellectual fluid. But it is beyond his ken to show how electricity can produce such results. And we think if he had consulted some of the ablest professors of electricity in the United States, who declare that it is not electricity, he would not have been quite so confident. He has doubtless done as he advises others—keep away. Of course he has seen nothing, and judges without evidence. Blinded by sectarianism, superstition, bigotry and ignorance, he has taken for argument, proof, and conclusion, the same assertion he makes of very intellectual fluid. But it is beyond his ken to show how electricity can produce such results. And we think if he had consulted some of the ablest professors of electricity in the United States, who declare that it is not electricity, he would not have been quite so confident. 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Poetry.

And Poetry, too, shall lend her aid,
Permeating the things,
Scattering our path a shining road,
Sweet income from His wings.

[For the Christian Spiritualist.]

THE BIRTH-DAY.

DICTIONARY OF THE SPIRITS OF THE BIRTH-DAY OF MISS A. W. OF WILLIAMSBURG, L. J. 1854.

The scenes of earth so sadly fleeting—
Mementos on the sands of time—
Footprints that tell us of our meeting
Our loved ones in a brighter clime.

The cycles in that world of glory
Are golden numbers ever new,
Rehearsing Time's eventful story—
Scenes the angels brought us through.

Upward, onward, rises Heaven,
Beauteous as a Spirit's love,
Fairer than the star of evening
Mid the stars that shine above.

Mightiest orbs that roll around us
Are but outposts of His throne;
And the wonders that surround us
Lead us to the "Great Unknown."

Yet, though Heaven cannot contain Him,
Dwells He still in human form,
Learning to feel and pain Him,
Longing still to be at home.

Then to birth-day depart in Heaven
Wakes the music of the sky—
Chains of sin and sorrow ring
Freely, the Spirit soars on high.

Joins the lost, the long departed,
Twines them in its arms of love;
Tears that once unbidden started
Swell the springs of joy above.

Count not then earth's years of anguish,
Brighten the bow of promise shining,
Flowers that here may bloom and languish,
Form the wreath that God entwines.

On your brow these hopes immortal
Shall their impress ever leave,
Till we enter vernal portal,
Where the Spirit cannot grieve.

Tuned now to mightier music,
There my lark by angels sung,
Joins its echoes in the chorus,
While my birth-day song is sung.

A. H.

[For the Christian Spiritualist.]

Ma. Editors: The following lines were written in a state of profound truth, by Miss S. G. of Providence, R. I. It may be taken as a fair specimen of genius a large number of similar poetic effusions which she has written in the same way, and which some of her friends are contemplating publishing. Whether this is really original or not is unable to say. The lady is well known as a most reliable medium for Spiritual Manifestations, by the sounds, motions, &c.

LAROE SUNDENLAND.

THE ACORN.

They lie alone, underneath the ground,
Working out a problem, solemnly profound;
Shout of simple beauty, frail as soon air,
Meekly giving utterance to the acorn's prayer.

Lightly springing, promising so much,
Ever saying graciously to the zephyr's touch:
Tree of fair proportions, slender, light and strong,
Giving back the echoes of the wild wind's song.

Pride of all the forest, truest knowledge king,
When the storm comes, sweet, when the tempest brings
From the dreary northland, all their fearful crew,
And they follow tremble from their furrowed groove—

Regally majestic, those that wear thy crown,
Laughing loud and scornfully at the storm god's frown.

LETTER TO A FRIEND ON THE POSITION OF CHURCHES AND PASTORS.

The state of the American Church at this time is certainly one that must excite the wonder of all truly honest minds. Its relation to the prominent reforms of the day is by no means an enviable one, for it is antagonistic to them. It has internal conflicts and external skirmishes. It has not forgotten its part in the great "Conflict of Ages," and it struggles on to save its parchment creed from the grasp of Truth which will most assuredly, sooner or later, obliterate every vestige of Error that now makes its looks so unseemly, and its presence so repugnant to every true soul. In years that are past—in those great birth-days of mighty deeds and scientific discoveries—the Church lingered behind with its heavy chains and its unwieldy machinery, and dare not, or would not, advance until forced to do so. It has not relinquished its old habits of delinquency. The sins of its fathers have descended to the sons, and to-day the Church is backward in every reform—blind to every new development of truth.

Spiritualism came, and the Churches, where were they? They were in their closets, isolated from the great body of humanity; shut up from the great world of activity. They put forth no hand of sympathy with the coming age; they lived in the past. They could not feel the beating pulse of living minds, nor see in the joy-lit eyes of multitudes the glories of the new era. They had prayed all along, "Thy kingdom come." It came, and how did they receive it? With sneers, deriding sneers; just such as those with which the Jews greeted the Messiah of their race. They would not listen to its defense. They gave it no trial, not even a mockery of such a form of justice, but the shout went up, "Crucify it, crucify it!" But what avails their crucifixion? Think you the truths that Christ disclosed to eager multitudes perished when his holy Spirit was forced from its bleeding temple by the spears of the hired soldiery of persecution? No, no. Neither did Spiritualism die when the Church through the "Buffalo doctors" drove spikes through its body; when through Charles Beecher it shouted, it hath a devil, why hear ye it? when through Mattison it reviled it; through Faraday it brought science, falsely so called, against it; when through Rogers it indirectly denied the soul's immortality, and made it a mere automaton. None of these things hath harmed it. Thousands, tens of thousands, yea millions, believe the truth of God despite the Church's rejection of it.

There is Church is indeed in a strange predicament. There is not one evangelical society in our land that has not in its communion one of the believers. And what does the Church do? What are its thousands of pastors doing? They know that this new belief is undermining their Creator, and making ad hoc have with their dogmas. They know that facts transpire convincing to any but he who is willingly blind. Pastors will not fairly examine these facts. Their continued neglect in this particular seems to me proof positive that they dare not. They will take what some ignorant charlatan tells them about these manifestations; what a prejudiced press, always catering to popularity and veering round to suit the public sentiment, records respecting them, but they will not go to the quiet home of their parishioners, to one in whom they can have perfect confidence, and sit down and candidly test the subject by facts and the light of reason.

According to their profession they believe that those who have adopted the philosophy of Spiritualism are going directly to eternal death. They believe that a home awaits them where all is darkness and sorrow;—no light, no hope, no peace, no joy. These pastors have solemnly vowed before God and all his angels, as they profess to believe,

that they will watch diligently over those whom God entrusts to their care. There are hundreds thus entrusted, but where is their watchfulness? Their watchfulness, too often, is only manifested in sneers, and half-concealed laughs at what they call a "delusion."

These Churches must wake up. These pastors must put on the whole armor of God. And to do this they must know whereof they affirm. They are not prepared now to battle against this subject, even were it a delusion, for the simple reason that they know nothing about it. Church members and pastors have a duty to perform. I cannot see how they can evade it without sinning against God, or neglect it without wronging their own souls. This "duty" is a fair, candid, and careful investigation of the subject of Spiritual manifestations and its teachings, without prejudice, without fear or favor; with no leaning on the past, but living in the present. It is their duty to do this.

I beseech you, as a brother, to perform this duty, and dare to announce the result of its performance to all the world. It may do you good; it certainly can do you no harm. At any rate, you will be able to speak understandingly should you wish, subsequently, to "expose the delusion." And above all, you will have the satisfaction when the hour of your change shall come, and your Spirit takes its leave of those dear, beloved ones who stand about your couch, of knowing that you have done your duty. Will not that be a sufficient reward for all your labor?—enough to balance the laughs of men, the sneers of bigotry and superstition, and the ridicule that might possibly be aimed at you should your manliness overcome your fear of public opinion, and you now take the step I have urged upon your serious attention?

O! Sir, in that world to which our feet are tending—in that state of Spiritual life—we shall not regret having done our duty. There will be one star more in your crown if you do this act—perhaps a whole circle of brilliant gems, that shall grow brighter and brighter as ages unfold. With the sincere hope that you will not turn aside from this appeal, I remain, truly your friend,

Chelsea, Mass. JOHN S. ADAMS.

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read out of the churches and the minds of men. Where is manifested the indwelling God, the true Spirit? Is it in the dealings of man with man? Does it shine forth in the sincere, benevolent face, or smile in the affectionate eye of brother for brother? Does it give measure for measure, considering that "a false weight is an abomination to the Lord?" Does it fix fetters and bounds to self's desires, or does it not contend for the last mite, even to the shedding of a brother's blood? Has it the charity which endures all things? Does it seek peace? Does it fix its aim on things eternal, forgetting the seductive things that now are?

The Spirit calls, but who hears and obeys? It knocks at the door, but who opens? A few, a few. Verily, "many are called, but few are chosen."

The winds are invisible, yet are seen in the gentle zephyr as well as in the raging storm. We know them by their effects. We feel them. We hear them. We know they exist. More of the Spirit, for it is also seen, as well as heard and felt. We know it exists.

"In our Father's home there are many mansions. For whom? For us; for all, who will love and obey the teachings of the Invisible One. It is an interesting fact that new forms of life spring from new conditions of matter. Here the atheist or materialist would be wrecked upon the rock of self-creation, making life grow out of matter. But the Spiritualist can see no such creation. Matter is only the material tenement of mortal life, the Spirit moving upon and controlling it, to suit all the forms of life. Here rests the whole phenomena of Spirit-manifestations, in whatsoever form. If departed Spirits show their presence and power, it is by permission of the Father, whose they are, and by whom they have lived, and do live. If Spirits of living beings show their power, or exist at all, it is by the same Eternal Will, and that Eternal Will can be manifested at all times, in all places, in all forms."

J. T. QUINSEDER.

WASHINGTON, June, 1854.

Review of Books.

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because the author, like most metaphysical writers, makes one assumption, the foundation for another, and if understanding of terms is the first rule of agreement—as Locke thought it—then we have little to hope from this style of writing. Personal consciousness may do well where only the individual is concerned, but in Philosophy and Science it is near time the world had done with it.

We are not to much in love with the *essence* as to insist that every thought we hold shall receive ordination by their authority, but we do think Reason should hold the whole story when we declare, "I dislike that which denies my sense, and can't believe." To illustrate this, and at the same time explain the difference between the practical and speculative methods of reasoning, we present the following (written by the author) as a specimen of the first part of his "Logic": "God is just, and therefore cannot allow the wicked to go unpunished; but we do not see the wicked receive punishment here, therefore there must be another world, and consequently punishment." This is the argument—we can't say as to the words, as we quote from memory. Now, it would be but a modest request of logic-choppers in general, I assume to us, and book-makers in particular, to know something of reasoning *themselves*, before they teach others,—for when we meet with such very bad reasoning as the above, it rather tends to cool our veneration for great names.

Mr. Grayson thinks "there can be no such element in God's character as Justice," &c., while Watt makes it the *basis* of his entire system. (Watt's "Practical Spiritism," p. 10.) The whole economy of God's government is explained.

And yet George Combe asks, in his "Moral Philosophy," "if we see no evidence here (i. e. in this world) of God's Justice, what evidence have we elsewhere?"—a question which removes us from the world of assumption to that of fact—the distance and difference of which are known when we call to mind the *Practical* Theology—what we are in Spiritual and Human Philosophy.

In conclusion, we wish to assure Mr. Grayson that we feel kindly to him for his "work's sake," that is, for the effort; for the very wish to harmonize Christians is not only good in itself, but presumptive evidence that the time will come when harmonious will be the new age, and feel renewed, as it were, with youth again, in the faith that the time is not far distant, when the unfolding Spirit will bless the children of earth with a joy "unpeakable and full of glory, for our faith is positive—"

as it has for its foundation not only the testimony of the Law and the Gospel, but the facts of every day, which the wayfaring man, however plain his capacity, need not err in understanding, if he be but honest and truthful.

A. W. Z.

Review of Rev. CHARLES BEECHER'S REPORT CONCERNING THE SPIRIT-World. By E. B. WATTS. Boston: J. T. Quinseder, 1854.

This little volume was a timely and useful publication, for whether the "other world" is to be considered a separate realm, or as the *Human Family*, as some one implies, or not, certainly it is that in our age the name of "Becher" with "some other" is a power, whatever it may be ten years hence. Sure we are, if the Beechers get from many persons, what the Rev. Charles Beecher has received from B. B. Brittan, they will need a new platform, if not a new fact, for to think, there are a few holes in the "Becher" system, is to be something like a "Report" against any one who reads the "Review," will get a fair outline of Mr. Beecher's argument; as Mr. Brittan takes the subject up and handles it in a cool and orderly manner. We would recommend chapter five to all who would wish to have a glimpse at "the Theology of

Poetry.

MY OLD COMPANIONS.

BY ELIZA COOK.

My heart has yearned like other hearts,
With all the fervor youth imparts;
And all the warmth that feeling lends,
Has freely cherished "troops of friends."
A change has passed, and now I find
We are not as we used to be;
My heart, like many another heart,
Sees Old Companions all depart.

I mark the names of more than one,
But read them on the cold white stone,
And steps that followed where mine led,
Now on the far off desert tread;
The world has wrapped some souls away,
That once were honest as the day;
Some dead, some wandering, some untrue,
Oh! Old Companions are but few!

But there are green trees on the hill,
And green flags waving o'er the rill,
And there are daisies peeping out,
And dog-roses blossoming about,
Ye were my friends, "long, long ago,"
The first bright friends I thought to know,
And yet ye come—where will I will,
My Old Companions—faithful still!

And there are sunbeams rich and fair,
As cheering as they ever were;
And there are fresh winds playing nigh,
As freely as in times gone by;
The birds come singing as of yore,
The waves yet ripple to the shore;
Howe'er I feel, where'er I range,
These Old Companions never change.

I'm glad I learned to love the things
That Fortune neither gives nor brings;
I'm glad my Spirit learned to prize
The smiling face of sunny skies;
I was well pleased with the doting hands
The baby wild flowers of the land;
For still ye live in friendship sure,
My Old Companions—bright and pure.

Though strong may be the ties we make,
The strongest mortal ties may break;
Though warm the lips that love us now,
They may be parted from the brow;
We see pale death and evil hies,
Fling shadows on the dial-plate;
Not the hours when dark angels glide,
And Old Companions leave our side.

But we are sad, or we are gay,
With thick curls bright, or thin locks gray,
We never and the spring bloom meet,
Our presence with a smile we greet,
Oh! I am glad I have learned to love
The tangled web and cooling dove,
For these will be in good or ill
My Old Companions, changeless still.

THE VOICE OF THE GRASS.

BY SARAH ROBERTS.

Here I come creeping, creeping everywhere;
By the dusty road, and the sunny hill-side,
On the sunny hill-side,
Close by the noisy brook,
In every thicket, and
I come creeping, creeping everywhere.

Here I come creeping, creeping everywhere;
All around the open door,
When the sun is shining sweet,
Here where the children play,
In the bright and merry May,
I come creeping, creeping everywhere.

Here I come creeping, creeping everywhere;
In the noisy city street,
My pleasant face you'll meet,
Cheering the sick at heart,
Telling the busy man
Silently creeping, creeping everywhere.

Here I come creeping, creeping everywhere;
You cannot see me coming,
Nor hear my low voice humming;
Yet in the starry night,
And the glimmering light,
I come quietly, creeping everywhere.

Here I come creeping, creeping everywhere;
More welcome than the flowers,
In summer's pleasant hours;
The gentle cow is glad,
And the merry bird is glad,
To see me creeping, creeping everywhere.

Here I come creeping, creeping everywhere;
My humble song of praise
Most gratefully I raise,
To Him at whose command
I beautify the land,
Creeping, silently, creeping everywhere.

MAGNETIC MAGIC.

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

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

FIRST DIALOGUE.

As for the savans, my friend, there are only two methods of explaining a fact: the first consists in denying it and covering it with ridicule; the second is not much more difficult: it is enough to take all the barbarisms which may be found in Hebrew, Egyptian, Arab, Greek or Latin dictionaries, and to form with them the most undecipherable cacophony. In this mixture they put a heap of no less barbarous words, and with that, make a magnificent folio volume, which no one can ever read without falling at once into the deepest sleep, or the most violent convulsions. To avoid new dangers, the reader throws the book very far from him, but at the same time, he often exclaims about the depth of such writer, the learning of the sage, the genius of the man, &c. O, *Vanitas vanitatum!* To be a savan, it is then enough to be a fool or a knave. Let us not fall into such shameful aberrations. Let us study with earnestness these obscure questions. Let us apply to this investigation the whole of our patience, good faith, experience, observation and judgment. Let us never affirm anything except when it can be demonstrated and generalized. But when a fact exists, let us never deny its possibility. What I have done you can do yourself. What I have seen you can see. Here is the method I employ. Follow my example, and do not except against my words, before having verified their accuracy, before having tried the processes I suggest. Should even these means have different results, you are not yet justified in doubting my sincerity. You can only suspect the exactness of my observation; but nothing more. Take due notice of the reasons, pro and con, of the possible and impossible, of the correctness or error, of the mathematical or negative reasons on both sides. There cannot be any wise study outside of such bases.

JOHN. According to your views, all those marvels would be explained by the intervention of animal magnetism. But I would wish that we might adopt a regular order in our investigations. I should otherwise be afraid to be led unconsciously into some dangerous errors. Let me therefore address you a few categorical questions, on which I desire to be enlightened. I hope you will be so good as to comply with my request, and I shall be very thankful for such kindness.

ALBERT. I shall do so as far as I may be able to satisfy your inquiries. I cannot promise you more.

JOHN. Is it possible to produce catalepsy by means of animal magnetism?

ALBERT. Yes.

JOHN. When a subject is submitted to your magnetic action, can you at pleasure destroy or increase indefinitely his forces?

ALBERT. Yes.

JOHN. Is it true that certain subjects can, in the magnetic state, assume certain gymnastic positions, which the laws of anatomy consider as impossible?

ALBERT. Certainly. He can also perform movements which seem in opposition with those pretended laws.

JOHN. Can he stand and walk in a manner contrary to the principles of equilibrium, and the nature of his conformation?

ALBERT. Yes. There are some who walk against the ceiling, with their feet over and their head down, as well as you can walk yourself on this floor.

JOHN. Is it possible to produce unlimitedly over one's personal local or general inflammations?

ALBERT. Yes.

JOHN. Can they see with their eyes closed, by the assistance of some other organs? Could they, for instance, read with their nape, their plexus or their foot? distinguish persons at several thousand miles distance, and hear their conversation?

ALBERT. More than that, as you will see by and by.

JOHN. Can a disembodied Spirit support and move material objects?

ALBERT. Yes.

JOHN. Is a clairvoyant able to speak languages he does not know in the waking state? Is he acquainted with sciences he had never studied?

ALBERT. Yes.

JOHN. Whilst in the magnetic sleep, can he set at naught fire, poison, or other agents of death?

ALBERT. Yes.

JOHN. Can he enter into communication with Spirits who have left the body, and obtain from them useful information?

ALBERT. Yes.

JOHN. Can he, in his turn, fascinate his magnetizer, and render himself, or any object he please, invisible to the eyes of the operator?

ALBERT. Yes.

JOHN. Can the mesmerizer beset his subject with making him hear sounds which do not exist? Can he produce, at a distance, the ordinary effects of attraction that require usually our contact? Can he evoke before his gaze apparitions of fantastical beings or objects? Can he, by such means, force him to do what he pleases?

ALBERT. Yes.

JOHN. Is, therefore, the magnetizer able to render his subject idiot and mad, or even to kill him, without leaving any trace his crime?

ALBERT. Yes.

JOHN. Can he inflict upon his victim any sort of disease, or paralyze any of his limbs?

ALBERT. Yes.

JOHN. Can he strike blows at the greatest distance?

ALBERT. Yes.

JOHN. Can he lead astray his subject, make him jump over imaginary ditches, as you said before; create fanciful obstacles in the most even roads; force him to drink with a corn pipe, or cause him to see robbers, phantoms, horrid animals, &c.?

ALBERT. Yes.

JOHN. Can he throw stones in the remotest places without being discovered? Can he throw a spell over gardens, lawns, cattle or men, as it is said in all of the books which treat of this subject?

ALBERT. Yes.

JOHN. Is it possible to act at once over masses of people, and make them see, touch and eat objects which exist only in their appearances, and not in reality?

ALBERT. Yes.

JOHN. Do you think that man may have to his orders, Spirits that have left the body, and profit by their assistance?

ALBERT. I do think so.

JOHN. Do you think, too, that man may call forth rain, wind, storm, &c., or stop their action at pleasure?

ALBERT. Yes.

JOHN. Well, I see you are disposed to answer "yes" to every question I might still address you. Yet I think you will rather be at a loss to explain to me upon what ground rests your conviction. I have full confidence in the soundness of your judgment, and all your present answers cannot but bewilder me a little. I want to be better informed, and I trust you will not refuse to make me acquainted with the reasons that have determined your belief.

ALBERT. I will certainly do everything in my power to make you familiar with the results of my observations, studies and experiments. Yet you must not forget that in answering affirmatively to all your questions, I did not pretend to assume the obligation of demonstrating the means through which those phenomena were obtained. I shall only prove they take place every day, and may be produced by the agency of animal magnetism and the assistance of the infinite combinations of the human mind. But it will not be possible to answer separately to each of the questions you addressed me. They are too intimately connected to be thus separated. They all proceed from one and the same source, namely, the human will, assisted by more or less known adjutant powers.

I must observe at the same time, that my conviction is the result of long and persevering studies, together with the personal experiments to which I devote myself for several years. From these researches I saw how ridiculous was the presumption of my judgment on this important science. I could not but compare the savans of our days to itinerant ragmen finding a piece of dirty cloth in a dung-hill, picking it up with eagerness and selling it with profit. This rag passes from their hands into mine, and comes in the shape of a sheet of paper, which I take for a novelty myself; and yet this sheet is nothing but the residuum of yesterday, revived for the exigencies of to-morrow. So it is with magic. It was yesterday what it is today, what it will be to-morrow.

I shall begin the series of my remarks with numerous quotations, borrowed from our predecessors in that science. The concatenation of that traditional knowledge will lead us from the most remote times to the present age, without any solution of continuity. It is in our magnetic manifestations what it was fifty centuries ago. It is therefore a positive science in its separated facts, but a negative one in its generalities. It is a power full of glory and failures, successes and shames, truths and errors. It is possible to write the history of its past, but difficult to trace that of its future existence.

JOHN. I willingly subscribe to any method you may judge proper to adopt in your classification. I hope that in our next conversation you will begin the study of that curious science.

SECOND DIALOGUE.

FASCINATION.

JOHN. I am faithful to the rendezvous, and anxious to receive my second lesson on magic.

ALBERT. I am in the same disposition myself, and would suggest studying in this conversation, the most curious phenomena of Fascination. This investigation opens properly our course of discussion, since I think that it is to this sort of marvels, men gave their first attention. What, in fact, could be more flattering to human pride than the power of creating new objects, or at least their appearances, instead of those we see every day? Let us suppose that man enjoys unlimitedly this power, and at once he becomes the copyist of God, if he does not become God himself, and that is the eternal object of all his wishes. Should man be able to create, either ideally or positively, other forms than those we ordinarily see, he would at once be considered as a supernatural being, and

elevated in inverse ratio with the humiliation of those who should gaze at his productions. Such was the object which the first Magi of which I spoke in our preceding conversations, tried to realize. And they succeeded well enough to have preserved, until now, the name of God-men, prophets or servants of the Eternal. We see Moses astonishing the world by his prodigies; Simon, the magician, by his dexterity; Albert, Agrippa, Cagliostro and Mesmer, by their learning. All these men began with saturating the eyes of their audience with marvelous facts, and successively operating upon the other senses, in order to determine their absolute conviction. Even in our days, what would be the power of oratory, if the magic of the gaze and personal action, were not winning the conviction of our hearers? It is wise, therefore, to begin our study by a serious investigation of the phenomena of Sight-fascination, and derive our conviction from an impartial scrutiny of the facts which shall dictate our judgment. But it would be perhaps tedious to begin so far back as Cham, and the words we might use would probably be doubtful. My intention is consequently to confine our investigation to the fifteenth and sixteenth centuries, which offer a wide field to our curiosity. I hope you will let me develop the whole of my views, before making any objections. I shall then listen to and confute them as well as possible.

We shall afterwards investigate the curious phenomena of magic mirrors, and finally treat of all those mysteries with which you desire to be acquainted, according to the order of their manifestations. Each of these questions shall be explained upon the basis of animal magnetism, I thus avoid examining separately this wonderful power of our Nature.

JOHN. I willingly admit the plan you propose; I shall listen with the greatest pleasure.

ALBERT. Here is my first fact of Fascination. I take it from the book on "Apparitions," written in 1586, by Peter Leloyer.

1. Page 259. "Children see in themselves a faithful image of the robbers, and distinctly recognize them in the looking-glass. Yet, since that is produced by the Evil Spirit, it seems impossible that the material body of the robber might be fixed in the mirror. I think, therefore, it is only a fascination by which the Spirit's eyes are charmed away, and see the robber in a looking-glass or a drop of water. But it is certain that these children have very correct views, and Apuleius speaks often of their marvelous sight and prophecies."

Page 261. "I saw a man who, by dint of spell and mysterious words, was evoking sundry spectres and images, which were representing in a glass everything he was desirous to know. So clear and perfect were these manifestations, that any one present was able to recognize the image, or understand the meaning of the allegorical figure, &c."

2. The following quotation is taken from "La Demonomanie des Sorciers," 1587, page 118:—"Nevertheless, it is sometimes possible that a sorcerer cause a man to appear under different and fantastical forms. Thus we read in St. Clement's history, that Simon, the magician, rendered himself invisible to the friends of Fustianus. Another time, he prayed Nero to order he should be beheaded, assuring him he would be called again to life after an interval of three days. Nero complied with his request, and Simon was put to death; but three days afterwards he presented himself before the emperor, who was so much surprised that he gave him a statue at Rome, with the following inscription, 'Statue Mageo Deo.' Since that moment, Nero devoted his whole time to the study of Magic. But you must know that in this performance, Simon had so fascinated the eyes of Nero and the whole assembly, that they had beheaded a lamb which they mistook for the magician."

"Apuleius tells a similar story about three men he thought to have killed, when they were simply three goat skins. He had been fascinated by the sorcerer Pamphila; but this fascination lasted only for a few moments."

3. In the "Demonology, or Treatise on Sorcerers," by Francois Perreaut, 1639, page 29, you may read the following passage, in which the writer tells us that Simon, the magician, was fascinating his audience to such a point as to make them see whatever they might wish to see; for instance, trees, gardens, animals, beautiful groves, servants, &c. He then proceeds in these terms: "A certain magician, called Michel Sicidites, who lived under the reign of Manuel Comnène, was so remarkably skilful in the art of magic, that he turned and changed at pleasure the eyes of men. He could thus make them see things that did not exist, but which they thought nevertheless real. Here is one of the most curious examples of this power. As he was one day looking from one of the highest windows of the imperial palace, which had an extensive view of the sea and harbor, he discovered a small transport ship entering the port, with a full cargo of earthenware. Several lords of the court were with him, talking and laughing at his stories. He asked them what they would give to him if he would show them the most amusing spectacle they might see in their whole life? The courtiers inquired about the nature of the spectacle. 'I shall,' replied the magician, 'show you the merchant who owns this ship, taking the one after the other of his earthen pots, and breaking them all.' At that moment the poor merchant rose, took a boat, and struck at random over his goods, and did not stop until he had broken the last of his pots. The day was beautiful and clear; the courtiers could see without difficulty this curious spectacle, and they were dying with laughter. But their feelings were soon of a different nature, when they saw the poor man in despair, tearing his hair, and bemoaning the loss of his ware. They then inquired of him why he had broken them? The poor merchant answered that, sitting in his boat and rowing to enter the port, he saw an enormous serpent, with a red crest and glaring eyes, which coiled itself around the pots; that the monster had its mouth opened, and seemed ready to devour him at his first motion; and that it finally extended its coils everywhere until all the pots had been broken to pieces."

Perreaut's conclusion is that this snake was the devil.

4. The author of "The Second Day of the Canicula," tell us "that two magicians coming from the court of England, desired to give a magnificent spectacle at Rome. One of them prayed, therefore, the other to stand by the window, where he caused him to appear with two superb stag horns on his head. But willing to have his revenge, this last one painted on the wall the figure of a man, and ordered his companion to enter into the wall, and thus supply the place of the image. He obeyed, and the figure withdrawing before him, he entirely disappeared, as if he had been swallowed by the wall. Every one thought the devil had taken him away."

In the same work we find the following quotation, at page 308: "Dubrains wrote that Vincensius, the son of Charles IV., was entertained with his step-father with a spectacle of magicians.

After having acted upon the assistant's eyes, one of these sorcerers opened his mouth so wide that he swallowed one of his comrades. The whole body disappeared with the exception of the shoes, which were muddy, and it was a moment afterwards rejected in the presence of the assembly."

6. In speaking of Faustus, the same writer says, page 370, "that one day he evoked before a numerous audience a vine tree, overcharged with an immense number of magnificent grapes. Each one of the assistants wished to gather some; but you may imagine how astonished they were when, instead of a grape, they found in their hands nothing but the noses of their neighbors."

7. Speaking of Simon, the magician, the author asserts "that he was often entered into the fire without being at all injured, and assuming the shape of a lamb or a goat. He says also that this Simon was soaring into the air, and making many other miracles in the presence of numerous reunions of people."

8. The writer closes his book with a quotation from Zedechias, a Jew, who was living at the time of Louis le Preux. "He says," says he, "throwing a man into the air, and cutting him into several pieces. Then taking all these scattered morsels, he was uniting them together, and sending away the man in a perfect state."

9. "William Nimbrigeois witnesses that a certain heretic and magician of the name of Don, had so fascinated the eyes of men, that they were convinced they saw him in the middle of royal splendor, sharing the delights of a sumptuous dinner with many other virtuous sages."

10. We read in the "Enchanted World," page 75, "that a certain magician was placing himself in a basket, and letting any one to plunge his sword through this basket, without his being injured in the least."

11. Leloyer tells us, page 310, "that at Ephesus, Apollonius of Thianna was prayed by the inhabitants, to rid them from the plague that was desolating the city. He ordered them to offer a sacrifice to the gods. After the fulfillment of this ceremony, he saw the demon, clad in an old ragged tunic, and said to the people that they might stone this wretched beggar. They obeyed, and when he was killed, they went to take off the stones. But what was their amazement, when, instead of a man, they found there the corpse of a black dog, which they threw to the charnel house. But since that moment the plague had disappeared from the city."

12. Delrio Disquisitio pretends "that a magician, with a certain bow, and a certain string, darted an arrow made of a particular wood, and caused at once a river to appear, of which the breadth was equal to the distance run over by the arrow."

13. Faustus and Agrippa always paid their expenses with coins that appeared good at first, but in a few days changed into small pieces of horn.

14. "Simon, the magician," continues Delrio, "ordered a scythe to mow by itself, and it did really do as much work as the most skilful workman might have done."

15. In his "Critical History of Superstitions," Peter Lebrun mentions "that there were in Africa certain families, whose voices three spells.—Thus, when these people were stopping and praising beautiful trees, abundant harvests, or fine children, trees, harvests or children were sure to die in a very short time."

16. The same writer asserts, too "that in Illyria the gaze of same men and women was mortal to every one upon whom it rested."

17. In the "History of Magic in France," I find the following quotation on Zedechias: "At that time appeared the famous cabalist, Zedechias, who assumed the task of proving that all the elements of matter were Spiritual substances. To support his argument, he ordered the syphs to appear in the air before the public. They obeyed, and dazzled the people with their magnificence. These beautiful and human-like creatures filled the ether, sometimes in battle order, sometimes encamped under the most splendid tents, sometimes sailing upon aerial vessels carried along by the caprices of zephyrs. The people thought at first that sorcerers had taken possession of the air, to excite storms and destroy the harvest. But these spectacles having been renewed under Pepin, under Charlemagne, and Louis le Debonnaire, the savans, the theologians and the jurists—soon of the same opinion with the people. Even the emperors believed in that interpretation of the phenomena, and Charlemagne condemned to the severest punishment those pretended tyrants of the air."

18. In 1628, Desbordes, footman of Charles IV., Duke of Lorraine, was accused of having hastened the death of Princess Cristina, the Duke's mother, and caused several cases of sickness that the physicians attributed to witchcraft. Charles IV. had already conceived some suspicion against Desbordes at a hunting party, when the footman had taken a small three-compartments box, and from it served up to the Duke and company, the most splendid regale, and to crown the whole, ordered the carcasses of three robbers still hanging from the scaffold, to rise and present their homage to the Duke, which they did, and then resumed their position on the gibbet. On another occasion the same Desbordes is said to have ordered the personages of a tapestry to leave the wall and come into the middle of the room, which they readily did.

Charles IV. ordered the footman to be put into prison. His trial took place with the usual forms, and he was convicted of having practiced the black art. He himself avowed he had several times used processes of sorcery, and was in consequence condemned to be burnt alive.

19. In the same book the writer quotes the following fact, page 149: "It is proper to tell here what happened in a village of Auvergne, scarcely six miles distance from Apchon. As a nobleman was sitting by his window, he saw a sportsman of his acquaintance, and prayed him to bring a part of his game when he should return. The huntsman was attacked by a wolf in the plain. He shot at the animal, but missed his aim. Seeing that, and having his arquebuse no longer loaded, he took the wolf by its ears, drew his knife and cut off one of the animal's legs, which he put in his shooting pocket. He then went back to the nobleman's country seat, and thinking he was taking the wolf's paw, drew out a human hand with a golden ring on one of its fingers. The nobleman recognized at once the hand and ring of his wife, and conceived the most unpleasant suspicions. He went to see the lady, and after many useless searches, found her at last by the side of the kitchen fire, with her arm under her apron. The lord presented her the hand, and she was obliged to confess that it was her who attacked the sportsman. This woman was committed to a court of justice, and burnt at Rheims in 1588."

[To be continued.]

There is a sacredness in tears. They are not the mark of weakness but of power! They speak more eloquently than ten thousand tongues; of overwhelming grief, of deep contrition, and unspeakable love.

[From the Portland Transcript.]
"Let ministers stick to their duty and have the politics behind them when they go to the pulpit. If they won't do this, our advice is, let their churches be deserted as soon as may be. If ministers get meddling with politics they will soon want to preach about despoiling the streets, and the regulation of our docks and wharves. All this tends to degrade and weaken their office. We do not wish to go to church on Sunday to hear a rehearsal of the discussions of the week."—The State of Maine, June 1, 1854.

THE MODEL MINISTER.

(FOR SOME FOLKS.)
BY E. M. PLACE.

Your goodly people lead the world alone;
For gospel bread he does not fling a stone.
He comes down bravely upon sin, but sinners
Sit pleased, the devil in their usual winners,
And oft I've sat delighted at the skill
Which wondrously not, though seemed resolved to kill.
The pleasant, quiet, amiable cannot's you,
To find one's self as sound and safe's before;
More pleasant still, that he who level'd in
Rank charges fire, and did not mean to hit.
Thus preaching only what the most will please,
Our minister secures support and ease.
But don't suppose he never speaks of sin,
He often tells us we are deep therein—
Which we believe—'tis in his heart of heart,
Or if we don't, as much's the preacher meant;
He is too wise to raise a "general fuss,"
By discourses of politics and such like.
He may go o'er the water, as at times
He bravely does, and punishes on foreign crimes;
For the guilt of sin, he accuses distant men,
Our duty clear to plot their overthrow;
We'll even bear the mild impeachment when,
Praising the sin, he accuses distant men,
But like rough Nathan, should he rudely dare
To level charges at the Lord's own throne—
Each sin a sinner marks—"Show art the man!"—
Full well he knows the truth descending plain,
The devil's charge, and does not mean to hit.
Each grace to win, each minister to bear,
That when, through all the six vile working days,
You've served the Lord, and all your work is done,
Careful to show your crimes and scurrilous tricks
Beneath the awful name of piety,
Sunday service comes so strict in,
To shut the record of a week of sin!

The gospel with strange power is preached,
The faithful minister, not afraid to please,
Describes the sin, he accuses distant men,
On Eve's transgression, bold as a lion, he
Shows up her crime, the serpent's subtlety—
He's overbearing, he's too good to Adam's sin,
And with great beauty shows we sinners all;
On faith, election, reprobation—
When on the mount the Savior blood was spilt;
And how he feels, you ought to hear him—
His purgatorial ghosts, I'm sure, must fear him.
Yes, I do think his words are full of fire,
The tallest for the pulpit, or the fire,
With power so thrilling he portrays their guilt;
When on the mount the Savior blood was spilt;
And he's so careful, good man, not to wound us,
By obvious applications right around us,
Well adjusted to our various ailments,
This is the gospel, truly, of salvation!

A SYNOPSIS OF
THE SPIRITUAL EXPERIENCE
OF A MEDIUM.

[Continued.]
Thompson's Translation of the Bible—The Common Translations—Pharaoh—The House of Jeroboam—Charles Thompson—Little Things of this World Chosen—End of Design of Punishment—Of Unpleasant Dreams—Died—Evil Spirits, &c.

9.15 A. M., WEDNESDAY, March 31, '52.

Medium. But, my dear Angel-Monitor, cannot we influence our society to join us in prayer to the Lord, for me to be relieved from the influence of evil Spirits at all times, and especially when I am asleep, which produces distressful, disturbing, and sometimes impure dreams?

Monitor. My dear father, you must attend more closely to my monitions respecting diet. You have a partial, but not a complete, knowledge why this is so necessary. You know I have repeatedly cautioned you against sensual indulgence of your often voracious appetite, caused in great part, by the irregularity of your meals. This you cannot, at present, altogether avoid, but if you will deny yourself more in this particular, you will reap a rich reward. You will have my company in pleasant dreams manifested to your senses, and to your pleasing remembrance, instead of that of ill-digested and cloudy dreams of disagreeable objects. You will also be more highly favored with my sensible presence at other times. Now, dear father, choose. Take a better regulated and restrained indulgence of appetite, with my cheerful company; or, a well-filled, and over-filled, stomach, with less of my company, and that clouded and dulled by your own state, rendering me less happy and cheerful, or, as at sometimes, distressed. There is no separating our feelings now. I feel your sufferings, I share your distress, while what is happy and agreeable in either, is shared by both!

Medium. O my beloved Eliza, forgive me, and strengthen me to do better in future.

Monitor. Now, father, you ought to know better than to ask any such things. You know well that I can never have aught against you, as respects myself. I could never make you unhappy even under actual sin. My love for you is of that nature, that keeps no account against you. It is the Lord's order, and not my rules, that have been violated by you. I cautioned you about the infringement of the Lord's order by eating too much, and especially late in the evening. It is the Lord's order, as manifested in your constitution, in the nature of your stomach and of food, that you have violated! The infringement of His order always brings its corrective punishments, so that the perpetrator may inquire into the causes, learn the Lord's order, and take more care afterwards. The Lord never punishes for crimes, only to prevent recurrences of the errors that occasion the pain! I have nothing against you to forgive, neither has the Lord, as a person. We both love you as ever. The punishment was yours, and you have partly or measureably atoned for the infraction, and your entire abandonment of the practice will produce entire satisfaction to the infringed order, and peace will be restored. But the entire abandonment of the practice pre-supposes that in you such a change shall have been wrought that you will fear to offend again, not because offence brings punishment, but because you have come to see the beauty and force of the Lord's order, as well as His justice and goodness in it. That you will be anxious not to offend His order from your love of it, for His sake, who so wisely and mercifully established it.

You also asked me to strengthen you, when you know I have not the least strength of my own, neither has our society, who love you so much! The Lord alone has all power, and, consequently, all strength. He will give you, and all others, the strength necessary to overcome all evils of thought, word and deed, that you really wish from your hearts to be relieved from.

Medium. O! Eliza, do I not wish to be relieved from all evils? Have I not said so, over and over?

Monitor. Yes, you have said so, and in as much sincerity as perhaps is common among men, but such expressions are often concerning things in general. They are not particular enough. It is one thing to will to be relieved of all evils in general, and another thing to be relieved of every evil in particular! You were really in deep sincerity in willing to be relieved of all evils in general, and of course you received a general forgiveness, and are not now, as once you were, subject to evils in general, but as particular evils present themselves, you find, as in the case before us, you were not as steadfast as you ought to have been. For you see that notwithstanding my frequent monitions, and your repeated promises to the contrary, you indulged your appetite too much, and too late last evening, and the same consequences or punishments were the result. These you wished to get rid of by prayers, rather than by fasting; or by asking forgiveness, rather than by obedience to the Lord's monitions, given through me. Will you now be cautious, and let me be more happy with you through the night? You say you feel as

if you had rather not sleep, as you know I watch you while you sleep. Now, what I ask you is, to be more cautious, so as to be in a state that it may be my pleasure to watch you when you sleep, and not feel as dejected and lonesome as I did last night, when evil Spirits were about you.

Medium. O! my dear Eliza! I am mortified with shame at my own indulgence. I can bear to suffer myself, but to think of making you unhappy is too much. O may the Lord give me more power of resistance. "O my Heavenly Father, lead me not into temptations, but deliver me from evil." I am nothing of myself, therefore look down in mercy on me. O Lord, it must be Thou that inspires a willingness in me to forsake all evil practices, to be at peace with Thee, in Thy excellent majesty.

Monitor. My beloved father, your tears convince me that you have repented of the error. Now comfort yourself, that the Lord, "whose tender mercies are over all His works," has forgiven you; that His insulted order is appeased, and that there will be no complaints in future. I am now happier than before. I love you more than ever. There is joy with me, and in our whole society, when you are led into such states. You now feel my happiness in you. Let us then look forward, without a single regret for what has passed, to things in future, to the union between us which fits us for the uses