

# CHRISTIAN SPIRITUALIST

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

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### For the Christian Spiritualist. LOVE.

Who would not a lover be?  
Love is life,  
Love is strength,  
Love is the Eternity,  
Who would not love deathless?  
Love is power,  
Love is the vision,  
Love is immortality,  
That the angels sing for thee."

HARRY

Love is seldom found pure in this world. Much that bears the name is nothing other than selfishness in its different forms of outward; all founded on the idea of receiving rather than of giving. Wars, the highest love, while it is ever ready to receive, seeks most to give. Man can never accomplish his own true mission on earth till he seeks to place himself spiritually in rapport with the Heavenly Father—until he purifies his interiors so as to become perfectly receptive of love therein. Many men find, however, who seem to be filled with the idea that they perform their highest mission by providing for themselves; by answering the calls of their own natures, without regard to the effect their own gratification may have upon the happiness of others.

Our happiness we can conceive to consist in being so much as giving happiness to our creature. Man's highest happiness, then, must be in conforming to that of his fellows. Any purely selfish enjoyment kills; love alone is the foundation of that joy which is eternal.

To love, then, is to be like God. That with which His heart beats eternally—the origin of all life, of all joy, of all wisdom, may also enthrone itself in the heart of finite man, and make him infinite; who does not thrill—whose soul does not fill with ecstatic enthusiasm at the thought?

"Man was created in the image of God." How much is this truth lost sight of! made in His image—designed to become like Him—to possess in His smaller and limited measure all the interior sweetness and holiness that are the soul of Him—to be in short, like Him, heir to His glorious attributes—a representative of His Spirit.

Love is the creative or life-giving principle—the first element of death. Every love then which has its foundation in self cannot be other than a false love—a destructive and dying thing. "True charity," Paul says, "seeketh not her own." Even the natural affections are perverted and finally slain out of the heart of man by the love of selfishness. When the father, for instance, loves his child as one who will minister to his earthly consequence, and to him a source of pleasure, his love is impure, unholy, and cannot outlast circumstances. When the child loves the parent chiefly as one from whom he receives goods, he is as destitute of true filial love. When the husband loves the wife as a minister to his pleasures and his pride, is not his love adulterous? because selfishness has mingled itself with his love, the love is lust, and is an element of death in itself.

The true lover is one who receives from God what He gives to man. God is love in its essence—its innermost principle. That principle permeates all His universe, and surrounds man from above and below; and if man were Spiritually developed, he would breathe it in, and become filled with it. Conforming then interiorly to the will of God in all his heart relations, they would become perfect, and his Spiritual growth would be rapid; he would become what man was designed to be—a true God.

It seems to me, we can nowhere get a better idea of what love is, and how it should be developed in humanity, than in the "Exposition of the Spirit of the Father," contained in the "Disclosures from the Interior." There the mystery of mankind is solved most beautifully. We find there that man, in his unfallen state, unfolds himself from God as harmoniously as the flower unfolds itself from the tree on which it grows. His loves, his wisdoms, his procedures or uses, all are received through influx into pure interiors, and are articulated through pure exteriors; so that that which is without is as perfect in its kind as that which is within. We will make an extract—

"The breast was made sacred to influx of life from the conjugal associate, the solar plexus to influx of love from the celestial love of angels; the cerebrum adapted to influx of wisdom from the Spiritual understanding of angels, the cerebellum to influx of social affections from filial, fraternal or parental beings; and the perceptive nerves formed as mediums of communication between man and the Lord; He surrounds each immortal and sacred person with a five-fold atmosphere of glory. The first and innermost of these is composed of vital essences mingling in the spirit of the two who are

from eternity one, and is as a robe of white, gathered about the breast, and thence descending to the feet. The second, composed of celestial essences, flowing from the souls of angels, shines with a golden iridescence about the form, and appears about the waist as a golden girdle. The third, composed of Spiritual essences, flowing from the Spirits of angels, shines on the brow as a luminous crown, and thence over the person like a rainbow of richest emerald. The fourth and fifth, composed of aroma, from the flowers of Paradise, mantles the person with a soft, pearly, and semi-transparent haze."

Laugh as thou wilt, critic, at the idea of the Spiritual origin of the foregoing extract, but venture not, on peril of thy reputation as a man of taste and appreciation, to rank it other than the most poetic and truthful imagery, couched in the purest language!

We are of those who believe that the earth is Spiritually verging toward a state correspondent to that described in these "Disclosures," as the unfallen state. It is in process of redemption; and, however near or however far off the perfect consummation may be, one fact is certain, that there is but one way in which it will be done—namely, by the inward purification and exaltation of the interiors of individual men. The question needs not so earnestly be asked by each one, "how will God redeem society?" as "how will he redeem me?"

It was by influx of heavenly wisdom that it was said, "He that ruleth his own spirit is better than he that taketh a city." He that can invoke on his own behalf the blessing of heavenly influx on which to subsist and grow daily, is greater even if he is content with simply being than he who, in the multitude of his works, forgets to invoke that influx.

"Who would not a lover be?" Of course the word is not here to be understood in that restricted, nay, sometimes degraded sense, to which it has been accustomed hitherto. The true lover is the Theophilus, the Philanthropos among man. Freely he receives, freely he gives. He allows not self to be the motive of any action or any feeling; but regards himself merely as God's medium to man, his brother. His first question is—"Lord, what wilt thou have me to do?" And his most constant conviction is, "though I have the gift of prophecy, and understand all mysteries and all knowledge; and though I have all faith, so that I could remove mountains and have not charity, I am nothing."

The iron age that is passing away had a hardness and repulsiveness that naturally drove men to the other extreme. As in all such cases, mistakes have necessarily been made; and many forms of selfishness have latterly put on the garb and assumed the name of love. But this cannot remain. Still it is a fearful revolution which the religious and social world is undergoing, and involves consequences that are tremendous. We must leave God, who loveth unto the end, to rein his bride to her allegiance, and each separate man upon the earth and in the Spiritual world, to his true position. Yet if He call loudly upon any of us, that we speak that word to men which he has committed to us to speak, we should not shrink back because of many that may be offended. If any of the things that are called love, have proved themselves to be selfishness and lust, we cannot be just to ourselves if we keep it back. If the conjugal relation have been on the one hand made a matter of merchandise, and on the other hand entirely lost in libertinism, we cannot hesitate, like Christ, to scourge the money-changers out of the temple in the one case, and lift up our voice earnestly in the other, against that which seems to us sacrilege and interruption of Divine Order.

In the present tumultuous state of the world, Love will frequently be obliged to walk hand in hand with sorrow. But we must not look for fruit when we have not labored; and we may be sure that "he who goeth forth weeping, bearing precious seed, shall return again rejoicing." Standing as we do on the shore of the boundless and faithfulness of ever; having just wetted our feet with its waves, we should look forward, rather than behind or around us, for the fulfillment of our most earnest hopes; learning to wait, as well as to labor, for the incoming of the harvest.

USINE.

### For the Christian Spiritualist. THE ANCIENT PHILOSOPHERS.

LEUCIPPUS taught that the elementary principles are atoms, vacuum and motion. The atoms, the ultimate principles of what is real, are invariable and imperceptible owing to their tenacity. They occupy space, and possess forms of infinitely diversified; those which are round possessing the property of motion. That by the combination and separation of atoms all things have their origin and are brought to their dissolution; their modification and properties being determined by order and the position of their atoms. These changes all take place by a law of absolute necessity. The soul he held to be a mass of round atoms, from whence (the soul) resulted heat, motion, and thought.

ANAXAGORAS held that as out of nothing can come nothing, he taught that there existed a chaotic mass, the constituent elements of which were always united and identical, incapable of being decomposed, and surrounded by air or ether, and put into motion and animated at first by the intelligent principle. From this first principle he deduced motion, which was at first rotary, from which resulted the separation of the discordant parts, and the union of those parts analogous (in affinity) with each other in fine proportion and order. Intelligence he considered as the forming and regulating cause, possessing in itself omniscience, greatness, power, free energy, and spontaneity, simple and

pure, distinct from all matter, pervading and determining all things, and this was the principle of all life and of all the perception and intelligence in the world. He also maintained that the senses were the source of all knowledge, but at the same time considered the conclusions arrived at by their media *vera distincta*; in other words, that the senses were accurate in conveying ideas, which ideas were in themselves inaccurate, and that the truth could only be arrived at by reason, also that evil and good were determined by convention, a maxim which has a tendency to annihilate all virtue, yet in many senses true.

Pythagoras was the first who assumed the distinctive appellation of a philosopher. He was born at Samos, where he attempted to establish a school, and eventually succeeded in doing so at Croton in Italy. He perfected himself in his studies by visiting Egypt and Greece, where he studied under Thales, Pherecydes, and Anaximander. He ascribed occult power to words and numbers. Arithmetic he looked upon as the key to mathematics, and considered it contained the essence of philosophical knowledge. Numbers he defined to be the principle of all things; equal and unequal, the elemental principle of all; the equal being dual, the unequal a unity, limited and complete; the unequal one being unlimited and incomplete. The principle of all perfection he held to be unity and perfectness; duality of imperfection or indeterminateness. He applied the theory of numbers to explain the nature and substance of things, and to illustrate their formation and origin. His system also comprehended the laws which govern the universe and the mind of man. He had also theories of politics and society, morals and domestic. He considered the world to be a harmonious whole, consisting in accordance with the decades of ten great bodies revolving around a common centre, the reduced matter into invisible particles which by certain numerical arrangements formed the elements as the atoms were diffused or compressed.—By the combination of even and odd numbers, he supposed the universe was formed. The primary one possessing the power of manifesting itself in a variety of things, and was the beginning and superior of all. The central fire, in other words, the throne of God (Jupiter), he considered the most perfect object in nature, penetrating and vivifying all things. He also accounted the stars to be divinities, and that man and the animal creation contained a portion of the universal soul or central fire. He also held there were Spirits (Demons) intermediate between gods and men, and to them he attributed a considerable agency in dreams and divinations, but always held that the ultimate cause of all things to be destiny and the Deity.—The soul, he thought, was a number and an emanation of the central fire to which it is allied by its immortality, constant activity and capacity of combining with any body, and was compelled by destiny to pass through several. This was the doctrine of *Metempsychosis*, doubtless borrowed from Egypt, but to which he appended a doctrine of moral retribution, the souls of the wicked being condemned to inhabit the bodies of unclean beasts and birds, whilst those which were good again inhabited human forms. Reason and intelligence, he considered to be the appropriate qualities of the human mind, but which were rendered comparatively imperfect by the predominance of the instincts. The morality, he inculcated was an abnegation of self. The cultivation of prudence, simplicity of tastes and habits, and a conscientious observance of probity and justice.

NUMENIUS of Ephesus, argued from the principle "ex nihilo nihil fit," (from nothing comes nothing.) He believed all things which existed were natural and immutable, and that all nature was subject to the same law of unity. God as being the most perfect essence is eternally one, unalterable and consistent with himself, neither finite, nor infinite, neither movable, nor immovable, nor capable of any representation under any human resemblance, being all hearing, all sight, all thought, and in form spherical. He ridiculed men worshipping God in their own image, making his form differ according to the characteristics of the particular nation; as Ethiopian Gods with black faces, that noses and thick lips, or Thracian Gods with blue eyes and ruddy cheeks. He denied there could be a plurality of Gods, as one would necessarily limit the infinity of the other. Sometimes he spoke of God as one, eternal, and infinite, at other times, he appeared to think Nature was God. He was often bewildered by his own subtleties, and confessed he was unable to discover the truth.

PARMENIDES of Eleus, maintained that the truth of a position could only be arrived at by reason drawing a distinction between those conclusions arrived at by the media of the senses, and those which were the effect of reasoning, insisting that the senses could only afford a deceptive appearance of truth. He admitted the existence of ideas or certain fixed convictions in the mind, and held that opinions were dependent upon organization. The idea of a pure existence he identified with thought and cognition, and held that non-existence was not possible, for all things which exist are one, and identical, consequently that existence has no commencement, is invariable, and indivisible, and is limited only by itself, so that all movement and change only exists in appearance. To account for appearances, which he held to depend upon unavoidable representation. He assumed the existence of two principles; ethereal fire heat and light; earth, cold and darkness. The first pervading and active, he defined to be the positive, real, and intellectual element. The second dense and heavy, which he defined to be the negative element or limitation of the former. From this doctrine, he

also derived his theory of changes, which he applied even to the phenomena of the mind. In his system of the universe, he regarded the earth as the centre. From his writings, he appears to have had some notion of the laws of gravitation. MALIBRUS of Samos, held that what really existed, was self-existent, having neither beginning nor end, was not created, and could not be destroyed, and that as it was therefore one, invariable, and indivisible, in other words, he insisted that the universe was infinite. He also held the presentation to the senses was only in appearance, and relative to the senses, and beyond the limits of real knowledge. He also held the nature and attributes of the gods were not to be discussed by men, and were not accessible to human knowledge.

ZENO was the inventor of the logical mode of reasoning, he defended the idealism of the Eleatic school against the system of Empiric realism, and said that if the first was absurd, the latter was still more so, and advanced the following propositions in proof. If it is admitted there is a plurality of real essence, it must also be admitted that they possess quantities mutually destructive of each other, as for example, similitude and dissimilitude, unity and plurality, motion and repose. 2d. The idea of the divisibility of an extended object cannot be formed without involving a contradiction, for the parts may be either simple or compound. If simple, then it has no magnitude, and ceases to exist. If compound, then it has no unity, being at the same time finite and infinite. 3d. By the supposition of motion in space, numerous difficulties result, for if motion therein be possible, it in a given time must be traversed. 4th. A motion in space cannot be formed as an object without conceiving it to be situated in another space, and so on ad infinitum. Motion he held to be a series of spaces in which the object is at each moment stationary. He believed in the existence of a God, and taught that he was one and infinite. He opposed the notion of the Ionic sect by showing that many were more likely to be produced from one, than one from many.

EMPEDOCLES maintained the doctrine of *Metempsychosis*, affirming that he had a distinct memory of prior existences, as a plant, a shrub, a fish, a bird, a girl, a boy, before he became himself. He abstained from the use of animal food.—Recognized as elements, earth, air, fire, and water, which he believed were not simple in their nature. He gave the most important place to fire, and looked on it as the principle of life, admitting at the same time that a divine being pervaded the universe. The knowledge gained by the senses, he held to be imperfect. In his system of cosmogony, he maintained the elements were in a constant ebb and flow, and that they were not created but arranged, and that this arrangement of time resulted from the prince of love, whose influence was pervaded all Nature. That God himself was subject to the law of necessity, and that hate, the destructive quality, entered the world, and produced enmity, discord and disorder. He held love to be the creative faculty, and that God was perfectly mild, impassible, with a spirit glowing thought pervading the world. From him, he believed the Spirits (Demons) to have emanated, and that to his nature the human soul is allied. He held man is a fallen demon or Spirit, but that he will again return to unity. The soul, he taught, consisted of four elements, because cognition depends upon the similarity of subject and object, and placed its seat in the blood principally. He also made a distinction between good and bad demons or Spirits.

S. B.

### For the Christian Spiritualist. SPIRITUALISM COMBATED; OR, AN ARGUMENT AGAINST IT.

Presuming you Spiritualists to be in pursuit of the truth, I take it for granted you will pay respectful deference to a calm investigation of the groundwork of your system. It is not necessary that I should concur with you in opinion in order to obtain an attentive hearing.

Permit me, therefore, in the outset, to say that I am satisfied you are in error. There is a truth, and a very great truth, hidden in the neighborhood of your theory, but not reached by it.

I am fully satisfied of the influence of Spirit upon Spirit. I hold man to be a Spirit, living in a material habitation. According to this, the Spirit of man lives and has life; and this life of the Spirit is very different from the life of the body.

We are all familiar with the loss or departure of the life of the body. When the life of the body is destroyed, then we say death has occurred. But what is the death that then occurs? What is it that dies? It cannot be the body, for that is material, and its matter does not differ from matter generally in any essential or inherent quality. It is subject to decomposition and decay. The life of the body ceases to be or to exist. It becomes a nonentity. It is annihilated. Now none of us believe that the Spirit of man dies when the life of the body dies. The Spirit is immortal, and because immortal, it is intangible. The Spirit of man is not subject to decay or decomposition. The body of man has, then, in it two principles, both of which are immaterial, but both are not immortal. These two occult principles are the Spirit and the life of the body.

The very primary doctrine upon which Spiritualism reposes, is, that the Spirit of man does not die, but leaves the body and dwells in a different state of existence, and holds converse as an intelligent existence with the embodied Spirits of this temporal life. These disembodied Spirits have, as we all believe,

mental and moral qualities of Spirit. They think and they exhibit emotions—kindness, sympathy, &c., &c.

Now, I desire to ask you, what is meant by the death of the Spirit?

In the Scripture it is frequently held that there is a death that may happen to the Spirit of man. It is needless that I should consume time in proving this position. I presume you will not, for a moment, think that there is any distinction between the soul and the Spirit of man.

Now, the Scripture says of the soul that it shall die, not only in this world, but during the continuance of the life of the body. The soul that sinneth, "it shall die," is the language of the Bible. "To be carnally minded," or what, in this connection, is the same thing, to be *sinfully* minded, says St. Paul, "is death." Now the death of the Spirit or soul of man, cannot be anything like the death of the life of the body, for the reason, that the soul or Spirit does not cease to exist. The life of the body, on the contrary, ceases to be or to exist.

Nothing is more common than the death of the life of the brute and that of the vegetable existences. A tree, for example, dies—that is to say, ceases to live, loses its life. A horse dies—that is, ceases to live, loses his life.

Now, the life of a tree and the life of a horse are conceptions of the mind, wholly different from the mind's conceptions of the tree and of the horse. A tree and a horse may be or exist, and they may not have any life. We can see and handle a dead tree and a dead horse. But can we see and handle the life of a tree or of a horse? We certainly cannot; but we nevertheless know that it exists, and then does not exist. The life of a horse is one thing, and the horse that had this life and lost it, is another and a different thing.

These examples serve to convince us that the body of man has vitality or life, and that this life or vitality, are different, both from the body and from the soul or spirit in its life or vitality.

We may now also say that the life of the body is a very different thing from the life of the soul or Spirit.

The life of the soul may depart from the soul while the life of the body dwells in the body, and while the soul dwells in the body.

Does not this convince you that we may Spiritually die in this life?

Now a Spiritual death occurring in this life is at war, irreconcilably, with your theory of Spiritualism. Then I think I can prove

You can escape from the difficulty in one or two ways:

1. You may refuse to defer the authority of the plain language of the Scripture. This will relieve you from the difficulty, but it does so at the expense of your Christianity.

2. You may deny that the Scripture teaches the death of the soul of man during its habitation in the temporal body. If you take this position, then, it would devolve upon me to make my affirmation, that it does so teach, good. This, I think, I can easily do.

Now I venture to assert that you can find in no other book extant, save the Bible, any account which shows a distinction between the soul of man and the life of the soul.

If you will read Moses' account of the creation carefully, you will find that the soul of man was added to man after the life of man had been breathed into the nostrils of the creature by the Creator.

This, of itself, is enough to stamp that early history with a divine authority.

In the history of creation, you will find the plain account of the several stages of the creation of man; beginning, first, with the formation of man out of the dust or clay of the ground. This indicates the perishable nature of the body. Its existence is coeval with the soil out of which it was taken. Human flesh will, therefore, endure as long as the material of this earth shall last. When the one is destroyed, the other will go with it.

Second, you see that into this material framework thus curiously fashioned—constructed with outlets for the use of the future immortal inhabitant that were to come into it at the close of the creative operation—there was breathed the breath of life. From this second process of creative skill, the material body of man became animated, and he became an animal. Had creation ceased here, at this second stage, man would have been a living animal, with all the instincts of nature in full operation with him. He would have breathed, pulsated, cat, heard, saw, felt, thought, reflected, &c. &c. But creation did not stop here, but proceeded to the third and most important stage. But up to this third stage, was not man a living, breathing animal, endowed with organs of thought, of hearing, seeing, feeling, smelling, tasting, &c.? Certainly he was. Still continued creation. Third. The next and most important step, and in virtue of that continuation of the creative process, man became what? The whole grandeur of the drama is contained in the two pregnant words which answer the above question—he became a "living soul."

Now I wish you to reflect carefully upon the full meaning of these words. What story do they tell? Do they not show you that man had imparted to him in this third and crowning act of human creation, something in addition to a Spirit that was then immortal and eternal, ethereal and intangible? Do they not tell you that man—what man? why the living, breathing, hearing, thinking, seeing, &c.—animal had already sprung into being at the Almighty fiat—became a living Spirit. The history does not say that "man became a Spirit." The account goes farther than that. How do you account for the words which show that there was life

also imparted to the soul as well as to the body of man? I have, you know, already been talking to you, in the previous sentences of this article, about the effect of sin and about the death of the life of the soul or spirit. The soul that sinneth, it shall die. But the spirit of man was not made dead spiritually at creation. Was it not made alive because it was free from moral taint? Is it, not, therefore, plain that moral taint is the same as the death of the life of the soul, and not the extinction of the soul or spirit itself. Sin does not extinguish the spirit of man—it only destroys its vitality. It only destroys that vitality which its Creator imparted to it, when it became not only immortal and eternal, but when it became in addition, also, a living spirit?

This shows you that a human spirit may be either dead or alive; may live in this world either dead or alive; may go into the Spirit-land, either dead or alive, but it never can be extinguished. It is as immortal and undying as the End who made it. If your theory be true, it can stand the trial of investigation. If it be true, it will come from the ordeal the brighter and the purer. Do not, therefore, shrink from it.

I propose, with your person, to address a few plain words to your numerous adherents who think and who think for themselves. I shall only appeal to reason and the Scripture. Not a word of abuse shall, designedly, fall from my pen. I will give you arguments, or what I take to be arguments. We will reason together.

I presume you defer to the authority of the Scripture. If you do not, then we can carry on the discussion in the field of reason. I presume you defer to the authority of reason. If you do, I think I can prove your theory to be unreasonable. Will you hear me?

If I understand your theory, (and if I do not, I ask you to set me right.) I understand you to maintain that it is reasonable to believe that the Spirits of men in this life can be brought into intelligible communication with the Spirits of the dead—and that this can be done either directly, and through the intervention of what you call Mediums.

I, now, in what is to follow, prepare to discuss the question before the tribunal of reason, you affirming and I denying. Let the Scripture rest.

I presume you will not deny that a reason is a truth, and that truths are eternal. If therefore, your theory be true, it is a truth, and has been a truth, as long as truths or reasons have existed.—The question under consideration, therefore, is, with regard to a truth, and it is to be decided before the tribunal of reason. This, you must know, greatly circumscribes the ground of the discussion. You are to furnish reasons; for nothing can make a proposition reasonable but reasons.

We are not now discussing probabilities, we have ascended to reasons. We are discussing whether your theory be reasonable or not. This cannot be proven by suppositions, or by probabilities, or by human witnesses. A human being may give testimony to a fact, but not to a truth, and he cannot by any testimony make a proposition reasonable. To make a proposition reasonable, we must have other supporting truths. Now human testimony may or may not be true. I do not, at this precise point, say your theory is not true, I only here insist it is not reasonable. I say it is not reasonable, because I say there are no reasons in its favor. There are very many human beings in its favor, I am willing to admit, and many of them are intelligent men, and men of integrity, but they are all fallible men, and liable to err in their judgments, and hence are defective witnesses before the tribunal of reason.—There are also probabilities. You know, I suppose, that there are but two classes of truths or reasons in this world. They are those, 1st, which are true, but neither reasonable nor unreasonable, and 2d, those which are reasonable and dependent upon reasons for their support.

Of the first class, are all elementary or first truths. These are what are called self-evident propositions. These are not reasonable, because they have no connection with other reasons. There is no chain of causation between them and other truths, like there is between compound or reasonable truths, and the other truths which make them reasonable, and upon which they depend for truth.

All elementary or first truths, which have no connecting link with other supporting truths, are independent of other reasons or truths. I depend for their proof upon consciousness.

The only way that we have to prove a first or elementary or non-reasonable truth is not by an appeal to reason, but by an appeal to consciousness.

But I take it that the theory of Spiritualism is not a first or elementary or non-reasonable truth, dependent upon the general consciousness for its truth, but, if a truth at all, is a mixed or compound truth, claiming to be a reasonable truth, linked to and supported by other truths or reasons. It is of necessity reasonable, if it be true, since it is not first or elementary, and since there are no other kind of truths. It is bound to be either the one or the other, and it is not elementary. Hence, it must be reasonable or untrue.

Now, if it be reasonable, it ought to be sustained by reasons, before it should receive the assent of reasonable men. You cannot complain of the fairness of this conclusion.

Now, I desire you to furnish me with one dependent or connecting reason, sustaining and supporting the theory of Spiritualism or an intelligible connection between embodied and disembodied Spirits.

In the first place, embodied Spirits are disconnected from anything outside of them, by material organs, all of which are liable to err, and hence their testimony cannot amount to reasons. The point now before us is the reasonableness of your theory, which being compound, cannot be sustained by consciousness. Now, I say, you are utterly unable to give one reason in its favor. Is it not therefore *credulity* to believe a presumed reasonable proposition not sustained by consciousness, and not sustained by reasons? What think you?  
W. S. GRAYSON.

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

NEW YORK, SATURDAY, JULY 21, 1855.

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EDITED BY S. B. BRITTON. NEW SERIES. Vols. 1, 2, 3, 4, 5, 6 and 7. New York, Partridge & Britton, 312 Broadway: 1853-54-55.

Thought, like every other development of Nature, has its birth-place, infancy, boyhood, or girlhood, &c. &c.; but unlike every thing else, except the immortal Spirit, it has no old age, for perpetual youth and immortal beauty are among the characteristics of its nature. Thought in this sense, however, is something so consummately grand and sublimely beautiful, as to make all ages and nations its echo and reflection; for it has not only the power of the magician, by which it converts the homely into beautiful things—but the authority that dignifies them with some mission characteristic of their nature and power. In a broad and utilitarian sense, therefore, it may be said, nothing can be absurd or insignificant, however homely or plain its external dress, that has its uses. And this reminds us that the family of man have lost much of the culture which the world's past experience might have given them, and are, therefore, so much behind in point of development, from neglecting to study the uses of things, which, at first, seemed of insignificance and unimportance. So generally true is this of all mental developments, whether considered with reference to a comprehensive and authoritative philosophy of the human mind, or in the limited sense of individual growth—and with reference to personal history—that neither the philosopher or biographer can help regretting the carelessness and neglect attending this department of human industry, when either attempt to look up the necessary facts for the work in hand.

What is so generally true, therefore, cannot be false, when we speak of the Spirit Rappings and the varied phenomena that have come into life, and grown into importance and dignity since the advent of the first manifestation in Hydesville, N. Y. The history of this phase of life's unfolding, destined to fill such an important place in the development of the Divine Drama, fitly illustrates the neglect, which so commonly attends the infancy of most things, and the consequences resulting from such neglect. Although many facts have been recorded within the past five years, there can be no doubt but thousands of others might have been wisely selected and put on record for the use of the future historian or philosopher, were men inclined to, or in the habit of treating strangers kindly, supposing it a possibility to entertain angels unawares; but neglecting this, the antagonism of the times, as well as the method by which Spiritualism was examined, condemned, and exposed, all tended to make this neglect most natural. In all probability, therefore, there will be a deficiency in the number and phases of the early manifestations, so that in Spiritualism as in nearly every other phase of religious and mental development, the future historian will have to substitute conjecture or traditional rumor, at some point in the historic argument, without the actors now living should make such compilation as may be needed to supply this defect, ere they leave for the Spirit world. It may be, however, that there are many such compilations going on in private, but owing to the moral cowardice of the time, they must be *posthumous* in character, which will very much destroy their usefulness and authority, for any one is at liberty to call in question the truthfulness of a statement, when the only true witness has passed from among the living. Looking from this standpoint at the works at the head of this notice, we can hardly attach too much importance to their publication, because they are not only authoritative as fragments of history, but they outline the necessity of a method, much more serene in its scientific applications than any that has yet come to our notice. A record or compilation of facts, however, is the first thing, for it cannot be too frequently repeated, where the truth is ignored or neglected, that one good fact is worth a thousand opinions. Still, there has been and are important omissions in the observing and reporting of a very large department of the Spiritual phenomena, which must take away very much from its force and power, until understood by a more correct method of analysis, for that will be the only way by which the *post* facts are to be translated.

The defect we have in mind springs both from ignorance and neglect—ignorance, so far as the Age is destitute of an authoritative Anthropology, or science of the mind, by which the characteristics of the *Mediums* may be separated from the communications of the Spirit, that the limitations of both Spirit and Medium may be known; and neglect, inasmuch as there is by far too much *scientism* on the score of questioning and interrogating the mediums with reference to their general methods of thought, habits of culture, strong and weak points of character, and in how much and in what way they are affected by changes in the atmosphere, social circumstances, bodily fatigue, &c., through-out the varying phases of their mental and physical experiences.

These errors, however, will be corrected in the proper order of time, for the very accumulation of facts will force the man of *method* into classification and order, so that, ultimately, life will be one unbroken chain of mental and Spiritual sequences, authoritative and final on such developments as may thus culminate in harmonic order.

The reader will discover from these reflections that something besides thanks are due to the Editor and publisher of these volumes, since, in the neat and convenient republishing here offered us, we have a large share of the mental and Spiritual experiences of the Republic of Spiritualism, with a vast collection of remarkable facts, which, so far as it is possible, will supply the early omissions in the history of Spiritualism, of which we have spoken. To say that such a work should be in the library of every well read Spiritualist, is saying nothing more than might suggest itself to any one acquainted with and thinking upon the probable selections to be made from a paper, such as the reading many of the Spiritual family know the *Spiritual Telegraph* to be.

We wish, however, to add a word more, and if need be, a stronger word, to induce the reader to consider the importance of this publication, for it is nearly, if not quite time, that Spiritualists commenced to study the *genius* of the facts and communications they are in the daily, almost hourly habit of receiving. There is no way to do this, other than by comparing fact with fact, until we ascertain the family likeness of such class, phase, or combination of facts as may warrant Philosophic, Scientific, and Religious conclusions from the same. To do this, however, the student of *Spiritism* will have to surround him with well attested and reliable facts, for those conclusions to be worth any

thing to the thinker of the future, will not be the frivolous "may bes" of the *blow hot and blow cold* of investigator, but the *positive inductions* and *reliable conclusions* of earnest Spirits in and out of the form, that are unfolding the destiny of future civilization in thus expanding and elaborating the philosophy of Spiritualism. To this class, in an especial manner, these volumes commend themselves, for beside the many facts that have come from the North and the South, the East and the West, to find a place in their pages, occasional essays of the boldest and most radical character are there to suggest method, awaken thought, and help the reader to conclusions.

In conclusion, we feel free to say that the time will come when this series will be a family *legacy* of great price to those who may be the fortunate owners; for though other and more stupendous manifestations may come in the future, the lover of Spiritualism will linger over the memory of its infancy and youth, because the storms that rocked its cradle, and the conflicts that educated its genius and purified its Spirit, will be endeared by the recollection that its Structure and Philosophy was *perfected* by suffering in the school of experience and active life.

In conclusion, we recommend our friends to furnish themselves with these volumes at the earliest convenience, for besides their *real value*, they look good in a library. They are got up with the usual neatness and correctness of this publishing house, being cleanly and well printed on good substantial paper, the type being well cut and of good size.

SPIRITUAL GAMBLERS.

The American Messenger is the title of a monthly paper, published in the principal cities of the Union, by the Tract Society, which is so *extensively* profound as to *know* what is, while contending for "the word of God only," and so orthodox as to acknowledge "the grace of Christ only," while waiting for and needing "the work of the Spirit only." That Spiritualism should come under the censure of so profound, orthodox and *pious* a publication, is not at all wonderful, but the particular thing for which we are "taken to do" does surprise us, inasmuch as most of the phases of Spirit development and unfolding, came to the age unlooked for, and in many cases, against the wish of the afterwards converted party. The following is the complaint:

"Gamblers in 'Spiritualism'—who have spent a lifetime in the rejection of a time-honored revelation—thrust upon the world their pretended communications from the dead, to draw away the credulous multitude from the lively oracles of the living God."

Short as this extract is, there is much misstatement and misconception in it, for it not only ignores the *facts* of Spiritualism without proof, but impugns the *notions* and assails the character of men and women, whose integrity never was, nor ever will be questioned, save by writers in Spirit and fellowship, with the author of the above. Still, we cannot attach enough importance or respect to the statements, to contradict and correct them, for the man who so far forgets good sense and common civility as to assume that he only understands "the word of God," is either a *simpleton* or a *fanatic*, and incapable alike of reasoning for himself, or instructing another.

Besides which the assumption of the word of God only is so exclusive and dogmatic as to destroy its force with all tolerant and liberal thinkers, for great Wisdom, honesty, and disinterestedness are needed, to say positively *where* and *what* is, and who has "the word of God only," since this qualification is the *one thing* above all others, that has divided christendom to a man. Most of these controversies however, are foreign to true christianity, and may be called *side issues*, since many and most of the profoundest students of Europe, consider "the question of the *justness* of the Gospels obsolete." The above insinuation, therefore, is not only objectionable on the score of good sense and modesty, but *condemned* by the fundamental principles of Protestantism, which makes the duty to investigate, as broad as the responsibility for conclusions is dignified and ennobling. In this spirit, we examine the Bible, Spirit manifestations, and all other developments that may come to our notice, without thinking of the "credulous multitude," or seeking to reject or ignore "a time honored revelation." The same is true in a greater or less degree of the majority of the Spiritual family, who will be prompt to acknowledge their surprise, while accepting the truth of the following, however *humiliating* it may be to find the *good sense* of the man contradicting the dogmatic assumptions of the *sectarian*. He concludes as follows:

"We confess some humiliation when we think of the degree in which this simplest, most vital principle of the Protestant faith is ignored even within the Protestant fold. Human authority and human philosophy too often usurp the place that belongs to the word of God only. Many an earnest Christian has been restrained from the active employment of his energies in the service of Christ and of souls, by the straight-jacket of system or prejudice that find no warrant in the Scriptures. Many an author has been condemned as a "heretic," whose chief error lay in manly thinking, with the Bible for his prompter. And not a few cold-blooded reviewers, carrying their philosophical theories even into the domain of a practical theology, where the sole design is salvation, dispatch a book, or a library, or an entire series intended for popular evangelization, with the odious remark, "It is not *Christian*," or "It is not *Arminian*," or the *religion* is thus frightening away from the rich Spiritual feast provided by Christian benevolence, the hungry mortals who are half furnished by the mouldy bread of the schools."

SPIRITUALISM COMBATTED.

The reader will find under this heading, an article on the first page of this issue, which we publish, both to gratify the author, W. S. Grayson, and instruct the reader, as we wish the latter to have the benefit of Mr. G.'s views on the philosophy of Spiritualism, and learn of what stuff metaphysical arguments are composed. Mr. Grayson is no doubt a sincere and thoughtful student of the Bible, as he has already published a work of 361 pages, of "An Attempt to Exhibit the True Theory of Christianity," which was noticed by us over a year ago in the columns of this paper.

We have no disposition to enter into any argument that does not give a more positive and authoritative basis for conclusions than the *value* and meaning of a word, since the church polemics of the past, and the theological controversies of the present, are not at all suggestive of the good likely to spring from such mental efforts, and therefore do not warrant the undertaking.

Beside which, the authority of *facts* are so potent, that a man declaiming against their authority, is but holding up his rush-light to put out the sun; for, in our opinion, a *fact* is to the human mind what the Sun is to space—its *illumination*. If, therefore, Mr. Grayson cannot find the means for correcting his opinions in this and other Spiritual publications, we must conclude that any direct effort of ours would fall of convincing him, the more as reason, in his opinion, is very imperfect. So we leave him alone in his glory.

FRIENDLY THOUGH CRITICAL.

Star in the East, and Apostolic Baptist Herald, is the title of a small eight-page quarterly issue, mostly devoted to Spiritualism. Published by J. R. Gay, Montville, Rockland, New London County, Ct. Occasionally we have seen long and earnest Spirit communications in its pages, but as a general thing, the editor looks at the Spiritual developments of the ages from the critical standpoint, though by what authority he decides on what is and is not orthodox in its philosophy and theology, we cannot say. The present number is mostly devoted to an Analysis of Spiritualism, or that phase of it that has sprung into being from the writings and through the labors of Andrew J. Davis.

The size of the Herald would not admit of an extended review, so the merits and demerits of Mr. Davis, or rather the philosophy that has come through him, is summed up in brief but significant statements. The following extract embodies the editor's reasons why Spiritualism, like all other phases of Spirit unfolding, should be analyzed and criticised.

He says: "In view of the unprecedented advancement of the cause of Spiritualism, as claimed by its friends, and the promised glories that her worthy and gifted seers and champions, with more than prophetic vision, heralded to the benighted inhabitants of the earth, the world asks, and justice demands some realization of their fostered hopes. The day is coming when the world will be tried, and the people will be tested by the fruits of their doings. Prophets, priests, and seers, will be scanned and judged according to the result of their labors."

That the reviewer comes to his work in the love of it, and with great good will towards Mr. Davis, the following will show:

"Our impressions have waded with pleasing emotions, the new philosophy, upon whose bosom stands deeply impressed the name of Andrew Jackson Davis, to which he and his devotees have attached the borrowed title of "SEER." We admire the man much, and there are immortal truths in his philosophy, which will increase with the unending years of Deity. We deem Mr. Davis' philosophy the best, because the truest that was ever given to the world, upon the subject it teaches; and we testify to the correctness of Mr. Davis' philosophy, we feel deeply impressed to say, 'to the world, that Mr. Davis has committed one unfortunate mistake; yes, one fatal error, a mistake, if not corrected, is sure to hold him and all his followers, in confused bondage, chained by the shadow of their own labors.'"

The error here deplored, is the *materiality* of Mr. Davis' teachings, which traces all manifestations of life, mind and Spirit, to the expansion and perfecting of matter and material laws, and calls forth the following positive language:

"We cannot receive Mr. Davis' conclusions, for they are quite too arbitrary, unphilosophic and contracted, indeed they embrace all the assumption of popedom, and the follies of 'the latter day saints.' We are impressed that Mr. Davis should be in a great measure excused, for he has only sought to teach others what he himself never had a particle of knowledge of. Mr. Davis and his millions of followers will excuse me, when I say, and in the greatest kindness too, that Mr. Davis is a perfect stranger to *true Spiritualism*, and his philosophy will ever bewilder and trammel every Spiritual aspiration within its conventional forces."

Where a reviewer is so free to acknowledge merit in that which ignores both his philosophy and faith as the writer of these extracts, any limitation he should make, or criticism he might offer, should be received in the spirit of tolerant and charitable discrimination, for the writer evidently wishes to tell "the truth in the love of it." In this spirit we accept the following notice, although the philosophic and general conclusions of this paper are to come up hereafter for examination and judgment. We shall be pleased to read anything the reviewer may see fit to write for our benefit, though we may differ ever so widely, so long as truth, and a love of truth, rather than criticism or fault-finding furnishes the motives and fashions the conclusions. Criticism in this sense is not only beneficial to the general development of thought, but the most direct and legitimate method to correct personal errors and imperfections, since it draws the line between our powers and limitations, our merits and demerits, and stimulating the inner life, bad habits are overcome in the desire to progress through and correct them.

The editor of the Star in the East thus concludes as to this *well* ensemble of the paper:

"The Christian Spiritualist and its friends will please accept our kind regards and many thanks for their liberal exchange with our little sheet, and we hope to be able to pay in kind."

"We consider that the Christian Spiritualist ranks second to none in America, for talent and Spirit investigation. The great beauty in its contributors, seems most conspicuous in the latitude given to the great principle of *INDIVIDUALITY*, and its tendency is to an elevated plain of the Spiritual field. It seems willing to examine all things, and disposed to hold that found good."

The premises accept and admit of, but their general conclusions we find conflict with the Spiritual philosophy, of which we may speak hereafter, but with the kindest feelings. All Spiritualists will find this paper very interesting; and the price is so low that all may enjoy its perusal."

SPIRIT MANIFESTATIONS IN ROSS CO. OHIO.

Under this heading, the reader will find on the fourth page, a clear, positive, and circumstantial detail of the wonders developed at this new depot for Spirit manifestations. On first reading, doubt may seem to be the most natural manifestation of mind, when we attempt to realize the *fact*, of a man's being taken up bodily and carried through the air, but reflection destroys the marvellous in it, when measured by other and kindred facts in the past history and present development of Spiritualism.

We did not take up the pen to elaborate this manifestation, however, but to say, a friend of ours, in this city, is constructing a table, &c., under the direction of Spirits, with the promise, that like manifestations to those at Koons and elsewhere, will be consequent to its completion, and an observance of the laws of harmony recognized at all such places.

What the result will be, time, experiment, and observation alone can determine, but every effort should be made to ascertain if the manifestations out West are indigenous to those localities by virtue of some peculiarity in the atmosphere, or the more thorough *possibility* of the mediums and faithfulness of those composing the Circle.

When the table &c is completed, we shall give a detailed statement of its peculiarities, that others may make like experiments, and thus aid progress.

ANNUAL MEETING OF THE SOCIETY FOR THE DIFFUSION OF SPIRITUAL KNOWLEDGE.

The Members of this Society will please bear in mind the above meeting, which will be held at the Rooms of the Society, 553 Broadway, on Monday, July 30th, at 11, A. M.

The duties of the occasion will require a full attendance, as a report of the past year is to be read, officers to be elected for the ensuing year, and other business items attended to, connected with the interest and usefulness of the Society.

SPIRITISM IN CALIFORNIA.

Whatever may have been the effect of Mr. Ewer's *exposition* on the public opinion of California, as to the nature, tendency and destiny of Spiritualism, it is most evident, judging from the following, it has in no way effected the faith of the Spirits as to the ultimate glory and progress of mental emancipation.

We copy from the San Francisco *Golden Era* of May 27th, and hope the communication may be suggestive to the general reader of reform, since the philosophy of Spirit-intercourse is educational as well as emancipational in all its unfoldings.—*Ed.*

THE DESTINY OF SPIRITUALISM.

The following communication, entitled "Scraps from my Portfolio," by "Almarin," has found its way to our table, with a request to publish. The opinions advanced are rather novel, and are boldly expressed.

When we quietly and calmly reflect, look around and see Nature's stupendous works, that have mounded on for ages and ages—that have rolled and buried beneath its surface millions and millions of mortals, some of whom live on record, while millions are lost, leaving no more trace of their names or associations than can be found of the substances of which they were physically or mentally composed, and still see that nature moves on at its steady and certain pace, and earth's inhabitants growing upward in the scale of existence, and moving steadily on the downward steps to the grave;—then, in our hearts, but not in our minds, we look around and see all this, what question, then, is there more momentous than that of a future existence? Then, when we seek to fathom futurity, we are lost in the multiplicity of creeds; set after set have sought to learn us the straight road to Heaven. Heaven, is there such an abode? Are the arguments of an Aristotle, a Voltaire, or a Mirabaud to be observed? or is the reasoning of a Plato, a Luther, a Calvin, a Swedenborg, a Bacon to be our guide—all wise and learned philosophers? When mighty minds differ, that have dove into the past and come as deep as the subject is important, to fathom it—when they differ, how can we be versed in theology and science, form any correct view? But a new era is dawning—the era when man's own reason and senses will be his guide—an era when mighty mind will upward, and read from the records of Heaven the true history of the past, and reveal the future! It seems a bold, a wild, a frenzied thought; but it is coming—that era is dawning! Mind is being developed—we are beginning to fathom its extent—we are beginning to gather the garlands of progress, with which to crown the 19th century as an era when mind, untrammelled by the material world, when all nations will be merged in one great wide sea, and that will take to the heart, and make man learn that his own good deeds are the only source from whence he shall derive a pleasure—that the exponents from marble and velvet pulpits are but sectarians—that the gold and silver robes and vestments are but glittering playthings. This era is the era of Spiritism.

Let fatalists tell us we are but material substances, to moulder away and be but an item in the material world; let learned divines hoot at the doctrine, and drilled priests instill their superstitious harangues in the minds of their subjects, and teach them to look to the priests for their sole source of divine favor, and through them only will they be enabled to receive admonition; let skeptics laugh; let ideal writers dwell in fancy, and conjure up romances to entrap who'er they may—all, all cannot, will not stop the steady course of nature's developments, no more than they can stop the revolutions of the sun or the moon.

I need not enter into the subject, for it is already familiar to the minds of all who are eager to keep pace with the march of advancement; I need not seek to convince the unbeliever, for time will do that work. I will only say that mind is proving its might; and that intelligent, the Spiritual substance, which it is drawing from the bowels of the heavens its benign influence.

That Spiritualism to the candid investigator cannot otherwise than produce a feeling of awe at many of its wonderful revelations, and to present itself as a subject worthy of the deepest inquiry, is clearly established by its thousands of believers. As I said before, let skeptics laugh—let divines censure—let Spiritualists hold to the march of advancement of its doctrines—let all investigate—let all develop collectively and individually the material of which they will form a great Spiritual whole—let not the wild and rugged shafts of ridicule and sarcasm, or the cold and cruel arrows of the hostile habble of earth, but seek to draw more light from Heaven, till, like the lightning's flash, mind can communicate with mind, and with its mighty power, draw the curtain that hangs before the future.

REPLY TO THE REV. DR. W. P. LINT'S DISCOURSE ON THE SPIRIT WORLD. BY MISS ELIZABETH R. TORREY. Boston: Bela March, Publisher, 15 Franklin Street.

The Spiritualist, like every other advocate that has risen up in the battle of life, to champion the right and vindicate the truth, has had to use criticism and controversy in defending his faith from the rude and unfair attacks which an ignorant and a reckless ministry has made upon *Spiritualism*—the question of the age, when many of them do but feel only too happy to lay aside the issues of the critic for a constructive faith and a philosophic theology. The work heading this notice, however, is so mild and respectful in the corrections it offers, even when most pertinent and searching in its criticisms, that few can object to the spirit or method of the argument, however much they may dislike *Spiritualism*.

For ourself, we know not what to admire the most: the calm sun-lit temper that looks upon the crude and mishapen conceptions of the Doctor or the clear, good sense that brings light and knowledge to soothe and harmonize this new issue in the conflict of Ages.

Under the "Review," therefore, to all who may need such aid, while seeking for light, as few can read it, without getting some information on most of the prominent points of Spiritualism. The work is finely got up, good paper, large, clear type, and is well printed. The following extract outlines the spirit and philosophy of the Review:—

"I cannot find words sufficiently strong to express my condemnation of that cheerless and unchristian theory of a future state which isolates man, and dissolves all those sweet and tender bonds which bind him to kindred and friends. One of the chief thoughts, one of the sublimest hopes that sustains and consoles the disciple, in seasons of mourning, and the hour of death, is that in other spheres, he will find again all that he loved on earth; and the ties of love will be joined, never again to be broken.

It would be difficult to conceive of an existence for man, where he would not be susceptible to the enjoyments of society; nay, where he would not feel irrefragable longings for the endearments of friendship and love. We cannot bring ourselves to admit that affection, sympathy, love, all those noble attributes, which furnish this life with its chief attractions, are mortal, and will perish in the tomb. And they will not thus perish. They are immortal as the soul; for they are attributes of the soul, and not of the body. 'I go,' said Socrates, a short time before his death, 'to the society of the good,' and a Greater than the noble Grecian has said, 'I go to prepare a place for you, and I will come again and receive you to myself, that where I am, there ye may be also.' And yet, notwithstanding this in the great and good heart, and the Scripture affirms it, in its most emphatic and solemn utterances, there are those, and even professed ministers of the Gospel, who deny it, and who dare even to speak thus scoffingly of those whose happiness it is to believe it. 'Let them fancy to themselves a Heaven, which shall be as this world befitted, where the senses, the tastes, and social affections shall find and meet a most perfect enjoyment.' Such a state, so sneeringly spoken of, is precisely that state which the nature of man requires. It is a state of tangibility, at least to the finite mind, and satisfactory to the heart than the cold and terrible *nothingness* which the discourse we are considering offers for our belief!

NOTES FROM EVA'S CIRCLE.

No. 1, LUDLOW PLACE, JULY 14, 1855.

The Circle was opened by singing, after which prayer was offered by Mr. Toohy. The Spirits then gave by alphabet as follows:

Dear friends: We are happy to meet you and converse on the subjects most interesting and instructive. Some of you have seen the benefit of this knowledge within the past month, and you continue to see its unfoldings in every season of change.

After a short interval, mainly spent in conversation, the sounds were again heard, and the following was given:

"Dear mother: You know that your little George has hands, because he can press you tightly with them. [A lady here explained that she had just received a manifestation on her person as the Spirit described.] The Spirit then continued:

Uncle George says people once had strange thoughts of Spirit forms, and painted them with great wings, but angels have no use for them; we have cars and we sail through the air; and we hear, see, speak, walk, and taste. I love you all, and little angels are gathered around you, and they watch over you, and they act as mediums for you between different spheres, because little Eva is their especial charge, and they are unlimited.—They fly off like little stars, and bear your wishes far away into the more celestial circles and come back to you freighted with blessings, for they are never turned away empty. God delights in little children, and little Eva is a Spirit worth teaching, and you are willing to prepare her for a high and holy mission.

Pray for her, and teach her to pray to God, as she develops, she may be fitted for the greatest and highest uses.

GEORGE AND LITTLE GEORGE.

Some conversation here was held touching the ability of Spirits to transport living forms from one point to another through the air. The Spirits affirmed that the manifestation was not only possible, but that it had occurred repeatedly.

And soon after the following was given:—

"I have taken a side view of the worlds in which you are deeply interested, and I will give you an account of my investigations soon. I am interested in the questions which you asked a few weeks ago, and when last you called on me, or rather called for an explanation, I only felt the force of your thought at a great distance, for I was extending a new line of communication which may eventually throw light on the subject referred to."

This communication had reference to questions addressed to the same Spirit in a previous Circle in regard to the locality of the Spirit-world, the laws to which it was subject as a body, and the means which Spirits from this sphere had of visiting or communicating with other planets and the Spirit-worlds corresponding to them.

The next communication was in response to a written question, which we did not get on our minutes. The answer was pertinent, however, covering both the question and the point of some remarks made by the questioner early in the evening. It purported to come from the Spirit previously communicating, and was as follows:—

"You should be open hearted and frank where a free meet for mutual instruction. It is our desire to perform our duties according to the laws by which we are governed. You may think it strange and even unkind for Spirits to refuse to do your bidding, but God has made our duty plain, and we may not depart therefrom. You are commanded to try the Spirits, and that command does not imply that you shall be harsh in judgment, but that however ignorant or false their teachings are, you shall call into action the judgment which was given to guide you on earth, and compare, and contrast, and sift the good from the evil; but let the unwise Spirit depart in peace and good will, for he cannot harm, and he can benefit you, for the good contrasts more beautifully with its opposite.

[ADJUTANT.]

THE EVILS OF SPIRITUALISM.

The pious and dignified Journal of Commerce and the benevolent and sympathetic Daily Express of this city, has had to lament the evils of Spiritualism, within the past week, to the glory of orthodoxy and the great joy of all the pious and respectable christians in Wall street. The occasion that call forth this melancholy *whine*, was the mental derangement of a young lady in Boston, who "was formerly a teacher in one of the public schools," and a believer in Spiritualism. How much *Spiritualism* had to do with her derangement, does not appear, but the fact, she believed in the manifestations and Spirit intercourse, is an all sufficient reason for those who are ever ready to make capital out of nothing, when they can do so at the expense of Spiritualism. For all such, the following remarks from the Sunday Dispatch are well timed and pertinent:

"We like to see fair play, and are firm in the belief that 'pot should not call kettle black.' If Spiritualism works evil, it does no more than other religious isms; but the persons and the religious practices in this new faith, come in an offensive way to the Spiritualists; if he runs mad, it is because of Spiritualism. In short, no matter what may happen, it is traced directly or indirectly to Spiritualism, and no opportunity to cast odium upon this new ism, is allowed to pass. It is the great moral and religious bugbear of the day.

But what is to be done about it, admitting the justness of the charges brought against Spiritualism? People, at this age of the world, will investigate in spite of the blind denunciation of self-constituted moral and religious guides. While the religious press and the pulpit are pouring out vile assertions and anathemas against Spiritualism, the church members as well as the errant sinners are exercising their natural right to examine for themselves, either openly, or honestly, or secretly, and dishonestly, and are going over to the new faith by thousands. Now, who is to blame for this, if any body; and who is going to put a stop to the evil, if it is an evil? Evidently not those whose sole concernments, whose bigotry is equalled only by their ignorance. If Spiritualism is false, the only way to test it is to put it down in an offensive, orthodox way. Spiritualists assume to be pouring out vile rubbish in a rational and consistent light. To deny facts, or to attribute them to the Devil, will not answer at all; nor will it do to stigmatize it as the cause of all the evils incident to a bad state of society. This latter trick is too old and threadbare to be of avail, and none but numskulls will resort to it. There are adulteries, seductions, thefts, murders, &c., committed in abundance by members of some of the score or two of orthodox denominations. Why has it not occurred to parliament and sectarian editors to war against the parsons and the pulpit, and to be fighting against Spiritualism. For no other reason than because they did not consider it for their interest to do it. The evils engendered by their own false doctrines and bad practices, they prefer to attribute to their enemies. Almost every culprit dies in the arms of modern orthodoxy—is that an argument against the church system of the day? If its own weapons were turned against the modern church, we are afraid it would suffer some, and not unjustly, for it really does more harm than good, in its sad degeneracy.

But again, admitting that Spiritualism is a scandalous evil—who is to blame for that state of society which engenders and fosters such an evil? Plainly it is those who have assumed to themselves the moral and religious training of mankind. They have been at it since the days of Moses; and what has been the result? Why, according to their own showing, they have only succeeded in helping Satan, for he is carrying off the flocks in immense numbers, in spite of the efforts of the faithful, without in vain to frighten the sheep back into the fold. Is there not a fault, then, in orthodoxy, somewhere? Is it not effete and stupid? Are its leaders hirelings and mercenaries? The truth is, the Church, the "fold," is too rotten to hold the sheep. It will not bear its own weight even, much less afford any kind of protection. If the modern church would put down Spiritualism, it must resort to common sense, research and honest argument; and the moment it does this, it will cease to be the modern church. Old orthodoxy is doomed—it has been weighed in the balance and found wanting."

[For the Christian Spiritualist.]  
THE FRUIT OF PREJUDICE.  
MOUNT LEOLIA, near Greenbush, Ind.,  
July 4th, 1855.

FRIEND TOOHEY: Away out here, we have beautiful morning. My thoughts revert to the dawning of a brighter morn, which is being ushered in, but those thoughts are saddened by the reflection that it will be a long time before the darkness enveloping many minds will be so far dispersed as to enable them to see their own gloomy surroundings. Let me illustrate.

Where I now board, there is an old man. He has seen his eighty summers, but the winter of old age is now upon him, and he is almost about to depart. His outer senses are being closed, being about entirely gone, and sight beginning to fail, but still by the aid of glasses, he reads nearly all the time. These are his companions—books and papers. Last evening I took Judge E.'s second volume there, and by writing, informed him I would lend it to him if he would read it. He looked at it, seemed to be much interested, and replied that he would be very glad of the opportunity. I then desired that he read it with great care, although some of the new truths (to him) therein recorded might at first seem like great absurdities, yet if he could view them aside from prejudice, educational opinions and restraints, he would learn much of that land of which he would soon become an inhabitant, and become acquainted with its geography and the characteristics of its people. I knew the truth would commend itself to his judgment, and my heart beat high in anticipation of the pleasure it would afford him, and that his way would be lighted up, and existence would be invested with a new charm; and I retired with a joy in my soul, and a calm on my mind, derived from the consciousness that I would be instrumental in placing light before another Spirit, near another opening. Blessed thought! how soon thou wert doomed to die!

This morning as I was about to leave for my labors, the old man's daughter, the lady of the mansion, said "she wished I would take that book away with me, she did not wish the old man to read it, his mind was not so strong it used to be, and he could not judge between truth and error, that she understood we (Spiritualists) threw away the Bible, and our books taught us to look upon that book as we would upon all others, and judge of its truth by the same standard, that she had always studied the Bible, and so had her father, and she didn't wish him to read anything which would weaken his faith therein, that she did not want more books of that character brought into the house, neither that her family read them. She had never read them, and never expected to," with much more of the same import.

I attempted to inform her that many of her ideas were wrong, and others very crude, all based upon the reports everywhere put forth by the enemies of Spiritualism; but it was of no use that I talked, so I picked up the abhorred book and departed with visions of no great beauty before my mind, of some future scene in the Spirit world, of an aged one reproaching his daughter for withholding that light from him, which would have placed him far above his present situation in the spheres of bright, pure, angel ones, where all the noble aspirations of his soul would have been more than realized, while now he must toil, and labor, and dwell in comparative darkness for years, to gain that knowledge requisite for his advancement, which he might have obtained in as many days here. And I see the daughter in anguish exclaiming, "Why, O, why, did I repulse the messenger of light, and bring this great darkness, this ever deepening shadow of night upon my dear father and myself?" Why scorn that, which I see now to be truth?

It really seems to me as if this is the darkest place in all the country. Priestly ones are never ceasing in their endeavors to arouse the prejudices of the sheep under their care, and thus hem them in by an impregnable wall. It appears as though our labor was in vain, so strenuous are the efforts of the devil theory advocates in crushing out every plant bearing any semblance of truth which we are nourishing with our tears and prayers. The more demonstrations we have of Spirit-life, the higher rises the tide of bigoted persecution, and it pursues the advocates of our philosophy into all the affairs of life. At Mr. Howard's, the manifestations increase in beauty and power, but as it is a lowly place, the meek and humble followers of Jesus went near. Communications are written through the hands of the simple minded worthy of being entitled, Spirit productions from an exalted source. Sometimes the proud go in, but it is in a secret manner. Many are firm believers when with one known to be such, but when with the multitude, they ascribe it to some unknown and invisible agency, with a hint that it may be some of the imponderables, as magnetism, electricity, &c. As I pass along the street, I am looked



Although the writer in the following does not speak the warm language of Spirit presence and ministrations, nor reach the sublime consolations of such a faith, still the sentiments will be appreciated by all who live in fellowship with the angels. It is worthy of remark, however, that all high and generous sentiment finds another and a better world necessary, either as a compensation for, or as an expansion or perfecting of this, since all earthly manifestations seem to fall short both of the glory of God and the dignity of Man. The lesson of this is, the earth life is educational and educational to a higher and holier unfolding, which shall be effected in the company and schools of the angels.—Ed. of Christ. Sp.

### MAN'S HOME IS NOT HERE.

Child of Adversity! poor and wretched!  
Though Fortune frown on thee, yet be not depressed:  
Though thy bark on the waves of Affliction is tossed,  
Still let not thy hopes and thy courage be lost:  
If He stand at the helm, who the winds can assuage,  
And can still, by His word, the fierce tempest's wild rage,  
The billows will all soon in safety be pass'd,  
And the haven of rest shall then be at hand.  
Then banish, O child of Misfortune! thy fear,  
Poor heart-stricken mourner! thy home is not here.

No, thy home is not here—thou art hastening away:  
This life is at most, but a short winter day:  
To the hour whence no pilgrim has ever return'd,  
To that world of which mortals have nothing yet learn'd,  
Thou art tending: as fast as the moments can fly,  
And the end of thy journey, perhaps, may be nigh:  
Though the rose-bud of youth that thy cheek now may bloom,  
Yet the worm too is there that the bud will consume:  
Though the spring be not pass'd, yet the leaf may be seen:  
Consider, O youth! that thy home is not here.

Like wave after wave, generations have gone,  
And the strong hand of Time is sweeping more on:  
The lofty and low, and the grave and the gay,  
For a moment appear, and are hurried away:  
No station nor rank an exemption can claim—  
The fate that awaits each and all is the same:  
Then fix not thy thoughts on the trifles of earth,  
For what in the hour of death are they worth?  
This world is, at best, full of sorrow and care:  
But remember, O man! that thy home is not here.

There's a Spirit land bright, where no sorrow is found,  
But where pleasures the purest, for ever abound,  
Then the weary pilgrim can safely repose,  
And the mourner deliverance find from his woes:  
No youth in bliss shall the roses of beauty consume,  
But youth in perpetual freshness shall bloom:  
There nothing can enter to "hurt or destroy,"  
No sin can defile, and no pain can annoy:  
There all is delightful, and lovely and fair:  
And thy home and thy treasure, O Christian! are there.

ELTON, Ky., Nov. 9, '51. CARLOS.

### FROM THE SPIRITUAL TELEGRAPH.

## SPIRIT MANIFESTATIONS IN ROSS COUNTY, OHIO.

A NEW SPIRIT ROOM.  
CORVUS, ROSS CO., OHIO, JUNE 27, 1855.

Messa. *Portulique and Britina*.—Some time in the month of February last, while Mr. John Q. Adams was returning home from the village of Hillsville, a voice from the invisible world whispered in his ear, "You must prepare a Spirit-room like unto that of J. Koons." The words of the strange voice interested him. He consulted the Spirits through the medium of the rapping and tipplings, and his faith in the words was strengthened by the corroborating testimony thus obtained. He was directed to procure a stand and hold Circles regularly.

On the third night after the stand was procured, and a Circle of three persons organized, he was directed by the Spirits, through the tips, to place a pencil and sheet of paper thereon, and they would write with their own hands what they desired him to do. He obeyed the direction, and in about two weeks after this, writing, in rude and uncouth letters, concerning the contemplated room, was performed by the Spirits.

About this time, or a little before, Mrs. Adams was controlled by the Spirits, and *five* different languages were spoken through her in the presence of Mr. A., and he was told by a Spirit, calling himself *Third King*, that all these communications should be translated into English for him if he would prepare the room required.

Mr. A. was next directed to procure a tin trumpet fourteen inches in length. He immediately did so, and words were spoken through it, though in an inarticulate manner. The words "Good evening" and "Good night" could alone be distinguished.

Mr. Adams conjectured that his own mind might have something to do in the premises, as he was fresh from J. Koons' room at the time he heard the first whisper to build one of his own. So before proceeding to the labor and expense of constructing and furnishing the room, he requested the directing Spirit, *Third King*, to give him some demonstration, concerning the same, that would remove all doubts from his mind, and inspire it with confidence. This request was soon granted in the following manner: Certain marks and characters were made with a pencil upon one of the joists of the house Mr. A. was then using for a cabinet-maker's shop, and writing was performed by the same invisible agency upon a blank sheet of paper, giving an explanation and the signification of the marks and characters upon the joist. They, as explained by the writing, indicated that a partition should be made across the shop, leaving eleven feet of it for a Spirit-room.

Soon after the required partition was made, in Mr. Adams' absence, and in the presence of his father-in-law, Mr. I. Moss, the stand, by the mere sight of the hand, began to dance over the floor, twirling rapidly around upon one leg, turning topsy-turvy, and ascending thus, legs upwards, to the ceiling, while Mr. Moss only held his finger upon the bottom of the inverted leg, of course pressing the stand down rather than upward.

[The stand has just performed, in my presence, some of the same feats recorded above, confirmatory of the truth of what is here written.]

On Mr. Adams' return home from his absence, strange and incredible as it may appear, the following remarkable experience was most certainly written upon his life's history, for he is a gentleman of unquestionable veracity, and he affirms that he is willing to be qualified before Almighty God, that what follows is most indubitably correct. It was within four miles of home, travelling on foot upon a turnpike, when he came to a "bypass," which he took, as it was a nearer way home than the main road. After he had followed this path about three hundred yards, (it was then between sundown and dark,) he was, by an invisible power, lifted from the ground and carried through the air over the path homeward, with such astonishing rapidity that he was unable to count the panels of a fence along which he was carried, and which he was impressed to number. He was transported thus nearly a mile. While he was being carried, a hand-saw and a square, which he held in his hands, were beaten together, and a delightful tune rang out. A brilliant light, apparently about four feet in circumference, shone out a short distance before him as he glided through the air.

The day following Mr. Adams' arrival home, he attempted to draw a plate of the "Retaining Battery," which he had been instructed or impressed to make for the room. He only partially succeeded in his attempt, for his drawing was to say the least, imperfect. Thinking the drawing was useless, he attempted to burn it, but was prevented from doing so by the Spirits. He was directed by

another Medium to leave the drawing in the Spirit-room. He obeyed the direction, and the Spirit of *Third King*, with his own hand, made the necessary alterations and additions, the want of which prevented it from being a perfect drawing of the projected Spiritual machine. This drawing is now before me. It is almost a perfect *fac simile* of Messrs. Koons' and Tippie's machines.

After the drawing was completed, the Spirits instructed Messrs. Moss and Adams, through writing performed with their own hands, to purchase a bass and tenor drum, ten car and three tea bells, and twenty yards of copper wire for the battery. They were obedient to the instructions. Then Mr. Adams was instructed to construct the battery, which he did. In accordance with directions, the drums and bells were then strung on and connected with the battery by the wire, after the same manner of those at Koons' and Tippie's. This being completed, various other musical instruments were ordered and obtained, such as the accordion, banjo, guitar, tambourine, harmonicon, etc. A cross—which Mediums are impressed is intended to represent that one which the disciple toiled under as he ascended Calvary's hill, and upon which the sorrowing and godlike Jesus was crucified—is placed erect in the centre of the battery, having its different parts penetrated by the ramifying wire, in as many as four different places. Just above, and immediately over, the arms of this cross, connected with the circuitous wire, are four plates, each fashioned in the perfect form of a dove. The two over the left are brass, while the two over the right are copper. At the foot of the cross there are two more of these dove plates. These mild and innocent looking figures sit upon the wire facing each other, in brass and copper pairs. I am inclined to believe that there is some meaning in the construction of this battery, of which its form and shape is a representation, which, if properly understood, would clear away some of the dark mysteries from the horizon of Theology.

The happy use to which the Spirits apply it for the manifestations, its material, while its yet unexplained meaning is its Spiritual part. But I am speculating in lieu of being faithful to my narrative. Other bells of a larger size, and with handles, were now purchased, to be left unconnected with the battery, so that the Spirits might handle them and carry them whithersoever they pleased, about the room.

The room is now well prepared and almost thoroughly furnished. And that it is being made good use of by its angel projectors, to accomplish their wise and beneficent designs, I can well testify; though, as yet, I have only been here one night, and have had an opportunity of witnessing only one of their performances.

Last night, in company with a little harmonious band of Spiritualists, I seated myself in the place assigned me in the room by the Spirits, and in the darkness quietly awaited the manifestations. I had not to wait thus long, ere the drum-sticks were taken up by the invisibles, and a lively and loud tune beaten out upon the drums with them. After a few tunes had been played thus upon the drums, all the various musical instruments belonging to the room were taken up and played upon by the invisible musicians, while the drums continued to give forth their hollow, muffled sounds. O! what a soul-entrancing concord of sweet sounds! A hundred fold sweeter was it than its own harmony and music, because of the conscious knowledge it conveyed of its Spiritual and heavenly origin. O! it is a great thing thus to be made to realize the blissful presence and beatific existence of the immortal soul in the eternal world beyond "the valley of the shadow of death," by real tangible manifestations, made in sweetest tones of softest music, by angel breaths and angel hands! In such moments the soul feels that it can ask no more of heaven.—Its cup of joy is filled to overflowing, and the magic properties of its priceless contents thrill all through the soul with an electrical flash of indescribable pleasure!

The tambourine was carried by the Spirits and placed in the lap of Mr. Adams, and each one of the three bells, unconnected with the battery, was carried tinkling across the room and placed at the feet of as many persons. A female Spirit in a low, musical voice, audible only to Mr. A., said, in substance, that "the Spirit-land now desires to communicate something to Bro. Killgore." Questions were asked concerning its nature, and responses were given by blows upon the drum with the drum-stick. It was thus ascertained it was something they desired me to do for them. I asked what it was, and sounds were made upon the drum in imitation of a pencil writing. It was inferred from this that they desired me to write an account from the new Spirit-room, and have it published to the world. It was asked if this inference was correct. "Yes!" was the violent and eager response. "Have it published in the *Spiritual Telegraph*?" "Yes." "Write it immediately?" "Yes." I promised them I would do so, and this communication is a fulfillment of that promise. May it be worthy of a place in the wide-spread *Telegraph*.

There is a certain place in this room dedicated by the Spirits to the "lame and halt" and sick, and a chair is placed there for their special accommodation. The sick person has only to take his seat in the chair, remain in a passive condition, and the Spirits will, in compliance with their promise, throw down upon, and infuse into his system, their vitalizing and health-imparting influence.

A few days since, while Mr. Moss and his son, and Mr. Adams, were sitting here in the room, the bass string was suddenly snatched off the violin by an unseen agency, and carried away. Yesterday it was found hanging on a block near the door.

I would like to hear the sapient Dr. Dodds, with his back-brain-involuntary theory, explain to the satisfaction of one mind above the plane of hopeless idiocy, some of the manifestations just recorded. I think it is time this gentleman, if he has not already done so, were beginning to take that "one step backward" which he so un-Websterianly spoke of in his Edmonds and Dexter demolisher, and thereby save his favorite theory from ridicule and contempt.

I witnessed another great exhibition here last night, and will now briefly narrate something of what transpired: The musical performances were better than the night preceding, and the other physical manifestations more convincing and satisfactory. A bell was brought from the table, and thrown with such violence upon my foot that pain was experienced. A violin approached very near me, and remained in the air, just before my face, whilst an invisible performed upon it. The banjo was brought and shoved against my person several times. I reached out my hand; it was laid within it, and I took it within my lap. The tambourine was brought and thrown down at my feet. A bell was carried some twelve or thirteen feet across the room, and thrown in the lap of Dr. Moss.

Verily, the Spirits are "turning the world," as well as tables, "up-side down." Wishing them a hearty God-speed, I am yours, &c.,

JAMES M. KILLGORE.

### [From Dream Land and Ghost Land.]

## OPINIONS OF EMINENT MEN

ON THE CONNECTION OF MAN WITH THE UNSEEN WORLD.

Fichte, in his great work on the "Destiny of Man," says:

"Moreover it is not from to-day that this conviction exists in me. Long before conscience had spoken with its irresistible authority, I could not contemplate the actual world for a single instant, without feeling rise within me, shall I say hope? shall I say desire?—No, better than that, more than that, the irrefragable certitude of another world. At each glance I let fall on men or on nature, at every reflection engendered in my mind by the singular contrast of the immensity of man's desires and his actual misery, an interior voice would raise itself within me and say: 'Oh! nothing out of all this can be eternal; be persuaded of it, another world exists, another and a better world.'"

I say, I think, in order that I may eat and drink again. The grave, incessantly open, seizes its prey; I descend into it to become the food of worms; I leave behind me beings similar to myself, that they may eat and drink until they die, themselves replaced by others similar to them, who in their turn will do the same things. Such is my life, such the world; it is a circle revolving eternally on itself; it is a fantastic spectacle, wherein all is born to die, and dies to be born again; it is a hydra with innumerable heads, never weary of devouring itself in order to reproduce itself, and reproducing itself to devour itself again. Shall I believe, then, that it is in the circle of those monstrous and eternal vicissitudes all the efforts of humanity must waste themselves in useless efforts? Shall I not rather believe that if humanity undergoes them, it is but momentarily, with the view of arriving at a state which shall remain final, in order to reach at last a place of rest, where, recovering from so many fatigues, it will remain immovable for eternity, above the agitated waves of the ocean of ages?"

Again.—"Whilst here below we weep for a man, as we should have but too just a cause for doing so were he deprived for ever of the light of the sun, were he to go wandering for eternity in those immense solitudes wherein exists not the consciousness of self, where he sunk never to emerge from the in the sombre kingdoms of nothingness; above us, other creatures, no doubt, rejoice at the birth of this man in their world new to him, as in this we rejoice at the birth of one of our children."

"May the day, then, wherein I am to rejoin him quickly arrive. I shall leave sorrow and mourning to the earth which I shall quit, and that day shall be to me the most welcome of all."

Le Loyer represents the philosophy and beliefs of his age. In his treatise on "Spectres and Apparitions, or Visions of Angels and Demons showing themselves sensibly to Men," (1586, 4th book, page 85,) he says:

"And after him (Mahomet), I find that King Avezoar Aluma, a great philosopher and physician, also believed in the apparition of souls; for he has left on record that having a disease in one of his eyes, and no hopes of finding a remedy, he beheld, whilst asleep, a deceased friend of his, a physician, who told him what remedies to apply to recover his sight; and Avicenna follows, for the most part, the opinion of Plato as to souls, and as Plato has termed the body the grave of the soul, so by Avicenna the body is termed the paralysis of the soul, through which it cannot freely perform its functions and actions; and as to the felicity of the soul after the body, he still agrees with Plato, except in the damnation of the damned, the punishment of whom consists, he says, in a continual sorrow at being deprived of what they have most desired, believing that there is no other torment for the soul (which is the everlasting fire) than that of being deprived of the sight of God—which doctrine Plato did not hold."

Page 88.—"Certainly the Brahmins, the priestly disciples of the Bragmans, who dwell in Calcutta, in the East Indies, besides believing in the immortality of souls, think that they may be evoked by necromancy, and they are the greatest magicians in this part of the Indies."

Page 151.—"Do we require a more beautiful solution than that of St. Augustine, who, after having duly and diligently discussed the question of the apparition of the dead, at length unravels and disposes of it in this way—'If, said he, we consider as false the apparitions that the faithful and Catholics declare they have seen, and if we see so little value on the testimony of those who declare that they have seen and heard with their corporeal senses the souls of the dead, we should be rightly reputed as too bold and incredulous.' Thus, St. Augustine founds his opinion upon what the generality of men believe, and principally good faithful Christians, who, in his time, declared and maintained that souls had been seen after separation from the body."

And St. Martin, another distinguished French writer, says:

"The society of the world in general has appeared to me like a theatre whereon we must continually pass our time in playing our part, wherein there is never a single moment to learn it. The society of wisdom, on the contrary, is a school wherein we constantly pass our time in learning our part, and where we only wait for the drawing up of the curtain, that is to say, till the veil of the universe has disappeared, to begin playing."

"From the way in which worldly folks spend their time, one would say that they are afraid of not being silly enough."

"Death is but one of the hours of our dial, and our dial must turn for ever."

"The hope of death forms the consolation of my days; therefore would I that men would never say the other life, for there is but one life."

"I have seen that men were astonished at dying, and were not astonished at being born; this, however, should more justly excite their surprise and admiration."

"Is it not grievous to the thought to see that man passes his life in learning how he should pass it?"

"Nothing is easier than arriving at the door of Truth, nothing more rare and difficult than entering it, and such is the case with most of the learned of this world."

"If after our death this world should appear to us but a trance, wherefore should we not regard it as such from this moment? The nature of things cannot change."

"As our material existence is not life, our material destruction is not death."

"Man has warnings of all, but he pays no attention to them; in fact, all is in our atmosphere, the secret is to know how to read in it."

And Mrs. Crowe says, and borrows a most interesting passage to illustrate her meaning:

"The next that arises is, how or by what means do we see them; or, if they address us, hear them? If that universal sense which appears to me to be inseparable from the idea of spirit, be once admitted, I think there can be no difficulty in answering

this question; and if it be objected that we are conscious of no such sense, I answer that, both in dreams and in certain abnormal states of the body, it is frequently manifested. In order to render this more clear, and, at the same time, to give an interesting instance of this sort of phenomenon, I will transcribe a passage from a letter of St. Augustine to his friend Evadius (Epistola 129. Antwerp edition).

"I will relate to you a circumstance," he writes, "which will furnish you matter for recollection. Our brother Sennadius, well known to us all as an eminent physician, and whom we especially love, who is now at Carthage, after having distinguished himself at Rome, and with whose piety and active benevolence you are well acquainted, could yet, nevertheless, as he has lately narrated to us, by no means bring himself to believe in a life after death. Now, God, doubtless not willing that his soul should perish, there appeared to him, one night in a dream, a radiant youth of noble aspect, who bade him follow him; and as Sennadius obeyed, they came to a city where, on the right side, he heard a chorus of the most heavenly voices. As he desired to know whence this divine harmony proceeded, the youth told him that what he heard were the songs of the blessed; whereupon he awoke, and thought no more of his dreams than people usually do. On another night, however, behold! the youth appears to him again and asks if he knows him, and Sennadius related to him all the particulars of his former dream, which he well remembered. 'Then,' said the youth, 'was it whilst sleeping or waking that you saw these things?'"

"I was sleeping," answered Sennadius. "You are right," returned the youth, 'it was in your sleep that you saw these things; and know, O Sennadius, that what you see now is also in your sleep. But if this be so, tell me where then is your body?' 'In my bedchamber,' answered Sennadius. 'But know you not,' continued the stranger, 'that your eyes which form a part of your body, are closed and inactive?' 'I know it,' answered he. 'Then,' said the youth, 'with what eyes see you these things?' And Sennadius could not answer him; and as he hesitated, the youth spoke again, and explained to him the motive of his questions. 'As the eyes of your body,' said he, 'which lies now on your bed and sleeps, are inactive and useless, and yet you have eyes wherewith you see me and these things I have shown you, so after death, when these bodily organs fail you, you will have a vital power, wherewith you will live; and a sensitive faculty, wherewith you will perceive. Doubt, therefore, no longer that there is a life after death.' 'And thus,' said this excellent man, 'was I convinced, and all doubts removed.'"

From the Eastport Sentinel.

## CORRESPONDENCE BETWEEN THE SPIRIT SPHERES.

But if the Spirits of the departed do exist in the Spirit life as really as they existed here, and in similar states of development as moral and intellectual beings, is it reasonable to suppose that they can manifest themselves to us?

It seems to me that the notion that they cannot, if carefully considered, will be seen to be wholly without foundation. It is evidently derived from that other crude notion that Spirit is an intelligent nothing. That Spirit may have power to operate upon matter it would seem that no other proof is needed than the consideration that God is a Spirit. It cannot be unreasonable to suppose that beings made in his image have powers similar to his own, however inferior. I think it would confound all reason to maintain the contrary. And if revelation had not declared that man is formed in the image of His Maker—Spiritually and intellectually, of course,—philosophy could arrive at no other conclusion. For, if God's intelligent creatures are not made in his image, with similar nature and faculties, how can they learn and obey his laws, appreciate his character, or worship his excellence? There appears to be no reason, therefore, why a Spirit may not move a table, or perform any other act which is attributed to Spirits. They must understand something of the laws which govern the matter of which God's creation is made, in the earth and in the heavens. Men on the earth can control many of the forces of nature; and it is not the common belief that Spirits know less than mortals.

ANCIENT MANIFESTATIONS.

Moreover, it must not be forgotten that the whole Christian religion stands on the ground of Spirit manifestations. Take this away—show it to be impossible that Spirits can operate upon matter, and Christianity falls. In the Bible we are frequently told of Spirits appearing to men in human form; as those who saved Lot from Sodom; those who visited Abraham in his tent; those who appeared on his journey; and those who, clothed in brightness, talked with Christ in the mount of transfiguration. Paul and they that journeyed with him were stricken to the earth by Spirit power; an angel rolled the stone from the door of the sepulchre, and "two men in shining garments" appeared to the women who sought the body of Christ; angels opened the prison door to Peter, and struck the shackles from his limbs; the shepherds of Bethlehem were visited by an angel, who proclaimed to them the glad tidings of the Savior's birth, and with him were seen "a multitude of the heavenly host," praising God; and from first to last, through old and new testaments, the records of Spirit manifestations are prominent.

HAVE THEY CEASED?

It seems to be a groundless assumption that the communion of Spirits with mortals, once practiced, have forever ceased. Spirits must have the same power now that they had in ancient times. Man has the same nature, God the same character. It is not satisfactory to say that God's truth once revealed and put on record is enough,—as if there were no truth interesting and profitable for immortal beings to know, which could not be expressed during a few transient visits from the upper spheres in an early and undeveloped age; or as if the records of those visits was to be forever obscured and forgotten by ever-living beings at this distant day. Why such a paucity of information in this direction, when all around us elsewhere the avenues to truth are open, and the seeker is awarded with the prize?

The manifestations of those days did not differ in any essential particulars from the phenomena of the present. The gifts of healing, and of prophecy, and speaking with tongues characteristic of Bible times, are also—if we may believe just such evidence as that on which the old records rest—characteristic of the manifestations now. I should have said, by ever evidence, inasmuch as contemporaneous testimony is more reliable than ancient records. If "the figure of a man's hand" wrote on the palace wall of Babylon in the presence of the king and his court, similar hands write now in the presence of still living men. If devils—demons, or mischievous Spirits, possessed persons in the days of Christ, and were cast out in the name of the Holy One, the demonstrations of mischievous and lying Spirits are the very stumbling block of the world in regard to the pretensions of modern Spiritualism.

If there is any difference between ancient and modern manifestations, it seems to be this: The ancient were more exclusive, the modern more

general. The burden of the prophet then related chiefly to earthly events; now the work seems more important to be done in the Spiritual development of mankind, and to this end the manifestations appear to be adapted and to tend. The people of old needed to be informed of events; we rather to be instructed in principles. Theirs were the earlier stages of moral and intellectual development; ours are more advanced; and while they were taught authoritatively, as the a-b-e-darians in the great school of humanity, we must be made to comprehend what we receive, as the grammar scholars. And it is interesting to observe that the manifestations of the present time bear just that relation to those of the distant past which this view would lead us to expect.

## PERSOAL BEAUTY—WHAT IS IT?

Just about the last inheritance which a parent should wish his child—whether male or female—is personal beauty. It is about the poorest kind of a capital to stand in the world with. Who ever saw a beauty worth the first red cent? We mean what the world calls beauty, for there is a kind of beauty more than skin deep, which the world does not recognize. It is not of that which we speak. But the girl whom all the fops and fools go into ecstasies over and about—we should as soon as a child of ours should be—not quite so beautiful. And then your handsome young man over and about whom all the foolish school girls are in ecstasies, what chance has he of ever being anybody? A sad destroyer of ambition is beauty. From being fitted for the shallow pates of the other sex, who can appreciate nothing else, they become content with a low standard of attainment, and are happy only when dancing attendance upon those who are pleased with their insipidity.—*York Republican*.

## EDUCATED WOMEN.

The currency of a popular saying is no proof of its truth. People pass it as they do a bad sovereign, because their own interest is concerned in turning it to account. Every age has its favorite fallacy suited to the favorite foible of the period, which is passed eagerly from mouth to mouth, till some one comes who can afford to detect it. Thus, for centuries, it suited us to circulate a well-turned set of fallacies respecting woman's incapacity for keeping a secret—the motive being merely thereby to secure an innocent sneer upon whom to lay the blame of our own indiscretions. Now we are too happy when one of the sex will condescend to become the confidante of our secret we may possess, and feel honored by her acceptance. For centuries, we agreed that education was a dangerous thing for her, only because we felt how much better use she would make of it than ourselves. Now we not only make them welcome to help themselves to any of the fruits of science, or flowers of literature, as plentifully as they please, but are too happy, as all editors and publishers will testify, when we can prevail upon them to help us as well. There is one fallacy, however, still current against women, which we must take this public opportunity of denouncing. A certain old father, soured by the circumstances of his lot, relieved some of his spleen by defining woman "an animal that delights in finery;" and this saying, naturally so acceptable to disappointed gentlemen of all orders, continued an authority even to the time of the amiable *Spectator*. But it is pretty clear that, in all that appertains to finery in dress, the sex to which the father himself belonged has not only always kept pace, but frequently outstripped the other; and that while our poets, moralists, and clergy have been satirizing and denouncing the extravagancies and absurdities of female apparel, we have been flaunting and strutting away, under cover of our own fire, far more extravagant and absurd than they. It appears from Mr. Planche's History, and the other meritorious works now before us, that we cannot point to one single instance of a capricious or unbecoming appearance on the person of a woman that has not had its counterpart, as bad or worse, upon the body of man. We have had the same flaminate stuffs, the same fine laces, the same rich furs, the same costly jewels. We have had as much gold and embroidery, and more tinsel and trumpery. We have worn long hair and large sleeves, and tight waists and full petticoats. We have sported stays and stomachers, muffs, ear-rings, and lovelocks. We have rouged and patched, and padded and laced. Where they have indulged a little extravagance in one part, they have broken out ten times more in another. If they have had head-dresses like ram's horns, we have had lined their petticoats with whalebone. If they have stuffed our trunk-hoses with bran. If they have wreathed lace-ruffs around their lovely throats, we have buttoned them about our clumsy legs. If they carried a little mirror openly on their fans, we have concealed one slyly in our pockets or hats. In short, wherever we look into the history of mankind, whether through the annals of courtiers or the evidence of painters, we find the two animals equally fond of dress.—*Quarterly Review*.

## WHO ARE BIBLE BELIEVERS?

Nothing is more common among all sects of religionists than the charge that Spiritualism "throws away the Bible"—that Spiritualists, as a class, reject and repudiate that ancient record. Yet nothing is more untrue than such statements. We state an obvious fact, when we say we find among Spiritualists, far more of real *living, intelligent faith in the Bible*, both as regards its so-called "miraculous" narrations, and its Spiritual teachings, than is exhibited by the mass of its professed adherents in the sects. The truth is, modern Spiritualism, and that alone, must and will become the *defiance* of the Bible, and its *interpreter* also. The reason is, that modern Spiritualism brings EXPERIENCE and LIVING TESTIMONY on which to base a belief in the Bible, and by which to interpret its meaning; while the church pretends to no modern experience, and to none but dead and remote testimonies. It is very true, that the Bible records and active reason of the Spiritualist may and does compel him to "throw away" many of the *interpretations* and notions of sectarian religionists as to the meaning and use of various portions of the Bible; and this, to narrow and bigoted minds, is of course equivalent to a rejection of the book itself, and of all its truths! Such minds will see otherwise when they are wiser. Spiritualists value the Bible for what they find to be its intrinsic worth, and not because they "have been taught" to reverence it. They find in it expressions of truth, and they hold that such expressions, if they hold fast to the principles, and they believe that all truths are UNREPEALABLE; they see records of facts—facts to which their own experience gives corroboration—and they know that FACTS ARE INDISTRICTIBLE.

Popular religionists do not like to be told they have no real principles. Yet it is a very easy matter to show this. Just take one of the Bible narratives of the appearance and interposition of angels, or of the performance of cures upon the sick, or any of the "miracles" of ancient times, and clothe it in modern language, omitting names and dates, and how quickly will you be told that such things are "impossible"—they are contrary to our experience. Therefore, are not to be held as principles, or our readers will wonder how so ingenious a contrivance by our friend Rufus Emery, in publishing two or three years since, several of the New Testament accounts, giving them in his own language, and leaving it to be inferred that they were of recent occurrence. They will recollect also the incredulity with which they were received, the demand for the proof which came from all quarters, and the quiet manner in which the doubters were referred to chapter and verse of the "sacred word" for authority!

Another case equally significant occurred during the recent meeting in Cincinnati, between Mr. J. H. Foster, of this vicinity, a Spiritualist, and Rev. Mr. Peters, a clergyman of that city.

DELLING.—The following extract from the excellent writings of that sterling moralist, Jonathan Dymond, will be read just now with particular interest:

If two boys who disagreed about a game of marbles or a penny tart should therefore walk out by the river side, quietly take off their clothes, and when they had got into the water, each try to keep the other's head down until one of them was drowned, we should doubtless think that these two boys were mad. If, when the survivor returned to his school fellows, they patted him on the shoulder, told him he was a spirited fellow, and that if he had not tried the feat in the water, they would never have played at marbles or any other game with him again, we should doubtless think that these boys were infected with a most revolting and disgusting depravity and ferociousness. We should instantly exert ourselves to correct their principles, due to us to tolerate, much less to encourage such abandoned depravity. And yet we do both. Change the penny tart for some other toy; instead of boys put men, and instead of a river a pool, and we encourage it all. We virtually pat the survivor's shoulder, tell him he is a man of honor, and that if he had not shot at his acquaintance, we would never have dined with him again. "Revolting and disgusting depravity" are at once excluded from our vocabulary. We substitute such phrases as "the course which a gentleman is obliged to pursue," "it was necessary to his honor," "he could not have associated with him if he had not fought." We are the schoolboys grown up; and by the absurdity, and more than absurdity, of our phrases and action, shooting or drowning (it matters not which), becomes the practice of the natural school.

It is not a trifling question that a man puts to himself when he asks, what is the amount of my contribution to this detestable practice? It is by individual contributions to the public notions respecting it that the practice is kept up. Men do not fire at one another because they are fond of risking their own lives or other men's, but because they think nothing of such as they are. Nor do I think an deduction from my moral conduct, just that he who contributes to the instruction of these notions is responsible for a share of the evil and the guilt.—*The Country Gentleman*.

A MORAL LESSON FOR CHORAKES.—There is a moral in the following anecdote which is peculiarly applicable at the present time:

An eccentric lawyer, named Burgess, many years ago, lived in a New England village, and became quite famous for skeptical notions. Attending a court meeting, after his adjournment, he lingered among the group of men who were engaged in conversation. The bad weather, the fly, the rain, drouth and the wet, were duly discussed, when some one turned to Burgess, and asked:

"How comes on your garden?"

"I never plant any," replied Burgess, with a solemn face; "I am afraid even to put a potato in the ground."

"It's no wonder," groaned one of the most eminently pious present; "for a man who disbelieves in religion could not expect to have his labor blessed."

"I am not afraid of falling in my reward for my work," replied Burgess; "if an afraid agricultural labor will make me profane, if I plant a single potato, what would be the result? Why, I should get up in the morning, look about, and growl, 'it's going to rain, and it will ruin my potato,' then in dry, 'the drouth will kill my potato,' then I should be unhappy, because the rot might destroy my potato; in fact, gentlemen, concluded Burgess, in a solemn manner, "I should be afraid to do anything that would induce me constantly to distrust providence."

The reproof was keenly felt by many present, and for months afterward, the farmers with the fear of Burgess in their talk of blessings, rather than the evils attending their labors.—*Christian Advocate*.

THEE CONSERVATISM.—There are two classes of conservatives and two classes of progressives. The class of conservatives wish to let alone all things as they have been in times past, blindly believing all change to be injurious; they wish no change either forms or essentials. The other class of conservatives is composed of those who would trouble themselves about the forms of evil—without, let us say, ever remain, except so far as they remain until they are removed by removing their causes; they would endeavor to remove evils of all kinds by a process similar to that by which phylogeny proposes to remedy the malformations of bad organizations of the brain—not by external and mechanical applications to the organs themselves, but by a long continued disuse of those organs which were too large, and an equally long continued use of those that were weak. This is the most rapid, because the only way in which deformed organic developments can be restored to symmetry; and in every other kind of reform a similar defect must be observed, without which there can be no good result. If positive external appliances are attempted when the cause is internal, a result necessarily ensue like that which attended the experiments of the father of Midshipman Eisey. I were useless to cut a few leaves from the top of it; it must be destroyed root and branch.—*Am. Physiological Journal*.

SNAKE FASCINATION.—A daughter of Mr. H. of Gilmanton, N. H., a little girl six or seven years old, had recently been noticed to stray from home, and to remain absent for a considerable length of time. The secret was at length discovered. She was found one day with a large black snake in her lap and another lying on her side. She had previously told her father that she had seen a "pretty thing to play with," but he little suspected the character of his child's pretty plaything. She will be witnessed the scene. Subsequently one of the snakes was caught, but the belief that its destruction would serpentine the life of the fascinated child, saved the serpent's life. We learn that the snake is kept in a box, at the house of Mr. H. The little girl still continues to show the same fondness for the ugly