

CHRISTIAN SPIRITUALIST

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

VOLUME 2.

NEW-YORK, SATURDAY, AUGUST 11, 1855.

NUMBER 14.

Christian Spiritualist,

PUBLISHED BY

THE SOCIETY FOR THE DIFFUSION OF SPIRITUAL KNOWLEDGE.

No. 553 Broadway, New-York.

CHRISTIAN SPIRITUALIST is published every Saturday

Price: To mail subscribers, Two DOLLARS per annum,

in advance; the first half year, Seven CENTS—Five CENTS,

if sent in advance for five subscribers, to one \$7 50

Advertisements and communications should be addressed

to the Society for the Diffusion of Spiritual Knowledge,

or to the Christian Spiritualist, No. 553 Broadway, New-

DR. BELL ON SPIRITUALISM.

We extract from the July number of *The American*

Journal of Health a brief abstract of Dr.

Bell's paper read at the meeting of the Insane Hospital

at this city, for which much interest has been manifested.

It will be remembered that Dr. Bell read a paper on what

he called the "Spiritual Phenomena," supplementing

to one which he presented at the last meeting of the

Association at Washington, of which no report had

yet been made, by request of several members.

They considered that the whole subject was then too

immature, and so much connected in the public mind

with the ridiculous, as to make it best to wait until it

should be more than announced generally as among the

topics discussed by the Association. As it is understood

that these papers were published—his basis being much

in domestic experiences—it is thought best to present a

brief summary of the leading facts and conclusions.—*Boston Courier.*

Dr. Bell commenced by expressing his surprise

that last year that at so large a meeting of persons

whose lives were spent in investigating the reciprocal

influences of mind and body, scarcely a single member

had given a moment's attention to a topic directly in

his path, which, whether regarded as an epidemic mental

delusion, or as a new psychological science, was producing such

momentary effects upon the world. It was now said to

number over two millions of believers, had an extended

literature, a talented periodical press in many forms,

and had certainly taken fast hold on many minds of

wisdom and power. He was well aware how easily it

was turned to ridicule, and that there were many who

would be ready to ask, when they saw hospital directors

seriously discussing the "Spiritual phenomena," *Quis custodiet*

ipsos custodes? But if there was any class of men who had

duties in this direction, it was those of our specialty. Our

reports contain the record of many cases of insanity

and have been produced by it. It was important, whether

true or false or mixed that its precise depth, length and

nature should be studied out. As is well known, mystery

always loses its terrific character when boldly met and

opened to the light of knowledge.

Dr. Bell remarked that on his return home from

our meeting at Washington, he had a peculiar wish to

verify his previous observations on what are technically

known as the physical manifestations of this new science.

He could not pretend to doubt his repeated personal

observations, addressed to his sight, hearing and touch,

and separated, as he believed, from any possibility of

error or collusion. Yet the offer, by Professor Henry, of a

large sum to any person who would make one of his

visits to the Smithsonian Institution, and the incredulity

of many of the "brethren," had induced the desire

again to see some full and unimpaired experiments

in *table moving*.

An opportunity was not long wanting. On the

occasion of the visit of a well-known gentleman,

connected with the insane, and who never had any of

these phenomena at the Asylum, Dr. Bell invited him

to go to a family where a medium of considerable

power was visiting. The family was one of the most

respectable of the vicinity, the head of it being a

gentleman intrusted with millions of dollars of other

people's money, as the financial manager of a large

banking institution. He and his wife had for some

years been perfectly convinced of the Spiritual

character of these manifestations. The medium was a

young lady of eighteen or twenty, of very slight

figure, weighing eighty or ninety pounds, and had

discovered herself to be a medium while on a visit

to these distant relatives. A family from character

and position more entirely beyond the suspicion of

even winking at anything so fraudulent or irregular,

does not exist in the world. They were so fortunate

as to find the medium at home, and the circle was

made of the five persons mentioned. The ordinary

manifestations of raps, beating of musical

tunes and responses to mental and spoken

questions, were very completely presented, as well

as the movements of the table under the mere

contact of fingers' ends. Finding that things

appeared very favorable to a full exhibition of what

he wished to see, as evinced by the very free

movements of the table under contact, Dr. Bell

proposed trying the grand experiment of the

physical manifestations—the movement of the table

without any human contact, direct or indirect.

He was permitted to arrange things to suit

himself, and began by opening the table more

widely and inserting two movable table leaves,

which increased the length from about six to

perhaps nine or ten feet. This he felt also gave

him an opportunity to see and upset all wires and

mechanism concealed, or at least to answer

positively to their non-existence. The table was a

solid structure of black walnut, with six carved

legs—the whole of such a weight that when the

castors were all in the right line for motion he

could just start it by the full grasp of the thumb

and fingers of both hands.

The persons stood on the sides of the table, three

and two, and back from its edge about eighteen

inches. As Dr. Bell is some six feet two inches

in height, he avowed that he had no difficulty in

seeing between the table and the persons of all

present. The hands were raised over it at about the

height of a foot and a half.

At a request, the table commenced its motion,

with moderate speed, occasionally halting, and

then gliding on a foot or two at once. It seemed

as if its motion would have been continuous, if the

hands above it had followed *ad libitum*.

On reaching the folding doors dividing off the

two parlors, and which were open, it rose over an

iron rod on which the door trucks traversed, and

which projected half or three-quarters of an inch

above the level of the carpet. It then entered the

other parlor, and went its whole length until it

came near the pier glass at its end—a centre-table

having been pushed aside by one of the party to

allow its free course.

At request, for they during this time spoke as if

to actual beings, the motion was reversed, and it

returned until it again reached the iron rod. Here

it stuck. The table here, cracked and struggled,

but all in vain; it could not surmount the obstacle.

The medium was then "impressed by the Spirits"

to write, and seizing a pencil, hastily wrote that if

the fore legs were lifted over the bar, they—i. e.,

the Spirits—thought they could push the others

over. This was done, and the motion kept on.

Once or twice Dr. Bell requested all to withdraw

a little further from the table, "to see how far

the influence would extend." It was found that when-

ever a much greater distance, say two feet, was

reached, the movement ceased, and a delay of three

or four minutes occurred before it recommenced,

giving the idea that, if broken off, a certain reac-

cumulation of force was needful to put it in motion

again. The table reached the upper end of the

parlor, from which it had started, but was left

some four feet from the median line of the room.

Dr. Bell expressed the thanks of the company for

the very complete exhibition with which they had

been favored, but remarked that the obligation

would be enhanced if the "Spirits" would move

the table about four feet at right angles, so that the

chairs would come right for their late occupants.

This was immediately done, and the performance

was deemed so perfectly full and satisfactory that

nothing more was asked at this session.

Dr. Bell was understood to say that this made

some five or six times in which he had seen the

table move without human contact, and all under

circumstances apparently as free from suspicion as

this just related. He also stated that the Rev. Mr.

P., a clergyman of extraordinary sagacious percep-

tions, and mechanical skill, took this same medium

to his own house, without previous thought, where

she never before had been, and where his own

table, in the presence of his own family alone, went

through the fullest locomotion without human

touch. Dr. Bell mentioned, that, in his last ex-

periment—that just narrated—the entire space

moved through was over fifty feet.

Dr. Bell then passed to the topic of responses to

mental and verbal questions, and gave several

narratives of long conversations with what pur-

ported to be the Spirits of persons dead for twenty

years, in which every question he could devise

relating to their domestic history and to events in

his own life, and which he had been truly an-

swered. Some of the subjects put mentally—i. e.,

without speaking or writing, had half a dozen

correct replies, forbidding of course completely any

doctrine of chances, the contingency of accident or

coincidence, as such mental questions, *per se*, neg-

ative the explanation of previous knowledge on the

part of the medium.

A brief abstract of one of these will give a gen-

eral idea of his character. Dr. Bell had frequently

remarked to his "Spiritual" friends, that if any

medium could reproduce the essential particulars

of a final interview which had occurred between

himself and a deceased brother, in 1826, he should

be almost compelled to admit that it came from his

Spirit, because he was sure that he (Dr. Bell)

never had communicated it to any living being.

Hence, as it had never been known to but two

persons, and was so peculiarly well marked a

character, as not to be capable of being confounded

by generalities, he should hardly be able otherwise

to explain it. A few weeks afterward, what pur-

ported to be the Spirit of that brother narrated the

essential particulars of the interview, the place where,

down to the well-remembered fact that he was adjust-

ing the stirrups of his horse, preparatory to a distant

journey, when it was held!

Pretty early, however, in his investigations, Dr.

Bell began to find that, however correct his

Spiritual conferees were in most of their responses,

the moment a question was put involving a response

to the truth of which was unknown to him, uniform

failure occurred. Sometimes, where he believed at

the time that his questions were truly answered,

subsequent information had shown him that he had

been mistaken. He had answers which he believed

to be true, when the facts were decidedly other-

wise.

Pursuing this train of inquiry, he found the

"Spirits," while avowing that they could see him

distinctly, "face to face," never could read the

signature taken from an old file, and unfolded

without his having seen the writing. Yet as soon as he

had cast his eye upon the signature, without allowing

anyone else to see it, it was promptly and correctly

reproduced by the alphabetical rappings. And

again, when he had made a previous arrangement

with his family that they should do certain things

every quarter of an hour at home, he, of course,

not knowing what—while he was to ask the "Spi-

rit" what was done at the instant, uniform failure

occurred. He proved, too, that the theory of the

"Spiritualists" to meet such difficulties, viz.: that

evil or trifling Spirits interfered at their end of the

telegraph—was not tenable. For the responses

just before and after these gross failures had been

eminently and wonderfully accurate, and the "Spi-

rits" not only declared that they saw with perfect

clearness what was going on at his house, but

denied that there had been any interruption or in-

terference.

Dr. Bell also gave examples where test questions

involving replies *unknown* to the interrogator had

been designedly intermixed with those which were

known. The result uniformly was that the known

responses, however curious and far remote, were

correctly reproduced; the unknown were a set of

perfectly wild and blundering errors, the responses

often being obviously formed out of the phrase-

ology of the question, as a school-boy guesses

out a reply!

The result of the inquiries of Dr. Bell and his

friends—for several gentlemen of eminently fitting

talents pursued the investigation with him—was

briefly this: *that what the questioner knows, the Spi-*

rit knows; what the questioner does not know, the

Spirits are entirely ignorant of. In other words,

that there are really no superhuman agencies in

the matter at all—no connection with another state

of existence; but that it bears certain strong ana-

logies to some of the experiences of *clairvoyance*,

in that mysterious science of animal magnetism, as

it has been protruding and receding for the last

hundred years. Dr. Bell thought there was some

reason to believe that the matter reproduced may

come, not only from the questioner, but if in the

mind of any one at the circle, that it might be

evolved. He made some observations upon the

evidences of Spirit existence, drawn from the

character of the matter communicated by the mediums

in a state of *impression*, when, as is believed, Spi-

rits express themselves through the human agent.

Of course, the quality of such composition is more

or less a question of taste. Much of it is elevated,

indicating high intellectual and moral capacities in

the mind to which it owes its origin. Much more

is absurd, puerile and disgusting, infinitely below

the grade of the human productions of the same

persons from whom it professes to come. Yet the

Spiritual revelation has given us nothing of such

extraordinary value or novelty as to stamp it in

the judgment of unprejudiced minds, as of super-

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But this living influx, this inflowing life, is not confined to the production of works of art or literature. The courts above, unlike the earthly, know no favoritism. As the sun warms and illumines all objects not hidden from his rays, so unless some narrow creed, or gross appetite, or heartless round of pleasure, or absorbing earthly cares close up the avenues of the Spirit, each member of the human family must feel the radiation and celestial warmth now descending from above. The mother, mid her household cares; the maiden, as with classic tread and blither song, she moves in the pure sphere of her loving duties; the youth engaging with manly resolution and undimmed hopes in the pursuit of that ideal of his expanding genius which glimmers before him like a star upon the brow of eve—all feel the mysterious influences that descend to quicken and to bless. And children, too, those lesser links in the golden chain of life—but brightest of the seven—through these the vital current flows, impeded least of all. The fathers and the mothers, the generation that now is, may despise these things, and like those of old, who would not enter the Promised Land, perish in the wilderness of empty creeds and barren forms; but the little ones whom they lead by the hand—whose angels ever behold the face of our Father in Heaven—they shall indeed enter into the realities of that Life, of which the ancient inheritance was but an outward type and figure. S. E. B.

Christian Spiritualist.

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

NEW YORK, SATURDAY, AUGUST 11, 1855.

DR. BELL ON THE PHENOMENA OF SPIRITUALISM.

In publishing an abstract of Dr. Bell's paper on the phenomena of Spiritualism, read before the Superintendents of Insane Hospitals some months since, we expressed a desire that said paper be given to the public, that the method by which Dr. Bell had arrived at his conclusions, and the facts sustaining them, be known.

On the first page of this paper the reader will find a liberal "extract," taken from the *Boston Courier*, which, if read with attention and discrimination, will give the necessary information.

And here we wish to express our grateful acknowledgments to the Doctor for making his convictions public; for if the facts need investigation, the popular mind needs to know the conclusions of that investigation, in order to correct their misconceptions and prejudices. Doubtless, there are thousands of intellects of the first order, who have been and are, investigating this phenomena, who think the subject worthy of attention, and think, also, that some one or more should disabuse the public mind of all fanaticism that has grown or is likely to grow out of the subject, but who, nevertheless, keep a most respectful silence only when and where it is prudent and proper to denounce the phenomena and those believing in its Spirituality. It may be, we attach more importance to the investigation of the subject, by intellectually and otherwise mentally qualified men, than many of the Spiritual family, but it is because the subject is so complex and the phases so manifold and various, that the most gifted by nature and culture should make the examination, because the better qualified to discriminate. We have the authority of *good sense*, therefore, as well as the Testament, in saying "to whom much is given, much is required."

In sight of this conviction, we can hardly attach too much importance to, or think too highly of the honest independence that prompted Judge Edmonds, Prof. Hare and others to investigate this unpopular subject, and make known their convictions without consulting the *vox populi* of the times. And it affords us much pleasure, therefore, to know that Dr. Bell admires, and has the magnanimity to do Judge Edmonds' justice in the following. Speaking of the Judge, he says:—

"He did not believe that modern history could furnish an example of a more noble, chivalrous, self-sacrificing devotion to what he believes to be the altar of truth than that gentleman had evinced. He had not hesitated to sacrifice the loftiest political and professional prospects, as well as some portion of a well deserved social influence to his convictions. The days of the martyrs were not over, although the days of the fagot, the cross and the stake might be. When Judge Edmonds promptly and decidedly took a political committee, which waited upon him to announce that he must abandon his high judicial office, or suppress his book, that he would be bought at no such price, he stood as noble a one of the army of martyrs as any church has canonized."

What is true of the Judge, however, is equally true of many others, for nearly all, in a greater or less degree, have had to present their whole bodies, as living sacrifices for truth's sweet sake.

Premising these reflections, we now call the attention of the reader to some thoughts on the value of Dr. Bell's conclusions, and the logic by which he sustains them.

And 1st, Nothing can be more evident than the fact, that man is an *observer* before he is a thinker, and that his first duty is to possess facts of all kinds and phases, before he attempts to classify them and play the philosopher.

Dr. Bell's statements as an observer, are methodical, and circumstantially detailed. He concludes the phenomena to be natural, and so far as the facts in his statement are concerned, to be beyond the shadow of suspicion. Still the number of facts he presents are few, and not admit of an enlarged comparison, although he intimates a *finality* in saying, "faith in Spirits must be given up as connected with those facts," while acknowledging the facts to be "great, novel and interesting." In acknowledging the facts, however, Dr. Bell has only given us his conclusions as an *observer*, and so far, holds a common position with thousands in and out of the church.

But what distinguishes Dr. Bell from his theological colleagues, is the statement, that "what the questioner knows, the Spirit knows; what the questioner does not know, the Spirits are entirely ignorant of," and the intimation that the facts and phenomena of Spiritualism are not connected with another state of existence, but that they "bear certain analogies to some of the experiences of Clairvoyance."

The reasons given for this conclusion, ultimates the conviction that, had he received such information from the communicating intelligence as he was not in possession of, he would be forced to the conclusion of Spirit agency. The whole strength of Dr. Bell's philosophy, therefore culminates with the amount of evidence he can bring to sustain the assumption of the Spirit's dependence on the mind of the inquirer.

What testimony has the manifestations give on this subject during the past five years? To answer this, a compilation of facts might be given; but the two following will illustrate.

The first fact forms part of a communication that was published in the *Christian Spiritualist*,

February 3, 1855, under the heading, "The Spirits in 'Trinidad.'" It is as follows:

Mr. W.—What Spirit desires to communicate with me?

Spirit.—Your old friend Joseph De Pine.

Mr. W.—I am glad to hear from you; what have you to say?

"There is a letter in the Post-office for you from Washington. The writer wishes to purchase your French Spoliation Claim. Do not sell it—the bill will pass Congress. The President will not veto it. All the claims will be paid. I am happy. Your brother I have not seen; he is not in my sphere."

Your friend, JOSEPH DE PINE.

It may be well to state that Mr. West, in company with Dr. Marsh, called at the Post-office next morning, and a letter was, sure enough, there for him, from W. G. & Co., Washington City, offering to purchase his claim, just as the Spirit had mentioned. We ask, where could have been the Psychology in this? It was certainly a supernatural manifestation, if there ever was one.

If we remember aright, the "French Spoliation Bill" was vetoed, which shows the Spirit to be no prophet, but in no other wise interferes with the pretensions of the communicating Spirits as independent intelligence.

The second fact is taken from an article written by Mrs. Gage, a non-Spiritualist at the time, if not now, and published in the "Ohio Farmer," and is as follows:

"Our interview was short, as the lady was hurrying to be out of the way to go to a dinner-party, it then being ten o'clock, A. M. The next day I met again. I saw the astonishing results, from simply moving the finger over the outside of the clothes.

The names of the woman and child were written for me. But when I told her that the woman had no child Mary, she signified her desire to write with a pencil—tied a handkerchief over her eyes (because she said the Spirits wanted to convince me) and wrote legibly, 'It is not her child, but Mrs. Gage's sister's child.' I saw remembered that a sister, twenty-four years ago, buried a little girl of that name, to whom I was then much attached."

It should be added, that the medium through whom this communication came, manifested the singular phenomena of writing her impressions on the flesh of her arm, "by running her fingers on the outside of her dress."

Now here is intelligence, independent of the "inquirer," which not only contradicts the statement of Dr. Bell, but shows his conclusion on that point to be premature and imaginative.

2d. We will now ask the value of Dr. Bell's philosophic test, as a method of scientific analysis, in order to ascertain if possible how much reliance should be placed in it by the critical investigator; for, if we are not mistaken, the history of *Clairvoyance* could have furnished him with a class of facts, which will bear the most rigid application of his method. Sure we are, that in the lives of Swedenborg, A. J. Davis, Mrs. Freeman of Boston, and many other Clairvoyant Media, many manifestations of independent tests have been given, which has surprised not only the "inquirer," but the medium, some of which required days and months to verify, but were ultimately found to be true.

These cases are the most positive in condemning Dr. Bell's test philosophy, because the conditions of the test had been instituted by nearly every one that ever went for a clairvoyant examination, or desired the services of a clairvoyant in searching after missing property or absent friends. It is true, that clairvoyant, like Spirit mediums are not at all times reliable, and that a sufficient number of failures may be found in the manifestations of both, to suggest caution to all investigators, but that a large class of mental phenomena of a most startling and extraordinary character, can be compiled to bear testimony in favor of independent tests and clairvoyant reliability, none will deny, acquainted with the history of the past, or the manifestations of the present. Every one familiar with the New Testament, will remember the dialogue that occurred between Jesus and the woman of Samaria at the well, for, she on returning to her friends said, "Come, see a man, which told me all things that ever I did," and makes this wonderful manifestation, a premise for the question, "Is not this the Christ?"—St. John, chap. iv, 29.

In modern times, we have in the person and life of Zschokke, the German novelist, alike manifestation of this wonderful phenomena, which he speaks of in his Auto-biography, as "a singular case of prophetic gift, which I called my inward sight, but which has ever been enigmatical to me." In Parke Godwin's compilation of Zschokke's Tales, we find the following "note," which illustrates how mysterious and inexplicable the phenomena appeared to all who came within the circle of its manifestations:—"What Demon inspires you? Must I again believe in possession?" exclaimed the spiritual Johann von Riga, when in the first hour of our acquaintance I related his past life to him, with the avowed object of learning, whether or no I deceived myself. We speculated long on the enigma, but even his penetration could not solve it.

Besides these, other facts might be quoted to show Dr. Bell's test of no scientific or philosophic value, either to the skeptic or the investigator; for it cannot stand before either Spiritual or Clairvoyant facts. But admitting for the argument sake that Spirit manifestations do "bear certain strong analogies to some of the experiences of Clairvoyance," what, then? Nothing to the Spiritualist, who has long since learned that the higher comprehends the low, as the greater absorbs the less; for to him or her the knowledge of conditions makes such revelations necessary to the growth of the individual, man or woman, physically and Spiritually, and imperative therefore in its order of development in every phase of manifestation likely to spring from the agency or come through the mediation of human nature.

How far Clairvoyance is the result of Spirit agency, and how far it is organic and constitutional to the human mind, are questions not easy of solution at present; so that Dr. Bell in passing the manifestations from the Spiritual to the Magnetic and Clairvoyant plans of development, neither simplifies the subject nor gives us any essential aid by which we might help ourselves to a better understanding of the marvels and mysteries, that has made it the wonder and peculiarity of the Age.

Instead of which he has introduced various phases of erratic mentality, as found in the histories of Physiology and Pathology, which will tend to darken counsel rather than throw light upon the subject, for in the absence of a clear and definite statement, as to how far and in what degree we can trace the parallels between "hystero-nervous excitations," "periodical mania," "duality of the brain," and "the phenomena of dreaming," and that normal and healthy condition of mental receptivity, which admits of "a new guide or governor to enter the sensorium" we have no means of determining anything from the Dr.'s labors or the world's experiences.

We are forced into contentment for the present, therefore, until further observation, closer thinking, and more elaborate parallels will aid some one to correct our judgment on this subject, for we are determined to see, there can be no mistake in the premises now in the argument, that is to deprive us of the considerations of Spirit presence and mediation, so long as "justice and judgment" have a habitation in our nature.

"DREAM LAND AND GHOST LAND."

Under this heading, we have published on the fourth page of this paper, a consecutive series of articles, which, in their connected form, makes a neat and closely printed 18mo. of 233 pages.

The editor and compiler of "Dream Land and Ghost Land," Edwin Baston Hood, is a laborious and well read student in almost every department of Literature, Philosophy, and History, and as the fruits of his labor, he has already given the public some THIRTEEN other works, the subject matter of which belong to History, Biography, Science, Morals, Philosophy and Literature, all of which are treated after a popular but eminently sensible method. Although none of these works have been republished in this country, most of them are to be found for sale at the book stalls and many of the cheap book stores of this city. We give these particulars in hopes they may induce some of our young readers to furnish them, with so many of Mr. Hood's works as they may meet with, as we believe the Spirit they inculcate to be as pure and ennobling as the philosophy they elaborate, is healthy and rational. Indeed, few will question the truth of this remark, who have read "Dream Land and Ghost Land," for, while the author manifests a commendable enthusiasm for the *Spiritism* of history, it is never exercised at the expense of good sense or philosophic consistency. We hope to see a reprint of it in this country, as a thorough study of the work could not fail of doing good to all interested, be the student old or young. The Spiritualist may think he does not need the aid of such books to elaborate his philosophy or sublime his faith, as the one lovingly demonstrates the truth and unfolds the beauty of the other, but a larger and more comprehensive survey of the philosophy of life, and the wisdom of discipline and culture, will so *sober* his enthusiastic admiration, and chasten the devotion he feels for his new faith, as to take away every phase of exclusiveness from his unfoldings, that in his internal and most sacred nature he may feel "God is all in all" in the past manifestations of his love, as in the present exhibitions of His wisdom and power. To know this—feel this—and live it—is the great purpose of life's culture and discipline, and any thing that contributes to that end is henceforth sacred.

In what way and how far the publication of this little work can contribute to that end, we will not attempt to judge, but the following explains Mr. Hood's purposes in giving the work to the public and the ends to be gained by a conscientious study of its pages:—

"If our book has the influence it was intended to have, it will awaken in doubters and in skeptics some ideas that may guide to the conclusion that all the histories we have read are not illusionary, that they have a reality about them attesting the reality of the world whence they came; and thus those who sneer at all the ideas of a world of Spirits, and believe that in dying all dies, may find that resurrection voices rebuke the fallacies of their darkened intelligence, although we indeed despair of effecting any conviction in the mind, if instead of a veritable voice, we presented the form of one who had arisen from the dead."

SPIRITUALISM IN NEW HAVEN.

Those acquainted with the theological character and surroundings of New Haven, may think it one of the last places to attempt the planting of so liberal and Catholic a philosophy as Spiritualism; but if nothing was attempted in this world until all things seemed to favor the enterprise, it is more than probable progress would be much more tardy than it is. Be this as it may, an effort is being made to present the facts and phenomena of Spiritualism to the inquirers of New Haven—Mrs. Lines being the Medium. It seems from a "circular" before us, that an Association has been formed and rooms engaged, that the Spirits may be the better able to work for the "benefit" of "both mind and body."

To aid progress, we give the following letter, in hope it may find its way to some reader, who, having sympathy for practical Spiritualism, may be induced (if able) to give this infant movement the helping hand. It should be directed to Mrs. LINES, Wilcox Building, Union street, New Haven, Conn:—

NEW HAVEN, July 23.

FRIEND TOOMEY: Sir—Having within a few months become a convert to the doctrine of Spiritualism, I am led to address a few lines to you, in the hope of contributing my mite to assist the great cause in this dark and undeveloped city. Doctor Mayhew has been with us, and from him you have probably learned something with regard to the state of affairs here. His visit has left an influence which I feel anxious should not be suffered to expire; and if there should be any opportunity for you to send any one here, whose sole aim is to labor for the cause, I hope you will do so. I sincerely hope that if there are any Mediums travelling this route, they will be impressed to stop. We very much need a good demonstrating Medium—the people must have something which can be seen, it is so hard to reach the feelings, owing to the entrenched state of the outward man. Mrs. Lines has been laboring here alone in the field since last winter, and truly, may it be said, that she has been a faithful laborer, suffering many persecutions and more privations than many would have done, and it has not been without its fruits—many have been brought to investigate through her influence, and are now rejoicing in the light of truths which they had been told were the "hidden things which was not to be revealed to them." Although her mission has been one of dark discouragements, she will surely be rewarded. I have been acquainted with Mrs. L. for several years, and it was through her influence that I was led to examine the subject. She is a faithful and self-denying disciple, and deserves to have more assistance in the field than she does. Her business is not sufficient to meet her expenses, and she often wonders why she is kept here. Through the efforts of Mr. H. S. Banning, rooms have been opened on a small scale, with the little means that could be raised. The rooms are very commodious and pleasant, to which is attached a large hall, which can be hired at any time.—We must have assistance from abroad, or the effort will fail, although it is acknowledged by all friends to the cause, that these rooms are not what has been needed, still the Spiritualists do not unite their efforts to sustain it. If they all felt as I do, they would leave no stone unturned. If I was blessed with pecuniary means, with my present feelings, the cause would flourish I know. Hoping it may be in your power to aid us in some way, I subscribe myself,

A Friend to Progress,

MRS. M. F. THOMPSON.

"EVA'S CIRCLE."—As Mrs. Anna Leah Brown, the Medium, has left the city for a few weeks, there will be no meeting of "Eva's Circle" on next Saturday evening. But on the following month, from that date, the next regular meeting will be held, when it is hoped all the members will be present.

A NEEDLE EXTRACTED FROM A WOMAN'S LEG BY A SPIRIT MEDIUM.

A correspondent of the Cincinnati Gazette, a Daniel Gano, furnishes the following account of a wonderful operation performed by a Spirit medium on the leg of a woman in that city:

"Mrs. Marden, an inmate of my family, is well known to many persons here as an extraordinary and truthful test medium for rapping, table-moving, and occasionally, lately, is permitted to see departed Spirits in her waking state. She sprained her ankle by having her foot turned on a small stone, just two weeks since, from which she suffered very much. A few days since, in a superior state under Spiritual influence, she encountered the presence of Dr. Bennet, who requested me to place my hand gently on her lame foot. She immediately written in such excruciating pain as to distort her features and cause her face to become flushed; she said the Spirits operating upon her foot was the cause of the pain in the foot and ankle; it, however, soon subsided in the foot, and was followed by very severe aching and pain in the calf of the leg, which seemed unaccountable to us all; it was somewhat relieved by the application of cold water and gentle passes of the hand often wet with cold water. On Saturday morning last she sent for Mr. Gano and myself, and told us that in her natural waking state she saw the Spirits of my father, Gen. Gano, and Dr. Bennet standing near her bed; the mosquito bar intervening, she did not at first recognize them, and they soon came round and nearer to her, and she was impressed that they had something to communicate, and asked us to sit with her. We took her hands and she soon passed into the Spiritual or superior state, and she said: Your father and Dr. Bennet are here with us. We waited for a communication from them, when soon, through the medium, our father's Spirit gave us some very important and encouraging communications, and alluded to matters known only (in this sphere) to myself, and in relation to which I had great anxiety, and then said he would answer our questions, which he did most satisfactorily, and greatly to our astonishment and gratification. She then said Dr. Bennet wishes Mr. Gano to put his hand on the ball of the foot near the toes, where there is a small callous ridge, (which was found to be there). The Spirit doctor then said: There is in the calf of the lame leg a piece of No. 7 needle—she showing it to be about half an inch long; that it had entered her foot at that point where it was callous a long time ago; that they were moving it up by magnetism; and he said it would come out, and pointed to the place by putting her finger on the precise spot, on the right side and upper part of the calf of the limb, below the knee, and told us it would come out day after to-morrow (Monday) morning. He directed us to continue to apply cold water to it with the hand, and said there is much electricity in water thus applied, and will assist in moving it; and we are trying to prevent its passing into her knee; we were also directed not to let the medium know anything that had been told to us about it. She has not been permitted to remember what she sees or says under Spiritual influence yet, for a special purpose of Spirits controlling her, but soon they would allow her to remember what she had seen and heard, and enjoy it in the natural waking state. Several times after this, in a normal state, she said she felt something creeping up the side of her limb, like the moving of an insect or worm, and asked to have the bandage removed to find it; but none was there, and at times the creeping sensation was accompanied with an aching and sharp creeping pain, and, although very sensitive to the touch, showed neither soreness, redness, irritation nor inflammation.

"On Monday morning at six o'clock (the time named by the Spirit), the piece of No. 7 broken needle, over a half-inch long, showed itself and was extracted at the precise point in the limb, and exactly as to length and size, described by the Spirit through the medium.

"I have the piece of needle, which is quite dark from corrosion, and it corresponds exactly as to size and length as described by the Spirit through the medium."

"The medium says she remembers to have stepped on something pointed several months since, and supposed it was a tack, but had no idea anything was in her foot or limb until she took it out as described, and as witnessed by several, although she sometimes felt a slight pain on stepping upon anything that pressed the callous ridge on the foot, which she thought was a common corn forming."

TOLERANCE AND PROGRESS.

It may be for the interest of Sectarianism, that certain names in the world's theology, philosophy, and literature, be kept in the popular hells, to which the intolerance and superstitions of our ancestors had consigned them, but the Spirit of our age seems to be emancipational, and we shall hope that ere long, the most conservative will get the property for granting a general pardon. If they do not, however, the world will get on without it, for it is very evident the rising generation have opinions of their own, as to the merits of some of these heretofore condemned characters.

The following which we clip from the Boston Post's report of the "Commencement at Harvard," may suggest the propriety of these reflections to the reader, for if our institutions of learning tolerate such sentiments, or permit their publication on commencement days, it will not be long before public opinion will be altered, and that for the better.

"Mr. Edward Augustus Gibbons, of Boston, read a very excellent essay, entitled 'Modern views of Mahomet,' which showed the injustice done a truly great man by modern prejudice, and said Mahomet's teachings were more in accordance with the teachings of Jesus than those of his so-called followers."

The reader to appreciate this *item*, should be acquainted with the general estimate made of Mahomet, prior to the delivery and publication of Thos. Carlyle's lectures on "Hero Worship," in which he does justice to a "truly great," but much abused man.

PICNIC EXCURSION.

We are requested to say that the Spiritualists of this city and vicinity will have a general Picnic excursion on TUESDAY, August 21st. The grounds selected for the occasion are in West Flushing, near the Race Course. The friends will proceed by the steamboat Island City to the terminus of the Flushing Railroad on Newtown Creek, and thence take the cars the remainder of the way. The boat starts from Fulton market at 8 and 10 o'clock, A. M., and 1 o'clock, P. M., and the cars will return at 4 and half-past 6 o'clock, P. M. Tickets, at 25 cents each, for the passage there and back, may be procured on board of the boat. Further particulars relative to the arrangement, etc., will be stated in our next issue. All Spiritualists who can make it convenient, are cordially invited to be present on the occasion, which, it is confidently believed, will be a pleasant and profitable one.

N. B.—It has been given out in two or three Circles that this excursion would take place on Monday, 20th, but it has been concluded, for two or three reasons, to change the appointment to TUESDAY, as above.—*Spiritual Telegraph*.

[For the Christian Spiritualist.]

WHAT I SAW AT MISS SEABRING'S.

Last Thursday evening, I paid a visit to Miss Seabring's Rooms, 371 Broadway. A few of us joined in the Circle, when the following interesting facts occurred. In a few minutes the medium was deeply entranced, and became unconscious until the close. She then personated accurately the daughter of a gentleman sitting next to her on the left. The father took out his watch, when she exclaimed, "pretty," "pretty"; the very words his daughter used to say. The child was three years old, and died last Christmas. The conversation all through was most childlike. This little Spirit was then used by our Spirit friends, and told us what she saw. She pointed to another gentleman, and laughed, as she saw a very interesting child playing with him and touching his hair and arm. The hand on the head he said he felt. The description she gave was perfect. She then pointed to me, and said, I see a gentleman by you; hair the same as your own; medium height; he has blue eyes. I said, no doubt it is father. She nodded assent. I then said, prove your identity. She then put her hand to my vest, and wanted something. I had his watch on. She then put her hand up and down my leg, and at last reached below the knee, and put her hand round it. He was used to wear large top boots. She then extended her arm and bent her finger, signifying that he used to sport, which was the fact. She then put her hand to her head and said, there is something curious about his hair, and her hand then took hold of it in the centre. Father used to wear his hair after the fashion of the old Methodist preachers, i. e. a portion brushed up in the centre. I believe that was the Spirit of my father presenting those things before that little Spirit, that I might know it was him. I should have said, she first saw him praying over me. He was a deacon of a Congregational church, and a very excellent man. These things presented by him were not thought of by me, or expected in any way, so that it could not be a reflection of my own mind. They were the best proofs I ever had. I would take this opportunity of speaking a word for the medium. I have not seen a better medium, all things considered, during my investigation, which has been two years and a half. She can prove that Spirits do come to us, and talk to us face to face. May she be well rewarded as she deserves to be.

Respectfully yours,

WALTER ABBOTT.

PREPARING FOR HIS EXIT.

The reader may be surprised on perusing the following, for, notwithstanding we talk much of *originality*, very few have the courage to look an original man in the face, much less *genius* to live an original life. We give place to the following, therefore, in hopes it may stir the dull and hollow monotony that gathers round most thought that associates itself with the Tomb. We know of no good reason why there should be so much *form* and so little soul connected with the last duties humanity performs for the departed. That it is so, however, is too obvious to need comment; but were there any doubt of it, the fact that this plain, earnest friend finds it necessary to get his "Tombstone" ready, is all sufficient to condemn much of our present burial service.

Many may call this *eccentricity*, and think the Tomb rather too *grave* a subject for banter; but we incline to the opinion that our friend wished to impress us with the conviction, that Tombstones should tell the truth, and with his willingness to depart this life when the hour came, these minor details being attended to. In this age of *individualism*, however, we may expect soon to hear and see various manifestations of the reformatory Spirit in this department of *custom*, for there is so much childish superstition and rank hypocrisy at present connected with it, that reform is needed and must come. For the present, however, we shall conclude by letting our friend tell his own story.

GREENSBORO, HENRY CO., IND.,

July 26, 1855.

Respected Friend Toomey: I have procured a marble Tombstone for myself, engraved as follows:

SETH HINSHAW,

A PROGRESSIVE

SPIRITUALIST.

BORN,

2d mo, 14th, 1787.

Left the Mortal body, —

The date of the time of my leaving the body is left to be added after I am gone. I have it standing up in my store, in plain view. When people ask me why I procure it beforehand, I tell them I delight in looking at it, and moreover I fear if I leave it not there to procure after I am gone, they might not get it right; perhaps they would omit the *Progressive Spiritualist*, or they might have it to say, died at such time; and I do not like the word die, for I never expect to die, but I shall leave the mortal body.

SETH HINSHAW.

CANDID AND HONORABLE.

The following statement of the views of Spiritualists, we find in the columns of the Springfield Republican, the most widely circulated and influential paper in Western Massachusetts. It contrasts most creditably with the liberal and contemptuous expressions and foul misrepresentations, of some of our metropolitan journals. With the exception of being considered a "regularly organized religious sect"—a position to which Spiritualists in general do not aspire—we have little fault to find with this presentation:—

"Spiritualists, who may now be regarded as one of the regularly organized religious sects, can hardly be said as yet to have any creed besides the belief in intercourse with Spirits of the departed. They are, however, pretty generally agreed in one leading idea, which will, doubtless, form the nucleus of their future creed. It is that, besides God, no other being is absolutely good or evil, but all creatures, in all spheres of life, are in a state of development and progress towards perfection; not uniform progress, but by lapses and advances, still on the whole ascending. Death, they believe, effects no other change than a release from the earthly body and the location of the Spirit in circumstances more favorable to growth and discipline than those of the present life. They do not profess to receive religious doctrines on the authority of Spirits, and the chief advantage they claim for Spiritual intercourse is, that it furnishes evidence, almost or quite amounting to demonstration, of the immortality of the soul. They consider the manifestations of the present day identical in character and object with those recorded in the Bible, and claim that Spirits enable persons under their influence to work cures of disease, that would once have been considered miraculous. In regard to the Bible and its inspiration, the views of Spiritualists differ as widely as those of the other sects. It is not unjust to them to say, however, that they incline to the view of inspiration which excludes the orthodox idea of infallibility. They recognize the Bible as mainly true, and authoritative, because true; but many of them talk freely of its errors which they now are, is one of their first errands. When they grow large and are against other sects, they will form treaties of comity with their neighbors, and enter upon the era of devotion and quietude. As no sect ever before grew so rapidly, they will probably constitute the militant branch of the church only for a brief period."—*New England Spiritualist*.

CLAIRVOYANT MEDIUM.

IN DETECTING DISEASE AND OPENING THE EYES OF THE BLIND

The following will illustrate what was said last week, touching the efficacy of Clairvoyant examinations, when all else fails, and suggest the propriety of saving much time, money, and pain, by going at once to such persons as are most likely to cure the disease on the shortest notice, and at the smallest possible expense. We hope for an increase of mediums in this department of Spiritism, for the medical as well as the theological schools are avowedly defective in principles and method of cure. This is not an assumption of ours but the conclusion of thousands, whose painful revelations have long since been given to the public.

The wonderful cures effected by Mrs. Mettler are so well and generally known, that the following will only remind the reader of her continued success and usefulness. Yet, there are thousands, outside of the Spiritual family, who are suffering from disease, which might and would be cured, did prejudice prevent them from consulting a Clairvoyant or Spirit medium. If men and women, however, will sacrifice their good sense on the altar of custom or prejudice, they must and will get the consequences, for it is true now as in the days of Jesus, "as thy faith, so shall it be unto thee."

From the Hartford Times.

MR. EDITOR: On the 15th of February, 1851, consequence of contracting a severe cold, following intense application to business, a severe inflammation of the eyes supervened, generally termed of thalopia. Residing in Dayton, Ohio, I procured medical services of Dr. Wigand of that place, a physician of the homoeopathic school, and continued under his treatment three months. His direction I was somewhat benefited, and by him discharged as cured. I then made a visit to Massachusetts, to visit my friends before resuming my business (that of civil engineering). While in Boston, a severe relapse took place, and a state of inflammation supervened, to such an extent as to nearly deprive me of sight. I again resorted to the homoeopathic practice, under the treatment of Drs. Vessels, Sawyer and Gregg, of Boston, whose prescriptions I followed for three months, during which time my eyes continued to grow worse, and at the end of that period I was nearly blind.

At this date, by the advice of friends, I consulted Dr. Dix, of Boston, (allopathic), under whose treatment I continued fifteen months, he pursuing the usual routine of allopathic treatment in case of this kind—blistering, cupping, and active purgation, with colocyth and Croton oil. During the first six months, while under his treatment, I was somewhat relieved, the inflammation having partially subsided from the thorough depletion which I had been subjected, so that I was able to read some, but still laboring under great debility of those organs. Dr. Dix, considering that the inflammation had pretty much subsided, gave as his opinion that the weak condition of my eyes was owing to the long continued and active inflammation, the vessels becoming engorged so as not to be able to perform their wonted functions; and to remedy this he recommended the separation of the vessels—which separation is performed by dividing the conjuncture, and with a pair of forceps drawing out the trunk of the vessels which cross the corner, then dividing or severing them with a common surgeon's knife. This, the Doctor assured me, when two or three times performed, would entirely restore my sight. After much hesitation, I last submitted to the painful operation, and I shudder to think of it.

Before the operation I was able to see tolerably clear, and read some. Ten days subsequent to the operation, however, the inflammation again supervened, I was totally blind. The Doctor seeing the result of the first, declined a second operation. At this time, however, I was able to see again. Under his continued promises, and my hope of a relief, I continued under his treatment a period of nine months longer, without any alleviation, but possible, aggravation of symptoms; at the end of which time, I was coolly informed that so great disorganization had taken place, that in his opinion, I should never be able to see again.

At this period, becoming completely disheartened, as well as disgusted with all medical practice, and hearing of the reported cures through the instrumentality of that "friend of humanity," J. M. Spear, of Boston, I applied to him for relief. His examination of my case, purporting to be made under Spiritual influence, gave apparently a very fair description of my condition as it then existed. I followed his prescriptions for about three months with considerable relief. At that period his engagements prevented his further attention to me, when by the advice of friends I resorted to the Botanic practice, under Dr. Dillingham, of Boston, whose prescriptions I followed for several months without any lasting

From the Liberator.

But most of the watching angels guide the thought—
If in the mortal's heart be wrong or error,
Soon by the pure and viewless influence taught,
He sees his wrong as in a magic mirror.
He sees the end where leads his tortuous path.
Its darkness and its danger, and, awaking,
He finds within his soul a holier faith,
And turns with willing heart, his sin forsaking.

THEY ARE GONE.
BY CHARLES W. DENISON.

To their far off homes in the sunny clime,
Where the woods to the march of the winds keep time,
And the great Spirit sits on the clouds sublime—
They are gone!

BY CHARLES W. DENISON.

But their Spirits are hovering around us still ;
They linger near and they ever will ;
And never, from river, or valley, or hill—
They are gone !
Florence Heights, on the Delaware.

But the most remarkable of these desert institutions, as suggested by the mention of Lindsay, is one which that young gentleman found in some place which we cannot immediately find mentioned but which he only was destined

manner. Four Moors, with a retaining fee of
ducats, were sent in quest of him, but came
re infecta. "And 'tis uncertain," adds Le F
"whether he was swallowed up in the sand

• *Is as much entitled to a fair valuation under the induction as if it had been more probable beforehand, the cases which La Place notices as entitled consideration, but which would most assuredly as a trivial phenomenon, unworthy of attention non-place spectators, is—when a run of success apparent case, takes place on heads or tails*

the middle or feudal history,) had the battle of Pavia foretold to him, not by name, but

* *Because that idea is so peculiarly Christian.*"—Orson, additional to the main one, why the idea of a could not be conceived or reproduced by Paganism,

It is of no use to blame the English. All nations are alike. Consider that we have no medium any value accessible to the public. Consider that we have only had one American rapping medium for all England, and then say what the United States would have done with no more. Consider also, that your political press is nearly as dumb as our own upon the subject, surrounded though it be by mediums innumerable, and then you will wonder that so little is said in England about it rather so much. There is no unwillingness to inquire here, but there is a want of means. I know several persons in England, anxious for a second paper, viz: Mr. Hume, who has written to him on the subject, and have not even received an answer to their letters. Mr. Hume is in bad health, and

born clouds that intercept it.

I have no fear of it. But it must undergo many changes. It is like the path of the just that shall endure more and more as they advance. It encumbered at first with much rubbish at present, a tender heart cannot enjoy even the richest scenes when they walk upon stones. The way must be made clearer for the feeble and the irresolute. The navies must go out first and make the line; afterwards the public will travel freely. All this accords with the law of order. And much of that rubbish is real moral evil. There is evidently much disposition of opinion among Spiritualists, Israel is persecuted, Judah is dispersed, and the tribes and families are even at war with each other. There is rivalry among mediums. They do not act collectively and they do not support one another and join forces. In my simplicity and ignorance, when I heard of three mediums coming to London, I hoped to compound force. I have been sadly disappointed. One evening I saw all the mediums together, and that was the first and the last of the only event that they met. The next day they separated, and heard of the quarrels. Into the dispute I never entered. I only look at the fact of disunion and wonder if this is the old man not yet put off? It has been the old coat of many colors with a new patch upon it. What benefit can any soul receive by accepting a faith so little efficient in stilling and controlling the strife arising from rivalry in spirit or profession? I see repeatedly an advertisement in a Spiritual paper, in which the advertiser says he is the most reliable medium in Boston, or the best trance medium for examination of diseases. This is throwing stones at other mediums. It is delicate forbids the advertiser himself to tell the truth, and if not true, truth itself forbids him to tell it. It would be well for Spiritualists to discover this assumption. Let the public discover the harm for themselves. Such false claims do harm to a cause and as a proof, I send a very silly article in *Kens' London Words* against Spiritualism, which attacks all its artillery from the advertising columns of the Spiritual papers. It of course overlooks the amiable features of these advertisements, and the advertiser says he will return the more in case of failure, or will charge nothing from the poor, or nothing from any one, but accept a gift, spirit, &c. But it is the object of an enemy not reason, but to wound and destroy, and therefore seeks only the feeble side of the cause and its weaknesses, and avoids the strong. He is a silly device. A one-sided man is always an enemy, and an enemy is always a one-sided man. In an age like this there are few reasoners, a age of boasted reason though it be.

I look for a gathering or Triton among the mediums. The Spirits themselves are loose; they want a chief. They want another judgment. The one that Svedenborg says took place in 1791 in the Spiritual world was a reality, it was no finality; it was but a shadow. The sectarianism of Spirits is as great as that of men, and the judgment as indefinite. In so far as they mention themselves, they have done great service, inspired much hope, and administered much comfort; but nothing toward a communion of man has been done—nothing to bring the sectarian

And in social life the picture is quite as true. Our fashionable ladies who lead equally in the and in the church—who recline on damask cushions and sleep over gilded prayer books—who succeeding well are spent in envy and detract about matters which would never occupy the attention of any refined human being—these, the moners of the church; the benefactor of the people because it is fashionable to be so; the advocates and upholders of all that society, for the time being, approves; and the terror of every body who will not conform to the anything but Christian examples which compose the conventionalities of

Is this so LADIES?—The Daily Sun of misrep-
resentation exposing some of the fashionable follies of the
71 life, make the following revelations, which
true, is a disgrace to the spirit of the age, the gen-
eration of christianity, and the commonest conceptions
of distributive justice.

"We have heard of ladies who will pay six-
teen or eighteen dollars for a new hat in Broadway,
yet cut down to the lowest possible figure the price
of work which they give out to poor seamstresses.
They will pay five dollars without a scruple for the
making of a plain dress in a fashionable Broadway
establishment, where girls sew ten or eleven hours
a day for three dollars and a half a week, and yet
they are afterwards obliged to employ an un-
educated seamstress to alter it, though a un-
fashionable, yet a fair remuneration for her services.
Fashion is a heartless thing, the fruitful source
of folly, extravagance and dishonesty."