

# CHRISTIAN SPIRITUALIST

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

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## THE SPIRITUALISM OF THE PAST AGES.

GENII, DEMONS, SPIRITS.

NO. IX.

### PERCEPTION OF SPIRITS BY DREAMS.

To say that all dreams without distinction are visions and sports of nature, images of things, which come into the mind at random, and possessing them whilst asleep, as Epicurus and others did, is contrary to all experience, for there is no man but has had dreams which have foretold him something. Piny writes that the cures of many things unknown before have been discovered in dreams. Porphyrius says the good Demons foretell us in our dreams, evils to come, prepared for us by evil Demons; adding, if any man could discern those things foretold in our sleep, he would become a prophet. Paelus says Demons come to those worthy of their society, and give them the knowledge of future things.

Roman Cassius says, in his sleep he was divinely commanded to write the Roman History, his God-given sleep giving him hopes it should never finish.

Cardan, in his "De Mirabilibus," was admonished in a dream to write his twenty-one books, *de Subtilitate*, so also his work *de Rerum Varietate*, was shown him, and that such dreaming was inherited by him, and that men might know there is something in them besides themselves. Some dreams induce to good, others to evil.

In all men there is buried seeds of contrary faculties, and there are their evil Demons, a clear light, pleasure, and thus foresights of future occur even to bad men. Galen choose not to conceal the things he knew, although by it he hazarded his fame. Cardan says, he said if any man suspect me of speaking by this means a seeming of sanctity, let him know that no man among the ancients more constantly affirmed the immortality of the soul than he (Galen) did, and with Cardan's opinion our author agrees.

Gasendus writes: "Piereskus was going to Nismes with one James Rainer, who lodged in the same chamber with him, and whilst Piereskus slept, he was observed by his companion to mutter in his sleep; whereon he awoke him, and asked what was the matter. Piereskus said, I dreamed a golden medal of Julius Cesar for four crowns. When at Nismes the occurrences of the dream was fully verified. The coin was a rare one, and much desired by Piereskus, and in the hands of a collector was high priced. In a work on dreams, written in French, this dream is classed as an angelical dream. Amrallus, the author of it, says, that as God made of various means to reveal himself to the Prophets, there is no reason why dreams should have been excluded; and although Aristotle thought no great regard should be paid to them, yet it had been an universal opinion that the Divine Being did principally communicate with man by dreams; and this opinion had especially reputation in the nations of the East, where interpretations of dreams has been reduced to an art. The people of Israel regarded dreams, and called the Church in her infant state."

Speaking of Divine dreams, designed to foretell events, he says, "they come under the emblem of an allegorical representation or to convey some message to man, for which there is need of Divine authority for undertaking and executing it; but for this kind of dreams, he conceives the time is past, and that any who boast of such now are impostors or fools. He then makes a reflection upon the Quakers for boasting of visions, revelations, gifts of the Spirit, &c., and says the Spirit of Christ is a Spirit of understanding, and not a Spirit which fills empty brains with fantastic imaginations. Yet he admits dreams may proceed from the impression and operation of angels, both good and bad; and, also, "that they may sometimes appear to men, waking, so it is not incredible that God should make use of them." He then instances a dream of Mon. Calignau, Chancellor of Navarre, who being at Beane, was called in his sleep by some. He awoke, but not hearing it again, supposed he dreamed, fell asleep again, and was again called on awaking, he awoke his wife, telling her what had happened, and both lay waking for some time, expecting the voice, but again they fell asleep, when he was awakened a third time, when he was advised to remove his family from the town, for that shortly the plague would rage in the place. He obeyed the admonition and removed. In a few days the plague broke out, and great numbers of persons died.

Another dream, equally curious, concerning Louis de Bourbon, Prince of Conde, &c., relates, but which our author does not give, and concludes by saying, great circumspection should be used in judging dreams. If they induce a good action, and there can follow no bad event, then it should not be suspected; but if it prompts to evil, then it should be absolutely condemned and rejected as a delusion of the Devil.

Melanchton divided dreams into four kinds, vulgar, which may be called natural, because the cause is in view, as the things we have thought of when awake, or when humors or agitation of the imagination produce them.

The second presaging, which are not divine, but possessed as a gift—painting events by allegories. Thus Pontanus tells us at the siege of Genoa, a soldier dreamed he was devoured by a serpent; so when the other soldiers were put on shipboard to engage the enemy, he managed to stay behind; but a tumult in their absence arose in the city, and he (the dreamer) was killed by the discharge of a cannon called a serpent. Presaging dreams, he says, arise from excellency of temperament.

The third kind is Divine, and sent into the mind by God, or by himself, or anybody else, as spoken of in the Scriptures; these only are to be relied on.

The fourth is diabolical, as when witches (as it seems to them) are present at feasts and sports, and by their gestures gave evidence they were so dreaming.

Sennatus writes: "To supernatural dreams we refer all which are sent from superior sources, caused by angels stirring and aptly disposing the species, Spirits and humors that are in the bodies, and admonish men of good and necessary things. Diabolical dreams are caused in the same way, but for a different end."

The Platonic think many dreams may be referred to the Genii and Demons attending particular persons, but our divines much more rightly refer them to the attending angels.

Tertullian writes: "The gift of divine dreams descends even upon profane persons, for Nebuchadnezzar had a dream sent him by God. In dreams, the fancy is employed, and it is not only of those things present with us in the day, but of those things which are distant, and which by our senses we have never perceived. The Epicureans suppose that images which fly to and fro in the air is the cause of dreams. Rhodiganus denies there are such images, but contends there are certain motions which effect the object, and these motions proceed from certain beginning of things which are shortly after to be said or done by us. This notion Tertullian denies, and refers "those dreams which we have concerning things that was never perceived before by the sense, or from some cause that do lie hid in the body, to a divine operation."

Quercian says, "supernatural dreams are middle, between divine and natural; and in regard to their cause, are neither to be referred immediately to God, nor to the malignity of evil humors, on which natural dreams depend, but to our soul, which is awake when the body is sleeping, and which being stirred by supernatural support, represents by dreams and visions many phantasms which presage certain things to come."

Arnoldus de Tilla Nova dreamed he was bitten on the foot by a black cat, and the next day a cancerous ulcer broke out there. Simlerus says Gesner dreamed he was bitten by a serpent, and predicted he should be afflicted with a pestilential carbuncle. It was so, and he died within five days.

Fraenstorius relates a person at Genoa had borrowed a book which he had left on his sofa, but which on searching was no where to be found when the owner desired its return. The borrower dreamed he saw a servant in the house take the book from the couch, and being about to lay it on the table, it fell and broke the cover, and she being afraid of the consequences of the accident, hid the book in a particular place, which, on rising in the morning, the dreamer reached and found the book, and on questioning the maid, she admitted the facts of the dream.

[Here a number of leaves are torn from the book.]

Claude Tisserante, in his History of Prodiges, (1575,) states the wife of one of the Chief of the Parliament of Provence, dreamed her husband was executed, which afterwards occurred at Paris. On awaking from her dream, she found her hand so stiff that she could not move it—and on it was stamped the image of her husband, with his head cut off, and all bloody. This image was seen by many living when the account was published.

Alexander of Alexandria writes an account of a man who dreamed he saw his mother carried at a funeral. Alexander seeing his agitation in his sleep, awoke him. The day and time of hour of the vision was noted, which tallied exactly with the event.

Cardan relates: "A friend said his brother, in a dream, had embraced and bid him farewell, because he was going to the other world. In a few days a letter was received, announcing the brother's death."

He also tells of a soldier who dreamed he received a wound in the head, which caused his death. His commander, who loved him, desired he would not move out of the house that day. On a visit of some other soldiers who had determined to visit the enemy's camp, the soldier forgot the injunction of his commander, and also his dream, and went with them. On approaching the camp, some of the enemy appeared; the companions escaped, but the dreamer's head was cloven in twain.

So another person dreamed he was drowned, and determined not to go swimming that day, but, forgetting his dream, went, and was drowned.

St. Austin writes: "One Prostantius desired a doubt to be solved by a philosopher who refused to give him the solution. The following night, being awake, Prostantius saw the philosopher enter his room, and he then gave him the desired solution. Meeting him the next day, he asked why he had refused to solve the questions in the day, but

had come at midnight of his own accord, and gave the solution. The philosopher answered, "I came not truly, but in my dream I seemed to do this for you."

Magnentius endeavors to explain dreams by saying, in them a certain man is represented, and then an effort is made to produce something not unworthy of the person imagined. "Epictetus commands that our minds be raised by some man of great repute, which we may propose to ourselves to be imitated, that we may hear and behold him as if present. "Propose to yourself," he says, "what Socrates or Zeno would do in this case. The sagacious virtue discovers itself by an instinctual impetus, and I have exactly perceived in my sleep that which fell out the next day. So when I have gone to sleep with a fixed thought on a person sick, a proper remedy has been represented to me in my dream. I have read also that the same happened to Hippocrates and Galen. This I then doubted, but my experience has confirmed it, and nature prone to a business, finds most comprehensive means to accomplish it, which other means scarcely ever attained to, invited *Minerva*, as Ptolemy says."

Galen says, women with child often see that child's fortunes in their sleep. Syphalys and Pericles began to be formidable to Greece in the womb. (A modern instance of this is the dream of the mother of Napoleon Buonaparte, at Kent, in England.)

Sir Henry Walton dreamed the University of Oxford was robbed by townsmen and five poor scholars, and wrote to his son, who was at Oxford, an account, which letter came to his hand the morning after the night in which the robbery was committed. When the University and townsmen were making an inquest in the matter, the letter was showed, and by means of it the perpetrators were discovered. The son Thomas, and his uncle Nicholas, who was Dean of Canterbury, foretold the days of their deaths.

Selneceerus tells that Christian, king of Denmark, foretold his own death, and told his chaplain and physician where it would occur. So Jacobus Scutellarius, the astronomer of Prague, foretold eight days before, he should die on the 10th of December, 1589, and it so happened. So also the astronomer Leonardus Thurnisser, in consequence he made his will, and gave directions where he should be buried, and it happened as he had predicted.—His monument is at Rome. So also the physician Stancionius predicted, he being in a fever, the day of his death, 1538.

Koramus in his miracles of death, says: "dreams sometimes presage death, and instances king Pharaoh's baker, Lucius Scylla, Calphurnia, the wife of Caesar, of Cicero, of Alexander the Great, of Cressus, king of Lydia, the Arcadian in Megara, of Flavius Valerius, of Marcian, the Roman emperor, of Elizabeth de l'Arche, the mother of the maid of Orleans, of Polycaep, and of the scholar of Parva."

Our author says, a gentleman in London, dreamed a friend of his, who had died not long before, came to him, and said he had left £1000 in the hands of a person, naming him, for the use of his daughter, and desired he would go and remind him of it, and request him to pay it over. On his return, he waited on the person, who acknowledged the fact, and paid the money. In about three months after he failed.

He also says that he has had experience of the four kinds of dreams mentioned by Cardan, viz: the monitory, persuasive, deterring and impelling, and that he had been guided by them in material circumstances of his life, and that many times the genii waiting on him have advised his going to sleep, and they would suggest in a dream that they would have performed. And when the dream was over, they having made their suggestions, have sensibly pushed him by the shoulder, held his wrist, or sensibly touched him on other parts of the body to awaken him, and bade him consider that which was disclosed in his sleep. The things have generally been enigmatically presented, yet the meaning was obvious enough.

Dr. Becker, who takes on himself to solve all appearance and dreams without agency or Spirits, writes a person dreams he will die, or that another came before him, or in a coffin, or perceives some one take him by the hand, or strike him on the shoulder. Now of the things concerning ourselves, a man has thought with great affliction of his death, a dream then comes, and the affliction causes the distemper, or having increased it, death follows. It is more difficult to solve this in respect to other persons, which he explains by sympathy. This being a natural cause, the devil should not be charged with it.

Sympathy he explains thus: "each body is composed of an infinity of little parts, interwoven in an unequal manner, and have a tie with each other, or with others of the same nature, and this causes an equality of humors. These particles have volatile parts which pass away in vapors, both outwardly and inwardly, as is seen in the vapor of hot blood, which is but a quantity of the parts in a volatile and continual motion, and these exhale from one body to another. This holds good in all things, like everywhere seeks its like, and joins with it. In the commerce of life, if this does not happen so exteriorly, it is because it is not a necessity of nature, but by deliberation, and yet there will be a secret cause of the sympathy of these natures which does not appear outwardly."

"By the force of imagination, the volatilization of these subtle parts mount from the heart to the brain, where by means of the senses a representation is formed, and then as the person is healthy or sick, man or woman, the brain hard or soft, the thing is imputed easily or with difficulty on the

brain, but this happens most commonly in sickness or in a mortality. Then whilst the blood or Spirits are particularly moved, persons have a lively perceiving—a woman of her husband, a mother of her child, a brother of his sister, a friend of his friend. Distance makes no difference, for the volatile parts disperse themselves and moves one towards another. This is shown by the teaching of a dog, the beast has but scant to guide it. So it is by the dispersion of the volatile parts that perception or dream waking occurs. This may be taken as a sign of the devil or a Spirit, but it is wholly natural, and by the unequal constitution of the brains of some, they more than others are subject to these visitations."

Our author then says he shall proceed to consider this philosophy by a relation or two, which perhaps were more properly inserted in other chapters.

The first he gives is of the Duke of Buckingham, who was stabbed by Felton, extracted from Lily, the astrologer's book, "*Monarchy or no Monarchy*, 1651."

A gentleman, named Parker, formerly attached to the Duke, and of acquaintance with the Duke's father, had a Spirit appear to him in the likeness of Sir George Villiers, the Duke's father. The Spirit came into his bed-room, and said: "Mr. Parker, I know you loved me formerly, and at this time my son is very well. I would have you go for me, (you know I am his father, old Sir George Villiers of Leicestershire), and tell him to refrain from the council and company of such, whom he named, or else he will come to destruction, and that suddenly." Parker imagined he was in a dream, and did not like to trouble the Duke with his vision, thinking he should be laughed at. A few nights after, the Spirit came again, and walked quick and furiously into the room, and said: Mr. Parker, I thought you had been my friend so much, and loved my son so well, that you would have acquainted him with what I desired, but you have not done it. By all the acquaintance which was between you and me, and the great respect you bear my son, I desire you to deliver to him that which I before commanded you." Mr. Parker upon this promised he would. But the Duke not being easily to be spoken with, and deeming no credit could be given to him, he told the Spirit his thought, when it said: "If he will not believe you have this discourse with me, tell him of such a secret (which the Spirit named), and which he knew none in the world ever knew but myself and him."

Mr. Parker being now convinced, saw and acquainted the Duke with his father's apparition. The Duke laughed at the narration. Parker then told the Duke the secret with which the Spirit had possessed him. The Duke was astonished, but took no warning. After this, the Spirit appeared again to Mr. Parker in a sorrowful manner, and said: "Mr. Parker, I know you have delivered my words to George, my son. I thank you for doing so, but he slighted them, and I now request this more at your hands, that once again you go to him, and tell him, that if he will not amend, and follow the counsel I have given him, that knife or dagger, and with that he produced one from beneath his gown, shall end him, and do you, Mr. Parker, set your house in order, for you will die at such a time."

Mr. Parker again unwillingly went to the Duke, who desired he would no more trouble him with such messages and dreams, and said he perceived he was an old man and doted. About a month after, the Duke meeting him on Lambeth bridge, said: "Now, Mr. Parker, what do you say of your dream?" to which Parker replied: "I hope it may never succeed." Within six weeks, the Duke was stabbed with a knife, and Mr. Parker died as he had been admonished.

This narrative is inserted in Lord Clarendon's history and Sir Richard Baker's chronicle. Lord Clarendon says: "Mr. Parker was an officer in the king's wardrobe at Windsor, of good reputation, and then about 50 years of age." Sir Ralph Freeman introduced Parker to the Duke, and walked a short distance behind, but did not hear the discourse, yet observed the Duke's manner, and Parker told Sir Ralph when he mentioned the circumstances and the secret to the Duke. The Duke's color changed, and he swore he could come to that knowledge only by the devil, for the particulars, (the secret) were only known to himself and one other person, whom he was sure would never speak of them.

The author says he thinks Dr. Becker's hypothesis will hardly clear this matter, and then relates an anecdote occurring to himself. About six years ago, a gentleman, a stranger, came to me about six o'clock in the morning, and it being cold here, I was not risen, requested the servant would request me to permit him to have an interview with me in my bed room. He was admitted, and said a lady, a relative of mine, whom he had met at Hampton, had directed him to speak to me about something of which I had knowledge. On asking him where he lived, he said Canewood. I was surprised, for that morning about three o'clock, I had been awakened by a voice saying, Cane, Cane, Cane. Now, whether the intenseness of this gentleman's thought had come to me and wrought this on my mind, or how it came to pass, requires consideration.

S. B.

WHAT HOPE DID.—It stole on his pinions of snow to the bed of disease; and the sufferer's frown became a smile—the emblem of peace and endurance.

It went to the house of mourning—and from the lips of sorrow there came sweet and cheerful songs.

It laid its hand upon the arm of the poor man which stretched forth at the command of holy impulses, and saved him from disgrace and ruin.

## NATURAL CONDITION OF THE THREE PRINCIPAL GROUPS OF FACULTIES.

The faculties to which we now especially refer, are provided for the gratification of those instinctive desires which are more or less indicative of the radical necessities of our nature, in individual and social life. These faculties may be classed as—1. The Animal and Social; 2. The Artistic and Intellectual; 3. The Moral and Spiritual.

The first of these groups relates to man merely as a superior animal. He has Alimentiveness, or an instinctive desire for food, as a radical necessity in common with all animals. He has Secretiveness also, which, as an animal faculty, conceals and hoards the food he has obtained by his Acquisitiveness and Destructiveness, and thus secures it from the depredations of others; while Cautionness, anticipating a future season of want, combines with Secretiveness in preserving it from the decomposing action of the elements. These last two faculties, also, as we have shown in another article, are assiduously employed in protecting the young of the species from every kind of dangerous exposure, whether it be to inclement weather or rapacious enemies. In his more social relations, his Amativeness, Philoprogenitiveness, Inhabitiveness, and Adhesiveness, have each their appropriate objects and functions, as manifested in the various phases of individual, domestic, and gregarious association; while his Combativeness, in its legitimate or natural condition, stands the prompt and pertinacious guardian of all these relations from the ruder modes of assault.

The Artistic and Intellectual group, though less radically necessary than the former to man, in these merely animal relations, includes all those faculties which place him at the head of the animal kingdom. The inherent capacity which he possesses, above all other animals, of providing appropriate food, and remedies for disease, adapted to his different bodily conditions, and of extracting those varieties of food and medicine artificially from animal and vegetable substances, must be attributed to this group of faculties, in connection with the group last mentioned. In proportion as these faculties acquire a mental character, he becomes a cook and chemist, investigating both fluids and solids in relation to their nutritious and pharmaceutical value, thus accomplishing much more extensively by the mind what the inferior animals perform within narrower limits by the external senses. Even in his savage state, man has a much higher natural instinct of food and medicine than the lower creatures, and gives his instinct and experience a much wider social application than they can possibly do. But by the phrenological application of his Artistic and Intellectual faculties to these objects, he will yet be enabled to ameliorate the physical condition of being far beyond his present most sanguine efforts, so that the condition of the atmosphere itself, even under the most unfavorable circumstances of local deterioration and epidemic impurity, may become the passive subject of his skill. The arts, both of nutrition and of medicine, are yet to advance, with every other accompaniment of human progress; and the strides they have recently made, in connection with chemistry, fully warrant the most unlimited anticipations. Within a year or two past, a well-authenticated chemical discovery is announced, not only for extinguishing extensive conflagrations by means of a small gas apparatus, but at the same time purifying wide areas of atmosphere.

We are not aware of the existence of any animal beside man that makes artificial instruments of destruction, either for procuring animal food, or for self and social protection, unless the web of the spider is to be regarded as a singular expedient and invention of this kind. Indeed, man is chiefly elevated by this artistic faculty of Constructiveness, not only above the inferior animals, but above the humbler varieties and families of his own species. It is the highest external characteristic of superior civilization, and is the faculty, above all others, which is appealed to and displayed at the "World's Fair" in Europe. But endlessly diversified and apparently inexhaustible as are its manifestations, it does not necessarily imply the co-operation of the highest intellectual powers, for these are employed in investigating and comparing the abstract relations of being and of truth, and find their most appropriate and enabling sphere of action in the moral and Spiritual dominion of the mind.

The faculty of Constructiveness is not equally shared by the two sexes, being chiefly developed in males. Comparatively few articles of ingenious or useful construction have been produced by females, in any age of the world; we never read of woman as builders, carpenters, armorers, machinists, nor as being generally employed in constructive operations of any kind, very remote from the primitive uses of the fig-leaf. It is not known that they have ever been admitted either to the production or the exercise, even of artificial weapons of defence; for the story of the Amazon is a mythological fable. Nor can they ever become successfully engaged in any pursuit, whether artistic, mechanical, intellectual, professional or political, which would, in any degree, interfere with their exclusive maternal functions—the conception, nourishment, care, and education of their offspring, the human race. In this way, however, woman is truly the mother of all arts and improvements of life, while her only social province is the cultivation of those gentler affections and virtues which meliorate and adorn the world, and supply the fountains of terrestrial bliss. To man, wholly exempt from the burdens and absorbing duties of maternity, is given the arts of Constructiveness;

Defence and Government, as the natural guardian and protector of woman. And this appropriation of diverse functions to the sexes, is evidently in accordance with the instinctive desires and radical necessities of our nature.

The moral and Spiritual group of functions indicates the social and religious necessities of humanity. Without the moral functions of self-esteem, benevolence, and conscientiousness, no high social condition could be either acquired or maintained. Human nature would present a horrible and self-destructive scene of individual degradation, inhumanity, cruelty, fraud, deprivation, and exterminating injustice. Through the organ of Veneration, which is entirely peculiar to him, man becomes a religious animal, with Spiritual necessities, incentives, and influences. In him, this organ, like the human heart, is at once a recipient and diffusive faculty, by which he receives Spiritual influences, and imparts them to all the other faculties of his mind—elevating, refining, and strengthening them—and without which he would relapse back, after reaching mature age, through all the stages of retrogradation, to the state of animal infancy. It is to the natural, unaided, unilluminated, and frequently unconscious action of this faculty, in inciting the other faculties to higher and nobler objects of attainment than those which concern mere animal existence, and in filling the mind with the impulsive sentiment, "Excelsior!" in relation to the arts and moral virtues, that the world is indebted for its present amount of civilization. It is this alone which creates civilization, from the barren chaos of savage life, and which, after enriching it with the artistic, social, moral, and intellectual products of all the other faculties, maintains it from decay and relapse to its original destitution and misery. It is this faculty which, even in its natural state, induces appreciation for the great, the good, the excellent, in all things. It superinduces the sentiment of antiquity, with all its vivid sympathies for the good and noble of the past; and the sentiment of Hope, filling the vista of the future with statues and monuments of intellectual greatness and philanthropic virtue, still more perfect and sublime. It is this which has established the popular respect for the Common Law, Trial by Jury, Courts of Justice, and Constitutional Rights, as institutions resulting from venerable experience. It is this which causes the heart to acquire a loftier impulse of veneration for an illustrious line of ancestry, with all its commemorative heraldry; and it is this, most distinctly, which has given birth to all the varieties of natural religion in the world, which are but so many expressions of veneration towards the unknown God, and instinctive indications of the Spiritual necessities of our nature.

COLERIDGE.—As an "eloquent talker," it may be doubted whether his superior ever lived. The statements made on this head would certainly be judged most extravagant and incredible, if they were not from minds of widely differing associations and tastes, and some of them from sources which forbid the thought of undue partiality for the man. Thus De Quincey, whose ungenerous imputations of plagiarism, and unfeeling allusion to personal frailties and domestic embarrassments, arouse one's highest indignation, says:—"He spun daily, from the loom of his own magical brain, theories more gorgeous by far, and supported by a pomp and luxury of images, such as no German that ever breathed could have emulated in his dreams." Thus, too, Hazlit, who allowed friendships of political opinion to convert early friendships into bitter hostility, writes:—"He talked on for ever, and you wished him to talk on for ever; his thoughts did not seem to come with labor and effort, but as if borne on the gusts of genius, and as if the wings of his imagination lifted him from off his feet; his voice rolled on the ear like the peeling organ, and its sound alone was the music of thought; his mind was clothed with wings, and, raised on them, he lifted philosophy to heaven. In his descriptions you then saw the progress of human happiness and liberty in bright and never-ending succession, like the steps of Jacob's ladder, with airy shapes ascending and descending, and with the voice of God at the top of the ladder." Thus, also, the conscientious and gifted John Foster, describing a talk in Bristol, says:—"It was perfectly wonderful, in looking back on a few hours of his conversation, to think what a quantity of perfectly original speculation he had uttered in language incomparably rich in ornament and new combinations." And thus, once again, Henry Nelson Coleridge, his son-in-law, and editor of most of his works, writes:—"Throughout a long-drawn summer's day would this man talk to you in low, equable, but clear and musical tones, concerning things human and divine, marshalling all history, harmonizing all experiment, probing the depths of your consciousness, and revealing visions of glory and of terror to the imagination; but pouring with such floods of light upon the mind that you might for a season, like Paul, become blind in the very act of conversion." Further quotations would be needless, but we shall be pardoned for adding the testimony of the inimitable Elia:—"Come back into memory, like as thou wast in the dayspring of thy fancies, with hope, like a fiery column, before thee, the dark pillar not yet turned—Samuel Taylor Coleridge—Logician, Metaphysician, Bard! How have I seen the casual passer through the cloister stand still, entranced with admiration, (while he weighed the disproportion between the speech and the garb of the young Miranda,) to hear thee unfold, in thy deep and sweet intonations, the mysteries of Iamblichus or Plotinus; for even in those years thou waxedst not pale at such philosophic draughts; or reciting Homer in his Greek, or Pindar—while the walls of the old Grey Friars echoed to the accents of the inspired Charity Boy."

—Presbyterian Quarterly Review.

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

NEW YORK, SATURDAY, AUGUST 4, 1855.

PROOF OF THE GOOD OF SPIRITUALISM.

If there is any one statement more positive than another in the Gospels, and better calculated to give dignity of purpose, while exalting the genius of christianity, it is found in the oft repeated assertion, that the mission of Jesus was to seek and to save those who were lost, and bring life and immortality to light, that all believing in him and in his teachings and resurrection, might "rejoice ever more," "with joy unspeakable and full of glory." To this end, was the Gospel preached unto the "poor," and because of this quickening and expanding of the inner life of the sinner, his conversion, and harmonization with the Father, is there joy in heaven, more than over the ninety and nine, who need no such repentance or conversion. Notwithstanding the plain teachings of the Gospels on this point, many of the theologically wise, condemn Spiritualism, because it "preaches glad tidings of great joy unto all people," without reference to the artificial distinctions of saint or sinner, and because it has been efficacious in converting many from the error of their thinking, as well as the error of their ways. The reader may think this an unkind reflection on the motives and convictions of the churchman, but we have no alternative, since it is a frequent assertion with the theological and sectarian press, that Spiritualists are mostly made up of "Infidels," "Socialists," "Come Outers," "Back-sliders," and excommunicated church members. This statement might be dismissed with the compassionate pity, which its obvious absurdity warrants, but granting it to be true, what then? Are these men and women any the less immortal and responsible, because of their past errors of judgment? Are they any the less in need of instruction because of past imperfection?

Good Sense.—Did such fruit spring from the soil or culture of theology, would have prevented the utterance of such disparaging and contemptuous allusions, and render unnecessary both the question and the answer, that makes so large a number of men false to the fundamentals of their faith, and irrational in their methods of argument. It is with painful regret, therefore, that we call attention to this radically, unchristian, inhuman and senseless attack on the character of men and women, who, whatever their antecedents may have been, have evinced a love of truth in embracing Spiritualism, that should have commended them to favor and charity, rather than condemnation and obliquity. It seems, however, the times for hero worship has gone by, so we do not expect much credit from any of the theological schools for embracing an unpopular truth, although it can be sustained by the best authorities in and out of the church, and a pyramid of fact such as have no parallel in the annals of ancient or modern history. It may be, this is its fault, for the purveyor, "the greater the truth, the greater the libel," seems to be authoritative in theology as well as law.

Be this as it may, one thing is manifestly evident if Spiritualism has had the power to convert so many to a belief in "IMMORTAL LIFE," which is the efficiency of the theological method and argument, when the question "if a man dies shall he live again?" comes before the mind of the skeptical and argumentative inquirer. How far Spiritualism is capable of meeting this issue, and doing what Theology now fails to do, it were useless to inquire, in sight of the cases referred to, and the many that might be brought into court to bear testimony against the general issues theology makes with the free inquirer, but let the following extract from a friend's letter however answer, and correct the judgment of the erring bigot and unjust sectarian.

Besides these cares and perplexities, the hand of affliction has rested heavily upon my family of late, having met with a severe bereavement in the death of a lovely infant daughter, not quite a year old, which we buried only a few days ago. But ours is not the house of mourning, although the event has caused us much sadness. No, we do not grieve, for under the beautiful and truthful teachings of the harmonial philosophy, we feel as well as know that the little Spirit has not fallen into an eternal sleep, neither has it entered upon the dreary existence of the orthodox believer, which is about the same thing, but has the same veritable existence upon a more exalted plane, and capable of manifesting its presence at any time, upon observance of the proper conditions.

I was truly pleased to learn that you had enlisted in the good cause. It is always gratifying to receive accessions from any quarter, but when valued friends come over, it is doubly cheering. Spiritualism to me is a subject of the most intense interest, as well it might be, for upon it rest all my hopes of a Spirit future. Outside of it all is darkness and uncertainty, where I have groped my way ever since I was capable of mature thought, with little or no hope of a destiny higher than that of a dog or horse. The destiny of the future would often force itself upon my mind, but it was a painful one, for I always left the question as I found it, a profound mystery. I have turned to the sacred book so called for light, with the same results. Here, however, I will acknowledge that before I embraced Spiritualism, my regard for that book was so slight that even in my most generous mood, I could not open it with decent respect, and I always quitted it with the most hearty contempt. The "book of nature" too, was quite as unsatisfactory, for however plainly it pointed at the fact of a Creative and controlling power, it maintained the most profound silence as to the immortality of the soul. In this unhappy state of mind, modern Spiritualism found me, and notwithstanding my matter of fact habits, of thought, inclining me to pass aside every alleged truth incapable of exact measurement by *sides and angles*. It has, however, dispelled all substantial doubts, so that instead of desponding, I now rejoice in the prospect of a bright future.

Spiritualism here has made but little advance, at least outwardly. There are many here who are quite favorably disposed towards the cause, and indicate a willingness to hear whatever might be said in its favor. Orthodoxy, as you doubtless have noticed here, had sunk to a very low condition. It has now languished almost to the expiring point, and a few effective efforts of Spiritualists would soon kill it outright. We feel much the want of a reliable medium, Mrs. Flack being the only one left here, and she but partially developed. The great truth, however, is silently working its way into respectful notice, soon to become popular and acknowledged generally. It now no longer sleeps in a manger, and its friends can publicly entertain it without derision or the fear of Smithfield fire.

Truly yours, Addison Smith.

Dr. Orton, of Brooklyn, will lecture at Mr. Taylor's, No. 145 West 61st St., Next Sunday morning at half-past ten o'clock, A. M.

TRANCE, SPIRIT-SEEING, AND REMARKABLE CURE, SIXTY-THREE YEARS AGO.

The following narrative will remind the reader that manifestations of Spirit-power and mediation are no new thing under the sun, for the good they have done and the kind offices they have filled in aiding Humanity's progress, has left in the past history of all nations proof of their presence and guardianship. Ere long, therefore, it will be a pleasure of great delight to the advanced Spiritualist to turn to the histories, traditions, and superstitions of the past, that he may compare the manifestations of those times with the positive evidence which our age and his own experience must furnish in such abundance, to prove the presence of God and Spirits in history, while correcting the extravagances and exaggerations which partial and one-sided culture has thrown around them.

In the performance of this pleasing duty, the investigator ceases to be the partizan of the nineteenth century, for the manifestations in the past marry with the evidences of the present, and force the conclusion of unity in all the characteristic manifestations of Spirit mediation and guardianship. The Spiritualist from this standpoint becomes a factologist and a truthist, and must speak as one having authority, when his or her opinions are given. Simple as this method is, there is in it the outlines of a full and complete Spiritual system, which, when developed and completed, will harmonize nature with God—God's revelations to man—man with himself and the Providences of his history. In sight of the benefits resulting from this comparison of the ages, it is a stupendous duty, and the position of Man makes that duty imperative, since he, as head of the human family, must harmonize with all time and feel the divinity that has shaped the ends of life's unfolding, before he can feel his oneness with the Divine Mind, who has ordained that all shall be "but parts of one stupendous whole."—Ed. Ch. Spr.

[From the New England Spiritualist.] We have, in our house, "a faithful narrative of the wonderful dealings of God, towards Polly Davis, of New Grantham, in the State of New Hampshire. Taken from her own mouth, and the testimony of several witnesses, of established and approved veracity, who were present with her through the scenes of distress, and that sudden and surprising recovery, contained in the following account. Taken as above, on the 12th day of September, in the year of our Lord Jesus Christ, 1792, by the Rev. Mr. Berroughs, of Hanover, and the Rev. Mr. Eastbrooks, of New Grantham." And as I think it suitable to your purpose, I cheerfully transcribe it, for your use.

And permit me to say to you that both myself and husband, who is a subscriber to your paper, feel very deep interest in the cause in which you are engaged: and most earnestly hope you will be well sustained in your efforts for the spread of the truth.

Sincerely yours, HANNA S. PERRIN.

After an account of her awakening and conversion (which was rather remarkable), and subsequent backsliding, the narrative continues: "The first day of last July I was seized with convulsions, which came upon me with such violence that it appeared to myself and others, that my animal frame must soon yield to the force of the disorder, and my life come to a period." She continued in this situation till the night of the eleventh of July, when she was suddenly seized with a cramp in her stomach, which was accompanied with such agony and distress that it appeared impossible for her to live from one hour to another.

In this situation she continued till the following night, when the cramp increased to such a degree, that the constant rack and agony of body constrained her to a continued rolling and tumbling on her bed, during which time, she remained speechless, but appeared to have her senses; for when any spoke to her, she would take them by the hand, and intimate that she understood what they said. All hopes of life were now at an end in the view of the family, and the neighbors, who had come together at the house on this occasion. But, after having continued in this extremity of distress, till about midnight, she became more easy; upon which, the neighbors retired to their several homes. Soon after this, she was suddenly seized again, and supposed by the family to be dead; and accordingly the neighbors were called to the house, with tidings that Polly was dead.

Upon the arrival of the nearest neighbor, he observed that she lay stretched out on her back, with her eyes about half open, and the pupils of them turned up into her head. She appeared, at first sight, to be entirely lifeless; but upon trial, he found for once, some motion in her pulse. After lying in this posture for an hour or more, she suddenly fetched a long sigh, opened her eyes, and related as follows: "I have seen hell naked before my eyes, and fully expected to plunge into it. The sight was dismal beyond all description. In the midst of these dreadful shades appeared to my view a person whom I knew; and after having had sight of him, he appeared to sink down into the darkness and smoke of the horrible pit. I heard the groans of the damned Spirits, which indicated that agony and distress which are beyond all utterance or conception. In the utmost extremity of danger, and when I appeared to myself ready to plunge into the dismal gulf of darkness and misery, my Savior took me by the hand, and told me to follow him." Upon this he led me through a place resembling the most dismal miry clay, and from thence through a hideous wilderness, after passing which, every object which opened to my view, appeared to be clothed with an inexpressible beauty. My Savior addressed me, and said he had brought my feet out of the miry clay, and had set them upon a rock; and he himself appeared to be the rock upon which I stood.

I was admitted into the heavenly world, where the Lord looked upon me, and smiled: and told me I must return and warn a wicked world for a little season; but should, in a short time, return again. He told me I should be much more sick than I had been, but should wholly recover, and be well for a season. I saw thousands of the heavenly host clothed in that beauty which cannot be uttered; and heard those songs of praise, the melody of which arc beyond the power of language to describe."

"Those who take the language of this description in its literal sense, will see in this vision nothing but a reflex of the notions then and now prevalent in the 'Orthodox' world; but those who can see through the symbolism to the Spiritual realities involved, will recognize something more than the illusions of a diseased brain. We will mark here, that as it was common for ancient seers to suppose that any bright and glorious being whom they saw was 'the Lord,' in person, so, in more modern times, visionists who have seen exalted Spirits, have at once imagined them to be 'Christ,' or the 'Savior,' as an individual being. All highly advanced intelligences are usually seen with a halo of electric light around their heads; and as artists have been accustomed to represent Christ in that manner, it is quite natural that Spirit-seers should suppose any such intelligence, who may be manifested to them, to be Christ himself.—Ed. Spiritualist.

Upon her having declared to the by-standers these discoveries, she remained for the space of three days and three nights without food or sleep; during the whole of which time she was almost incessantly employed in praying and praising God, and warning others to prepare for death. After this she gradually recovered to such a degree of health as to be able to walk about the house, and at times to walk abroad. In this space she often said that she should be much sicker than she ever had been; but should certainly recover to a better state of health than she had enjoyed for four years past. She frequently pointed out the week in which she should be taken sick; and, accordingly, on Friday of the same week she had mentioned, (which was the 27th of July) she was violently seized with cramp convulsions, which was soon accompanied with a profuse discharge of blood from her stomach; in which situation she continued till the 18th of August, during which time she was reduced apparently to the last extremity, and all visible prospect of her living was now at an end. For the space of sixteen days she was not known to turn herself in bed, except once. From Monday night to the Saturday night following, she remained entirely without food or drink, except once she took a little water, and once she swallowed a morsel of food, which her stomach immediately rejected.—She was so weak that it was with difficulty, and very seldom, she could make any one understand, by whispering in their ear. On Saturday she was thought to be dying; but as she had all along intimated that she should certainly recover, so she now intimated the same, by signs, to those who were present. In this situation she continued till about eight o'clock in the evening, at which time, to the surprise of all, she recovered.

THE TRIBUNE'S POSITION AND LOGICON SPIRITUALISM.

In calling the readers attention last week to Mr. Dana's late attack on Spiritualism, we did not quote from it as we had not the room for the necessary argument and explanation. We return to the subject, therefore, to state the position of that gentleman, and we suppose the position of the editors and proprietors in general of the Tribune, since it is popular ethics to say "so master so man." This may explain the wonderful unanimity of the employes of that establishment touching the merits of Spiritualism. Mr. Dana thus states his present and past position:

We have repeatedly challenged the adepts in the modern art of ghost-seeing, spirit-rapping, table-tipping, and the like, to state a single new truth which their pretended relations have added to the sum of human knowledge, but as yet they have not been able to meet the proposal. Instead of it, however, we have had from them several propositions to engage in the discussion of various abstract moral, religious or fantastic topics, which form the nature of the case we have been constrained to decline.

On this extract we have but two remarks to make, and both shall be brief: 1st. It is true Mr. Dana has asked the Spiritualists for a new truth, but we have no knowledge he ever asked himself or any other person, if the Facts of Spiritualism were true; for if he had his request would never have been made, since the World's History proves that Truths and Principles ultimate themselves in Science and Literature only by virtue of the facts that gave them being. While Mr. Dana therefore ignores the Facts of Spiritualism, or considers them so contemptible, he is as safe in asking for a "new truth" as he would be in asking for a "white black bird," and the world will one day render him exact justice for his *sootily*.

2nd. It is not true that Mr. Dana, so far as we are concerned, has been invited to "the discussion of various abstract, moral, religious or fantastic topics," but we have asked Mr. Dana to define what he means by a "new truth," because it was said by one of our olden times, there was "nothing new under the sun."

It is probable Mr. Dana is too sensible and gentlemanly a man to doubt the authority of the above assertion, for he is orthodox—very—and does not need any proof of his immortality, so that we are at a loss to know, how he can have the presumption to ask for a "new truth," or how he should have so far forgotten his position as to ask him for a definition of a "new truth." If, however, Mr. D. will give us the required definition, we again promise to give him, "the new truth of Spiritualism. He should be able to do this, for any one, who can call out such complimentary notices as the following, which appeared in the SUNDAY DISPATCH, as a note to his late argument against Spiritualism, is surely able to say, what a new truth is, and what are and shall be the signs of its coming. We shall wait and see. In the mean time we wish the Spiritualist to know how Mr. Dana's position and logic are appreciated by some of his contemporaries.—The Editor of the Dispatch says:

This takes down anything we have ever read or imagined; and we can't help admire the boldness with which he writes in the Tribune, and upon things which he admits to be of divine origin! He is above anything in or out of the flesh—in his own estimation—and that is quite sufficient for him! We feel no more interest in spiritualism than we do in any other natural fact or phase in human nature; but we must appreciate such arguments against it as are put forth by the Tribune man. It is a pity he did not exist at the time of the creation; for he might have made some valuable suggestions.

CLAIRVOYANT EXAMINATION.

The wonders and miracles of Science are now so generally known of, that few will need to be informed that such exist in every department of Natural and human history; but of the wonders developed by, and the revelations made through the Clairvoyant Media, few know aught, beyond the general fact, that such phenomenal developments of mind or spirit are spoken of.

We have not the room at present for extended remarks, but wish to call attention to the fact, that many wonderful cures are effected, and valuable lives saved, through the efficacy of Clairvoyance and Mesmerism.

No one therefore should abandon hope until, he or she has had an examination at least, by one competent and honest Clairvoyant, after every other means had failed to effect a cure.

The STARS and STRIPS of Manchester, N. H., in noticing this subject and the labors of Mr. and Mrs. Copp, says: "we regard them as intelligent and upright persons," and concludes as follows: "We hear of some very remarkable cures performed by following out the prescriptions of Mrs. Copp, given in the Clairvoyant State. This curing disease by the aid of Clairvoyance, and holding intercourse with the Spirits of those who have been 'born into the Spirit-World,' may seem strange and entirely unworthy of credence by the majority of our readers. Be that as it may, the believers in this doctrine now number, in the United States, nearly a quarter of a million—a great number of whom are among the most intelligent citizens of our country. They publish some seventeen periodicals—the majority of which give evidence of sterling ability on the part of their conductors—and we are assured that every true believer in Spiritualism, giving proof positive that punctuality and honesty in their relation. The being the case, we feature in their relation. The being the case, we throw up our hat for the new theory, and invite 'believers' to locate in our midst. Judging from the tone of the newspaper press throughout the State and our own limited experience, we think there is a large field open to them to operate in."

AN INDEPENDENT TEST COMMUNICATION.

New York, July 30, 1855.

Editor's Christian Spiritualist.

Among others, I have been led to investigate the subject of spirit communications, and though, at first, a very decided antagonist to any such theory, I am now very fully convinced of the truth of the matter—by no means—new phenomena. Probably had I better understood my own impressions of Spiritual truths, I should not have entertained the many doubts I did when first looking into this matter. I have had such incontrovertible proofs of the intercourse of Spirits in the other spheres, with ours, that a free and honest wish to aid others, leads me to record any evidences I have had, and which were beyond the possibility of doubt. In submitting, then, the following test to your pages I am the more satisfied that the strength of my convictions will meet my own past doubts, and, in some instances, I trust, be equally influential to others. Some are of the opinion that the influence of mind over mind has every thing to do with the communications received. That is the very point I want to reach. If mind had such control, then has the medium, through whom this was received, a most astonishing amount of mental force, and she must be in possession of a power that belongs to no human organization. Any one may judge of this by calling on her (Miss Kate Fox, at 553 Broadway,) and instead of the mind they might imagine to meet, of such extraordinary power, there will be seen a young lady peculiar for her retiring pensive, modest and gentle manner, and fidelity in the discharge of the onerous duties of her situation as a medium. I was present one afternoon at her rooms, and sat away from the table, not expecting any communication, and looking on at others who were asking questions, when the alphabet was called for, and the following addressed to me: "My son, I am here, I am your grandfather, your mother's father—we wish you to investigate this matter—remember our mission is Divinely pure—live a life of purity—live as near the truth as you can and know how, and you will be happy hereafter. Do not allow your mind to be influenced by the opinions of others, Samuel."

This somewhat surprised me, and I decided it was not intended for me, and did not come from my grandfather, as I had no such relative living or dead of the name. However, not to throw any impediment in the way, I asked how many years he had been dead, and how many children he had living, and received answers; the latter question was all I could, at the moment, confirm as correct. I did not know how long he had been dead, (or out of the form) until I made subsequent enquiry, and I then found the answers were correct to the very year and month. He had been dead sixteen years and four months. But this is not exactly the test; it is here: I had always remembered him by the name of Robert—if I ever thought of him at all—I certainly was not thinking of him at the time I received his message. In the evening I showed the communication to my mother, his daughter, who said I was in error, and her father's name was "Samuel," and not Robert, and that the time he had been out of this world was quite correct.

I now ask, where was the influence of mind over mind in this case? Miss Fox certainly did not know anything about me or my relations, dead or living, nor did I expect any such communication, and he was being far from my thoughts. I have had communications from him since, and trust to be guided by the purity of the councils I receive, not only from him but from others who communicate with me. At his request I give this, as I will any other I receive, to the public, that the enquirer may be assured there is a reality in Spirit communication, if they will be guided by their Spirit friends and not by their doubts and objections. You are free to use this in any manner you may think for the encouragement of Miss Fox in her very laborious and praiseworthy efforts to give all an opportunity of knowing that their friends do have an interest in them, although occupying a different sphere. Respectfully yours, R. J. CURMING.

Waverly-place, N. Y.

THE NEUROLOGICAL SYSTEM OF ANTHROPOLOGY.

The words Neurology and Neurological being sometimes misprinted, and often misunderstood, like other unfamiliar words, a brief explanation is offered. Near twenty years since, I began to circulate the word Anthropology, as a popular term to denote the science of man. This term is now so current and as familiar scarcely to require explanation. About thirteen years since I endeavored to give currency to the term Neurology, which signifies properly the entire science of nervous substance, and therefore comprehends the entire science of life and mind, as all manifestations of mind and of animal life are connected with the nervous substance of the brain and body. The term Neurology is not yet so familiar as Anthropology, for much of the subject matter of the science is of a profound technical and unfamiliar character. That portion of Neurological science, which develops the constitution of man, by determining the mental and physiological functions of the brain and the nervous system of the body, is called the "Neurological system of Anthropology," a system which comprehends Phenology, Physiognomy, cerebral Physiology, Sarcogeny and Pathogeny, the greater portion of which as developed now is entirely new to the scientific world. J. B. BUCHANAN.

THE LABORS OF BRO. J. B. FERGUSON.—Few, if any in the Spiritual family, labor more earnestly or effectually for the development and spread of the gospel of Spiritualism than the Brother whose name heads this notice. And in hopes that his example may stimulate others to like activity, we make the following extract from a recent letter. We wish him every needed blessing that he may be able to continue thus active and useful.

"Our cause moves forward with certain and hopeful steps. Our healing without fee or reward, earthly, direct or indirect, is of a character to confound skeptics and believers. Nor does it interfere with scientific skill, so called, or the legitimate pursuits of the honorable sons of Esculapius. I addressed a large assembly at Lavergne, fifteen miles distant, for five hours, on the 7th, and there was no sign of weariness. I feared they would think it the Everlasting Gospel, but universal approbation was expressed. God bless and prosper you. Fraternally yours, J. B. FERGUSON.

BRO. PETERS.—Your article has not reached us, as yet, much to our surprise, as we had mentioned the case of Miss Davis' cure to many of our friends, on our return from Troy. If it would not be too much trouble, (supposing the letter to be lost,) could you furnish us with a duplicate account of "the sickness and recovery of Miss Davis, of Lansingburg," we shall be glad to give the same to the readers of the Spiritualist, for so far as we understand it, it is indeed a modern miracle.

NOTES BY THE WAY.

HARTFORD, Conn., July 30th, 1855.

BROTHER TOBNEY: A few more notes by the way for your paper.

On the Tuesday following the date of my last I lectured to a small audience in Birmingham, and on the following Thursday in company with Mr. and Mrs. L. L. Platt, proceeded to Waterbury, where I left them to prosecute their journey to Bristol. I remained and spent a few hours with Brother Leavenworth, from whom I learned that the Spiritualists there had made a commencement by the formation of a circle for development, &c., and that on the first evening they had several manifestations. Many are enquiring. I had personal conversation with some, who thanked me for my labors and declared their determination to investigate for themselves. Let them do this and the truth will be made manifest. The same evening I proceeded to West Winstead, and the next morning to East Winstead, where I was most cordially received by our good Brother Rodney Moore; went with him on the Friday to visit Brother Jesse Dutton, of Barkhamstead. On Saturday went to New Hartford, and returning held a public circle at Winstead, at which was present a goodly number of Spiritualists and Media. We had an interesting meeting—both speaking and healing manifestations were given. On Sunday I lectured twice to large audiences, both morning and afternoon—and before I left, by particular request of the friends, appointed another meeting for a third lecture on the following Tuesday evening, which although a very wet evening, I had a large audience as any of the preceding. I left this place with the best wishes of all, and earned request to visit them again at some future season.

On Sunday, Monday and Thursday evenings I lectured in New Hartford. There are but few Spiritualists in this village, but considerable curiosity, which I think, before I left, assumed the character of a deeper interest. I did not expect to have an audience of twenty, but had between two and three hundred, who sat with the most marked attention. On the day after my second lecture one of the Orthodox Deacons assailed the Truths which had been spoken as from the Devil, but was coolly told by those who heard him that the Doctrines of Spiritualism, to their minds, were certainly much more rational than the Doctrines of his Church. There was also an Orthodox Minister present who took copious notes, and who intends to favor his neighbors with a reply. I bespoke him a good audience and a candid hearing, commending all to hear and judge for themselves. He seemed, on the following day, to be afflicted somewhat with that disease known as "gnashing of teeth." I suppose a faint imitation of the future—the realization of which I trust he will be spared. He met a Spiritualist and told him he was a "hell deserving sinner"—that is, I suppose, allowing him to be the judge—as one of the saints who should officiate on that occasion. I should like to know what difference there is in thus judging a man to be a "hell deserving sinner," and saying without disguise and cant, "Go to hell with you!" the words are not alike but they both breathe the same spirit of intolerance. During my stay here also, my time was much occupied in circles, conversations with enquirers, and works of healing.

I cannot speak too highly of the kindness of Brothers Moore and Dutton, with their amiable ladies, and I should not do right were I to neglect to mention Mr. Elisha Hawley, of New Hartford. I have left numbers of your paper with different brethren, and I hope you will receive a few lists of subscribers. I expect to have the pleasure of seeing you some time next month.

Yours for Truth and Humanity, JOHN MAYHEW.

DREAMS.

[For the Christian Spiritualist.]

"We are such stuff as dreams are made of."—SHAKESPEARE.

By dreams I mean what are generally understood by the word—those operations of, and impressions made upon the human mind, when in its natural condition of sleep.

Hitherto much speculation has been employed on this subject. Abercrombie, and many others have sagely aided to bewilder us more than ever as to their causes; and as to the state of the soul during their phenomena. It seems to me that Spiritualism affords the only rational explanation of them.

The state of the body, during natural sleep, is entirely dormant and unresponsive to the usual external influences. Sight, hearing, feeling as to external objects are bereft us. Still on awakening we frequently remember distinct events of which we have taken cognizance, distinct thoughts that have passed through our minds, distinct forms that we have seen, distinct words that we have heard. Was it the bodily functions that were exercised in all these? But the body was as if dead, it could not then perform its usual office of medium to the soul. What then could it be but the Spiritual ear with which we heard, the Spiritual eye with which we saw, the Spiritual body which experienced all those realities which made so distinct and vivid an impression on our memory, that many of them remain there as tangibly impressed as any recollections we have?

I use the word realities, because I verily believe that the experiences of the Spirit are as real as those of the body—nay more real. Indeed I understand the fundamental doctrine of Spiritualism to be, that Spirit is substance. Matter is the shadow of that substance. Therefore it seems to me that a man's dreams, being a pure exercise of his spiritual faculties, are a better index of his Spiritual state, than is his external life.

On the supposition that we are surrounded by Spiritual influences according to our state, much may be explained that would otherwise be unexplainable. We sink into the arms of sleep—we become dead as it were to the external, we are thus intermitted into that region of the internal which corresponds to our state.

Among all the recognized Spiritual media from the beginning of time, dreams have been regarded as a most important part of their experience—a most fruitful source of their interior wisdom. Joseph the pure and Spiritual Patriarch of Israel, was led by his dreams so constantly that he became a proverb with his worldly and sensual brethren who said of him, "behold this dreamer cometh!" Indeed history is so full of these "unaccountable coincidences" between dreams and their fulfillment, that the recollection of every one must be stored with examples more numerous than I could have time or space to bring forward. "Unaccountable" they surely are by any external logic; made accountable and real simply by the admission that we are living in a spiritual as well as in a natural world, with which in sleep we can have more direct and perfect communication than when awake.

Very few people there are in the world who have not treasured in their hearts the remembrance of some remarkable dream which has been interiorly recognized by them as a teaching from heaven.

A wonderful book would it make, could the most important dreams each one has severally dreamed be collected from almost any hundred intelligent men and women. Children often have dreams of most distinct and beautiful character. I remember one told me by a little boy of six years of age, "I dreamed," said he, "that two angels came to me over the window, they were dressed in white, and had light around their heads. They came and spoke to me and to my little brothers, they told me that they loved us and our mother, then they pointed to our little sister in her cradle and said 'she is an angel.' Who but one blinded by prejudice or sensualism could doubt that this dream was a real experience.

The same child has several times related dreams that he has had of angels, whom he has described as to their appearance in a manner well corresponding to the conceptions of the most Spiritual painters and poets. Children of six years old rarely scarcely be likely to form theories, and the only way in which I could account for the fact, is simply to believe that the child did spiritually see what he described. It seemed to me the most rational thing that I could do so to believe.

I have heard of similar dreams of other children. No doubt they dream when they are too young to relate their dreams. Every one is familiar with that beautiful belief (which I dare not call a superstition) of Ireland, which Lover has given a pleasant form to, that when an infant smiles in its sleep, hears the whispering of angels. No doubt the angels to whose holy "charge" these little ones are assigned, do "whisper" to them in that loved language which only the Spiritual ear can hear.

I will venture to relate here a dream of my own, which from the vivid impression it made upon me, I have come to consider as much a part of my experience as anything that has ever occurred in my waking moments. I had been for some time depressed with a great sense of unworthiness and nothingness of soul; a state of mind constituted with me, and which has caused much unhappiness to all those to whom it is constitutional. In my sleep this dejection still hung over me like an incubus or spiritual cloud. I was sitting in a chair alone in the middle of an almost unfurnished apartment, bowed down almost to the earth with humiliation. Suddenly a door at my back was softly opened, so softly that I did not hear it, and a soft yet heavy footstep approached me. The sound of the step was as that of a heavy person shod with light sandals. I looked up, and met the countenance of all-surpassing human love; a which gentlest pity mingled. I thought "Can he have come to me as he did to Mary." He came, and laid soft, warm, loving, human hands upon my shoulders, and in a voice of the most indelible tenderness asked me, "How couldst thou doubt my love?" The sensations I then felt would be impossible for me to describe, but it would be equally impossible to convince me that a human being in spiritual form did not at that time visit me. The touch of the hands was so real, the voice so real, the warm, pervading, strengthening love that emanated from him was so real, being in its existence and its effects—for I lost not the sense of them for many days afterward—that I could as easily doubt the existence of any living being I encounter daily as his. I will not say that it was He whom I believed him in my dream to be—many have thought they saw the son of man, whether really or not is not for me to say; but I know that whoever I saw was one who loved me as none could love but one who was spiritually full of the Life of God. He put his arms around me—laid my head upon his strong and loving bosom, and in that embrace departed from my soul its heaviness and from my body all pain. And I remained so after I awoke.

Dreams are often types or correspondences of that which we are spiritually to experience, teaching us withal many lessons of wisdom. I once dreamed of standing by a large deep lake of water through or over which I must pass before I could reach the place of my destination. With me water is always a correspondence of trial or sorrow; whenever I dream of it I am certain that trouble awaits me of which I am forewarned. I saw my way of crossing this lake, there was no bridge, no boats—I could not swim. I stood with tearful eyes knowing that it somehow must be passed, when an angel with wings stood suddenly behind me and pointing upward said, "fly!" I looked wonderingly up in the direction indicated by his hand, when I saw above the water, and seeming to rest upon the air, couches on which reposed angelic forms, one of whom I recognised as a friend who had lately "passed away." I suddenly felt that I could fly, and rose almost without effort to where these couches were. All this was lesson to me—first, that I had a trial to pass through; secondly, that it was one that I was myself unable to pass through, and thirdly that I would use the wings of faith they would enable me to fly above and beyond the waters of trouble, to a bed of rest.

Since our dreams indicate our state, the more we seek to elevate and purify ourselves, the more pleasant and profitable our dreams will be. Through "mens sana in corpore sana" I do not mean exactly what the lawyers mean, who might construe this article as evidence of my own insanity, yet in the sense in which I do receive it, it expresses perfectly the idea I have of what is necessary to us in order that our dreams may be "Visions of Heaven."—UNFINISHED.

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

This Society held its Annual Meeting on the 20th of July, in pursuance of the resolution of the Trustees, and the notice published in this paper. Gov. N. P. TALLMADGE was re-elected as President, and the following gentlemen Trustees, for the current year:—

- H. H. Day, J. A. S. Tappan, Gov. N. P. Tallmadge, Dr. T. W. Dutton, J. T. S. Smith, J. Jones, Jr., J. H. W. Toombs, S. M. Allen, S. M. Peters, Maj. G. W. Rames, Gilbert Sweet, D. W. Johnson.

The new Trustees held their first regular meeting on Friday, the 3d inst., at 6 o'clock, P. M., for the election of officers and other business. It was resolved by the Society to amend the By-Laws, the better to facilitate the admission of new members and otherwise to promote the good cause.

MISS FOX.

This Medium having been employed by "The Society for the Diffusion of Spiritual Knowledge" during the past year, to aid in 355 Circles, held at the rooms of the Society, 553 Broadway, for the best test methods of investigating the phenomena of Spiritualism, finds it necessary to take such recreation during the warm weather as may best tend to develop her system and the preservation of her health. After this week, therefore, (ending Aug. 4th), she will not be at the Rooms for two months, so that as many of the friends as wish to see her, will make good use of the time. We think it possible, however, that other Mediums will be at the Rooms of the Society during her absence; if so, due notice of the same will be given in this paper.



[The following beautiful lines were written by the late Elijah Huxley, Esq., upon the blank leaves of a volume of the works of Edgar A. Poe, belonging in his library.]

### FRIENDSHIP.

From the Spirit of the Times.  
[The following beautiful lines were written by the late Elijah Huxley, Esq., upon the blank leaves of a volume of the works of Edgar A. Poe, belonging in his library.]

IMITATION OF POE.  
This shadowy view of Heaven, or toiling mortals given,  
And the soul that's tempest driven o'er life's dark and  
troubled stream,  
From its holy charms may borrow balm for every earthly  
sorrow,  
As his light illumines each sorrow with a calm, celestial  
beam;  
Brightly glids life dreary now with its scintillant  
beam,  
Who has his Spirit's throne, seeks to satisfy its yearning,  
But will find within him burning its serene Heaven lighted  
flame?  
Oh! when other ties are broken, every heart hath yet its  
token,  
Of some friendship, though unspoken, though unuttered by  
a name,  
That, through smiles and tears unbroken, growth ever  
more the same.

When, from thoughts of joys departed, we awake all lonely  
hearted,  
As from dreams of bliss upstart—to the world's tumultu-  
ous strife,  
Solely on the Spirit leaning, it hath all the lovely seeming  
Of a ray from Heaven gleaming on the rugged path of life,  
With a cheering radiance gleaming on the rugged path of  
life.

Shrill, then, its light forever, and the pure spell, broken  
never,  
Shall, with power that would make my soul its  
blessings lend;  
And for aye repair to borrow from its presence joy for  
sorrow,  
That my life's uncertain now may be cheered by many  
a friend,  
Till we meet beyond all sorrow—meet in Heaven—friend  
with friend.

We are indebted to an esteemed friend for the following beautiful "Eastern Allegory." It is from the pen of the lady of Mr. Sparks, the eminent American historian:

### THE RECORDING ANGELS.

Two angels, dear to every soul that  
And with soft eye of hope, and one of fear,  
And both with love intense, an golden record bear.  
"And when that precious soul, with love doth glow,  
These loving eyes with holy lustre show;  
Then doth the right-hand Angel whisper low  
"Tis ours for ever!" and with seal divine  
Confirm the good for good-earnest day,  
But, all the moment, with to heaven's way,  
"But if it's sinful date, or fatal Woe,  
Trouble the lustre of those heaven's eyes,  
The left-hand Angel of Man's darkened path,  
In weeping silence writes, and sad surprise;  
But looks unspeakably kind, and full of grace,  
And on his hopeful brother leans awhile;  
For of that soul report, the heavens shall smile,  
And swift that record led in his divine;  
And only sorrow wept to leave a fair shrine.

### REMARKABLE ILLUSTRATIONS OF OMEN AND PROPHECY.

The late King of the French, Louis Philippe, bore in his boyish days a title which he would not have borne, but for an omen of bad augury attached to his proper title. He was called the Duc de Chartres before the Revolution, whereas his proper title was Duc de Valois. And the origin of the change was this:—The regent's father had been the sole brother of Louis Quatorze. He married for his first wife our English princess, Henrietta, the sister of Charles II., (and through her daughter, by the way, it is that the house of Savoy, &c., of Sardinia, has pretensions to the English throne.) This unhappy lady, it is too well established, was poisoned. Voltaire, amongst many others, has affected to doubt the fact; for which, in his time, there might be some excuse. But since then better evidences have placed the matter beyond all question. We now know both the fact, and the how, and the why. The Duke, who probably was no party to the murder of his young wife, though otherwise on bad terms with her, married for his second wife a coarse German princess, homely in every sense, and a singular contrast to the elegant creature whom he had lost. She was a daughter of the Bavarian Elector; ill-tempered, by her own confession, self-willed, and a plain speaker to excess; but otherwise a woman of honest German principles. Unhappy she was through a long life; unhappy through the monotony as well as the malicious intrigues of the French court; and so much so, that she did her best (though without effect) to prevent her Bavarian niece from becoming dauphiness. She acquits her husband, however, in the memoirs which she left behind, of any intentional share in her unhappiness; she describes him constantly as a well-disposed prince. But whether it were, that often walking in the dusk through the numerous apartments of that vast mansion which her husband had so much enlarged, naturally she turned her thoughts to the injured lady who had presided there before herself; or whether it arose from the inevitable gloom which broods continually over mighty palaces, so much is known for certain, that one evening, in the twilight, she met, at a remote quarter of the reception rooms, something that she conceived to be a spectre. What she fancied to have passed on that occasion was never known except to her nearest friends; and if she made any explanations in her memoirs, the editor has thought fit to suppress them. She mentions only, that in consequence of some ominous circumstance relating to the title of Valois, which was the proper second title of the Orleans family, her son, the regent, had assumed, in his boyhood, that of Duc de Chartres. His elder brother was dead, so that the superior title was open to him; but, in consequence of those mysterious omens, whatever they might be, which occasioned much whispering at the time, the great title of Valois was laid aside for ever, as of bad augury; nor has it ever been resumed through a century and a half that have followed that mysterious warning; nor will it be resumed unless the numerous children of the present Orleans branch should find themselves distressed for ancient titles, which is not likely, since they enjoy the honors of the elder house, and are now the children of France, in a technical sense.

A very remarkable form of superstition has been denominated *solennitas*, difference paid to particular readings of scripture, or other books. We give one instance—the instance of a person who, in practical theology, has been, perhaps, more popular than any other in any church. Dr. Doddridge, in his earlier days, was in a dilemma both of conscience and of taste as to the selection he should make between two situations, one in possession, both at his command. He was settled at Harborough, in Leicestershire, and was "pleasing himself with the view of a continuance" in that situation. True, he had received an invitation to Northampton; but the reasons against complying, seemed so strong, that nothing was wanting but the civility of going over to Northampton, and making an apologetic farewell. On the last Sunday in November of the year 1729, the doctor went and preached a sermon in conformity with these purposes. "But," says he, "on the morning of that day an incident happened, which affected me greatly." On the night previous, it seems, he had been urged very importantly by his Northampton friends to undertake the vacant office. Much personal kindness had concurred with this public importunity: the good doctor was affected; he had prayed fervently, alleging in his prayer, as the reason which chiefly weighed with him to reject the offer, that it was

far beyond his forces, and chiefly because he was too young, and had no assistant. He goes on thus: "As soon as ever his address" (meaning the prayer) "was ended, I passed through a room of the house in which I lodged, where a child was reading to his mother, and the only words I heard distinctly were these, *And as thy days, so shall thy strength be.*" This singular coincidence between his own difficulty and a scriptural line caught at random in passing hastily through a room, (but observe, a line insulated from the context, and placed in high relief to his ear,) shook his resolution. Accident co-operated: a promise to be fulfilled at Northampton, in a certain contingency, fell due at the instant; the doctor was detained, this detention gave time for further representations; new motives arose, old difficulties were removed, and finally the doctor saw, in all this succession of steps, the first of which, however, lay in the *Sortes Biblicæ*, clear indications of a providential guidance. With that conviction he took up his abode at Northampton, continued there thirty-one years, and in fact never left the place until he left it to find his grave in Lisbon.

In this world, says a writer in Blackwood, there are two mighty forms of perfect solitude—the ocean and the desert—the wilderness of the barren sands, and the wilderness of the barren waters. Both are the parents of inevitable superstitions—of terrors, solemn, ineradicable, eternal. Sailors and the children of the desert are alike overrun with Spiritual hauntings, from accidents of peril essentially connected with those modes of life, and from the eternal spectacle of the infinite. Voices seem to blend with the raving of the sea, which will for ever impress the feeling of beings more than human—and every chamber of the great wilderness which, with little interruption, stretches from the Euphrates to the western shores of Africa, has its own peculiar terrors both as to sights and sounds. In the wilderness of Zin, between Palestine and the Red Sea, a section of the desert well known in these days to our countrymen, bells are heard daily pealing for matins, or for vespers, from some phantom convent that no search of Christian or of Bedouin Arab has ever been able to discover. These bells have sounded since the Crusades. Other sounds, trumpets, the *Alala* of armies, &c., are heard in other regions of the Desert. Forms, also, are seen of more people than have any right to be walking in human paths—sometimes forms of avowed terror; sometimes, which is a case of far more danger, appearances that mimic the shapes of men, and even of friends or comrades. This is a case much dwelt on by old travelers, and which throws a gloom over the Spirits of all Bedouins, and of every cafla or caravan. We all know what a sensation of loneliness or "eeriness," to use an expressive term of the ballad poetry, arises in any small party assembling in a single room of a vast desolate mansion: how the timid among them fancy continually that they hear some remote door opening, or trace the sound of suppressed footsteps from some distant staircase. Such is the feeling in the Desert, even in the midst of the caravan. The mighty solitude is seen—the dread silence is anticipated which will succeed to this brief transit of men, camels, and horses. Awe prevails even in the midst of society; but, if the traveler should loiter behind from fatigue, or be so imprudent as to ramble aside—should he from any cause once lose sight of his party, it is held that his chance is small of recovering their traces. And why? Not chiefly from the want of footmarks where the wind effaces all impressions in half-an-hour, or of eye-marks where all is one blank ocean of sand, but much more from the sounds or the visual appearances which are supposed to beset and to seduce all insulated wanderers.

Every body knows the superstitions of the ancients about the *Nympholeptia*, or those who had seen Pan. But far more awful and gloomy are the existing superstitions, throughout Asia and Africa, as to the perils of those who are phantasm-haunted in the wilderness. The old Venetian traveler Marco Polo states them well; he speaks, indeed, of the Eastern or Tartar deserts; the steppes with stretch from European Russia to the footsteps of the Chinese throne; but exactly the same creed prevails amongst the Arabs, from Bagdad to Suez and Cairo—from Rosetta to Tunis—Tunis to Timbuctoo or Mequinez. "If, during the day-time," says he, "any person should remain behind until the caravan is no longer in sight, he hears himself unexpectedly called to by name, and in a voice with which he is familiar. Not doubting that the voice proceeds from some of his comrades, the unhappy man is beguiled from the right direction; and soon finding himself utterly confounded as to the path, he roams about in distraction until he perishes miserably. If on the other hand, this perilous separation of himself from the caravan takes place at night, he is sure to hear the uproar of a great cavalcade a mile or two to the right or left of the true track. He is thus seduced on one side: and at break of day finds himself far removed from man. Nay, even at noon-day, it is well known that grave and respectable men to all appearance will come up to a particular traveler, will bear the look of a friend, and will gradually lure him by earnest conversation to a distance from the caravan; after which the sounds of men and camels will be heard continually at all points but the true one; whilst an insensible turning by the tenth of an inch at each separate step from the true direction will very soon suffice to set the traveler's face to the opposite point of the compass from that which his safety requires, and which his fancy represents to him as his real direction. Marvellous, indeed, and almost passing belief, are the stories reported of these desert phantoms, which are said at times to fill the air with choral music from all kinds of instruments, from drums, and the clash of arms; so that oftentimes they are obliged to close up their open ranks, and to proceed in a compact line of march."

Lord Lindsay, in his very interesting travels in Egypt, Edom, &c., agrees with Warton in supposing (and probably enough) that from this account of the desert traditions of Marco Polo was derived Milton's fine passage in *Comus*:—

"Of calling shades, and beckoning shadows dire,  
And airy troops that to their mistress' names  
On sand, and shores, and desert wildernesses."  
(To be continued.)

THE WOLF OF SCANDAL.—Mr. Wilberforce relates that one time he found himself chronicled as "St. Wilberforce" in an opposing journal, and the following is given as an instance of his Pharisæism: "He was lately seen," says the journal, "walking up and down in the Bath Pump Room, reading his prayers, like his predecessors of old, who prayed in the corners of the street to be seen of men." "As there is generally," says Mr. Wilberforce, "some slight circumstance which provokes these turns, into a charge of reproach, I began to reflect, and I soon found the occasion of the calumny. It was this:—I was walking in the Pump Room in conversation with a friend; a passage was quoted from Horace, the accuracy of which was questioned, and as I had Horace in my pocket, I took it out and read the words. This was the plain 'bit of wire' which the factious malignity sharpened into a pin to pierce my reputation." How many ugly pins have been manufactured out of even smaller bits of wire than that.—*Woman's Advocate.*

### REPLY TO "A NIGHT WITH THE MEDIUMS."

From the Sunday Dispatch.  
To "OBSERVER."  
"The manifestations of the Spirit are given to every man to profit withal. For to one is given by the Spirit, the word of wisdom; to another, the word of knowledge, by the same Spirit; to another, faith, by the same Spirit; to another, the gifts of healing, by the same Spirit; to another, the discerning of spirits; to another, divers kinds of tongues; to another, the interpretation of tongues; but all these worketh that the self-same Spirit, dividing to every man severally as he will."—1 Cor. chap. 12, verse 7 to 11.

Mr. Editor: Having noticed in your issue of the 2d inst., a communication under the above caption, signed "Observer," I will, with your permission, make a few remarks thereon; hoping they may induce "Observer" to observe a little further before he proceeds to "humbly" out of existence a phenomena which is enlisting the most profound attention of the world.

"Observer" says "physicians of all countries refute the doctrine of Spiritualism, and ascribe it to a specie of monomania." Now, my acquaintance with gentlemen of the medical profession is not very extensive, yet I could if I had their permission, name to him upwards of thirty regular M. D.'s who are full believers in it, and I have no doubt that—if public clamor did not so manacle private sentiment—full one half of the physicians of the city would be found among the believers in the doctrine of Spiritualism. This is so, Mr. "Observer." Physicians generally are of an inquiring turn of mind; and all who honestly inquire into the merits of Spiritualism, become converts? this is a rule without exception. A fair investigation will convince any man of the Spirituality of the manifestations, but the quality of the Spirits is the rank which most persons split upon. Those having a cranium full of "brimstone fires," and believing

"—The devil hath power  
To assume a pleasing shape,"  
like Dr. Tyng, pronounce the phenomena caused by "the minions of the adversary of souls."—Some talk so consistently as to aver that they would not believe it, even if they thought it was true!—On the same principle, I suppose, they would believe the dogmas of their own system, even if they thought they were not true.

Persons unacquainted with the doctrines of Spiritualism are too apt to scout it in consequence of the character of the manifestations. The moving of chairs, tables, &c., strike the mind as being so perfectly absurd that Spirit presence in the matter is rendered preposterous. Is it not quite as absurd to suppose that the mediums, or those connected with them, perform the operations? How do we know what is, or what is not preposterous with Spirits? Who told us that their "ways were our ways"? If they are constantly hovering round us, and anxious to make us aware of their presence; finding they cannot speak to us, nor make themselves visible to us, nor impress us, in consequence of the antagonistic nature of our minds; then acquainting us of their presence by moving a chair, or a table; by tipping, or rapping—if it is the most they can do—is not preposterous. I know that many persons are anxiously anticipating an end to the "Spirit rapping humbug," but they might as well extinguish their expectations; Spiritual intercourse is not an ephemera, nor a nine days' wonder, and until the laws of affinity and gravitation become inoperative, no man need expect its suspension.

Should "Observer" contend that the quotation at the head of this article relates exclusively to the people and times in which it was originally written, then, I also, contend that the warnings of the Redeemer, as relating to "these latter times," which he brings to his aid, also refer to the time in which they were given. In fact, the presumption is that such is the case, for the general tenor of all those New Testament writings convey to us the impression that their authors were decidedly of the opinion that the end of all things was at hand—"even at your doors." "This generation shall not pass away," says one of them, "until these things come to pass." Again, "we that remain shall be caught up, and changed in the twinkling of an eye," showing clearly that they anticipated the destruction of the world from day to day.

That night must have been "Observer's" first "night with the mediums," or he would never have arrived at such sweeping conclusions from such slight and imperfect manifestations. "Truth," says "Observer," "exhibits itself by gradual developments," and so it does, and hence has shown itself to him in its incipient state, or first degree of development. When his respective powers have increased, and his comprehensiveness enlarged, he will then be qualified to inspect, and admire more lovely portions of her divine contour, and then permission will be granted him to do so, and not before.

"Observer" laments that Judge Edmonds should become so infatuated with the delusion, but did "Observer" never reflect that that measure of evidence which convinced a man of Judge Edmonds' "high order of intellect," would also convince him, or any other man? Be not so rash, Mr. "Observer," you can only disbelieve through lack of evidence; only because you do not know; because you do not understand; because you cannot comprehend. You have an idea of magic, witches, ghosts, &c., painted and transferred to your mind while in its young and plastic condition, by those who knew nothing of what they were doing; these notions you must entirely rid yourself of before you can hope for much insight into Spiritualism.—There is nothing so strange, or wonderful about it; nothing miraculous; nothing antagonistic to the most simple reason, and nothing but what is in perfect harmony with the laws of nature everywhere. "Seek and ye shall find" it so.

"The Law and the Prophets," which you lay so much stress upon, is all well enough in its place, but we cannot measure Spiritualism by them. Passages may be found both for and against it; but for every passage which can be produced against it, I agree to furnish two in its favor.

All truths are evolved gradually, and when one degree or phase of a given truth is developed, the people in due time receive it, and hug it to their hearts as though it were perfection's self, with all her fair proportions fully exposed and nothing remaining yet to be unveiled. So with "Observer" practically; though, theoretically, he contends for the degrees. So with "The Law and the Prophets." The Parsee system of faith when at its zenith was revered by the people of the times as the complete and perfect truth until Moses came. Then Judaism was complete until Christ came.—And some say Christianity was complete until Spiritualism was evolved. What is to come after Spiritualism, time to future generations will make known just as soon as they are prepared to receive the information. All these different systems, though containing much of error, yet involved great truths. The truth in the Hindoo religion is as pure as the truth in Christianity; it is only its ex-

terior form which is distorted, that becomes imperfect accordingly as the mind with which it comes in contact is imperfect. Each new system, as it rises to supersede another, and enter upon its career of destined usefulness, gathers to itself all that was good and useful in its predecessor, and rejects all which growing reason pronounces injurious and bad. So with Spiritualism; all that is pure and beautiful in Christianity, Spiritualism retains, (truth ever protects herself,) and all which is irrational, and unworthy the intelligence of the age, it very properly rejects. No one need fear the effectual extinction of any truth; that will never be done by any phase of futurity, nor by any schism which such phase may give rise to; nor do I believe there is a man, nor any set of men in existence, who really desire the annihilation or extinction of a principle that can be clearly demonstrated as being truth.

The religious element may be not inaptly compared to a tree. Descending to its base, we find it exhibiting itself through the undeveloped minds of its subjects in the worship of beasts, reptiles, &c. Rising higher we find the people constructing certain uncouth images, or idols, which are supposed to represent some mysterious all-powerful, and invisible being, that shapes the fates and destinies of men. As mind improves, so must religion improve to keep pace with it; and hence, rising again, we find that the aspiration of the infantile mind has already begun to manifest its divine nature, and is locating its deities in the heavens. The ancients were so delighted with this idea of heavenly deities, that nothing short of a God for every object on earth would satisfy them. Rising again, we have the Persian, or Parsee system, with the number of deities reduced from some thousands down to one—Ormuzd. Rising again, we arrive at Judaism, which was the legitimate offspring of the Parsee system, having the same one deity, the same account of the creation, the origin of the human race, &c. Rising again, still higher, we find the human mind correspondingly high developed; it is more pure, more perfect, more refined, and its wants and aspirations are higher and of a more exalted character, and to meet those wants—the most perfect of all systems—Christianity was born! Christianity having flourished for some eighteen hundred years as the top most branch of this expansive tree, the soaring mind finally reaches that, and then something else must be provided, hence, Spiritualism was evolved; it was not unceremoniously thrust upon us, nothing of the kind, but developed by gradual evolutions. The early forms of worship were of the most gross nature, and even down as far as Moses' time, there was nothing of a Spiritual nature attached to religion; it was all the exterior, or body of religion. When Christ came, he taught religion Spiritually; prepared our minds for Spiritual infuxes, and Spiritualized our natures to such an extent that we are now enabled to hold converse with Spiritual beings. The mind cannot remain stationary; if it cannot advance, it will retrograde, and this was the case with the higher order of intellects previous to the advent of Spiritualism. The dogmas, absurdities and general confusion in the theology of the day gave them a natural dislike for its doctrines, and hence doubting, and infidelity prevailed to a great extent. Bibles were of no use; learning of any kind was of no use, for the world possessed no positive knowledge of the immortality of the soul, and, therefore, something like Spiritualism was much needed.—Now, the immortality of man is proved beyond cavil, and many a struggling mind is halting with gratitude and thanksgiving, the last new dispensation of DIVINE PROVIDENCE.

A few words more to "Observer," and then I have done; I would say to him, if he would "in spirit and in truth" investigate Spiritualism, he should visit private circles; there are plenty of them here-a-bouts, and he can easily get an introduction to one of them. Spiritualism does not recognize all the advertising mediums, as being immaculate, any more than churches recognize all their members as being honest men. There are tricks in all trades, and mediums having high rents to pay, may not be over scrupulous in turning a needed penny at times. The manifestations "Observer" has witnessed were doubtless Spiritual, though of a very inferior character; but when we reflect that the greatest truth which has yet illuminated the world had its infancy in a manger, we will not despise a thing on account of its lowliness of character while in its incipient condition, lest we thereby "bear witness unto ourselves that we are the children of them who killed the prophets!"

New York, June 5, 1855. E. W. ROGERS.

### FROM THE EASTPORT SENTINEL.

IF I am right, thy grace impart  
Still in the right to say,  
If I am wrong, Oh, teach my heart  
To find the better way.—POPE.

### ADDITIONAL ARGUMENTS.—(Continued.)

3d. *Spiritualism realizes Spiritual truth to our understanding, and furnishes adequate motives to goodness.*

Popular theologians involve the next world in a mist. According to them, after death we shall be—we know not what, we know not where. The future world is

"That undiscovered country, from whose bourne No traveller returns."

Its employments are, very comprehensively, represented to be, on the one hand praising God, on the other, cursing him for ever. In our transit, we are to be suddenly changed into angels or fiends. How we shall look, and how we shall feel, we are left without the means of conceiving.

But Spiritualism gives us definite views. We go from this world into the next—we, and not others, we ourselves,—what we are here we shall be when we enter there; as we grow here we shall grow there, namely, by the exercise of our faculties; for we shall have work to do—knowledge to acquire, tastes and tempers to cultivate, friendships to form, society to serve, God's works to study, and God to adore.

The Bible teaches, abundantly enough, the beautiful doctrine of the ministry of angels; and pulpits round their periods with it; but so far are the religionists of this day from realizing or believing it, that the very idea of attributing the phenomena here under consideration to the agency of Spirits was from the first rejected as imaginary and dangerous, and even the possibility of Spiritual communion denied. Not quite so, for the churches do hold to Spiritual communion, but in such a misty, indefinite way, that in themselves are parallel the religionists of an ancient time, of whom Christ said, "ye have made the word of God of none effect by your traditions." But thousands of Spiritualists claim to have received positive proofs of this truth. They have learned by demonstrative facts, if we may credit their testimony, not only that the departed live and watch over us, but how they live—with what bodies and souls, with what sympathies and desires, with what labors and achievements.

But with regard to other truth, what light have we from Spiritualism?

Take one example: the command on which Christ said "hangs all the law and the prophets"—"thou shalt love the Lord thy God with all thy might, with all thy mind, and with all thy strength, and thy neighbor as thyself." In the church or out, this command—which could not but be theoretically accepted—has received but a partial obedience. Why? Because it has been partially understood. It has been regarded as a law made for man, and not as a law in which man was made. Spiritualism develops a great and glorious truth at the bottom of this law,—not to say that it is not otherwise reached. It is this: that we are not only children of God by virtue of being his creatures, and cared for by him as by a father, but we are his offspring by virtue of being *offspring* from him—our essence is the same as his—a part of his, and all mankind are one. To illustrate: the fingers are parts of the body—the same pulsations which swell the heart are felt in them. So man is connected with God—is a part of him—and hence to love one another is but to love ourselves in the highest sense. This truth understood, the law which men have regarded as enforcing upon them a duty, necessary but not easy, takes the names of nature and inclination.

What is true of this is true of all laws of God relating to man: they exist in the nature of things, and not from extrinsic considerations. Men grow out of God as a plant grows out of the earth, or as a plant grows out of him; and laws are the conditions of our development, the facts of our nature. Recorded law is a revelation, not an enactment; and though we look to the Bible for laws to govern us, as we look in a statute book for the laws of a State, all the laws which concern us are discoverable in our nature, if we study it deeply enough.

I do not say that Spiritualism is the only source of this light,—philosophy discovered it before. But it flows out of Spiritualism, and is peculiar to it in distinction from the religions of the day.

To show that God's laws are not arbitrary but necessary, existing in the nature of things, is to establish the proposition that Spiritualism furnishes adequate motives to goodness. For men pursue what seems to promote their happiness. If the Divine laws had hitherto appeared adapted to promote happiness in this world they would have been obeyed hitherto. When that time comes of which the Scriptures speak, when "all shall know the Lord," will it be because their natures are changed, or because they have more light? To every thinking mind the answer is obvious.

### 4th. *Spiritualism harmonizes with the teachings of Christ.*

It is remarkable that while Spiritualism discovers more clearly than ever the temporary character of old institutions, it also throws a new light on the sublime and beautiful teachings of Christ—showing them to be in the fullest sense practical in their nature and cosmical in their application. No commentary could have made the doctrine of human brotherhood so clear, and the requirement of universal love so irresistible, as the Spiritual philosophy does. I speak both from testimony and experience. This was the sum of Christ's mission: to make men *one*—"be ye one, as I and my Father are one." And what is the essence of Spiritualism but brotherly love?—love that is not content alone with earthly or with heavenly objects, but reaches up to heaven, and reaches down to earth—embracing kindred and congenial spirits in the mortal and the immortal spheres. Christ rejected forms and ceremonies, and taught to worship the Father in spirit and in truth. So does Spiritualism. Christ rejected authority, and exhorted his hearers to exercise their own judgment: "why not of your own selves judge what is right?" This is the platform of Spiritualism. Discarding creeds and formulas, and all fetters of the mind, it opens the heart to the reception of all truth, and recognizes neither obligation nor necessity to believe what is not understood. This is contrary to modern theology, but consonant with the doctrines of the great Teacher. And whatever fell from his lips touching our intercourse with one another, and our relation to the Spiritual world, takes new beauty and meaning when considered in the light of Spiritualism.

The whole life of Christ was characterized by intercourse with Spirits; and the world-confounding wisdom which daily flowed from his tongue, had its acknowledged source in the Spirit spheres. He wrought miracles, so called; yet claimed not that those mighty works were exclusively given to him. "This kind," said he, "cometh not forth but by prayer and fasting;" and "if ye had faith as a grain of mustard-seed, ye should say to this mountain, be thou removed, and it should obey." Again: "He that believeth on me, the works that I do he shall do; and greater works than these shall he do."

### CONCLUSION.

I have now briefly presented my views of Spiritualism. More, perhaps, might have been said with profit; but the aim of these papers has been not so much to enlighten the inquirer, as to suggest thoughts which might lead to inquiry. If, in any respect, I have given expression to error—and that I have, I admit, is quite possible—all I can say is, that truth and error are often mixed; and I hold myself free to renounce, as I am to adopt, every opinion when sufficient cause appears. Of the Spirit-world we must necessarily have imperfect perceptions; and yet to know something of it plainly belongs to man, whose inheritance it is within him.

I have tried to present the philosophy of Spiritualism; it still remains to prove that that philosophy is sustained by facts. This has not been attempted; but the field of investigation is open to all. Let it be entered. I blame not any one for withholding his belief until convinced through his own observations. I withhold my own. In this case, I claim to know this much—that *Spirits do communicate*. That our departed friends address us, I have not yet, in my own experience, sufficient proof. Though philosophy teaches that they do, it is freely admitted that one fact is better than a thousand theories.

Why, then, is all this written? Because thousands of individuals, whose judgment and veracity are entitled to respect, profess to have the proof which my limited investigations have not obtained; because I approve of the reasoning by which Spiritualism is supported; and because it is apparent that much prejudice and misapprehension exists in the public mind in regard to the whole subject. I wait the development of facts; but Columbus was not more confident of discovering his "new world," than I of coming in possession of the facts by which the new world of Spiritualism shall be revealed.

What is it that Spiritualism offers to man? Nothing less than communion with our departed friends. Nothing less than a source of comfort in the trials of life, and a means of preparation for the life on which we are to enter ere long. In what heart has not the aspiration arisen—

"Tell us, ye dead: will none of you in pity  
Disclose the secret,  
What 'tis ye are, and what we shortly must be."

Mothers! whose children have gone before you to the Spirit-world, and whose hearts are in the great speakable happiness to commune with them, and to know that they as really live as before, do you love of their mortal eyes faded from sight, and the music of their speech died, as thought, for ever, on your ear—your own children, with all their faculties and affections, to know that they are ever near, to guard you to your brighter home? And a friendless and sorrowing one! yearning for sympathy that a strange world denies, do not hearts leap at the thought that sympathetic friends may be so near, anxious to comfort, strengthen you? Devotional heart! striving to closer walk with God, do you not long to commune with those who have gone before you to the Spirit-world? And ye who aspire to a truer life, earth—who love truth for its own sake, and to develop your whole manhood and womanhood in manner worthy of your high conceptions, have claims of Spiritualism no power to arrest your attention? See you in it no high use, no better privilege? Does not the conviction of the possibility that the departed are permitted to commune with their friends on earth, tempt you to investigate these things are so?

For myself, I am more earnestly than enquiring into this subject. I had thoughts of including this writing with a summary of my investigations; but this would be premature, though account would be interesting. Suffice it to say that the facts I have thus far obtained tend to establish the conclusion, that the Spirits of the departed are now in correspondence with man on earth.

### PSYCHOLOGICAL SCIENCE.—BIOLOGY.

Wherever the phenomena of those occult sciences, Biology, or Psychology, Mesmerism, Somnambulism, &c., have been illustrated, there have been sober thinking men that have been convinced of a power hitherto unknown or discredited slumbering within the Human Organism, and which is content to produce what the uneducated philosopher would set down as nothing less than miracles.

The people of Baton Rouge have just had an opportunity of witnessing that class of Psychological effects, known as Electro-Biology, and the general opinion of those who carefully watched it, has been passing before them now is, that Electro-Biology is no humbug—as many had been led to believe—a real fact of science, capable of the most probable and indubitable proof. Nor is it a new thing, though but just discovered to our mind. It is no truer now, than when everybody thought humbug. Our own ignorance was the sole cause of our skepticism. Prof. Hale came among us by dint of sensuous and external evidence has demonstrated the science to be true. But how would it have taken other kinds of evidence to produce an equal revulsion on the public mind? How much of Metaphysics, Books, Criticisms, Philosophy, Mental theorising or any special Moral or inductive evidence would it not have required to satisfy the general mass of minds to same degree that half a dozen experimental and large—but not very philosophical—class of men cannot—or will not believe what is contrary to preconceived notion, unless the alleged truth be demonstrated before their own eyes. No amount of testimony scarcely will move them, unless it be esteemed personal acquaintances, and unless reasoning is futile with them. With such the revealers of new discoveries must take this, and toilsome method of going from one to another to illustrate the truths they perceive.

Not Biology alone, but Mesmerism or H. Magnetism, Clairvoyance, Independent Clairance—or mental Illumination, Inspiration, Psychological conditions which have been beyond a shadow of a doubt to thousands of persons, although being higher phases of mind, they necessarily presented by comparatively few vast amount of sensuous, circumstantial, Moral documentary evidence exists to prove the reality, deep, broad and magnificent science or conditions of Principles underlying and actuating visible investiture of Humanity. That association of principles may be truthfully styled the "Human Man."

As Anatomy, Physiology, Anthropology, treat Man physically, visibly, so is it the Portent Psychology to treat of the laws, relations and conditions of the Inner Being; its mode of action, the physical organism, and upon the individual person—and consequently—on the life of others.

Psychology, although in its infancy as a science has made within the past fifteen years, advances amazing. Discoveries have rapidly succeeded each other, and of a nature so startling that pioneers in these pursuits—like those of all strange discoveries transcending the usual routine of the—have been branded as enthusiasts and impostors, heretics and blasphemers. But now Psychology takes its place among true or natural science, &c. along with Phrenology, Anthropology, Aethology, &c.

It will be an interesting subject to the contemplative mind to pierce the veil of the future, though it may be but dimly—the enigmas which are to grow out of a general acquaintance with the truths and principles of Biology, and the application of that knowledge to human affairs. Its effects on the social and spiritual interests of mankind.—*W. H. C. G.*

### THE SHADOW OF LIFE.

BY C. D. STUART.

"All that lives must die,  
Passing through nature to eternity."

Men seldom think of the great event of death until the dark shadow falls across their own path, and they find their eyes fixed on the face of the departed one, whose living smile was the sunlight of their existence. Death is the great antagonistic life, and the cold thought of the tomb is the sternest of all our fears.

We do not want to go through the dark, though its passage may lead to Paradise; but with Charles Lamb, we do not wish to die in the mouldy grave, even with kings and princes our bed-fellows. But the fact of nature is inevitable. There is no appeal or reprieve from great law that dooms us all to dust. We die, and fade like the leaves of the forest, and the flower that blooms and withers in a day, is not a trifle hold on life than the mightiest monarch that has ever shooke the earth by his footings. Generations of men appear and vanish like grass, and the countless multitude that swarm on earth to-day will to-morrow disappear like the prints on the shore.

—E'en as the rising tide shall beat,  
—Sooner shall we vanish from the sand."

In the beautiful drama of "Ion," the illustrious immortality, so eloquently uttered by the devoted Greeks, finds a deep response in every thoughtful soul.

It is the Spirit's prophesy of life to come. We about to yield his young existence as a sacrifice, his betrothed Clemencia asks if they do not meet again, to which he replies, "I have seen that dreadful question of the hills that look eternal; of the flowing streams that flow forever; the stars, among whose fields my roused Spirit hath walked in glory. All were dumb. But when I gazed upon thy living face, I feel there is something in thy love which mantles through its being, that cannot wholly perish. We shall meet again, Clemencia."—*Spiritual Telegraph.*