

CHRISTIAN SPIRITUALIST

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

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SPIRITUAL MANIFESTATIONS.

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

WITH COPIOUS ILLUSTRATIONS.

PART IV.

THE ANALOGIES OF CREATIONS.

[CONTINUED.]

129. The above classifications of forms and principles were intended as a preparation for showing that there is such a science as Spiritual Arithmetic, agreeably to what was said in Illustrations of No. 48, wherein it was said that all numerals are derived from the fundamental one or unit, as all things are derived from the Primary or Fundamental Unit or Divinity, and that as all things are derived from and stand related to this infinite Primary or Unit, and stand related to, or are referable to the primary number one or unit, which is also unchangeable and self-propagating, like the great Fundamental Primary and Archetype of all things, of which the primary number is the antitype; and as this primary unchangeable unit is the antitype of the great Fundamental or Primary of all things, then, numbers in their scientific relations and conditions must be the antitypes of all creations, subversions, redemptions and harmonies, and their relations as a consequence. Numbers are the external category or listing of all forms and conditions of all varieties of things.

130. If, then, we shall be able to show that there are the same scientific arrangements of relations among the things of creation, as there are among numerals, all must concede, that we have opened a door to the knowledge of all things, Spiritual and material, and their relations, because it necessarily follows, that if such analogous relations exist among creations as exist among numbers, that the relations of creations may be traced by numeral calculations and arrangements, so that from the known, we may advance among the unknown scientifically, and with numeral certainty and confidence. If, as far as the analogies of creations are known, they are seen to advance step by step, from the Primary of all things, do numbers from their fundamental or primary, we have a scientific certainty as a foundation for our belief of what the unknown is, as if we were to say: we know how many square feet there are in a square yard, and also how many square yards in a square mile, but do not know how many square feet are in a square mile. These things being known in numerals, it is easy by arithmetic to calculate, and know with certainty how many square feet there are in a square mile, and so by Spiritual arithmetic solve Spiritual problems.

131. Let the fact be fairly established, that all creations proceed from their primary Unit, as all numbers do from the numeral primary unit, and it will be easy to trace out the analogies of principles by the science of numbers, when we consider the relations in which all numbers stand to the primary number, and to each other. The primary unit number, one, cannot be multiplied or divided; it can as a whole be added or subtracted, but it is unchangeable and forever the same, whether applied to things as wholes or halves singly or numerously. It is still one half, one whole, or one hundred, &c. Thus far, at least, it is the antitype of the great Primary Unit, the Fundamental of all things.

132. The most simple method of increase among numerals is successively to add one to the preceding number, so as to produce a number that is one or a unit, more than the preceding; thus to add one to one makes two, add one to two makes three, and add one to three makes four, and so on to infinity. All numbers formed from the unchangeable unit, are each in themselves unchangeable, as two or three are two or three whether applied to two or three things, two or three halves, or two or three hundred. Numbers are the principles of varieties which never change, and are hence a just and reliable science, standpoint or index to measure conditions by, which really or in appearance are mutable or continually changing. More of this hereafter. All numerals could be produced by adding one more to the last, as all things might be developed from the preceding by education, that is, the throwing off gradually the unsuitable and receiving the addition of that which is more suitable, as shown in No. 57 and Illustrations. This is the most simple, and therefore the more interior and elevated order of progression. It is founded on the development of two (wisdom) from one (love) in the Infinite, and the development of three (omnipotence) in Him by the same process of adding one (love) to two (wisdom) making three (power). Thus is His identity completed without any but self-propagation, by a process to which education is analogous. In this order of development we have so far specifically con-

sidered the development of creation, both Spiritual and material, by successively adding one to the foregoing.

133. There is another more external and shorter way of arriving at the same results established in and by the Two (the Wisdom) of the Infinite, that is, from Itself to propagate four (activity), and this is expressed in numbers by multiplying two by itself, which makes four, without the development of three. This Three (power) is produced by an elevation of two. Then Two by Three (Wisdom by Power), can propagate six (affinity), expressed in numbers by the multiplication of two by three is equal to six. Having both two and three, the Infinite in His own Identity has conditions enough to reach affinities by multiplication. Affinities are the actual groundwork of all propagations, as amply explained in No. 99. Thus in the One, Two and Three of Divinity, we have the groundwork of all creations, by additions (educations), and by multiplications (propagations). Thus having arrived at six (affinity), this, in the hands of Two (Divine Wisdom), or by multiplication from it, as two multiplied by six make twelve, that is Human progress, the very apex of creation, both internal and external. It may from hence be rationally concluded, that all the products of multiplication represent offsprings in creations, as they are really in arithmetic the offsprings of the multipliers by their respective multiplicands. We hence conclude that all products of multiplication in the science of numbers represent or are analogous to new or separate identities among the works of the Infinite, and that those numbers which are not products of multiplication represent an elevated state or degree of that which is represented by the preceding or lower number, as well as the lower or more receptive state or degree of that which is represented by the next or higher number. This is especially shown to be the fact in the case of seven (propagation) being an elevation of six (affinity), seven being a number not producible by multiplication. (See No. 99.)

134. It is also easy to be seen that six (affinity) is a new identity, or the offspring of two (wisdom), by three (power), or the power of Wisdom, or discrimination of the uses of varieties. (No. 70.) That is, it is not an elevation of five (gravity), may be seen from this; gravity is the law of subversions, while affinity is the law of redemptions. (No. 94.) Gravity is also referable to one (love) that desires to bless all things indiscriminately. (No. 92.) Then to add one (love) to five (gravity) would increase the strength of gravity, not make discriminating affinity, and thus its force of subverting all the forms which Wisdom in its discriminations sees necessary. Is it not hence clear that affinity is a new identity, and not gravity elevated or made more forcible; and also that five (gravity) is a lower degree or state of affinity? (No. 95.) And also a lower state of (four) activity? Gravity is the lowest of all Spiritual degrees representing Omnipotence, which has less of life in it than anything that goes before or follows after. (No. 86.)

135. We have thus three modes of increasing numbers. First, by adding one more to the next preceding. This is analogous to educations. It is the only possible mode as far as the first three of anything are concerned, and this, because this is the case with the three Primordial attributes of the Infinite, or archetype of every identity that ever existed or can exist. This is the most simple, child-like, most heavenly and sacred order. It prevails in the inmost of all things, but will not now be further explained. That with which we have now the most to do, is the second, or the order of propagation by multiplication. Proceeding from these two modes, as Power proceeds from Love and Wisdom, we have a third order of progress, that is, by the addition of one or more to all that precedes, as three added to four make seven, or that activity with power, are equal to propagation. When we consider that activity is the direct offspring of wisdom, or two multiplied by two, (No. 133,) we see that this activity with power is the very essence of propagation. We thus see that as we have two primordial attributes in all things, (No. 120,) so we have two primordial methods of developing numbers, and one method flowing from, or as a consequence of these, as power is from the two primordial attributes of the Infinite. There are numbers that can be divided equally, or what are called even numbers; and there are those that cannot be divided equally, or what are called odd numbers. The fundamental One cannot be divided at all. (No. 131.) Of these things, and the relations to numbers and creations, we cannot speak more at present.

136. One, two, three, five, seven, eleven, nineteen, &c., are numbers that cannot be formed by multiplication, while four, six, eight, nine, ten, fourteen, fifteen, sixteen, eighteen, twenty, &c., are all products of multiplication, and represent in progress new identities, or offspring, while the two, three are degrees, and degrees only. Thus one, two, three, represent the infinite Love, Wisdom and Power of the great I AM. These constitute His Identity as He is in Himself. (Nos. 4, III, 4, 4 Cor. 1.) Where four is activity, which is from Him, but not any part of His identity. (No. 74, III.) Five is gravity, and is a degree as explained above; also that six (affinity) is an identity as explained, also that seven is not, while eight, nine and ten (sensation, instinct, and appetite) are all distinct identities, for sensation is mere consciousness, instinct is internal guidance, while appetite is external influence or the desire of the creature. Eleven (reason) is not a new identity, for it is both an elevated and a foreshadowing of twelve (progress), or a lower degree of it. That reason is a mere eleva-

tion of appetite is evident, for it is a function capable of acquiring knowledge by contrasting the relations of things, whereas mere animal appetites are functions capable of doing the same among external things alone, as seen in No. 1 and III. That thirteen is the elevation of man, and that this is a higher degree of twelve, the progressing man, is evident.

137. So among material formations, one, two, three, are the forms of globes, minerals and vegetables. That these are all degrees of material forms is evident, for none of these are anything else but material forms. Minerals are higher or more perfect forms than globes, and vegetable forms are higher than what are commonly called mineral forms. Globes, minerals and vegetables are all forms of the material substances, and might be considered as mineral forms, formed by affinity, which in its inceptive state separated or curdled the universal material. (No. 95.) Affinity is clearly the cause of all varieties of forms, because gravity would of itself be unrestrained, make all globular, even all into one globe, and propagation can only continue forms that previously exist. (No. 99.) We shall however continue to call those forms material, which gravitate, those mineral, which are most clearly governed by affinity; and those vegetable, in which propagation is most clearly conspicuous.

138. There are many other considerations attached to the science of numbers, among which are powers and proportions. Powers are the raising of numbers in series from radical or root numbers. For instance, four is two multiplied by two, or the square of the root two, while eight is the third power or cube of the root two, or two in its third power or involution. We say with equal propriety, that an involution of Wisdom, (two,) produces activity, life, matter, (four,) also that the involution of Wisdom, (two,) into activity (four) produces sensation, (eight,) all these are activities. (See No. 104.) What would sensation be without activity, and wisdom or knowledge? What would eight be without four and two? Are love, power or gravity, as proximately important to sensation as wisdom and activity? No! It is so with sensation (eight) to which is added activity (two) making (eight) twelve. Or as four (activity) is to six (affinity) so is eight (sensation) to twelve (elevation). This is true, for as affinities systematize activities according to the discriminations of wisdom, so the progression of man is the systematizing or balancing into orderly arrangements, all the sensations he feels, mental and physical. This is evidently true.

139. We have stated (No. 98) that in progress the next higher order commences at or with the fifth of the preceding order. For instance, globes, the one or first of the external material creation, are, under the law of gravity, the fifth of the Spiritual order. Then at the five or fifth of the material forms, those of fish and fowl, begins the formation of man, the next in the ascending scale. The fetus in the mother's womb is the first state of man as a separate, material form or identity. Man, with other perfect animals, commences with the states of fish and fowl, for embryos in the womb, fish in waters, and fowls of the air, all progress continuously; they float, swim and fly. Instincts by which all these are governed, are continuous also. Perfect animals all step or progress by interruptions; so do some fowls, as they approach the animal state in their order, as ostriches and amphibia. Appetites, the law governing animals, like their progressions by steps, are capricious and interrupted. Man, from infancy to rationality, progresses through all the animal states, from lowest to highest, and then as he acquires power to scan relations, (No. 1, and III,) he rises higher than they can. Here it may be plainly seen, that like the ascending scale of music, creation passes through seven states, and that the fifth of one key note, both in music and creations, becomes the fundamental or key note to the next above, (Nos. 91, 98, 100.) Examine these things well, before you decide against our positions, and be sure you know what is right, before you say we are wrong.

140. In the further progress of our work, it will be our duty and our pleasure to show, partly by the foregoing principles, but mostly by others not yet unfolded to you, that the Bible is what it claims to be, (No. 11) a book derived from the Infinite, or as He is expressed or addressed to our senses in His works. That it was given to men through various mediums for various purposes, and to be received as possessing different degrees of quality or authority, like everything else in the Spiritual and material Universes. That it is an epitome, abstract, synopsis or an abridgement of the works (words) of the Infinite, which in great mercy has been given to rational beings, so that they may be rationally and scientifically taught, that they may know their relations to their Creator, to creation generally, and to each other in particular, without being obliged to ransack Heaven and earth, to find out the principles of rational religion, the true and only way of ascent to true and eternal felicity. (Nos. 12 to 15, &c.) Deprive mankind of this means of elevation, and priests, either theoretic or theological, will ride us.

141. We propose to show that that book contains the three fundamentals of religion, or rational religious instruction. Commands or directions to be obeyed or observed, blessings as the consequence of obedience, and petitions to give the power of being obedient; and that these three refer themselves generally and particularly to the Love, Wisdom and Power of the Infinite, as a whole, and to the "seven Spirits of God," the active principles of the Infinite, as containing several parts. In short, we propose to show that the Bi-

ble is an analogous humanity, and like every seed and every nut, has a kernel in it, and within that kernel a heart, and other forms proper for germinating, as well as skin, bones, hard shells and husks, to shield the more vital parts from the approach of unprepared hands, that would violate principles, and thus destroy their power to propagate good in themselves. We propose scientifically to scan or examine the three primordial identities contained in the Bible, its heart, its lungs, and its brain; and also extend the investigation to the "seven Spirits" of them, as well as the sensations, instincts, appetites and rationals, contained in them. We will do this to show its parallelism with Nature itself, which can be shown of no other book that ever was written, or that ever will be written.

142. In different versions of the Bible, there are many differences from the same original. For instance, the Ten Commandments, or decalogue, by some are numbered in one way, and by others in another. The Bible, itself, does not settle this rather unimportant question, but science will. There are different orders for the beatitudes pronounced by our Lord. Which is the true and which the erroneous order, will also be settled by science, as all the real or apparent discrepancies may be settled in the same way. Among the infinite varieties and diversities of things developed from and by the Love, Wisdom and Power of the Infinite, such a book as the Bible was developed. The infinite diversity of varieties would have remained eternally deficient without this development. This will be shown, and also that this development could not be absolutely perfect, No. 78; but that given as it is, as perfect as an animal, tree or nut, and having given to us the science of Order unchangeable, to scan it by, it is all it was intended to be, answering all the purposes for which it was written. If man's rules of judging of it have been still more imperfect than the book itself, the book is not censurable for his mistakes, any more than a rough unsightly nut would be censurable for the conduct of an ignorant man who might throw it away, or abuse its proportions or appearances, in his ignorance of its intrinsic worth.

with parts, and show their relation to each other, and to the whole, so as to tell if possible if there are in it too many or too few parts. This may be done as proportionably easy as a man could examine his wardrobe or a machine, when the doors which lead into them are opened. Every person who examines his wardrobe or a machine, does it scientifically, whether he knows it or not. It is not every child who has learned to count one, two, three, who knows that it has entered the field of interminable science, see No. 86, and III. We shall not appeal to linguists, critics, commentators or historians. We shall not stop to consider whether the Council of Nice burned too many or too few of the books before it. We shall not let it enter as a material argument in our investigations, who wrote the Bible, or when or where it was written, but it will be examined as it is, without appeal to men or councils of men, in reference to its usefulness. But we shall appeal to the Author of all things as Judge, and Natural things as jurymen, without the cloudy aspect of any man or set of men, or Spirits, to obscure the brightness of the Allwise, as a child does when he studies, and learns his multiplication table. Before this unobscured Sun manifested in science, before whom all men with their prejudices dwindle into the dust of the balance, or drop in the ocean, we propose to try the claims of the Bible.

144. By the same immutable laws, we propose to set before the admiring gaze of honest men, the claims of the Son of God, see No. 97, and son of man, the Infinite and the finite in union joined, No. 86, as revealed among men of earth. We think too much of that scientific culmination of all the principles of humanity, the Infinite and the finite in union blended, No. 82, to subject His claims, either of birth, parentage, standing or mission, to the final decision of the finite, imperfect, purblind, and perhaps impure eyes and minds of men, Spirits or angels, or all of them together, see No. 12, III. m. To the Creator we appeal. Stand in listening silence, all ye selfish and ignorant critics and cavilers. To Him we appeal from all decisions of His imperfect and impure creatures, but who, as far as they are "pure in heart," can see this unimpure in His works, in the science of numbers and in creations, hear Him in the voice of men, in the howl of animals, in the roar of mighty waters, or in the gurgling of gentle rills, as also in the mighty involutions and evolutions of Spiritual, mental, physical, and material things, in all growths, decays, "creations, subversions, redemptions and harmonies, and their relations to each other," from the smallest to the greatest, from the drop to the ocean, from the dust of the balance to the weight of a mountain, all declare that He is First and Last, the Beginning and the End, the "Faithful and true witness," the *Yea* and *Amen*, from whom are all things, from least to greatest, even to the highest angels and seraphs that fly above them. These are all, all aids, and only aids, to help to lift us up in eternal progress toward the Infinite in eternal usefulness and felicity; to Whose name, and to His alone, be all the glory. Amen. MONSTERS.

To the above the Medium will add, that he knows his Monitors intend to do what they have thus positively promised to perform, and that they wish him to devote a reasonable portion of his energies to the work. The difficulties of transmuting impressions of Spiritual principles into the language of time and space, with its numberings, weights,

measures, and proportions, cannot be conceived of without experience, nor even properly guessed at, save by mediums who know of the difficulty of manifesting the names of persons and places to which the idea of no quality or sentiment is attached.

The Monitors of this Medium have been long in Spirit-life, and have lost almost wholly their former ideas of the numberings and measurements of time and space. This renders the development of the medium and the transmutation of Spiritual into natural language concerning these things, so difficult, that they are unwilling to use him in this way more than four hours in each twenty-four, but wish him to be physically and usefully, but not laboriously employed, a part of the remaining twenty hours.

This arrangement is very gratefully received by the Medium, who, from the most active life, has devoted two and a half years to his Spiritual developments exclusively, and mostly in large and crowded cities. His active life has been mostly spent in the open air, in laying out and superintending the construction of public works as Civil Engineer. Without intending any derogatory choice, he thinks employment of this kind could hardly fail to suit the requirements of his life and duties, or that the superintending of some agricultural, milling, mining, or smelting establishment, might answer well for him and his employers. To be with a truth-loving circle, he must prefer, both for his own and the development of others.

J. SHOEBRIDGE WILLIAMS, Medium.

SPIRITUALISM AND CREEDS.

[The following was given through a speaking medium, at a Sunday meeting of the Society.]

This is the day, my friends, when a large portion of the inhabitants of this great city, of this great country, are assembled to worship God. In various churches they are kneeling in prayer. The words are coming from the sacred desk, telling men of the hope of a hereafter—the fear of a hell; telling men truths, undoubtedly;—but telling them truths in such a manner as strikes upon the outward ear—not upon the hearing of the soul. *Eden's warning* *ihim'ndre'vether'ur'sone'heanca' construction, or in some tenet of belief. And this is the great evil of churches. They are appointed by the higher powers, and they have their office as reformative agents in this world. The Church of Luther was such. He established for himself and his disciples a creed which for a time served its purpose; it was an advance from the old creed. It has been a necessary evil of all the churches; and they have suffered from their error.*

It is for you to form a church and establish a precedent; and I would warn you with the whole strength of my soul not to fix boundaries to your faith—a barrier which you and your children, and your children's children shall not pass without fear of their lives. I would have you look into infinity—look forward always, and see a bright temple there, and though you travel the right road never so many thousands of years, it shall still be equally distant from you;—something at which you can never arrive, and in seeking which your souls shall expand. Open your souls to the influx of new wisdom and love from on high. Ascend the mountain high and higher still, but never hope to reach its summit. That summit is for God alone—not for His children. Build not up before you a barrier; bear in mind that progress is change. Look forward to change; believe that it must come; and when a new thought arises in your souls, examine it well; see if it is a step in progress or a step behind. If it be before, take it and cling to it as you would to some gift from heaven—wear it next your souls. You can never hope to progress in this world or in the next, unless you open your eyes, expand your vision, and remove the barriers which clog the entrance to your souls. The great Fountain Head—God Himself—never can be exhausted, though for millions and millions of years, new truths pour down in one magnificent and continuous volume, as wide as space, as infinite as the Universe. Believe not that God has told you all of truth. No, no. Look up to-day, and every day, in the expectation of receiving something new, and something new will surely come. I tell you this because I know it. I had my own settled opinions. Many years passed away before I could doubt that those opinions were correct. But by and by, with the assistance of my friends, I succeeded in removing the shroud that enveloped my soul. And since that time, every moment of my life have I been in the reception of new and glorious truths. You may be to-day. Do not hesitate to take an idea which is new to you, because it looks deformed. The image may be deformed in your souls by reflection. At first, you may have wrong views of its meaning; take it as you would take an article of commerce in your hands. See what it is—what it purports to be; take it if it be of value then, no matter how new it may be. Cast it aside if it be worthless; have nothing more to do with it. But I beseech you to look above with faith, that though millions of years shall pass away, and truth shall continue flowing from that great Fountain Head, there will be abundance left for millions and millions of generations yet to come. Such is the truth. The churches say it is not so. But I and common sense say it is. Believe which you will. Put not your souls in parchment; cramp not your souls between the covers of books. Believe all the truth which you can find; believe more and deeper in the Fountain of All Truth—God Himself. Trust in Him; pray to Him; ask Him to direct you and guide you in your search for truth, and you need fear no evil, for His staff will support you.

THE NATURE AND RELATIONS OF WATER.

EXTRACT FROM A LECTURE BY PROFESSOR DRAPEL, OF THE NEW YORK UNIVERSITY.

No living thing can exist, except it contains water as one of the leading constituents of the various parts of its system. To so great an extent does this go, that, in a thousand parts of human blood nearly eight hundred are pure water. The distribution of organized beings all over the world is to a very great extent regulated by its abundance or scarcity. It seems as if the properties of this substance mark out the plan of animated nature.—From man, at the head of all, to the meanest vegetable that can grow on a bare rock, through all the various orders and tribes, the ingredient is absolutely required. Inspid and indigestible, it takes the peculiarities of all other bodies; assumes with readiness the sweetness of sugar, and the acidity of vinegar. Distilled with flowers, or the aromatic parts of plants, it contracts from them their fragrance, and with equal facility becomes the vehicle of odours the most offensive to our senses.

We talk about the uses of water, and imagine that Nature furnishes us a perennial supply. The common philosophy of people is, doubtless, advanced so far as to admit that in some unknown manner the substance of water is constantly renewed, as rain for the uses of animals and plants; but whence it came, or where it goes, never once enters into consideration. Men constantly grow and die in this world nothing is ever annihilated; an atom, once created, can by no process be destroyed.—The liquid that we drink to day has been drunk a thousand times before; the clouds that obscure the sky have obscured it again and again; and if the sorrows of mankind are as many as the philanthropist may well fear, he might suspect a great part of the ocean is, perhaps, made up of tears that have fallen from the human family. In the air their sighs die away, and in the ocean the tears are all lost. This using over and over again is a striking characteristic of the laws of Nature; the beautiful and the vile—the great and the small—are all mingled together; the tears that you shed in the depth of grief to day may be squirted tomorrow through a hose pipe to clear the dirt off the street; or whistled away through the squeak of a locomotive to scare some drowsy cow off the track. So much for the sorrows of man.

What then becomes of the immense quantities of water, which, thus entering as a constituent of the bodies of animals, gives their various parts that flexibility which enables them to execute movements, or combining with vegetable structures, fits them for carrying on their vital processes? After the bodies pass away, their constituents disintegrate and take on other conditions, the water perhaps for a time in the ground, at last escapes in the form of vapor into the air. In that great and invisible receptacle, all traces of its ancient relations disappear—it mingles with other vapors that are raised from the sea by the sun. From the bodies of living animals and plants, immense quantities are hourly finding their way to the same reservoir.—In a crowded city, from the skin, and by the breath of its numerous inhabitants, clouds of vapor are continually escaping—we see this visibly going on in the cold weather of winter; and, though invisible, the process is equally active in the summer, the escape arising from the drink that we take, from all various portions of the system that are dying moment—for the life of an individual being is made of the successive death of all its constituent particles. In the same manner, from the forests and meadows, and wherever vegetables are found, water is continually evaporating, and that to an extent far surpassing what we at first suppose. In a single day, a sunflower, of moderate size, throws from its leaves, and other parts, nearly twenty ounces weight. How enormous then must be the quantity which escapes from the surface of a great continent! Yet all this is thrown into the air; and there it mingles with the portions, some of which are condensed from living rains, and some from the decay of the dead, some derived from the surface of the ground, and some from the remote regions of the sea. It seems as if Nature had taken sure means that here all traces of identity should be lost. The winds, proverbially inconstant, blow at one time from the coasts of Europe, at another from Africa, at another from Asia. In the republic of the universe there is a stern equality, the breath of the king intermingles with the breath of the beggar, and the same quiet atmosphere receives the exhalations of the American, the European, the Asiatic, the African; the particles that have risen from dead intermingles with those of the living; and if this were not enough, the winds and tempests obliterate every distinction, and dash in one common confusion these relics of every part of the globe.

*** A man of average size requires a half ton weight of water a year; when he has reached the meridian of life, he has consumed nearly three hundred times his own weight of this liquid. These are statements which may seem to those who hear them for the first time very wonderful; and as they are easily verified, they might lead you to doubt whether the existing order of Nature, as dependent on the waters of the sea, could for any length of time be kept up under such a heavy consumption. The human family consists probably of a thousand millions of individuals; it would be a very moderate estimate to suppose, that the various animals, great and small, taken together, consume five times as much water as we do, and the vegetable world two hundred times as much as the animal races. Under such an immense drain it becomes a curious question what provision Nature has made to meet the demand, and how long the waters of the sea, supposing nothing returns to them, could furnish a sure supply. The question involves the stability of existence of animated Nature, and the world of organization; and no man, save whose mind is thoroughly imbued with an appreciation of the resources upon which the acts of the great Creator are founded, would, I am sure, justly guess at the result. There exists in the sea a supply which would meet this enormous demand for more than a quarter of a million of years. Such is the plan of Nature, and such are the resources on which she depends for carrying out her measures. For the well being of her organized creations she can fall back on a gigantic supply.—*Wyoming County Mirror, N. Y.*

BOYS, READ THE FOLLOWING.—We clip, from an exchange, the following noble answer of a boy:—"Why did you not pocket some of those pears?" said one boy to another; "nobody was there to see." "Yes there was—I was there to see myself." "I don't ever mean to see myself to do a mean thing." Ponder that, young readers. Never see yourself do a mean or dishonest thing. Under all circumstances, maintain your self-respect, and keep a clear conscience. You cannot have a worse companion than the ever-present remembrance of a bad action.

TO OUR BRETHREN IN THE WESTERN STATES.

General E. F. BULLARD, of Troy, and CHARLES C. WOODMAN, Editor of the CHRISTIAN SPIRITUALIST, will depart on the first of July on a Western tour, intending to travel for several weeks. Their mission will be explained to you by themselves.

We commend them and their mission to your kindest considerations.

During the absence of Brother Woodman, the Editorial department will be filled by Brother O. G. Warren.

IMMORTALITY.

At a meeting of the Society for the Diffusion of Spiritual Knowledge, Sunday, June 25, after prayer and reading from the Bible, a medium was impressed and spoke as follows:

It was to save those who were lost that the Son of Man came. Before his advent to this world, there had been men who, in the retired sanctuary of their own reason and in their own souls, had thought out many truths which he afterwards promulgated. Some there were who believed in Justice and in Truth. Some there were who believed that the grave did not close over all of man, and that the better part arose from the body at death, and entered a new life, which it was to enjoy from that time forth forever. These men were few, however, who had distinct ideas concerning Immortality, and the duties which devolved on them while here on earth. The mass of mankind had only a vague intuition; they could not fully believe that when the body was laid in the ground, the man should again live. The philosophers and sages felt it, reasoned it out, and gave tangibility to the idea—something on which they could depend; something which gave them the conviction of eternal life, and, if they were good men, of eternal happiness.

But it was to save the lost that Jesus came. It was to make this knowledge of Immortality universal that Christ preached; and the tendency of his doctrines has been to place before the minds of men this fact, that they could not die; that they themselves should live so long as their Father, God, should exist. This was the doctrine which Christ came to teach; it was the doctrine he promulgated to the peasants on the shores of Galilee. Philosophers and sages had reasoned out the matter before. Christ spoke to the interior perceptions of men, and made them give tangibility to that belief which heretofore had been a mere matter of sentiment and conscience. But while Christ preached Immortality in this manner, he made people know that they should live though their bodies became corrupt and dead. Men, had they wished it, could have reasoned out this matter for themselves. But some there are,—and when I speak to you, I speak to many others beside, for my words may reach the eyes and ears and perceptions of other men,—some there were and are, who need reason and logic to settle their belief in Immortality. I propose, to-day, to speak to you upon that subject. Saving men, is releasing them from the bonds and chains of Time, and giving them the freedom of Eternity. I wish to convince them that their souls can never die; but shall live so long as a star shall shine in Heaven, or so long guide its course.

My friends, I wish to speak to you to-day, upon Immortality—Eternity;—a subject broad enough, one which I can make command your attention; one which I can make you think upon intently and deeply, if you will pay a little regard to the words which I shall utter. Immortality!—I dislike to apply rules of mathematical reasoning when speaking of a subject like this,—Immortality is truly a matter of interior perception. A man knows that he is immortal, and that is enough. But if you desire arguments upon this subject, in order that you may convince others whose consciences are enveloped in mists and clouds, I will give you arguments to prove that man is immortal. And in doing this, I shall use the words, partially,—and reasoning entirely, on some points—of a man who now lives upon this earth.

I say man is immortal, and I prove it thus: Firstly, By proving from man himself that there is a God in Heaven.

Take the sage in his closet—Plato or Socrates—any man who has lived upon the surface of this earth, and made a business of thinking, and he has reasoned out this fact, and he believes it, because he is obliged, from the very nature of the case, to believe it. These arguments may appear common and stale, nevertheless they are forcible and irresistible. Man, all over this earth, feels within himself a sentiment of dependence. Now, there must be something in the universe to satisfy this sentiment of dependence. For the eyes, there is something to see; for the nose, there is something to smell; for the taste, there is something to be tasted; for the hearing, there are sounds. For dependence, there must be something on which to depend. All men feel this inner sense, and the inner senses correspond entirely with the outer senses. And so far as the outer senses cannot lie, but indicate by their very action something outside of themselves to which they can be applied, so with this inner sense, that, too, indicates something, inevitably outside of itself, on which it can, and must, and will depend. All men feel this dependence. There must be something to satisfy that feeling; that something must be God, and can be nothing else.

The Scandinavians believe in Odin—a MAN superior to themselves, who could wield a heavier battle-axe, draw a heavier sword, march over a greater distance, slaughter more enemies, drink more blood. He was the God of the Scandinavians. And even that imperfect image of themselves helps to prove the great truth that there is a God above all; for even he, the wild barbarian, was not satisfied with himself—his own physical and mental power; but he must needs depend on Odin.

So with the African and his Fetich. He believes in something outside of and greater than himself, who holds him in his right hand, to do with him as he will.

The American Indian lifted up his aspirations to the Great Spirit. He asked Him for the rain and the sunshine. He asked Him to mitigate the colds of winter and the heats of summer. He knew that there was a power superior to himself; that could do things which he could not do; could control the elements and the harvests. He felt his own dependence upon God. That sentiment proved that there was a God of the Indian.

And so all over the world. There is no tribe of men so debased, having so little of manhood within their individual souls, who have not a depend-

ence upon something above themselves and above their nations.

This sentiment of their souls proves, as I said before, conclusively, that there is, outside of themselves, something on which to depend.

Man, in his interior senses, never, never lies. He always tells the truth to his own soul, and his own perception. It is only when men begin to reason with the external in the world, that they get into fogs and mysteries. Men know that God lives, because they feel Him in their own souls; but when they endeavor to ascertain the nature of that Being, they magnify themselves, and worship their magnified image. That is where the difficulty exists;—not in man's perceptions, but in their application of their reasonings to those perceptions, convincing their external intellects that if there be a God, he must necessarily be something like themselves, only greater, more cruel, and more strong. Such Gods are universally worshipped:

Should the lion have reflective faculties given him for awhile, what kind of a God would he set up for himself? The lion would magnify himself, and he would worship a lion seated upon a high throne, and with his teeth fixed in the neck of universal mankind, roaring out revenge, and hate, and scorn. Such a being would the lion worship. So in inferior animals, supposing they were gifted for the time with reflective powers; they would constitute Gods like themselves, only more strong and more great. So has it been with man. Reason has built altars, and upon those altars has placed images of Gods like what the worshippers would wish to be.

But this does not prove that the living, true God does not exist. It only proves that men in the crude state, before they have been melted and purified by the power of thought, are unable to fix His attributes. They worship hundred-headed hydras; and it is because they would delight to be made just what they worship—the would become hundred-headed hydras, nothing more. The sentiment proves the existence of a God; the reflex of man's reason has heretofore never proved His nature and attributes. And that nature and those attributes may never be known.

You may know, from divine reason, guided by conscience or perception, that God lives, and that God is just—that God is wise. Admit this, and we have no difficulty. Admit that God is just, and we can feel safe and calm, and rest assured that that which we deserve will be given unto us, whether it be of happiness or of punishment; and that man is a coward, and fit almost to be a beast, who can commit a wrong, and not stand ready, day or night, to receive the punishment for that wrong. He is a coward, and not worthy the dignity which is in store for him. So much of man that is good, for so much shall he reap the benefit in his own soul; so much of man that is evil, for so much shall he suffer, until that evil is expurgated from his soul, and he is pure again.

The God which you in your intellectual reason worship, is a God of Love, and Wisdom, and Justice. God knows the best of all possible things is Immortality. Now, that same God is a being of infinite Power, and His Power will bring about that which His Wisdom dictates as the best of all possible things—Immortality. It knows that Immortality is better than eternal death. Because all-powerful, He will bring about that which He knows to be true and good. Therefore is Immortality insured. God is a being of infinite Love. Infinite Love would say: that Immortality brought about by Power, induced by Wisdom, must and will. It is not my design to curse men; and I will lift my foot upon their necks, but to lift them up as a father lifts up his children, and make them happy around Me. Therefore is it inevitable that this Immortality which Wisdom indicated, which Power produced, by Love, must and will be an Immortality of happiness.

Now Justice comes to claim her share—and Justice has much more to do in Heaven this day to make good the evils which have been committed upon God's children while here upon the earth, than to punish for evil that is perpetrated here. Justice has its share in that Immortality and the manner in which it shall be spent by men. Justice looks down upon the earth, and sees the child groveling and delving in dirt; one who may have been a Newton or a Channing here, suffering from causes over which it has had no control; and it knows that Justice has not been done that child. It knows if Justice were done, it would stand aloft, a beacon on the sands of Time, to guide the wayward mariner in the course he should pursue for safety and for happiness. A Newton or a Channing is buried in the heart of that child, and Immortal Justice takes it in hand to see that the Newton or the Channing shall be brought to light. Take a beggar in your streets. His parents may have been depraved and bad; they may have lived lives of vice and misery; and in vice and misery the man you see may have first come forth into this world you live in. He could not prevent his parents' wickedness;—yet, while he lives on this earth, he suffers from those causes and circumstances, and day by day, hour by hour, his soul is wrung by misery, his body is distorted by want and affliction of all kinds. Poor man! He fails to find Justice here; and would that he could know that there is a God in Heaven, one of whose attributes is, eternal and complete Justice. He is not to be punished in his future life because his parents were bad, although he suffers every day and every hour while here on earth. Infinite Justice will say to him, when he ascends to his first sphere in Spiritual life: What are you? That which you are by Nature, that shall you be while here. He may have committed wrong; he may have been a thief or a robber, or a murderer; but when he ascends from the gallows to his future life, he may be very high above the judge who condemned him here. There is no injustice to him there; for according to man's purposes and opportunities here, so is that man judged.

I may have wandered from my point. I wish to give you an argument from this eternal Justice, that Immortality is a necessity of men; that Immortality is something which men cannot escape. And thus-wise do I mean to prove it. This poor child, who grows up from infancy to manhood with all the best feelings of his soul crushed and buried under a weight of misery, and crime, and bitterness, and woe, may have concealed within him a Channing or a Newton. Justice requires that that child should be punished for the deeds he himself commits of wrong, and that he should be rewarded for the deeds he himself commits of right. Now, in this world, that Justice is not done. Whether it can be done we leave for you to say. That Justice is not done, and that is sure. The child grows up, by necessity, a vagabond and a knave; he comes to the gallows by necessity. Circumstances over which he has no control drive him to desperate deeds, perhaps to an ignominious death. When he has become a man, and his cup is full of gall and bitterness, he knows and feels Justice has not been done him: for if Justice had

been done, he would have been the beacon I spoke of. Now, Justice must be done, for that is infinite, and if it does not while the man exists here upon this earth, it must be done somewhere else. That somewhere else can be no other place than his Spirit-home—a place where the soul shall go, and where it shall be expanded in all knowledge and in all beauty, in spite of the bonds which bind it here. Justice not being done while here on earth is proof positive and eternal that Justice shall be done in Heaven.

Another argument, drawn from the same premises, is this: That child does not fulfil its office—does not become what of necessity it ought to become while dwelling here. The Newton and the Channing are apparently dead within his bosom; but they live as you and I live, and you cannot kill them, no matter in what close confinement you place the body. Now remember this. I say that those attributes of the soul must germinate and produce fruit, either here or elsewhere. That is my proposition; and I prove it thus: I say that in everything pertaining to the natural world, objects spring up into life and vigor, grow to maturity, decay and die, and reproduce their form, thus continuing the circle of life and death. Every bird is a perfect bird; it fulfills its mission; it produces other birds as perfect as itself, and dies. Every tree in the old forest is a perfect tree; it comes up from its seed, grows, becomes majestic, spreads forth its sheltering arms, and having fulfilled its office, decays and dies. It had arrived at maturity, but, there being no stop in Nature, when maturity came, the next inevitably was death. Take any beast of the forest; go into the wilds of Africa and select a reptile or a lion, and you will find that every one grows from infancy to age, becomes perfect in its time and place, and then dies and gives place to another reptile, another lion, in its turn to grow gradually to maturity, decay and die. Now, man is never fully grown. There never yet existed in this world a man who combined within himself all that man is capable of being.

Take the whole range of science and art, my friends. Read books on every subject, and you will appreciate something concerning every single thing that man heretofore has preached about, wrote about, talked about, thought about. That proves that every man has within himself a germ of everything which Nature and man can contain. Here is one, seemingly with the fires of genius burning out his brain; he takes the chisel or the brush, and produces upon the canvass or the dead marble, forms so true to life, that we feel almost inclined to kneel down and worship the masterly creation. Another here will bore down into the centre of this earth, and tell you everything of which this earth is composed, every metal, every fossil, every rock. All things seem known to him. Another, with pen in hand, will write songs of such thrilling purity and fire, that they will penetrate into your souls; and enthusiasm will rise in you, and you will look upward to see what manner of man he may have been. Another will rise before you, and with the fires of eloquence and the flowers of rhetoric, will astonish your souls, and make you gaze up to him in admiration and awe, and believe that he is the immediate recipient of inspiration from Heaven. One will tell you of every bird, another of every fish, another of every flower that earth or ocean contains. And you appreciate them all; you understand that they must have gone through investigation to produce these effects in knowledge. Now that very understanding shows that each man has within himself a germ. These germs do not throw out their shoots, do not grow to maturity, do not decay and die while man exists upon the earth. And if these shoots of thought and feeling do die without coming to perfection, without having fulfilled their office, they are different from everything else in universal Nature. Now the laws of Nature are perfect, and eternal, and complete, and they are universal. So, if the other productions of God's hand grow, arrive at maturity, decay and die, must every germ within every man's soul send forth its roots, spring up and grow toward maturity. But man never can become mature—so man never can die. If that maturity of thought, that growth of which man is capable, does not exist upon this earth, is not known here; if man does not become complete while he dwells here in this world, there must be a time and place for that maturity, that perfection. If man fails to become all that he can become while here, the universal law of Nature teaches that there must be some other place, some other life, in which that maturity can be attained. It must be Immortality.

When Channing died, he was full of thought. He had not grown his growth. He was quite vigorous in his intellect; he had not arrived at maturity. He had been developed in particular directions. Well, all the other directions in which his soul was unable to go, had been shut up by circumstances. When he was released from his clay covering, then, for the first time, his soul knew that in every path in which that soul had traveled one step, it could travel myriads and myriads of miles and centuries. He was not a painter, or a sculptor, or a geologist, or a poet, but every man is capable of being all in all. And that you must believe. Every man is capable of being that which he can appreciate and understand in another man. This fact proves Immortality. This fact proves that you must live in order to accomplish the object of your life. God would not create you to do one thing, when you can appreciate thousands, and let all this fruit perish in the ground. God does not work in that manner. He works to accomplish the greatest good to the greatest number. The greatest good would be to allow every sentiment and feeling of the soul to have its full expansion, its full growth. Infinite Wisdom says that would be the best thing for the world and for all. Infinite Power says that best thing shall be brought about. Justice requires Immortality. Man himself requires Immortality. He longs for it; and his Creator would never have placed that longing in his soul without the fact beyond on which that longing could be expended.

Now an immortality of suffering would be a curse, and not a blessing. How could you, any one of you, be happy while in Heaven, if you knew that your brother was suffering the torments of eternal hell? You could not do that thing. In order to such a condition as that, your memory would be obliged to cover up your thoughts and feelings, and make a new being of you, and give you a new birth when you left this world, and not allow you to progress from this world up toward the throne of God. Did you know that, while striking your harp in praise of the Judge of all, your brother was really in agonizing tortures in the depths of hell, you would say, "Oh! give me my brother's place; there is no happiness for me while he is there." God would not so crush out every feeling of your soul as to require you to be happy knowing that your brother man was writhing in the eternal depths of misery. No man naturally ever believed that his Father in Heaven

created him for the purpose of eternal misery or eternal death. That belief is the fabrication of the priest, and not of God. Ask your own internal conscience to tell you whether God, your Father, would allow one of His children to live an eternity of misery; and your souls—if they are worthy the name of souls—will tell you No. It is the devil who would do that thing, and not the God and Father. No! no! Hell is a libel. Hell—I will not speak of that; I will not tell you what my feelings are. But I will tell you this: that millions and millions have entered upon their Spiritual and eternal existence with the fear of hell before their eyes; and that fear has so blinded their vision, so shut up their perceptions, that for years and years they have lain down in misery, and woe, and longing; they have cursed men who so deceived them. I tell you, my friends, whatever you may say, if you do not wish the curses of Spirits ringing in your ears, tell them, every day and every hour, that God is a God of love and not of hate; that God made Heaven for His children;—if they suffer hell, they make it for themselves. God does not wish it; He desires, all the time, that His children should be lifted up to glory and to happiness, and not plunged down lower and lower to death, and degradation, and mental misery. Priests do that. God draws them from the depths in which the priests have placed them. God lives; He is a Being worthy of worship. Had He done that of which He is accused, He would merit your hate from this time, forever more.

Immortality is a fact. Immortality exists now and forever; and that Immortality is one of happiness, and not of misery. That Immortality is one of growth and advancement, and not of idleness and sloth, and singing. No; although the soul every day, and every hour, may send forth its hymn of praise, as the bird, yet the soul is working to-day; the soul is struggling continually toward the mountain-top of truth, and seeks to reach the light which emanates from the Father's throne. The soul has not changed with its valley life, but will always be soaring toward perfection in everything of which it is capable of thinking. It will be all mankind within itself; and until it has reached that point, it is not what it is designed to be.

My friends, this subject is exhaustless. I might go on from now till morning, and talk to you of the glories of the Spirit-home—of the love of the angels. I might go on and talk of the Justice of the Great Father of All. I might tell you that no matter how dark the present looks to you, yet that that poor brother is in the hands of the Universal Father, and that every faculty that lies now concealed in his soul will be brought forth, and will, in its good time and place, produce its fruit. Look around in this great city, and see how many there are who fulfil their office, their destiny. You cannot find them; they are not here. They must fulfil those offices; they must accomplish those destinies somewhere. That somewhere is their Heavenly home. Every one now who hangs with delight over the pages of the poet, and drinks with rapture his cup of inspiration, will himself produce more glowing poetry. And he shall engrave pure fancies upon the tablets of his memory, from whence they can be obliterated never more. That man who to-day looks up to the orator of your land, and hears words of eloquence pouring from his lips, and thinks he must be a being superior to himself to utter such words and feel such feelings, and longs to listen more,—that poor man shall one day keep entranced a myriad of souls, hanging, too, upon the eloquence of his lips, filled full of delight by the entrance of which flows from his soul. This world never has known, never has conceived of. That man who now listens to the exposition which tells of the manner in which this earth was built by the great Master of All, shall know more of the construction of this earth you live on, and of the planets which roll above your heads, than all Geology ever could conceive of, say, ten millions of times more than ever was known in this world. That man who listens to the descriptions of the florist, and is told that a sunny clime produces this flower and that fruit, and the Arctic region is beautified by this moss and that lichen, shall know of beauties of flowers which botanists can never conceive here. One man kneels in adoration of the sculptured stone, and listens with delight to the description of the flower. All these things shall he know, and more. All that man has done shall he do, and more. There is room enough to grow in eternity. You will not have to sit around the throne of God, and strike your harp in continual admiration of Him. It would be as dull to you as to Him. He needs not your continual praises. It is not your province to make music, but it is your province to progress in knowledge. God does not rule over slaves, but over children. God does not demand praises and admiration, but that His children should show that they are His children by giving room to all their faculties to throw forth their foliage, and grow into majestic trees, which shall shelter the earth and give the young flowers genial shade in which to vegetate.

God wants you, every one of you, to reach forward forever and forever, and cultivate everything, every individual seed, which He has planted in your souls. Once more, let me say, my friends, that if the opportunity is not afforded you here, if you cannot, while dwelling upon this earth, exercise your faculties, send forth that incense and your longings in the world, the time will come. And so surely as the acorn, when planted in the ground, has promise of maturity and strength, so surely will your Spirits be able to spread abroad majestic branches. Immortality gives the means to do all these things. Trust in Immortality. Believe it, as every man must, from the impulse of his own Spirit. Tell your fellows that God is full of love; God will bring Immortality about as the best thing; and that that Immortality will be one of progress and of happiness, because progress and happiness are better than backsliding and misery.

FANATICISM IN TROY.

This is the title of an article in the Saratoga Republican of June 9th, on the subject of the removal of Miss M. Ball from her office of Teacher on account of her acknowledgment of the truths of Spiritualism.

The act of the School Committee has been freely criticised by the Press, and we are of the opinion that a like attempt at moral suasion will not again occur.

The Committee are in a dilemma from which they will find it difficult to extricate themselves. The shades of retirement constitute their only safe retreats.

SPIRITUAL POWERS.

The question is often asked, and apparently with justice, "Of what use is Spiritualism?" In answering this question, we shall say some things which will at least astonish those who are unacquainted with the subject of which we treat;—though we and many others are satisfied that they are facts.

In every man there are two almost distinct individuals—the physical man and the Spiritual man. These two individuals are formed precisely alike; they both have limbs and organs; they both can smell and feel and hear and see. In the physical man, the application of the senses is always physical—in the Spiritual man, Spiritual. Taking the sense of smell: a delicate perfume produces a delight in both—a delight of feeling in the physical, a delight of thinking in the Spiritual. When man was in a state of purity—if such a time ever existed upon the earth—he made use of both the physical and mental organizations, and derived benefit from them distinctly. One—the Spiritual—may be called the interior man; the other—the physical—the exterior. In order to the highest degree of happiness to which man can attain, these two organizations should be in equilibrium. But, from a variety of causes which have been at work since the creation, the external has acquired a superiority over the internal. Man's knowledge, as well as his habits, relate more to the physical than to the Spiritual.

As to the disembodied Spirit space is nothing, so to the Spiritual man while still dwelling in the body, providing its powers were not controlled and circumscribed by the influence of the physical, space would be annihilated. Spiritualism, in its teachings, tends to elevate the Spiritual man—tends to renew in the Spiritual those powers which have been diminished and cramped by the influence of the external—the physical. When it has completed its mission, and the equilibrium between the two is again restored, the Spiritual, whenever necessity or desire demands, will be enabled to act independently. And whenever this state of being again exists—and this is a proposition which will meet the approval of but few in this world—books of science and philosophy will no longer be needed.

We will take one science, and the remarks which we shall offer upon that will answer equally well for all others—Geology. The inner man, having thrown off the control of the outer, is desirous of becoming acquainted with the facts of this science. Now, instead of reading the primary, secondary and tertiary strata, etc., he is enabled, by his Spirit sight unaided, to look down from the surface of the earth toward the centre, and examine for himself the separate and distinct formations. His Spiritual perception opened, not a fossil or a pebble can be placed in his hands of which he will not be able to tell the distinct characteristics, the process of formation, and the geological locality from which it is taken.

To show that this assertion is not entirely theoretical, we will mention that we are acquainted with a gentleman in this city—Dr. Isaac Harrington—who can tell the characteristics and peculiarities of any object the name of which simply shall be told to him. Not only natural formations can he thus describe, but artificial combinations, showing their nature and effects. For instance, we have seen a vial of medicine placed in his hands, and he was enabled to tell not only its general effects upon the human system, but its particular effects upon a particular individual; and his statements were verified by actual experience. His method of examination is simply by actual Spiritual inspection upon perception. The object which is being examined may be entirely unknown to him; it may never before have been presented to his mind, and it need not be present, either in the same room or in the same continent with himself. Locality is immaterial; space is annihilated. Another peculiarity connected with these Spiritual inspections is, that if a poisonous object or compound is presented for his investigation, he experiences somewhat the effects which would follow its administration to individual cases. And sometimes this effect is so strong that, if persevered in, it would produce injury. We give below an instance of this gentleman's powers. To test the matter fully, we wrote upon a paper the names of two medical substances—opium and strychnine—numbering them one and two, and enclosed them in an envelope. This we placed upon our table, the Doctor sitting beside us; and, without touching or even seeing the envelope, commenced as follows:—

"No. 1 is a substance that should be taken only in small quantities. If taken in large quantities, the tendency would be to a congestion in the frontal portion of the brain. The effect when taken in moderate quantities is very delightful. The effect is more upon the sensuous system than otherwise. It affects the nerves and all parts of the system where sensation most resides. If taken in large quantities, it at first exhilarates, then stupifies, and ultimately produces congestion. If taken in very large quantities, it would corrode the stomach, and produce mechanical injury upon the parts. From the effects I find myself describing, it ought to be opium."

"No. 2 is a devilish article! The effect of it is to make a man a devil. It rouses up some of the worst animal feelings; especially a ferocious disposition to destroy and kill. It arouses not only the disposition to injure, but actually to kill when taken in proper quantities. It suggests a crawling, serpentine influence, and whatever it may be, it contains a portion of the same qualities which are in the virus of poisonous serpents, especially of the East. When taken into the system in moderate quantities, it produces only a gentle and pleasant exhilaration. Take a quantity equal in size to twice and a half the size of a common pin-head, and it would not be hurtful in some conditions of the system, especially in cases of great despondency; for persons laboring under unpleasant forebodings. It would be one of the best things in the world for that kind of mental aberrations. Taken in a quantity as large as a pea, it would produce death, if not counteracted. Taken in intermediate quantities, it would produce great mental excitement and in some persons of a sensitive temperament would produce mental derangement. Taken homeopathically, the effect would be to produce great and sudden prostration to the nervous system, and would be highly injurious, except in those peculiar cases where there is already a high degree of mental excitement, great determination of the circulation to the brain; especially where there is inflammation of the brain. Then, if judiciously applied, it would in some instances, save life, where most other remedies would be unsuccess-ful. Yet it should be administered in homeopathic form with great knowledge of its effects upon the human system."

These are only two cases taken at random from the great number of experiments which we have witnessed. Taken together, they conclusively prove that there is something in Spiritual perception, and plainly indicate that could the Spirit exert its entire powers to their fullest extent inde-

pendent of the physical body, books would lose their present importance, and things would be known, not believed.

INSPIRATION.—NO. 3.

BY S. M. PETERS.

"The law of Heaven is love; and though its name Has been usurped by passion, and profaned To its unholy uses through all time, Still the eternal principle is pure, And by the deep affections that we feel Omnipotent within us, we can see The lavish measure in which love is given. Even in the yearning fondness for a child, For every bird that sings above its head, For every tree, and flower, and rushing brook, We see how everything was made to love. Alone they err, who in a world like this, Find anything to hate but human pride."

The first emotion of the infant mind is love;— its first pleasure is to behold the light. Its first independent act is a ramble to the fields, or woods, if such are near. And the truant is found by the side of a brook, in companionship of birds and blossoms, its little being in perfect harmony with the Spirit of Nature.

How the young heart bounds when scrambling for the wild flowers, or tracing the banks of the stream, that seem to be laughing at the birds, that flit among the green branches above its bright waters. And the joys of that first lesson are never forgotten through all the vicissitudes of our perverted lives. I have seen a clergyman lean over the pulpit and paint the phenomena of hell on the floor before the altar, and describe its accommodations with as much assurance as if he had made a family visit to that region, or was en rapport with the place, by the law of affinity. And I hurried from his presence, to wander over the hills, looking in vain for evidence of the Author of a hell among the beauties of creation. The broad arcana of Nature bore upon its face unmistakable evidence of wisdom, contrivance and design; and a fixed determination on the part of its Creator to preserve His minutest particle. Immortality was written on every page of God's work. And from the granite rock to the highest terrestrial forms, the progressive unfolding of properties to higher degrees of excellence, attested the presence of a constantly superintending Power. We may analyze the substance of the plant by the nicest chemical process, without detecting any of the properties, colors, or fragrance, that unfolds with the flower. Perhaps they are not in the stem, but surely the stem is the medium of their unfolding. Delicious fruits develop from the tree, by the operation of an immutable law. Trees bearing fruits of opposite qualities grow side by side, apparently drawing their sustenance from the same immediate fountain, yet the result proves that the unfolding principle has a deeper source than earth.

The sky-lark of to-day warbles the same combination of notes and modulation of tones, that his progenitor sang in the days of Alfred. He builds his nest in the same architectural style as the lark of olden time. He takes no lessons from his father lark; for all birds are inspired. The history of one lark is the history of the race from time immemorial. Occupying the finite plane of existence, they need only the instinctive degree of Inspiration; which is an arbitrary and true guide. Passing upward to the indefinite plane, we find man uniting within himself all the elements of the kingdom below him. In addition he possesses an intelligence capable of unlimited expansion. He stands as the connecting link between the material and the Spiritual substance. A creature of comparisons and experiments, the most elaborate description of him would only apply to a single individual, and to him only for to-day, for to-morrow he would be something new. With him activity is bliss—indolence is misery. Never satisfied, the attainment of an object merely furnishes fuel for the incentive of a higher aim. Clinging to immortality as his birth-right, the darkest doubts only urge him onward through the unexplored regions of his own mysterious being. In view of these well-known facts, how absurd are those systems of religious teachings, that seek to set landmarks and boundaries to the Inspiration of the human soul. No rules of thinking could bind humanity; for of the whole race, not two individuals can be found who have the same cast of countenance, act alike, think alike, or entertain the shade of opinion on any given subject. Individual originality is a characteristic of the race. Evidently the Divine Mind designed that every individualized emanation of Itself should possess traits of character distinct from all others. No two persons give utterance to the same sentiment in the same form of expression. No two writers adopt the same style of diction, though clothed by the same rules of syntax. No two poets clothe the same thought in the same words. Every man has original ideas, and though they may bear a resemblance to the ideas of a previous age, yet they are as distinct from them as the man himself is from his grandsire. But to be original ideas, they must have a free, unbiased utterance. If controlled or influenced arbitrarily by others, they are distorted and deformed. How necessary, then, that every mind in its devotional aspirations should be free in its outflow. The erection of an inflexible church begat a system of pains and penalties. It was found necessary to smother scientific investigations, and establish the doctrine of fear, predicated upon Divine Wrath. This was a manifest departure from the Christian faith, which is love. To make His doctrine efficient, a devil necessarily became an indispensable functionary in the executive department of ecclesiastical authority. Faggots and dungeons, and the most exquisitely pictured imaginary place of torment that superstition ever devised, have failed to check or turn aside the rivers of Inspiration, that water the channels of human life. The whole history of Christendom, is a history of wars, persecutions, and slaughter, to sustain the religion of "peace and love." Yet has the authority of the priesthood visibly declined, until that servile reverence, once entertained for theological expounders, has almost vanished from the Protestant world. The Protestant Church has felt the breath of Inspiration, and is now fairly afloat on the sea of Progression. The theology of most of the sects has been sensibly modified in the last twenty years; and the signs of the times indicate that man-made Christianity is destined to fall before the living religion of Jesus. The fallacy of setting the word of God, antagonistic to the works of God, is now considered the climax of folly, by men who once viewed Reason as a monster, and Science as the inveterate foe of Religion. Indeed we have a right to hope that in ten years more, the office of Devil will be abolished in the Church, and the voice of Inspiration sound from the pulpits of America, as it did long ago, from the hill sides of Palestine.

Some maxims there are which should remain treasured up in our hearts, but they may and will shed their splendor on our actions, like the tempered rays of a hidden sun.

Poetry.

And Poesy, too, shall lend Her aid,
Persuading as the slugs,
Scattering o'er your shaded earth
Sweet incense from His wings.

Have you marked the poor sweeper, be-draggled and cold,
As her broom piles your mud-stricken path?

Is the barefoot and loathsome, repentant to light?
She's a Spirit that one day may shine

Her mother, her father, names sacred to you,
Alas! they are demons of sin;

I have been in Dream-land!
The sedgy margins of her dusky streams,

Lips that I linger here,
Even as a babe that lingers and wailing woe,

From a couch of darkness I pallid maiden
The white moon rose, dipping the sea with silver.

Hold! thou in the heart of darkness,
Oh, woe! the hope that makes death beautiful;

And lay against the altar monument
A colder cheer. Sudden the scene was changed;

My dear brother: It is said that children, generally, ask
the question as to why or wherefore of things, long before

What are the conditions, laws, and properties of the case?
This query answered, the next in order would be:

The importance of a correct answer to the first question, in
respect to all that appertains to the world of spirits, or as our

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of the vegetable kingdom is not suitable for food. The larger
part of the animal world is not suitable for food. The larger

REVIEW OF MR. A. J. DAVIS' LECTURE
DELIVERED AT DODWORTH'S HALL,
MAY 28, 1854.—No. 4.

In my last number I referred to Mr. Davis' classifica-
tion of the ages of the race, and then re-

But these views will afford very little comfort to
Mr. Davis and his followers, who believe in his

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Poetry.

[For the Christian Spiritualist.]

[The following lines were written in about five minutes, by a medium recently developed.]

Night flings her sable mantle o'er the earth,
And friendly neighbors gather round the hearth
To tell of wondrous deeds in days gone by,
And sing of patriots; until every eye
O'erbrims with tears; and every heart will thrub
To hear the deep-drawn sigh and stifled sob!

They tell each other of the hard fought fight
Which reared with demon fury, until night
In play, o'er the mingled cones threw
Her shades of darkness, mingled with the dew
Of Heaven. How when soldiers died,
And thirly earth had drunk the bloody tide,
Their wives and mothers sought amid the battle,
Unmindful of their little children's prattle,
Some son or husband, midst the main strain,
To bear them, dead or wounded, home again.
How hearts were wrung with anguish at the woe
Which, like some scourge, had by their murderous foes
Been heaped upon them!

Could they only feel
That those slain friends, whose memories they revere,
Had by the law of sympathy drawn near,
And then were listening to the speaker's story,
As he around them threw a garb of glory,
How would their hearts rejoice! How soon the tears
Would from their eyes be dried, and all their fears
Of death be banished!

New-York, June 24, 1854.

If our unknown correspondent has more of this sort of poetry, we shall be most happy to give it a place in our columns.

THE SPIRIT OF DEATH AND THE ANGELS.

BY CHARLES SWAIN.

THE ANGELS.
We are called Spirit, waiting;
We have called the spirits here,
Mid the outer world creating
Glories of the inner sphere.
From the starry hills of Heaven
Gaze we for thy solemn warning,
Wherefore was thy spirit here?
Who sent thee here to bring!

SPIRIT OF DEATH.
She is sleeping—softly sleeping—
Like an infant hush'd to rest;
O'er her limbs her mother weeping;
Can I snatch her from her breast?
Can I hurt the arms that fold her,
Whom the heart which loves her sees?
Let the mother's eye behold her,
Yet a breath—and she shall go!

THE ANGELS.
Lingering yet—and yet delaying
Still thy spirit from its home;
Angels and archangels staying,
Call the wanderer to his home.
We have scattered the sleeping
Gather'd from immortal streams;
Show her, then, this lofty vision!
Fill her soul with awful dreams!

SPIRIT OF DEATH.
She hath ask'd to see their faces;
And her heart is beating fast,
For those sweet and sad embraces
Which she never shall see last!
I have breath'd of angel bliss,
Told her spirits not to grieve;
Must I take her from the kisses
From the last she must receive?

There were sounds of hosts rejoicing
In that seraph realm above;
Angels and archangels voicing
Hymns of triumph and of love!
There were sounds the midnight ringing,
From a heart with a quick toss;
And a mother's prayer ascending—
Weeping, waiting for her loss!

MAGNETIC MAGIC.

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

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

SECOND DIALOGUE.

FASCINATION.

20. From the Infernal Dictionary of Collin de Plancy, 3d edition, "Agrippa is likewise said to have killed and afterwards called to life, a young student with whom he walked several times around the city. But after this promenade, the young man was found really dead."

21. The Great Albert performed at Cologne one of his most wonderful sorceries. He gave a magnificent banquet in the cloister of William II, Earl of Holland, and King of the Romans. It was in the middle of winter, and yet the hall offered to the admiring guests the delights of a blooming spring. But at the end of the repast all the flowers withered and disappeared.

22. Cagliostro, continues this same writer, gave suppers which produced an immense sensation in the city. At these parties he evoked the most illustrious deceased, and caused them to sup with his guests. In the number of these apparitions were Socrates, Plato, Corneille, D'Alembert, Voltaire, &c., &c.

23. In the seventeenth century, a small magician of Francker, called Nicolas Chassen, showed ripe cherries in the middle of winter. After having offered them to his companions he took them back and ate them. At church, where the students had separate seats, he caused money to spring from the bench on which he sat, and asserted that he could perform all these sorceries by the assistance of a certain Spirit whose name was Herog.

24. Diodore, of Catania, had such power of fascination, that he could make any one believe that he was changed into an animal.

25. Faustus caused Alexander the Great to appear at the Court of Charles V, where he performed many similar miracles. As he was one day sitting with many friends in a tavern, he bored a little hole in the table, and at once from this hole poured down the most exquisite wines.

26. There was in the time of St. Louis, a certain Jew, called Zechiel, who fascinated the eyes to such an extent, that he was taken for a sorcerer by all the inhabitants of Paris. He labored every night with the help of a marvellous lamp in which no material substance was employed. Yet its light was as dazzling as that of a beautiful sun. The whole population went and ascertained the fact. It is said that the light assumed a still greater splendor whenever any new and illustrious personage knocked at the door; while it burned pale and dim when the intruders were impertinent persons. It is even affirmed, that in these cases, the ground opened and swallowed the bores. At any rate, Saual assures us in his Antiquities de Paris, that St. Louis having heard of these prodigies, summoned this man to his court, and became perfectly satisfied with his performances.

27. Bodin tells us that Troi-Bachelles, a sorcerer of Charles IX's reign, attracted from a great distance the links of a gold chain, and caused them to come within his hand; when all the links were heaped up there, the chain was unfolded again, and recognized to be entire. The Duke d'Anjou, afterwards Henry III, was present at this performance.

28. Springer admits that there is a sort of fascination which is naturally produced by a certain pestilence of the atmosphere, darting from the fascinator's eyes and reaching those of the person who is to be fascinated.

29. M. Pauhappe, discussing a book entitled "Mollet of the Sorcerers, by Springer, &c., 1843," says: "That for the prisoners to confess the truth, the Judge must be very careful to avoid being touched by the culprits. These contacts would be particularly dangerous to the Judge's freedom, if they were made on the skin, or articulations, of their hands. As for the influence of the gaze, it may be avoided by introducing the prisoners backwards, so as to prevent them from looking either at the judges or assistants."

30. I read a no less curious fact at page 221 of a book called "Notions de l'œuvre des Convulsions," of which I shall speak at length, under the article "Convulsions." The author says: "About ten years ago, an English mountebank was received by the most respectable people of Lyons. He was even introduced to M. de Montazet, a distinguished prelate, who cannot be accused of credulity in these matters. The man begged leave to pierce his body through any part the assistants would be pleased to point out. But this permission was refused him, in spite of his assurance that he would directly recover from his wounds. Seeing that, he asked either a dog or a horse, to submit them to the same operation. But he became soon aware that the Bishop was not willing to grant even these animals. He therefore took a rabbit from his pocket; the little thing was quite lively and full of life, as every one was able to ascertain, having been handed to a score of persons present. The rabbit was touched, examined in every sense, and then given back to the magician, who stretched it on the table, and asked in what part of its body it was to be struck. The temple having been pointed out, he took a nail about four inches long and half an inch in diameter, and drove it into the head at the desired place. The nail was so long that it passed through the head, and entered deeply into the table upon which was the animal. To prove that the brain had really been transpierced, the operator took the rabbit by its two hind legs, and caused it to turn around the nail. Several of the assistants did the same thing, and observed it with the closest attention, remaining perfectly satisfied that the rabbit was truly dead. The Englishman then took and threw it several times with force upon the floor. The animal was undoubtedly dead; the whole assembly was perfectly satisfied there was no delusion in the fact. The performer then picked up the bloody animal, sucked all the humors and blood he could extract from the yawning wounds, poured into them a particular liquid, of which he alone had the secret, and put the rabbit again upon the table. Six or seven minutes had scarcely elapsed when the wounds began to join and cicatrize. After an equal interval of time, the animal moved a leg, then another, and finally the whole of its body. A moment more, and it rose with difficulty, shook itself, and tried to walk, which it did with some pain at first, and soon with its natural agility, and finally took to brows: on a plant of celery that was on the floor. This phenomenon was accomplished in about a quarter of an hour. This fact has been witnessed by the great vicars of the bishopric, who told it to the writer."

You must believe, my dear friend, that I am not bibliomaniac enough to quote everything that has been written on this subject. The books on the occult sciences are so numerous, that their study would occupy a man's life. But I thought that the preceding thirty facts were necessary to give you an idea of the immense variety of this science. Now I am quite prepared to listen to your arguments, and answer your objections.

JOHN. You are right to stop in your stories; they began to impress me rather too painfully, especially the cruelties inflicted upon your poor rabbit. That is really the trick of an Englishman. They are all so eccentric! But finally the rabbit was called to life again, thanks to God. It is enough for one, and I hope the miserable animal was not submitted a second time to a similar torment. But let us speak seriously now. Did you make a joke in telling me these stories, or are they facts which you yourself believe?

ALBERT. They are facts, and I am disposed to admit them so much the more, as I am able to produce similar ones.

JOHN. Let us understand each other. We are not yet in a lunatic asylum. Let us speak the language of good sense. We may appear in print one day or the other. Let us endeavor not to be hissed away.

ALBERT. It is my intention, too; I am ready, therefore, to answer any of the objections you may please to address me.

JOHN. Well, let us then begin at the beginning. In your first fact you speak of mirrors and spectres. It seems to me that the nail of a pretty hand is rather a small frame to receive such picturesque evocations.

ALBERT. For a material portrait, you are perhaps right. But however small be a hand, any of its nails will be large enough for a Spiritual image. Would you please to tell me in your turn, how much room all the ideas occupy which store the wide field of your memory?

JOHN. It would be difficult to answer your questions; but I am acquainted enough with the phenomena of magnetism, not to deny the possibility of the fact. But I understand still less the No. 2, in which Simon, the magician, is beheaded in the presence of Nero and his whole court, and where you say afterwards that they were only lambs, I suppose that the lambs, Nero and courtiers, were entertaining the beheaded lamb. The ones lost their reason, and the other his head.

ALBERT. I see that you are willing to laugh rather than study. It is a bad method, my friend. Because we do not understand a fact, it would be absurd to turn it into ridicule. Are the faculties of our mind the measure of the possibilities or impossibilities in Nature? It is always a proof of vanity and unkindness, to laugh at what other earnest people admit. What would you say, if you should witness, to-day, a man flying in the air, without any machinery to support his body?

JOHN. I would only say I saw a man flying in the air.

ALBERT. It is just what the historians, or spectators of these singular phenomena, did; they tell us what they saw and considered, like you, as inexplicable. But the numerous evidences you have so often obtained about the fascinating power which the mesmerizer exercises over his subject ought to render you less skeptical on this matter. Every day, men in their waking and normal state, confess they see whatsoever you are pleased to evoke before their gaze. Why would you not believe that what you produce upon a single individual can likewise be produced upon an aggregation of men? Do you not know, too, how wonderful are the effects of sympathy, in some nervous diseases? Do not the annals of medicine give us the words of facts in which convents, schools or assemblies fell into a state quite similar to somnambulism? Do they not testify that in these universal trances, what one did, all the others did too; what one saw, all saw. Such are the facts which have been observed until now by men of serious character and disinterested testimony. But, if we enter now the Spirits' world, which you know as well as myself, you shall certainly have nothing to object either to their knowledge or power. Now, if you concede that the

vegetable kingdom possesses some virtues too, you will at once admit that there may be one plant, which, like the poppy, the hashish or the belladonna, may fascinate instantaneously. It is even possible to conceive this power so concentrated as to transmit its properties to the organs of the man who would absorb a dose of this substance. His simple gaze would then generate the curious phenomena we observe in the hashish and opium eaters. Each herb in Nature has its particular individual properties. I do not see why some plant would not have that of clothing (shall I say) the fascinator's thoughts with a sort of material existence, not unlike that we produce in our magnetic creations. But we shall treat again of this subject, which I shall illustrate by some quotations of more recent date, and enforce with arguments that you may either admit or reject. But let us not remain longer on this second fact, which will become clearer with our future studies.

JOHN. Let us then examine the third fact. I confess that the good natured king who was entertaining his courtiers with the spectacle of a mariner breaking down his earthenware, was rather a stupid fellow.

ALBERT. It may be; yet, in our own days we do not see mesmerizers amusing themselves with no less ridiculous tricks? Do we not see them causing their subjects to dance, to express anger, joy, madness or philosophy, by the most absurd pantomimes? This man was just as right to break his pots, as the other to strike his father, the object of his profound affection, as is proved by the following fact.

31. My friend Mr. Blesson, undertaker, Rue Aux Ours, 32, was one day at St. Gratun, near Paris, together with a company of laborers, by whom he was very much loved. The peasants happened to speak about magnetism, which they did not know under its name; but of which they had heard several facts that excited their curiosity. Blesson saw in the middle of his audience a young man who appeared to be sensitive to magnetic action. He made a few passes, and was soon convinced he had rightly judged of this young man's susceptibility. "My friends," said he to the laborers, "I shall give you an idea of what can be done through the agency of magnetism. Here is a young man whom I will make tipsy by only putting my hat on his head." Every one began to laugh, and the young man louder than the others. Blesson then put his hat on the young man's head, and in a few minutes my friend's prophecy was accomplished. Unable to stand on his feet, the young man fell upon the ground in the most bacchic posture. But it was not enough for Blesson. Having taken his hat off the young man's head, he recovered at once his reason, and laughed heartily at the trick. My friend then addressed to the assembly the following proposition: "You have seen what I did with the assistance of my hat. But behold now! By the power of my will, this young man shall insult his father, and disregard him to such a point as to strike him a blow." Blesson was defied by every one, and by the young man more than by any other; for he alone knew the extent of his love for his father. But scarcely was the challenge uttered, than my friend began to act upon the subject, who soon turned pale and haggard. His teeth were clenched, his whole frame trembled in the most appalling manner. Finally, he threw himself upon his father, when Blesson and three other men took hold of him; but it was not without the greatest difficulty that he was restrained. For a moment my friend feared that he would not be able to restore him to reason.

You see, then, that the mariner might well break all his wares, since a young man and affectionate son, was on the point of knocking down his own father. Should we not produce every day in public life, similar phenomena, we might be amused by telling tales, and the author I quoted would be considered as a fool or an impostor.

JOHN. From No. 4 to No. 15, you spoke only of fascinations similar to the last one. But you say in No. 15, that there are families who, by the power of their eyes, can render fruitful or barren, immense tracts of land. This assertion seems to me quite doubtful.

ALBERT. I delay giving you my opinions until we shall have treated the question of suspension, which we shall review a little later.

JOHN. Well; you may then continue your demonstrations on the present subject.

ALBERT. I must confess that I see only three possible interpretations to explain fascination, and the other phenomena I have alluded to. These interpretations are:—1. The intervention of disembodied Spirits. 2. The application of substances belonging to the three kingdoms of Nature. 3. The power of human will. I know the action of the first and third of these agencies; but I am quite ignorant about the second. I am perfectly satisfied that fascination takes place independently of the combinations of physics, and optics, and by the power either of the human will, or certain natural substances.

Disembodied Spirits have undoubtedly the power of producing such effects upon us; they possess to a still higher degree the qualifications of the will, and can dispose of it better even than ourselves. They generalize moreover its effects by means of occult connections of which we have no idea. Being like ourselves submitted to certain social organizations, the Spirits act upon a perfect harmony of will that depends on a single one of them, and which may be compared to the uniformity of an army's movements, when it is commanded by a skillful general. Scarcely has this general uttered a word, than a unity of motions takes place over a greater or less extent of ground. So it is with the Spirits. Though separated from the flesh, they may very well act upon our own minds, and determine in us movements and sensations, just as did the general in my pre-cited example. But their action is still more easy, because the assembly who wish to witness a fact of this nature, are generally disposed to help and favor their manifestations. That is for me an undoubted truth, and I may strengthen my views by the following fact which was told to me by my friend, Mr. Renard, clerk to the deeds-office of Rambouillet. I shall let him speak for himself:—

32. "The following anecdote was related to me by M. Sinsard de la Louviere, who repeated it on several occasions, and always in the same manner: 'As I was harvesting at Sonchamp, we went to take our dinner in the shade of a large tree. The farmer—a good old man,—brought us some wine, when a stranger came in, and asked permission to take a moment's rest. The old man asked him to dine with us, which he accepted. During the dinner, the conversation fell upon tricks and magic. As the shepherd who was with us boasted of doing such and such things, the stranger proposed to show his gratitude for our kind hospitality, by making a curious experiment of magic. We accepted with eagerness his offer. He then prayed all the women of the house to withdraw, lest they might be frightened. But they protested their courage and wished to prove

it by remaining on the spot. The stranger, who said he was a Spaniard, shut then the door of the house, and after having turned himself, drew a little book from his pocket. We remained all in the most profound silence. A few minutes afterwards, a knock was heard at the door. The Spaniard went and opened. Then entered a man attired in the most splendid costume; he walked around the table, and left the room, by the door the stranger had just ajar. Twelve persons came thus successively, walked around the company, all dressed in the most magnificent and varied costumes. We stood in perfect silence, and every one of us confessed to have seen exactly the same phenomenon. The Spaniard then retired, leaving the shepherd quite at a loss to imitate his performance." I have myself heard the same man tell this story, with the exact circumstances I have just narrated. He was not at all credulous in his nature, but rather skeptical, as are generally the country savans, no less than those of our academies. And you know that this kind of people deny every thing others have seen, and reject any thing but what they say themselves.

We see from this fact that it required a previous reading in a certain book, which proves that he was evoking Spirits, and that these Spirits obeyed his summons. Such is at least my conviction. We shall examine again this question at the article of *compacts*.

As for the phenomena which are produced by the human will, I shall relate only one fact which illustrates how imperfectly defined is this faculty of our nature: yet it should be better understood; for we cannot produce a manifestation when we do not believe in its possibility. Faith is then wanting; and faith is the *soul of the will*,—its principal agent,—its motive power and life. So it is that many of our actions are considered as marvelous and inexplicable, only because they are courageous, eccentric or herculean. In those exceptional manifestations of human nature, we see clearly that the whole man is in the action he performs; when on the contrary it is only a small part of his intellectual powers that acted when he failed to obtain his desired object. Several times did I experience myself this singular impotency. I told in the first volume of the Celestial Telegraph, how I procured an unexpected, incredible, and instantaneous recovery, in consequence of the powerful state in which I was at that moment. All the learned men of Europe might have sworn this young girl could not be saved from death, they could not have succeeded in shaking my faith or paralyzing my action. I felt too well I was living in this child, as she was living in me. In such state of excitement and confidence, the impossible exists no more. The ordinary laws of Nature are suspended, and incomprehensible things are revealed by others that are inexplicable.

On another occasion I was likewise engrossed by this state of faith, and I obtained similar results. I was willing to judge by myself how far the fascinating power of the magnetizer could influence his subject, without having recourse to the state of trance. During her magnetic sleep, I had sometimes tried to pervert Adele's taste and senses, by creating for her imaginary objects and places, or to make her mistake one substance for another. I could never succeed. One day I had the fancy of creating a well in my room. I called in consequence Adele, and prayed her to look at a particular spot on the floor, which I pointed out, asking her to describe any thing that might appear extraordinary there. After five minutes of the closest attention she said she did not see any thing, and inquired whether I was willing to hallucinate her as I did many others? I answered that if I had been desirous of producing such effect, I would have previously set her to sleep; while on the contrary I did not magnetize her, but looked myself at the same spot which had excited my caprice. As I was uttering these last words, I was impressed by a powerful sentiment of confidence, and I heard a voice saying in my bosom:—"Don't be discouraged; persevere a minute more in thy will, and thou shalt be satisfied." I prayed therefore Adele to oblige me by looking a minute longer. She complied with my request, but laughed at my credulousness. Yet scarcely was the minute over, when Adele, frightened, exclaimed the ground was sinking under her feet; and to avoid being swallowed, she jumped by my side. So sudden was her start, that I took her unconsciously into my arms, and ran away with her, as though she had been a very light burden. Yet she weighed 150 pounds. For several days I felt, like herself, the greatest agitation whenever I remembered this movement of terror, or passed over the spot which had been the object of my experiment. The flood seemed always to open yawning under our feet, like the mouth of some immense well. The palpitations of my heart were such that two or three times I thought I was fainting away. Had I supported this shock with more courage, and availed myself of the great number of atoms which Adele doubtless emitted in this lucid state, I am perfectly satisfied I would have been able to make a hundred experiments of the same kind, not only upon a single person, but a great many at the same time. According to my opinion, this fact proves that I had been five minutes with the desire, but not with the will of succeeding; and great is the difference between these two states. The first is full of doubt and uncertainty; the second of confidence and faith, which I felt only at the last minute, when I succeeded at once. Since that day, I have often been in this state of confidence, and I affirm, that it would then be possible to enter into the fire without feeling its action. I shall give you many proofs of the reality of this assertion, when I shall treat of convulsions and charm, and of the winds.

[To be continued.]

SELF ESTEEM.—It is a well known principle of optics, that shadows are longest when the sun is farthest from the objects which cast them. In the same degree that the sun approaches, the shadows diminish till arrived at zenith, and shining in the fulness of his strength, they disappear altogether. Much the same law of proportionate increase does the shadow and stain of vanity observe; distance from the light lengthening and deepening it, while nearness to the light dwindles and attenuates it, till resting under the very blaze of truth, it vanishes altogether. We always think best of ourselves when we are most ignorant of ourselves. The dimness of moral wisdom occasioned by the absence of light, magnifies the dimensions of our virtues out of all proportions, while at the same time it obscures our vices. Conceit is a plant that, like some noxious weeds, grows best in the dark. Light is fatal to it, and it accordingly shrivels. The nearer one's heart is kept to the great source of light, the more humble and self-renouncing it will become. Self esteem is possible only where there is great ignorance of ourselves; and if we would be free from its ignoble influences, we have only to open the doors to the entrance of the light. Like a beam of the sun introduced into a chamber of bats and mice, the heart will resound with flutterings of its scared and miserable vanities when the truth finds effectual entrance.

The Chinese proverb says a lie has no legs, and cannot stand; but it has wings, and can fly far and wide.

A SYNOPSIS OF THE SPIRITUAL EXPERIENCE OF A MEDIUM.

[Continued.]

TO THE READERS OF THE CHRISTIAN SPIRITUALIST.—The following is a portion of a very lengthy manifestation on dreams of various kinds and degrees. This portion of it and much more was given April 7th, 1852. I had had several dreams the night previous, among which was one in which I thought I had indulged in states of highly excited anger and bad language to some men in my employment. My Spirit daughter gave me bad states little quarter.

J. SHOEBRIDGE WILLIAMS, MEDIUM.

Medium.—But, Eliza, that state came on when I was asleep; for you know that but a little while before, I was awake, and we were enjoying each other's company. You know I asked you if I had been in such a state as admitted of your enjoying yourself, and that you told me I had, and helped me to remember a pleasant dream I had had agreeably to your promise of one on my going to bed. After that was the unpleasant dream we have been speaking of! I hope the Lord's order could not be infringed by me when unconscious and asleep?

Monitor.—No, my dear father. The Lord has no such order as that. He never makes any man guilty, except for violations of what he knows to be right. That is, for infringements of his own reason and judgment of right. So every man is his own accuser. All that men suffer, in consequence of infringements of order by their parents, or in consequence of want of knowledge in themselves; or under adverse circumstances over which they could not by any care of their own, remove; that is, if they have not rejected, nor neglected light, is made up to them many fold, as I told you, under the rule laid down by the Lord Himself that they to whom most is forgiven will love the most, and it is known that they who love Him the most, will be the most happy. This feature in Divine order, to forgive all that the person who is forgiven could not help nor avoid, and to make up to all the suffering in consequence of order unavoidably broken, is a most precious feature in it. It was the groundwork or inmost of the Lord's last prayer for man, while on the cross:—"Father, forgive them, for they know not what they do." The Lord's prayers are all infinite, because spoken from the Infinite in Him. In fact, so is every word He speaks infinite, and applies alike to all, and every intelligence, on yours or on any probationary world, varied in its application by the conditions and circumstances in and around each. It may be thus seen, that unavoidable ignorance saves, while avoidable ignorance condemns, and shows you why the Lord spoke to the Jews in parables, that their ignorance might be as excusable as possible, and accuse them but little.

But, dear father, you must not think that it was on account of your unavoidable dream that you suffered those consequences, after you were awake, neither could the Lord allow an unavoidable dream so as to pay you for suffering the consequences, as in the case with unavoidable breaches of Divine order, for this would be trifling with you and with His order. You must look deeper to see the cause of this. Your dream was nothing but an effect of previously indulged states. It was a reflex, or resurrection, in your memory, by that bad Spirit, of a hundred such states, treasured up there! You know, dear father, how often you have indulged such feelings toward men on the works you superintended! These states were all stored up in your memory, and must now come to judgment, and be cast out. If the consideration of their effects, this morning, has made you to dislike them sufficiently, they will become so distant among better things now being stored up in your memory, that they will annoy you no more; but if you have not sufficiently seen in your rationality, and condemned them in your freedom, they will necessarily be brought up to judgment again and again, till you do so see their deformity and condemn them to be cast out into outer darkness, to be seen by you no more.

The reason that you now see the deformity of those states more clearly than ever you did before, which I know is the case, is that the Lord has come with me to judgment in you. Had the Lord by me not come, as He has, and placed so many things that are more beautiful in your mind, to contrast those states with, you could not have hated that state, as I felt that you hated it, when you contrasted it with the sweet caresses of which I give you so many, from the Lord. Do you not see wisdom and goodness from the Lord in all these things?

Medium.—Indeed, my own dear Eliza, I do; but the reason of that state being brought back in a dream I cannot so clearly see. Why could not the Lord through you have told me of the evil of such states, which you could have told me of, and thus caused me to remember them, without experiencing the dream?

Monitor.—My father, I will try to convince you in respect to this, to make you see the wisdom of this method, now to be practiced more and more. It is fairly begun in you; for the time is now coming in which the "young men shall see visions, and the old men shall dream dreams, and your sons and daughters shall prophesy."

Had you not dreamed, or in some way or other, had the state itself, brought forward, so as to contrast it with those more beautiful now taking place in your mind, the contrast between those good states and those you used to indulge on the roads, could not have been distinctly made. If made at all, it would have been so remotely, as to have been very indistinctly seen; so that their deformity would have escaped your notice. Such a reminding of them, by me would have been passed as unheeded as most if not all the preachings of this day on earth, which are becoming more or less useless, and for making which men receive money. Those preachings were the best expedient for keeping society in a kind of moral consistency, until a better mode of conviction, the "Son of man who comes now to judge the prince of your world" brings with him, in the persons of Spirits and angels. Had I, or any other monitor, told you a hundred times of the ugliness of those states, that allowed of your getting so uselessly, and so irrationally vexed with contractors and workmen, you would have done nothing more than have contrasted that state of things with other things then around you, such as your duties to see to the interests of companies; the disposition of contractors to cheat, defraud &c. You would also have tried to excuse yourself for indulging such states, because of the many vexations you had to contend with, which would have prevented your disliking the state you indulged.

Whoever in himself does not try to see the real uselessness, deformity, irrationality, and injurious tendency of his bad states, so as to dislike them, and pray to give them up, but tries for himself or others, to make excuses, takes or usurps the Lord's place. He sits in judgment on his own evils, and

from evils in himself, excuses evils, until they are more confirmed, and harder to be removed, and besides this, he has added another sin to the first, or strengthened another bad state, that is, of usurping the Lord's place, who says:—"Judgment is mine; I will repay."

But he who forms no excuse, but from himself, or rather from the Lord in himself, condemns his own evil states, lets the Lord keep his place or judgment seat. There is none can excuse, there is none can condemn, but the Lord, and He only condemns for the sake of the sinner, so that he may be able to see sin as sin, and be willing in rationality and freedom to give up the practice, because it is a sin against the Lord's order.

You then, I trust, see clearly the wisdom displayed by the Lord, in allowing that evil Spirit to infuse the dream, this morning, so as to bring forward your former unrepented states, so as to be judged in Heaven's high chancery, among more beautiful things of your mind, with which it is now being filled, so that you may the more plainly see their deformity, and the more sincerely to loathe them.

Medium.—I do see the wisdom and goodness of the Lord in this, most marvelously! O! how shall I thank Him for all His love to me?

Monitor.—By doing the best, and most you can for your fellow mortals, in time, and your fellow finites in eternity. The Lord wants nothing on His own account. It is all for you, and others, who need as you do. He is not to be worshipped as if he needed any thing. All he wants you or others to adore Him, and to pray to Him for, is that you may put yourselves in positions to see the distance between you and perfection, thus to feel your own necessities, in such a manner as properly to receive blessings. He is anxious to bestow upon you and all others, the moment you feel the need and see the good of them, so as to profit by them. Before you arrive at that state of proper appreciation of his blessings, they would only be cares and burdens on your mind, as a superabundance of wealth always is, without being able to bring the least return of happiness.

But, you have not yet discovered one of the wise, and because wise merciful; and because merciful, wise, features of this manner of reviving your former states in a dream. It was better than bringing them up fresh in your experience in a state of wakefulness, for this additional reason:—Had this been done rather than in a dream, you would have been guilty of a breach of Divine order, either by neglect, or open rebellion against light and knowledge, and would have had to suffer the penalty of a guilty and shameful act, seen and known by others, besides yourself, as well as the effect of the act on your own affections, which you did feel. Had the Lord suffered an evil Spirit to incite your anger at real men, so as to have said the malignant and disrespectful words you felt as if you said in your sleep; ten to one, you would have offended them. They might have talked back, and inflamed your anger more, until in the heat of your mind the bad state might have been rendered more hard and confirmed, instead of being reviewed, and detested, as has been your experience. It is very certain that you could not, so dispassionately, freely, and rationally, have reviewed your weakness, and capability of acting so absurdly, while you thought of the ridicule, in this case justly cast on you by others. Shame before men, would have taken the place of that calm and dispassionate review you took, so necessary to the removal of the cause. By the observation of others, you would have thought, that by your foolish and indiscreet, as well as reprehensible language, you had brought scandal on the cause of Spiritual manifestations; and especially on the watchfulness, goodness, and diligence of your dear Eliza's guardianship. In this case your conscience would have been so aroused, as to have endangered your state of self command. You might have sunk into such a state of self abandonment, as entirely to have prevented the free action of reason, until all possibility of a correct view of the state itself would have been lost. Whereas, all was done in the vivid remembrance of a dream, in which you could not commit any fresh sin to be sorry for, nor let the state be known to others, so as to injure, in their minds, the good cause, your Eliza's guardianship, or your own character and influence. Then, dear father, we will thank the Lord, that all was done just as it was done. The Lord knows best, how things ought to be. Let us praise His ever blessed name forever!

Medium.—May I be forever willing to join you in the practice of that excellent resolution, Eliza.

Monitor.—But, father, there is still another source of good, for which the Lord should be especially praised forever, that I have not yet mentioned, and that is:—It is of the Lord's goodness, that all evil Spirits, or rather we should say, Spirits inclined to evil, should be elevated out of their states and inclinations by the quickest, easiest, and most effectual means that they can be; to prevent the confirmation and increase of evil states, so that they may not sink lower, if it be possible to prevent it. That is: The Lord in His wisdom does all the good He can to and for every angel, Spirit and man, whether good or bad, every moment of time or every increment of state, that it is possible, that can be done for him or her. This must be done according to the reason of the Lord, Spirit or man, and accepted in freedom. Nothing else can be done by the Lord; for in Him is essential freedom and rationality.

Now, father, the good Providence of the Lord was controlling the dream for the good of the Spirit that infused it, as well as for yours! He was severely rebuked for infusing it; by the good Spirits that clustered around us for our protection! The Lord has an especial care over man, while sleeping, by protecting Spirits. These all got to know of the mischief of the evil Spirit, whom the Lord delighted to indulge, (as far as was best,) in the gratification of his evil appetite. Evil Spirits feel as repugnant as men, that others should know of their evil deeds; for like evil men, "they love darkness rather than light, because their deeds are evil."

The moment you awoke, when it became possible that you should exercise your rationality and freedom, and thus sin if he continued to infest you, light from Heaven broke upon the same, and not only discovered to him the good Spirits, but gave him a knowledge of the useless mischief he had been at. He in a moment saw, by the light of Heaven, that he had benefited you, instead of injuring you, as he intended. He saw, too, that he was known, and having no better knowledge but that he is to be dragged to jail, or to court, to face his accusers, as upon detection of crime upon earth, he is in perpetual fear, which brings torment, lest he should be caught. This state will continue in him during the Lord's pleasure; that is, till all the good in it is extracted from it. The Lord is blessed and glorious. Eliza.

When is a hedge dangerous to walk in? When the hedges are shooting and the bull rushes out.