

CHRISTIAN SPIRITUALIST

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

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(For the Christian Spiritualist.)
THE SPIRITUALISM OF THE PAST
AGES.

GENII, DEMONS, SPIRITS,
ETC.

By Dr. Bekker, in his tract on "Fascination," says—
"Fascination is a diabolical and magical fascination,
and he did this because he had read Mr. Scott's
book on magic, and who imputes the observed
facts to melancholy, or other natural dis-
orders of the mind, imposing on them by
the influence of the mind." Mr. Bekker in the main agrees
with Mr. Scott, and from the dissemination of his
book, our author thinks Dr. Bekker's book, *the
Fascination*, had its being.

The principle the Doctor proceeds upon is,
that there were once Devils in the world who corrupted
human nature, but that God had now put them in
chains, and that they had made no figure in the
world since.

Mons. Binet has written a work confuting Dr.
Bekker's theories, in six letters, (1855), of which
our author proposes an extract, and says he finds
in Mons. Binet "much zeal in advancing theories,
but no proofs to maintain them, and if certain prin-
ciples he has laid down, without proof, are not
proved, all the work of itself will fall."

Mons. Binet says the Doctor has said in his pre-
face "It is now looked on as a piece of piety for
a man truly to fear God, and also the Devil, and a
man who does not do this is accounted an Atheist;
and he who is such a man, who so believe, should be
called Infidels, or such as believe in two Gods."
This making the Devil a God Almighty, Mons.
Binet says is a horror, yet it is the foundation upon
which the whole work is built. Whoever believed
him the Devil to be a first and independent cause,
or that he is properly the author of all the works
ascribed to him. Where power is ascribed to the
Devil, it is manifest the word is spoken in accord-
ance with the Scriptural view. The Devil is but
an instrument who borrows from God all his ac-
tions, and the deception would be as great to
ascribe to him his power, as to man all his (man's)
operations, as that man is self-motivated. The truth
is that each in reference to God is impotent and
dependent.

What virtue had Moses and Aaron to do so
many miracles in themselves? Was it not God
who accompanied them with a Divine efficacy?
Where the Devil is conceived as a rod of fury with-
out time of his own, but only in relation to God—
then there will be found, comparing him with man
—his excellency in his nature, light in his knowl-
edge, penetration in his sight, facility and power
in his operations; his natural knowledge more ex-
tended, because he beholds all things with a simple
eye, and has the experience of ages, which enables
him to penetrate to the bottom of nature,
whereas he knows in a more perfect manner
than any philosopher. It is this knowledge which
enables the Devil to do these things, and that in
the belief of this power in him, there is nothing
repugnant to reason, nor revelation, nor the idea
of the Divine perfection, as is contended, for the Doc-
tor, by the idea of the Divine perfection exclu-
sively the operation of Demons."

In comparing the operations of Demons, the Doc-
tor attributes them to some calculating men, his
human mind, irregular notions of spirits. Yet still
they must be the enemies of God, seducers,
and persecutors.

The fear of the Devil is as the fear of a rod of
divine chastisement. "It is not because the truth has
been corrupted by fictions, that it is therefore to be
repudiated." And although men may have
erred concerning the doctrine of Demons, and have
spoken of sylphs, gnomes, and salamanders, this
only proves that men have ill-conceived, and the
ground of the doctrine is not to be rejected
because of the fables and superstitions mixed
with it.

He then combats Dr. Bekker's observation, that
according to the genius of the Hebrew language,
there was no term which signified those Spirits we
term Satan, Devils, &c. This, he says, cannot be
so, for the Pharisees, the opponents of the Sada-
ducs, took the affirmative, and would have ill un-
derstood the terms of the Old Testament if they
used the words in the wrong signification, and
there would be grounds for accusing St. Paul of
ignorance, who followed them; and the Jews im-
bibed in substance the doctrines of Devils, and it
was because they must either have taken the ex-
pressions for favorable intelligence, or for impure
and adverse Spirits; and if they understood them
in the same sense as used in the New Testament,
they will have the same significations, and conse-
quently be the same Spirits who operate here
below; for there is not one passage, where the
terms are found in the Old Testament, but formal-
ly teaches us their operations. We must neces-
sarily infer the operations, for we find them every-

where operating. If the terms there employed
signified but men, and adversaries, the Jews would
not have backward to have charged it on the
Christians when they propounded their doctrine of
Demons. But if they concurred in the opinion,
and have added to them some fables, it is because
they knew the true significance of the terms.

Dr. Bekker asserts that which we believe of
Devils, was in substance that which the Babylo-
nians taught the Jews, the Jews to the Christians,
they to the Papists, and the Papists to the Protest-
ants. If this is so, the wonder then is that God
permitted his Church to be indicted with the error,
and that the prophets and teachers among the
Jews, who were with them at Babylon, and after
their re-establishment, and who so thundered
against errors, did not address themselves to a su-
perstition so gross and impious.

Christ came into the world to destroy the works
of the Devil, and yet, though every where he is
seen reprehending vices, and speaking against
errors, yet we nowhere find him censuring the be-
lief in the operations of the Devils. The error of
this belief, as Mr. Bekker says, undermined the
foundation of the Christian religion. Had it been
error, would Jesus Christ have left it to flourish in
full vigor without a word of reproof? Did he not
rather confirm the error by using the same terms?
Would the Apostles every where have authorized
error in ascribing evil every where the operations
of Devils.

Doctor Bekker says the Pagans, ancient and
modern, and the Christians, agree in three points:
That there is only one First Being, or Supreme
Deity; that there are Spirits, that have had a be-
ginning, and are distinct from human souls; that
these Spirits are either good or evil, and that some
are friends to man, and others enemies.

Thus all the world has a belief in the existence of
Demons; it follows that a belief so universal, so
much dispersed, cannot be entirely false. The
American Indians have had but lately commerce
with the world, and yet the belief in Devils has
existed amongst them for ages. This knowledge must
flow from some cause. It comes not from the
Scripture, for they were not acquainted with it;
nor from reason or imagination—then it must come
from the operations they have witnessed. So much
for Mons. Binet.

Our author now takes up the argument; he sets
out Dr. Bekker's position as follows:—

Dr. Bekker, after setting forth the various opin-
ions men in the world have entertained concerning
Demons, says, "I find no author who has ascribed
so little understanding and virtue to the Devil, as
Reginald Scot and Anthony Van Dale—these au-
thors holding there is no efficient cause for that
which men are said to have practiced, but impos-
tures, and that the Devil had nothing to do with
it." Men, in his day, speak of him slightly, and
believe that all contained in the Scriptures concern-
ing evil and impure Spirits, as Mons. Dailion writes,
"ought not to be understood otherwise than of cer-
tain diseases which the Jews were wont to call by
certain names; yet he believed that evil Spirits
might concern themselves in it. He (Dr. Bekker)
says he maintains the negative, because he cannot
maintain an opinion which ascribes so much power
and virtue to evil Spirits.

He says, men have all the reason in the world to
hold for Pagan legends, all the Pagans have
published concerning miracles, oracles, spectres,
dreams, and other prodigies; but he does not be-
lieve there were any of them real; and that all
must be rejected, or received to be as they have
been represented, and yet we are bound to dis-
charge ourselves of all such prejudices.

He says, it is sufficient that if he who denies, or
doubts a thing, brings reasons in support of his
doubts, yet much more when he sits and examines
those reasons. He then says, these things have
never been alleged by reason, nor have ever been
taught by the Scriptures.

He says, the Devil, by the first sin that was com-
mitted, was the cause of all evil, and that all the
evil which has since been done, is properly im-
puted to him; and that there is nothing to prove
that, after he had seduced the first man, he has
since, in person, power over him or his actions.

That the fall of man was caused by the Devil;
but the way of it is uncertain.

That in the Gospels, when Devils or unclean
Spirits are mentioned, they are always named in
connection with maladies, and so it was understood
by those who were attacked. St. Paul says, that
false gods are nothing at all.

He does not deny that angels have appeared; so
he says some men naturally see phantoms, but
that it is the natural disposition of the man, of his
blood, and Spirits.

That the Devil has not the least knowledge of
the world, nor of the things which concern religion
or faith.

That angels are the ministers of God to punish
men as well as to protect and defend them; but
that the Devil is God's prisoner.

The question is not whether there are enchant-
ments; but what is to be understood by them?
—whether they consist in deceit or whether those
called magicians work by the devil?—and that the
Egyptians are said to have done, he is of opinion,
were not real.

As to spectres, it is a miserable thing in Chris-
tianity if people must be brought to God by ser-
vile fear, which must naturally make man fly from
God or serve him without love.

As to possessed persons, he has no knowledge of
such operations. The Devil, so-called in the Bible,
and the evil Spirits, were but troublesome torments,
of which Christ cured; many by his sole word,

and assisted the apostles when they undertook to
do so.

The ancient magic was nothing but surprise and
imposture. Judging by what the Scripture says
of it, and that which men suppose to be Spirits,
by reason of the subtlety, is only the effect of invisible
and subtle substances; the subtle parts of bodies
entering in and issuing forth are the causes of all
the changes which happen. That many wonderful
things have been done, but, as outwardly, we do
not know the cause; they should be ascribed to
motion.

That men take the words devil, satan, witch,
magic, in quite another sense than it is found in
the Scriptures.

Our author says, the attempt of Dr. Bekker to
introduce a new doctrine, concerning evil Spirits,
contrary to all the learned men who have gone
before, and who have conveyed religion to us, may
be looked on as a very bold undertaking, and that
Christians will consider the matter very maturely
before they part with the doctrine they have so long
been instructed in.

As to there being no Devil in the world since he
tempted our first parents to sin, is contrary to the
Scriptures, which plainly speaks of evil Spirits, nor
can any reason be assigned why the Devil should
have been permitted to tempt man before the fall,
and not since.

As to the origin of Idolatry, and the doctrine of
Demons among the Pagans, Dr. Kircher has set it
forth in his work, *Obliquus Egyptus*, and no man
was more qualified for the task than he, who has a
great correspondence, knew twenty different lan-
guages, and spent twenty years' labor with intense
study.

He writes: St. Ambrose truly said human error
was the cause of Idolatry; and Hermes Trismegis-
tus, that the Idolatry of the Egyptians arose from
the error and incredulity of their ancestors, who
did not apply their minds rightly to God, but being
desirous of a religion, found out the mode of making
idols; but not knowing how to animate them, by
conjurations called forth Demons and forced them
into them, and to give them strength, consecrated
them to various animals, which they called sacred,
and adored in them the souls of those who had been
eminent for virtue or enterprise, and instituted rites
and ceremonies.

Mr. Isaac, a Maronite, describing the Syrian
philosophy, says: There arose men having the
seed of Cham (Shem), of corrupt manners, corrupted
by ignorance and the Demons which seduced
them, and thought the stars were endowed with a
Spirit of intelligence, and at length thought them
creators and makers, and gave each star the name
of a God, falling down before and worshipping
them. They then set up idols in their names, and
placed them on the tops of pillars and in houses,
offering their victims and sacrifices, and burning
incense before them. The Devil at times, speaking
through them, gave answers to questions which
were proposed, and revealed future things, thereby
seducing many.

Kercher, treating of hieroglyphical magic,
says, there were two chief nets the Devil set to
catch men—astrology and polymaney; by the first
is taught the future of a man's lot from the first
moment of his nativity; by the latter, under the
veil of natural causes, various kinds of divinations.
These arts, Cham, the son of Noah, instigated by
the Devil, introduced, and which the Egyptians
have infused throughout the whole world, as it
were by a certain hereditary tradition.

Judicial astrology relating to natiivities and Horary
questions, containing a like occult part with the
Devil, which the Egyptian astrology did. They did
not so much ascribe to the stars as to the Genii
presiding in them, the events of things; hence
there was an earnest desire to render them propi-
tious by ceremonies, for they thought the inferior
world depended upon the deities who were placed
in the stars. S. B.

(To be continued.)

SPIRITUAL MANIFESTATIONS IN ENGLAND.

Having on previous occasions alluded to the
conversion of Robert Owen from Skepticism and
Infidelity to Spiritualism, we extract the following
from his recent "Address (July 27, 1855) on Spir-
itual Manifestations," that the reader may know
the method of his conversion, and to what extent
his change of opinion has softened his Socialistic
philosophy.

Those interested in the study of the human
mind, will here have a good opportunity of observ-
ing the partial and gradual modification, which new
views and opinions must ever have on an aged and
dissipated mind.

Mr. Owen having outlined the positions and
policies of the various nations and governments as
antagonistic to Progress and Spiritualism, turns to
the learned and educated classes, and finds them
equally unprepared for the great change, and con-
tinues as follows:—

"But men learned in the literature of ancient
and modern times, and in some of the sciences,
owing to the natural effects of their old erroneous
system of education, cannot believe these, to them,
new and strange things, not within the circle of
their limited philosophy. This is not, however,
of the smallest consequence; it always has been so
with every important new discovery.

It is a waste of precious time to attempt to reason
with men so prejudiced as learned men are, and
usually the more learned in old things, the more
prejudiced against new truths arising from new
facts unknown to them. The Spirits say, "that
these discussions are productive of anger and ill-
will, and tend to close the mind against new truths,

Avoid these injurious proceedings. State your facts
simply to the public, and they will, as the condi-
tions become more and more favorable for our act-
ing, add fact to fact, and demonstration to demon-
stration, until all will be compelled to believe; for
their belief does not depend upon their own will,
but upon the strongest evidence which is made
upon their minds. The faithful believers in these
new Spiritual manifestations, need to have no anxi-
ety respecting those who cannot yet believe them,
for in due time all will be made to become con-
verts." I will on the present occasion merely state
facts within my own experience, regardless who
believes and who disbelieves, knowing that in
either case it will not depend upon the will of the in-
dividuals whether they believe or disbelieve. I will
give others who have had valuable experience an
opportunity on this occasion to state their experi-
ence arising from facts. And when these facts and
experiences are placed before you, each one will,
of course, after calmly considering them, come to
the conclusion which he cannot avoid, and for
which he will have no merit or demerit. This con-
sideration, when it shall be understood, will pre-
vent all anger or ill-will for differences of opinion,
and lay the foundation for a new spirit of pure un-
defiled universal charity between men of all colors,
creeds, countries, and classes.

* * * * *

My attention was first attracted to this subject by
reiterated and apparently very anxious raps made
upon a table when no one was near it, and when I
was an entire stranger to these new manifestations,
and had called at a house occupied by an Ameri-
can Medium, to purchase a book advertised to be
sold there, explanatory of the American Spiritual
manifestations, written by a gentleman of high
standing for ability, truthfulness, integrity, and a
sound, calm, cautious judgment, not likely to be
carried away by any new fancy, doctrine, or facts,
except by irresistible and overpowering evidence,
and a gentleman from whom I had received the
most liberal and kind hospitality when I was in
America. The subject of the work mentioned was
the history of modern Spiritualism, so far as it had
then progressed in the United States, from its
commencement in 1847, to 1853. I knew I could
rely upon whatever was written or published by
my friend, the Rev. A. Ballou, who is univers-
ally known and esteemed throughout the United
States.

When Mr., now Dr. Hayden, the husband of the
Medium, brought me the book, and I was paying
for it, he said, "Mrs. Hayden having heard much
of and about you in America, is very desirous of
seeing you, if you can conveniently give her a few
minutes of your time," to which I consented, and
was shown into a large room, in the midst of
which was a plain, large dining-table, and it being
a very cold morning in March, a good fire. I had
an opportunity of seeing, while alone, that there
was no machinery in the room or under the table.
Presently Mrs. Hayden, the Medium, came in, and
we sat near the fire at a distance of several feet
from the table. We entered into conversation
about our mutual friends in the United States, and
while both were much interested on this subject, I
heard repeated raps on the table, which increased
and appeared determined to attract my attention.
Nothing had been said about Spirits, or Spiritual
manifestations, for I was at this period very skep-
tical on the subject; but the raps were so loud and
incessant that they interrupted our conversation,
and I said—what makes this noise upon the table?
Mrs. Hayden, unmoored, said it was made by Spir-
its, who seemed very anxious to make some com-
munication. I replied—"this is very strange"—
for I did not come with any expectation of having
any thing to do with Spirits. The raps continued.
I said—"have you the means of learning what
Spirits these are?" Mrs. H. said she would ask,
and try to obtain answers. She now went to the
table, and asked the question, and by the alphabet,
the reply to that process was, "Friends of Mr.
Owen." I said—"that is most extraordinary, for
I came here without intending to say a word about
the Spirits or their communications with the in-
habitants of the earth, for I have no faith whatever
in these matters." The raps were continued, ap-
parently most anxious that I should attend to them.
I then said to Mrs. Hayden—"could you
learn who these friends of mine are?" She said
she did not know; it depended upon the will of
the Spirits rapping whether they will give their
names or not; but she added, if you will take this
alphabet, and ask them to give their names, they
will probably answer your questions. The Spirits
will rap at particular letters, which you must take
down, and see what word or name they will make.
I did so, and the first name given was "Robert
Owen." I said—what Robert Owen? and the reply
was "your father." I inquired if any other Spir-
its were present. "Your mother is with me." I
said—give me her maiden name. "Anne Wil-
liams." Quite correct. I then inquired when and
where they died, and put several test questions, all
of which were answered correctly. I confess I
was greatly puzzled and astonished. I took the
book home, and read and studied it thoroughly. I
found it, as I expected from A. Ballou, replete with
well-attested facts, and sober, sound reasoning
upon those facts. I then determined to investigate
this all-important subject for myself, and had, I
suppose, not less than twenty-five or thirty sances
with Mrs. Hayden, whom I found always truthful
and simple-minded. These sances were uniformly
interesting and satisfactory to me. I had also
sances with several other Mediums less developed
than Mrs. Hayden, and with one yet more de-
veloped than Mrs. Hayden was before she left England
the first time; but I learned from her, that after

her return to the United States, the Spirits devel-
oped her so far as to enable her, in her normal
state, to see and converse with them. Had she
remained in England on her second visit, she would
have made these facts evident to the British popu-
lation, and it is to be regretted that she left us so
soon. Through Mrs. Hayden's Mediumship, and
that of the Medium yet more developed, I had
many highly interesting, and to me very import-
ant, communications for the public. Many of them
I have published in my "Review," in 1853,—in a
pamphlet entitled "The Future of the Human
Race,"—and recently in No. 6 of "The New Exist-
ence of Man upon the Earth," and I shall as soon as
convenient publish in another volume of this work,
the progress since made in these matters by myself
and friends.

I will now state some of the many manifestations
which I have witnessed, made by invisible powers,
when there was no motive on the part of the Me-
diums to attempt to deceive me, or any probability
that they could succeed in imposing upon me, if
such attempt had been made, for I was very suspi-
cious with public Mediums for a considerable time,
until I became well acquainted with the integrity
of their proceedings. With the superior Medium
mentioned, at a time we were both engaged in con-
versation, after a long and most interesting sance,
when fourteen superior Spirits had given me valu-
able information on important subjects, and while
we were several feet distant from a large, round,
heavy mahogany table, which stood in the middle
of the room; this table moved upon the carpet
towards us, who were near the door, as I was about
to depart and take leave of the Medium, who is so
timid that she dreads being known to be a Medium,
and only sits to two or three special friends and to
myself. She appears to be a great favorite with
the Spirits, whom she sees in her normal state, and
converses freely with them, face to face. From her
early youth the Spirits have been with her, and al-
ways most kind, advising her respecting her
health, which has been delicate from her child-
hood. Upon a second visit, the same table was
again moved; and on this occasion I had taken a
lydium with me, and who being previously un-
acquainted with Spiritualism, was greatly astonished
—but the Medium informed us that the Spirits had
often lifted that table several feet up from the
floor. I could state many minor material mani-
festations, but time will not permit; and lately, mani-
festations of a new character to me have occurred
through the Mediumship of Mr. Home, lately ar-
rived from the United States, who, in his trance
state, is an extraordinary Medium; not in the
dark, as many state, but under strong light. I had
my handkerchief fairly drawn out of my hands,
carried away, knotted, and returned to me, all in
an instant. A flower on the table was taken up by
invisible means, and thrown to one of the company
at a distance. A lady had her silk apron untied
by invisible power, made up into a ball, and tied
hard and firm with the strings, and then thrown to
the person on the opposite side of the table. A
hand, the fingers naturally warm, took hold of
mine to shake hands—it was said by the invisible
to be the hand of a lady lately deceased, who had
lived many years in the house in which these
events were occurring, who shook hands with all
present, being when she was in the material form
an especial friend of these parties. I then heard
several tunes played on the melodeon by the in-
visibles, and, at the request of the Medium, the in-
strument was brought by them and given to me,
raising it from the floor to my knees. The table
was then lifted from the floor about a foot, and
then higher than my head as I sat upon my chair.
After these and several other demonstrations had
been made by the invisibles, Mr. Home was put
into a trance by the Spirits, and then a Spirit,
through him delivered, while he remained in that
state, a most beautiful address to me, most elo-
quently spoken and most appropriate to my pro-
ceedings, giving me full notice of the opposition
and difficulties I should have to encounter in car-
rying the Millennium into practice, but yet strong-
ly encouraging me to proceed onward with vigor,
and to persevere to the end. A lady now present
and ready to confirm what I shall state, has
through Mr. Home's Mediumship, experienced sev-
eral material manifestations by the invisibles, be-
sides valuable and interesting communications by
rappings and by Mr. Home's clairvoyance. Her
apron has been several times untied and taken
from her, said to be by the Spirit of her brother.
She saw and heard the same manifestations which
I have described. On one occasion she asked the
Spirit of her brother if he could take off her shoe;
he said he could, and he not only took off the shoe,
but tickled the bottom of her foot until she could
bear it no longer, causing her to laugh immoder-
ately. She then said—"can you put the shoe on
again?" "Yes," was the reply of the invisible,
and the shoe was re-placed, but at first the heel
part was down, and she felt the finger raising it up,
and part of the front being lapped under, she again
felt the finger raising it, and making it smooth and
right.

At another sitting, the Spirit of her mother was
announced. The lady herself is in the family way,
and for several months had suffered much and
severe pain in one side near the hip-joint, and it
was daily becoming more severe. The Spirit, said
by the Spirit's own announcement, to be the Spirit
of the lady's mother, said—"I am going to Mes-
merize you," and immediately a female hand was
felt under the dress, approaching the part pained,
and the regular process of Mesmerism commenced.

* * * * *

Mr. Home, since his arrival in England, has altered
his name to HOME.

and continued, with an interval of ten minutes, for
more than half an hour. When this operation
ceased, the lady said to the Spirit of her mother,
"How is it that you now know how to Mesmerize
me?" "At your death Mesmerism was unknown to you
and the public generally?" "Yes," was the reply
of the Spirit; "I was ignorant of it, and now I
have with me the Spirit of a physician, who in-
structs me what to do and say to you. He tells me
you need not take any medicine, or go for medical
advice, but you must night and morning foment
the part pained with hops as hot as you can bear
them." The advice was followed, and now the
lady is quite recovered. The husband of the lady
saw the operation of the hand during more than
half an hour, for it was done in broad daylight,
between six and seven o'clock, about ten days
since.

At a sance, in another locality, with different
parties present, the following occurred: Mr. Home
was entranced, and while in that state he was di-
rected by the Spirit influencing him, to have six
rings put upon the table. They were placed there,
and the invisible was then visible so far as a dis-
tinct hand and arm extending to the elbow. The
hand took up the rings, placing one on each finger
and one on the thumb, then the sixth ring on one
of the fingers in addition to the ring first placed.
The hands with the rings on then turned with the
fingers upwards, showing the rings, fingers, hand,
and arm, deliberately to those present. Then the
hand put the rings on the fingers of those present.

But even these are trifling material mani-
festations, compared with those now daily exhibited
in some parts of the United States.

It may be, perhaps, asked,—What are the ob-
jects intended to be effected by these new and ex-
traordinary Spiritual manifestations?

It is not merely to startle and astonish the pub-
lic, or to amuse the idle.

It is to arouse the attention of all to the present
deplorable condition of our race, to the unnecessary
ignorance, poverty, disunion, crime, and misery,
now so prevalent throughout the world, and to
prepare all for a total change in the mind and
practice of the human race:—to make immortality
a palpable fact, create a new character for each,
and open to all the plain, peaceful path to an en-
tirely new existence of man upon the earth, in
which no inferior character will be formed—no one
be allowed to grow up in ignorance, with bad or
inferior habits and manners, in disunion with his
fellows, in poverty or the fear of it, or to be placed
in or surrounded by any injurious conditions. On
the contrary, the population of the world will be
governed by love and wisdom, influenced by illi-
mitable charity and forbearance, so long as any
part of the present errors remain; or until the fatal
evils of the existing system, based on falsehood,
shall be removed.

In fact, this Divine Spirit of universal charity
and forbearance will guide the change, until the
present system shall be absorbed by the Millen-
nium, or die its natural death, and give place to
the new order of things, when a superior character
and happiness, permanently progressing, will be
secured for every one.

The present perplexed and excited state of all
governments, and the present divisions of religious
and civil parties over the world, are the fore-run-
ners and certain indications of the great and glorious
change immediately before us.

Under this false system, all governments are be-
coming effete, and all people, by their divisions,
powerless for good; they know their governments
are in a maze, have lost their way, know not how
to proceed; and yet are the people incompetent to
instruct them, and put them in the right way.
Yet if the spirit of ignorance, arising from early
false instruction, could be removed, the right way
to universal union and happiness is simple, plain,
straight, and easy to follow, from its first principle
through every department of life in practice.

The prejudices of what is called a religious, and
also a learned education, are opposed to the right
way. Even now, I am informed, statesmen and
men of science, from a very little knowledge of
these new and extraordinary facts and most inter-
esting and important manifestations, ignorantly,
and unwisely for their own reputation, call them
curious tricks of jugglery. How can there be any
appearance of sound and calm judgment in sup-
posing that thousands of mediums and millions of
people, unknown to each other, can be united in a
system of jugglery to deceive the public; or that
an extended population now spread over the civil-
ized world, have agreed to be deceived in opposi-
tion to their senses, or to endeavor to deceive
others, whose senses and knowledge of human na-
ture are, to say the least, equal to those of these
statesmen and scientific men;—for both are often
limited in mind to a narrow circle of peculiar ideas,
and but little familiar with the general laws of
human nature, or with society, as it ought to be
constituted for the benefit of all classes? They are,
however, to be pitied for their learned prejudices,
and for their ignorance of facts substantiated on
evidences as good and as strong as can be given
to man.

As previously stated, it matters little who now
believes or disbelieves in these new Spiritual mani-
festations; for the facts are so multiplying in all
directions, that soon all will be compelled to be-
lieve in the certainty of these material and mental
communications.

There is no nobility like that of a great heart, for
it never stoops to artifice, nor is wanting in good
offices where they are reasonable. That is true
nobility.

THE MINISTRY OF ANGELS.

We have so frequently called attention to the labors and writings of Bro. Ferguson, that we have little to add to the previous estimates we have made of his candid, earnest, and eloquent efforts in behalf of Spiritualism and progress.

The first and longest of the series of discourses in this pamphlet is on the "Ministry of Angels," and should be read by all, who doubt the propriety of looking for Spiritualism in the Bible, or think demonism or *descriptions* the only phase of Spirit-tercourse recognized among the narrows of its wondrous narrative.

Bro. Ferguson after referring the reader to the various writings of the Testament, Old and New, for proof of the "Ministry of Angels," says: "Nor is this a strange doctrine that I bring to your ears. During the past fourteen years, by the press and the pulpit have I sought to awaken attention to the Bible doctrine of the Ministry of Angels."

The following not only defines his position, but makes us acquainted with the nature and spirit of the controversy now going on in the vicinity of Bro. Ferguson's labors. He says:

If we are allowed to express an opinion where an opinion is scarcely allowable, we would say we have no idea that the saints in their glorified and Spiritual bodies will ever dwell in material habitations upon the earth, but that from the invisible world there will be such a manifestation of the saints, that the veil of flesh and spirit will be rent away, and the connection will be permanent.

"We could fill a small volume of extracts of this character, that were spread before the world and for years commanded the approval of the very men who now call us infidels. But I desire not to weary you. Allow me, however, to make an extract from an address of Alexander Campbell, at present one of the most unscrupulous and apparently disappointed opponents of Spiritualism, to whom any branch of the church can point. In this city, fifteen years since, in a public address, he is represented, by himself, as having spoken as follows:"

"That we are susceptible of impressions and suggestions from invisible agents, sometimes affecting our passions and actions, it were foolish and infidel to deny. How many thousands of well authenticated facts are found in the volumes of human experience, of singular, anomalous, and inexplicable impulses and impressions wholly beyond all human associations of ideas, yet leading to actions evidently essential to the salvation of the subjects of them, or of others under their care, from imminent perils and disasters; to which, for such kind of cases, they must inevitably have fallen victims. And how many in the midst of a wicked and foolish career, have, by some invisible agency, been suddenly and unexpectedly led into the most fatal complacencies, and suddenly precipitated to ruin, when such unprecedented occurrences are exceptions to all the known laws of cause and effect, and inexplicable, and so much in harmony with the Bible view of representing such incidents.—Millenial Harbinger, vol. v., p. 176

"Then you will discover it was 'infidel' and 'foolish' to deny what now exposes a man to their charge and his charge of being an 'infidel' to believe. Mr. C. is in the habit of using these terms in the review of any man or doctrine to which he feels himself opposed. They are not to our taste, and like all unguarded denunciations, are apt to fester and corrode the heart that indulges in them. Here, unfortunately, he denounces, unexpectedly, all the remnants of his adherents, who now deny the existence of angelic ministrations. Let no one think I mis-represent either him or his co-adjutors. I hold in my possession the documents to prove that they have frequently, in the present year, not only uttered this feeble denunciation of infidelity against all who believe in Spiritualism, but have said that 'no Spiritualist, of any school, can be a moral man.' That great Spiritualist of the first century, the apostle Paul, said it was slanderously reported of him that he had said, 'Let us do evil that good may come'; but we have never heard that he or his doctrine received any injury from the self-condemnation charge. What consistency, we would ask, in calling us infidels for a belief that Mr. Campbell said 'it would be foolish and infidel to deny.'"

"But in a happier mood, evidently, his long and monotonous controversies upon roots of verbs, particles, &c., such as *By, Depto* and *Deptido*, and the irksome influence of the flippant heraldry of faith, repentance and baptism for the remission of sins, the themes of a thousand sermons rang in the ears of tired listeners for years.—I think in some happier mood, Mr. Campbell spoke as follows:"

"And with what unexpressed pleasure may some happy being in this assembly yet sit down, side by side, with his own guardian Spirit under the parental verdant boughs of the life-restoring tree in the Paradise of Eden, and listen to the ten thousand deliverances effected for him by the kind ministrations of that generous and beneficent minister of grace, that watched his path, numbered his steps, and encamped around his bed from the first to the last moment of his terrestrial day! With what grateful emotions will the ransomed Spirit listen to the bold adventures and triumphant encounters with the potent foes, of this kind and successful deliverer; and while, in the midst of such social raptures, he throws his mortal arms around his kind benefactor, he lifts his bright and beaming eyes to Him who gave him such a friend and deliverer in the time of peril and distress; and who, through such a scene of trials and of conflicts, brought him safely to the peaceful city of Eternal Rest.—Ibid. 176

"That, my friends, is Spiritualism, eloquently expressed for a man who denies the power of intuition. Much remains to be said, had we the room, but as the pamphlet is a free will offering to the cause of Spiritualism for gratuitous circulation, we hope the reader will write for a copy of the work, that he may study the subject at his leisure and in detail. As we have marked some eloquent passages, we shall on some future occasion, enrich our columns by inserting the same

* Divine Illumination. Discourses on the Ministry of Angels: the Area of Endless Woe; an Abomination: Self-knowledge the Knowledge of Spiritual Communion: Immortality is Life in God: Melchizedek, or Divinity in Man: God will Teach his Creatures. By J. B. Ferguson, Nashville, Tenn.

PROF. ANDERSON "HIMSELF AGAIN."

Some weeks since, we noticed Prof. Anderson's sudden interest in Spiritualism, and his anxious desire to possess "a good rapping medium;" and what we have now to offer, will explain the one and abundantly account for the other.

By the last European mail, we received what appeared at first glance to be a play-bill, which, on examination, informed us that the "Royal Lyceum Theatre" had been leased by Mr. J. H. ANDERSON, for the purpose of exhibiting the "Marvels in Modern Magic," including illustrations and exposures of SPIRIT-RAPPING and the TABLE-RAPPERS OF AMERICA.

This series of entertainments was to commence September 3d, of which the Illustrated London News, of September 1st, makes the following note:

"The most curious part of his present performance is to be the illustration of Spirit-rapping. In the United States the Wizard caused a 'sensation' by exposing the manner in which Table-rapping is effected; and his exposures were productive of some benefit to the cause of common sense against charlatanism. We hear that Spirits, 'summoned from the vasty deep' of the Wizard's magic profundity, will be found in every part of the Lyceum Theatre; that they will rap out replies to interrogatories from any person, on any subject, in any position; that they will occupy the most amazing positions; for, like the fairies in Mr. Noel Paton's Marriage of Oberon and Titania, they will be found frolicking and lurking in every position—pendant from the ceiling, crouching beneath the seats, uttering their oracles invisibly in the very midst of the audience, and rapping out their responses on tables, chairs, benches, windows and doors."

That this world, or a good slice of it, is "given to lying," will be news to few; but it may interest the reader to know that the statement of the London News, for barefaced and unblushing impudence, to say nothing of falsehood and misstatement, is not often paralleled in this country, even by the most venal and unprincipled of the secular press. Should the reader doubt this, he will find the necessary proof by consulting vol. 1st of the Telegraph papers, (150-153 pages,) in which a full account is given of Prof. Anderson's future at the Metropolitan Hall, May 27, 1853. We say future, for then and now, he proposed to expose the "Spirit-rappers, &c.," and exposed nothing but his own ignorance of the subject and his insolence and venality as a man.

This the News writer should have known before referring to Mr. Anderson's exploits in the United States, if he wished the press to be the medium of truth.

It is humiliating to the lowest degree, to know that the best and most powerful agents of civilization are so often prostituted to the service of falsehood and party interest, particularly when the object is, as in the present instance, to puff a trickster.

No wonder Spiritualism is ignored by the people of England, when they read so much misrepresentation from our secular press, and hear falsehood so positively asserted by those who have been among us.

The present issue, however, is deprived of its sting in a measure, from the fact that Mr. Anderson saw fit to publish Mr. Hume's letter to the Hartford Times, as a *foot note* to his "bill."

This letter, the reader will remember, details the phenomena that appeared in Mr. Hume's circles, of which Lord Brougham, Sir Edward Buiwer, Sir David Brewster, and Mrs. Trollope were witnesses and investigators.

We cannot say how large a circulation this bill had; but we have no doubt nearly all London knows by this time these facts of Modern Spiritualism, for which favor we are indebted to Prof. Anderson. We shall hope, in this as in many other oppositional cases, that "ichere sin dicit abomin, grace did much more abound."

A SINGULAR PHENOMENA.

The following facts can be solved best by other facts, which may be developed through the same medium. It is hardly worth while to magnify trifles, or unnecessarily to multiply the variations of the marvelous since we have abundance more than the mind can analyze into, or harmonize with, common knowledge. Guessing is of no use in this connection, for the relations and associations of the phenomena, whether Spiritual or natural, are so vast and comprehensive as to slay away all puerilities and trivialities. Patient observation, therefore, is the only method that can solve these mysteries—for, if the Spirits were agents to the manifestations it was for a purpose which has a sequel that will give significance to and explain their meaning. We suggest to our friend, therefore, patience and observation, as time has the reputation of proving "all things," should the Spirits be neglectful.

ALBANY, North Pearl st., Sept. 14.

To the Editor of the Christian Spiritualist: Sir: A phenomena has recently occurred which I am puzzled to solve. In the family in which I live, in North Pearl street, two, including myself, believe in Spiritualism. I search for the truth, but as yet I am not fully convinced. We have in our sitting-room a clock brought from England, some seven feet high. It gives the phases of the sun and moon, days of the month, &c. Well, while we were sitting one evening conversing, the clock struck at quarter past ten with a deep, heavy sound. We were all startled, as it could not have been the "bell," for that is iron and has a sharp sound. On the 10th inst., while conversing of an absent friend it again struck—it was a quarter past ten! Yes, when our conversation turned on the clock and the phenomena, and at a quarter past ten it struck again with a deep, melodious sound. I mention this to you to use as you see fit. I can't write my feelings to you, but the facts are as related.

C. S. H.

PROF. MAHAN AND HIS REVIEWERS.

Without wishing to magnify the importance of Pres. Mahan's book, or the philosophy he urges against the claims of the Spirits, we call attention to a long review of the same, (see fourth page,) as it outlines the oppositional phases of Spiritualism, while doing justice to the Professor and his logic. Should it be continued, we will publish the same, for these reviews will tend to round the angles and give completeness, if not wholeness, to the Spiritual philosophy. Besides this, important facts are brought out and concessions made, which, before the close of the discussion, may have a marked and significant value, for those who are studying Spiritualism critically.

Among the many, who are, or may feel moved to review Pres. Mahan's book, few will come better prepared to the work than Mr. Joel Tiffany, of Painesville, Ohio, who is soon to "publish" a review of the work. We shall be pleased to read the promised review, as Mr. Tiffany had a good opportunity for sifting the facts, method and logic of Pres. Mahan while discussing the question of Spiritualism with him in Cleveland. The editor of the Lockport Messenger writing of the promised review, says:

"We have seen a few of the first pages, in manuscript. It exposes the shreds and patches of Mahan's philosophy in a masterly manner. If he continues the work as he has begun, he will not only annihilate Mahan, but he will establish the truth of the Spiritual Philosophy, beyond all further controversy."

SPIRITUALISM IN PORTLAND AGAIN.

The following testimonies must convince every candid reader that serious and thoughtful minds have been examining the phenomena, to which we called attention last week. The facts here presented, as well as those referred to, are very perplexing and embarrassing to every anti-Spiritual theory we are acquainted with, so that our opponents will have to double their diligence and multiply their efforts, if they hope for success. What we want now is discrimination in observing the order and development of the phenomena, that we may classify the facts and methodize our reasoning.—Ed. of Ch. Spr.

From the Portland Transcript and Eclectic.

REPORT.

A Committee from the Portland Association for investigating Spiritual phenomena having been requested by Mr. Cyrus Lord to investigate certain musical manifestations purporting to be made by departed human Spirits through his daughter as medium—the genuineness of which had been questioned by certain persons, who declared that they had detected the medium producing the manifestations herself—the undersigned, members of said committee, represent that they have with great care and a full determination to give everything the most rigid scrutiny, been cognizant of several exhibitions in this city, such as are above alluded to, and hereby express their full conviction that in all this witnessed there was no collusion, imposition or deception practised on the part of Mr. Lord's daughter or any other medium or person present, and freely aver as follows:

That a bass drum, snare drum, melodeon, tambourine, triangle, double bass viol, accordion and guitar were played upon loudly and distinctly, while the hands of the medium were held by one of the Committee. That several of the instruments were taken up and carried over our heads, when they had been so arranged as to make it absolutely impossible for any person present to move them without detection—that the medium was taken up in her chair and placed upon the table without—as the committee fully believe—the intervention of mortal hands—that Spirit lights were exhibited on the wall, and in several places, in the absence of all other lights; that the guitar was placed upon the head of a member of the committee, and in that position had familiar tunes played upon it, while the hands of the medium were on the hands of another member of the committee; that the melodeon while placed against a wide table separating it from the medium, was inflated and played upon, the person nearest it having his hands and feet held by members of the committee.

Besides these, there were numerous other manifestations of an equally marvelous character, where collusion on the part of any mediums present was, in our opinion, impossible, and although these manifestations were produced in the dark, still, the arrangements were such as to render it certain in the judgment of the committee that they were accomplished without the aid of mortal hands, all of which we declare without hesitation or reservation.

It is proper to add that clairvoyant mediums present, belonging in this city, and above suspicion, state that they saw Spirit hands play the instruments, and one saw the Spirit of an elderly man playing the double bass, which by her description was identified as the former owner of the instrument.

James B. Beckett, Jeremiah Dow, J. S. Palmer, Samuel Furbish, S. Thorp, J. K. King, N. A. Foster, M. F. Whittier, Elliot F. Clark, Enoch Carleton, E. W. Locke.

STATEMENT OF MR. FURBISH.

In addition to the above, I have felt it a duty to make the following statement:

I was present at the several exhibitions above referred to, and with a determination not to believe till I was obliged to. At one of the meetings I was compelled to believe that a guitar was placed and played on my head twice, without the aid of human hands or machinery; that a large double bass viol was taken from the corner of the room, where it was, to my certain knowledge, closely hemmed in by chairs, tables and instruments, and laid quietly on the table at which I was sitting; that the medium, a few minutes after, was lifted, sitting in her chair, upon the table, and that no one in the room, capable of putting her thus on the table, was near enough to do it, or could have left his place to effect it; that on my complimenting the player on the double bass viol, whoever he might be, for the style of his performance, his bow, as the last word fell from my lips, touched me on the nose with too powerful a reality to be mistaken for imagination; at any rate, if that touch was a touch of imagination, I should beg to be spared the touch of a real reality. Such was a part of my experience in the circle. I had other tests which I have mentioned to no one as yet, and whispered only to myself. I have mentioned the performance on the guitar and with the bow of the viol, because I think I spoke of the occurrences at the time, that doubters, like myself, if any present, might detect any imposture.

Now I know not how these phenomena occurred. I know not whether they were manifestations from disembodied Spirits, or produced in a way contended for by President Mahan, Dr. Bell, and others, who have witnessed and believed in physical manifestations still more wonderful. Dr. Hare, of Philadelphia, as distinguished a philosopher as we have in the United States, who began his investigations of this subject with a determination to expose the whole affair as a miserable and wicked humbug, after months of experiments, became satisfied that, although he could imitate some of the phenomena, he could not, magician as he was, out-Moses Moses, or equal Moses, in some things, though backed by Pharaoh and his whole college of magicians. He has come to the conclusion, with many others of great scientific distinction, that the phenomena, of the class above named, are occasioned by the Spirits of our friends and others who were once here in the flesh, and for the purpose of demonstrating to us that they still live, and that because they live, we shall live also.

JAMES FURBISH.

STATEMENT OF MR. WOODMAN.

By invitation of the Committee, I was present two evenings, and witnessed the musical demonstrations to which allusion has been made in the report. I was present when the guitar was played, upon the head of Mr. Furbish, when the bass viol was lifted on the table, and when the medium was lifted on the table, in her chair. I can have no doubt that these acts were performed without mortal hands. I know that several of the instruments

* I was present but two evenings, and consequently did not witness all the phenomena named, but with every other member present, am satisfied there was no collusion or deception of any kind, and agree with the general report of the Committee. Dr. Hare's own account of his investigations is now in the press, and will afford those who have read President Mahan's book, an opportunity of reading and thinking on the other side.

were moved round and played over the heads of those present. One of the tambourines after being played over the table, was brought down on the table and struck the back of my hand. One of the other instruments was used without mortal hands to strike me on my forehead, but not so as to injure me. I held the hands of the person sitting next to the instruments on one side, and know certainly that he made no use of his limbs to produce or assist in producing the manifestations. Mr. Furbish held the hands of the medium who sat next the instruments on the other side. I occupied the same seat the next evening, and was so well satisfied that no fraud had been practised the evening before, that I did not consider it necessary to hold the hands. In fact it was a physical impossibility for him or the medium, to have produced the music themselves, on account of their location with reference to the instruments.

I heard music upon all the instruments named by the committee. The performance upon the triangle during the second evening was extremely excellent, surpassing in my judgment, anything I ever heard on that instrument.

The Spirit lights to which the committee refer, I did not see, and think they were not produced on either evening when I was present; but I understood they had been produced and seen the previous evening.

Several persons present, claiming to be clairvoyant media, declared that they saw several hands, disconnected with any body, performing on several of the instruments.

It is proper that I should add that these physical manifestations cannot be accounted for upon any of the known laws of Electricity, Magnetism, or the Odic Force, on which Dr. Rogers and President Mahan rely; for bodies charged with Electricity, Magnetism or Od, can only be attracted or repelled in right lines. These musical instruments were moved in all directions, with the same readiness as if held in a human hand and governed by human intelligence.

I have carefully read the works of Dr. Rogers and President Mahan, and I am clear and have no doubt that not only the movements of these musical instruments, but many other manifestations which I have witnessed on other occasions, are wholly unaccounted for upon the principles of those writers alone. Moreover, the principles of those writers, in my judgment, are such as if applied to the facts in the New Testament, would render it impossible to demonstrate the great central truth of Christianity—namely, that Jesus Christ rose from the dead in the Spiritual body.

JABEZ C. WOODMAN.

SELECTIONS FROM THE WORKS OF THE LATE SYLVESTER GENIN, Esq., in Poetry, Prose, and Historical Description, with a biographical sketch, by Fowler & Wells, 108 Broadway, New York, 1853.

The majority of biographical writings may be divided into two kinds, the critical and the affectional, and subdivided in proportion to the dislike that prompts the one, or the devotion that inspires the other.

The biographical sketch before us is of the latter class, and every where speaks fondness, even to a marked partiality, for the hero of the tale, without indicating much acquaintance with, or manifesting any of the fruits of an inspirational kind.

Indeed, we suppose the biographer and compiler to be of the family, and the work before us, the labor of love, since we otherwise would be unable to account for the publication of such a work in an age of book making.

Sylvester Genin was born on the 22d of January, 1822, in St. Clairsville, Ohio, and at an early age manifested all the symptoms of a marked precocity, so marked, that he ignores babyhood at two years of age.

His sensitiveness seems to have been organic, and his desire for fame uncommonly strong and active, since we find him at nine years of age, asking his father, "what languages and sciences a certain lawyer had acquired, who had made a successful speech, with the view of ascertaining the necessary accomplishments to win a similar renown." He had at this age, without being aware of it, been "embarked in judicial studies," and among other "distinguished features" had learned "the elementary principles of practice and pleading," and most of the divisions and technical terms of the law practice, his father being of that profession.

The father believing it "a vulgar error that one cannot learn but at school," and deeming it the cause of much ignorance, commenced the pleasing task of educating his son, and at an early age, we find him busy with French, Latin, English, Greek, and German, with a strong desire to wade through "a work in French of 30 quarto volumes," which had been "added to his father's library." This is to the liking of the father, for he quotes Zimmerman as authority for esteeming such a child, the more, if the child should inquire "if his life will be written, as it indicates worthy aspirations." The biography is rendered tedious by the amount of this kind of triviale and unnecessary amplification, although done with the design to illustrate the benefits of home influences, design and education.

To those having patience to read the "sketch," it will suggest many occasions and opportunities, when education at home can be made effective and lasting, if used with discretion.

It is a question, however, of interest whether such early cramming of the mind can be productive of lasting good, since it seems to be a law of nature, "soon ripe soon rotten," the subject of this sketch being an illustration. We have not the room for a detail of his development and decline, although his case might serve as a warning to all ambitious and over-fond fathers, were the errors of his education examined by the light of physiology and phrenology. At the early age of 18 he left his home for Philadelphia, New York, New Haven, and other cities, "to learn what he could in relation to art and artists," and the letters he wrote during this tour proves him to have been a keen and critical observer of men and things. His observations and experiences while cast seems not to have been favorable to art, for on his return home he gave his attention to "the study of the law." At the age of 24 "he commenced the practice of law in Cincinnati," and we doubt not, had his physical constitution been in any way proportionate to the labors of the mental, he would have lived and earned a wide-spread and lasting reputation; for his mind was observing, retentive, and generally logical. As it was, he closed his earthly career at the early age of 28, having nearly exhausted every method of medical cure, including a change of climate, in the vain hope of strengthening a weak and improperly educated body. During the few years of his law practice he acquired some reputation for talent, research, "ingenuity and erudition," and although he manifested a strong partiality for poetry and art, the genius of his mind was eminently practical. As a writer, Mr. Genin will be remembered more for the plain suggestive sense of his prose than for the delicacy or imagery of his poetry. In addition to the selections from his prose and poetical writings, there are fourteen engravings—one on "type metal," and the rest on copper, as specimens of his art—on which we will offer no opinion, as we are not of the artistic family.

BY J. M. J.

This volume, although not so large as its predecessors, is of decent size for a quarterly issue, and contains 331 pages of valuable and handsomely printed matter. Those possessing the other volumes should have this, as its subject matter is taken from, and closes the third full volume of the Spiritual Telegraph. As we stated in a previous notice of these volumes, the republication of these papers are of great value to all persons who wish to possess facts for a consecutive history of the manifestations, as the lectures, statements, facts, communications, conference reports, and criticisms, tend mostly in that direction. The newness and many phased diversity of Spiritism has so far precluded the possibility of classifying its facts, as to render a Scientific analysis impossible, since every day some new manifestation was added to the large family of facts that made Spiritualism a force in the age, although in the infancy of its literature and without a constructive philosophy. The facts and manifestations here presented, will be of great value when the time for analysis and construction arrives, as they will furnish the investigator with the proper material for comparison and harmonization.

Besides the scientific and philosophic value of these papers, a no less important benefit will be found in their study, as they indicate the speculative and critical tendency of whatever philosophy and theology belongs to Spiritualism at present. Other public mediums, such as papers, magazines and books, may spring into being, to be the repositories of the facts of, and the speculations on Spiritism; but these volumes will ever form an important part of the library of every well-read member of the Spiritual family, not only for the reasons specified, but for others, which every thinking mind will furnish when hungering after facts to construct a system or elaborate a theory.

The paper and type are uniform with the other volumes, and the selections in keeping with the usual tact and good taste of the editor.

[For the Christian Spiritualist.]

THE ONENESS OF ALL THINGS.

THROUGH MISS E. E. GIBSON.

The true balance of mind is desirable. No two minds are equal. All minds are diverse, yet all are approximating. Hope flings her golden mantle of Love over each different characteristic of mind, and augurs that no ill shall settle upon the mind of future development in consequence of its diversity. Yet how much of good lies concealed within the different spheres of different minds for want of appreciation. How much of seeming evil lies clustered within the darkness of undevelopment, with which all mind is shrouded? How can the child recognize its own parent, except taught by its parent? How can the discoveries of to-day be, except as the outgrowth of yesterday's elimination? How can the morning sun break forth unless there be a previous sunset? How can the soul rise unless it be in a condition of imbecility? How can the Spirit progress if it be not in a state of finitism? How can the Infinite progress except through the progression of the finite? How can the finite cease to be and not destroy the Infinite? How can the heart of Nature's great whole vibrate, and not thrill each artery of its existence? Can there be aught but one? Can there be a second? Is not God All in All? Is not the living, moving spring of action the great God of the Universe? Can man, developed, conceive of any higher? Can there be any higher? Can the movement be the mover? Can the principle which performs, be the action performed? Can the result be the cause? Can the God be the man? Can the Infinite be the finite? Can the Creator be the creature? And why not? The effect lies within the cause—the principle is the syncope. The man is but a part of the God, the finite made out of the Infinite, the creature the breath of the Creator. How many days are there in the week? Seven. Is not the day a part of the week? Is it not the finitised? Is not the week the day's infinity? Is it not the morning's resurrection of another week, whose birth is a part of itself, and yet a distinct whole? How many days in a year? Three hundred and sixty-five? Is not the year an infinity of days? Yes, for years. But is it for centuries? No; it is but a finity. It is a finity of centuries, while a year is an infinity of days. So of God: The mind that can count but "seven days make one week," sees there an infinity of days, while the mind that can compute farther, three hundred and sixty-five days make one year, finds there an infinity; while the mind still advanced that can reckon days in centuries, beholds that an infinity, while the progressed mind sees no end of days as long as mind exists, and therefore never finds its infinity. Diversity thus exists as minds are more or less developed. Infinity is, but never found! It exists, but unapproachable. It contains all things, therefore contains the undeveloped mind, of which it is a part, and while that mind is a part, that mind can never be infinite, and fill it is infinite, it can never comprehend infinity. Mind can retrieve itself, except as it is interlocked with one great, grand whole. It can never isolate itself, and redeem itself. It can never be God and man, only as it makes itself that God, by allowing itself to become God. It can never extol God only as it extols itself. It can never glorify God only as it glorifies itself. It can never, for God's sake, save itself, until, for its own sake, it believes itself to be God. It can never melt into the fervid rays of perfect love till it is taught that, like God, it is love. It can never be taught love while it fears a God of hate. It can never be moved to pity, while it is taught to believe that God punishes the unfortunate. It can never become the recipient of Angel loves while it imagines that Angels love it not. It can never realize the kingdom of heaven within while the throne of hell is in its midst. It can never be bought with a Saviour's blood while so many martyrs are bleeding at the heart's core. It can never sanctify itself while taught that the Holy Spirit alone can do the work. It can never save itself while told that Christ alone saves sinners, consequently its exertions will be few and slight to redeem itself from its impurities, and its attempts at reformation, weak and puerile. Know then, O Mind! that thou thyself art thy Saviour. That thou thyself art thy God. That thou thyself must work in connection with all existences to make thyself a perfecting being. That thou thyself must take thy own individuality, and make of it to thee a God. Thou must of thy own reason make a judgment. Thou must sit in judgment upon all things, upon thy own reason. Another judgment cannot be thine. Another God cannot be thine. Another life cannot be thine. Thou go up to the feast of tabernacles with thine own head uncovered, thine own heart purified, thy own hands cleansed from all iniquity, and no man can say unto thee, thou shalt not partake, for none can prevent thee from eating of the Lord's Passover, which is as bountiful as are the wants of finitism, and as whole as the oneness of Infinity!

Having a few hours of leisure while in New York, I resolved to devote them to the investigation of "Spiritualism." At the rooms of "The Society for the Diffusion of Spiritual Knowledge" I found a lady who is a healing and writing medium. Miss L. is a very good test medium, and appears to have the Spirits under her control, at least the evil ones, for she does not fear their approach. I inquired about them in particular, and had heard much of the annoyance caused by their influences. During the hours devoted to the manifestations, I was fortunate enough to meet several mediums, who appeared to be entirely under Spiritual influences and those of the most happy kind. One gentleman spoke several different languages through their direction, and spoke and acted as if the troubles of this world could not cause him the least anxiety, he being merry at heart, his countenance expressing the same. A lady present, kindly narrated her experience, and stated some of the phenomena, adding that the Spiritual influences around her had always been most lovely and very beneficial. If she became ill, her Spirit friends suggested a remedy. They had improved her musical talents both vocally and instrumentally. Indeed to judge from her lively manner and happy face, she must be possessed of inward peace, and have divine inspirations. As the Society's rooms are appropriated to the investigation of Spiritual manifestations, (being supported by benevolent persons for the purpose of extending the blessed truths of its doctrine), skeptics, who ignore the truth of these revelations, and have expressed freely their opinions on the subject, as being propagated for the purpose of money making, will have the opportunity of investigating *vice* of expense, and those who think it is the doings of the devil, will be pleased at his reformation, for the advice he gives, if it is at his suggestion, is very different from what we would expect from him. It should be foreign to his character, to heal the sick, to comfort the mourner, give advice to the needy and direct all to pray to God! He must certainly have resolved to repair the mischief that he has done for so long a time.

Spiritualism, as I understand it, is doing much good in all parts of the world. Man will be afraid to harm his brother man when he thinks that his most secret thoughts are read by Spirits eyes in the form, who so base, that he would grieve the Spirit of a departed parent, wife or child, when he must believe is ever hovering round him in his daily walks! No, it is not fancy, or are its advocates deranged in intellect, or its mediums in collusion, for they are being developed in remote parts of the country where Spirit manifestations are unknown.

Calling at the Circle held by a Miss L., at another place in Broadway, I found mediums who were developing two gentlemen, strangers in New York, I believe. They were directed there for the purpose. One of them was controlled by the Spirit of his father, for the purpose of getting control of his nervous system, as he was in great danger of being assassinated, and the Spirit could best warn him when he became a medium. A medium present wrote out a communication concerning it, and the gentleman recognized the enemy before unsuspected, and is now prepared for his approach. During the Circle, a young lady unacquainted with the rudiments of music, was impressed to play on the piano, and executed several pieces admirably. I was pleased with the manifestations, and entertain a favorable opinion of Spiritualism.

Mamaroneck, Sept. 20.

PICTURES FOR MEMORY.

THE HAPPY MAN.

The happy man was born in the city of Regeneration, in the parish of Repentance unto Life. He was educated at the school of Obedience, and lives now in the town of Perseverance. He works at the trade of Diligence, notwithstanding he has a large estate in the country of Christian Contentment, and many times does jobs of Self-denial. He wears the plain garb of Humility, and has a better suit to put on when he goes to Court, called the robe of Christ's Righteousness. He often walks in the valley of Self-abasement, and sometimes climbs the mountain of Spiritual-mindedness. He breakfasts every morning upon Spiritual Prayer, and sups every evening upon the same; he has met to eat that the world knows not of, and his drink is the sincere milk of the word. Thus happy lives and happy he dies. Happy is he who has Gospel submission in his will, due order in his affections, sound peace in his conscience, sanctifying grace in his soul, true humility in his heart, real divinity in his breast, the Redeemer's yoke on his neck, a vain world under his feet, and a crown of glory over his head. Happy is the life of such a person, in order to gain which, pray fervently, believe firmly, wait patiently, love holly, die daily, watch your heart, guide your senses, redeem your time, love Christ, and hope for glory. A true gentleman is God's servant, the world's master, at his own man. Virtue is his business, Study his recreation, Contentment his rest, and happiness his reward; God is his father, the Church is his mother, the Saints are his brethren, and he is a friend to all that need him. Heaven is his inheritance, Religion his mistress, Loyalty and Justice his two ladies of honor, Devotion his chaplain, Chastity his chamberlain, Sobriety his butler, Temperance his cook, Hospitality his house-keeper, Providence his steward, Charity his treasurer, Piety the mistress of his house, and Discretion his porter to let in and out as is most fit. Thus is his whole family made up of virtues, and he is the master of the family.—Portland Transcript.

The above picture of the "happy man" is so unique and happy that we bespeak for it a place in memories' picture gallery, and suggest that it be placed to such advantage, that whether it be seen by the cold and clear light of the intellect or the sunlight of the affections, that in either case light and shade may have their due proportion no more.

To suggest method and develop *shant*, we extract the following from Clarinda's letters to Bura which outlines with picturesque beauty the faculties of an

UNHAPPY WOMAN.

"Sylvander, the moment I waked this morning I received a summons from Conscience to appear at the Bar of Reason. While I trembled before this sacred throne I beheld a succession of figures pass before me in awful brightness! Religion, clad in a robe of light, stalked majestically along, her hair dishevelled, and in her hand the Scriptures of Truth, held open at these words—'If you love me, keep my commandments.' Reputation followed: her eyes darted indignation, while she waved a beautiful wreath of laurel, intermixed with flowers, gathered by Modesty in the Bower of Peace. Consideration held her bright mirror close to my eyes, and made me start at my own image! Love alone appeared as counsel in my behalf. She was adorned with a veil, borrowed from Friendship, which hid her defects, and set off her beauties to advantage. She had no plea to offer, but that of being the sister of Friendship, and the offspring of Charity. But Reason refused to listen from the Temple, because she brought no certificate from the Temple of Hymen! While I trembled before her Reason addressed me in the following manner:—'Return to my paths, which alone are peace; shut your heart against the fascinating intrusion of the passions; take Consideration for your guide, and you will soon arrive at the Bower of Tranquillity.'"

"I was present but two evenings, and consequently did not witness all the phenomena named, but with every other member present, am satisfied there was no collusion or deception of any kind, and agree with the general report of the Committee. Dr. Hare's own account of his investigations is now in

A SONG OF SLEEP.

By Thomas L. Harris. He Harris, while stopping temporarily in St. Louis, was one evening watching by the sick-bed of his wife, when a season of restlessness, the patient slept. H., while she slept, was entranced by a Spirit, wrote without any conscious effort the following very beautiful lines:—

Her softness end: she sleeps, she sleeps;
How soft she flows the moonlight creeps;
That silver dew that laves the shore
That silver dew that laves the shore
That silver dew that laves the shore

BY DEBOTH.

By Robert Nicoll. A song of the summer's greenest grass,
To sing the modest daisy blushing peeps;
To sing the modest daisy blushing peeps;
To sing the modest daisy blushing peeps;

A SONG FOR CHILDHOOD.

By Robert Nicoll. Popping down the valleys wild,
Popping down the valleys wild,
Popping down the valleys wild,

THE CONJUGAL SPHERE.

Two has involved in the term "Spiritualism" the more external which regards simply various Spiritual phenomena or manifestations of the real and the more interior and essential which implies a certain Spirituality of mind and of the body. Neither is complete without the other; yet the former, if wholly divorced from the latter, is a floating corpse. To be a Spiritualist in the mere superficial sense, requires only a certain degree of candor and frankness, and in some cases courage to avow unpopular opinions.—It may be an excellent preparation for the reception of more interior truths, but it is by no means certain that all who pass through the various degrees of conviction as respects the outer phenomena will immediately advance to their reception. Truth is courage and self denial, openness of heart and simplicity of heart, a renewed courage and readiness to truth and duty, are demanded as every step of real progress. Yet nothing is so common, at the same time nothing can be so fatal, than the impression often left upon the mind by a great mental or moral struggle, which may now relax its energies and reduce its achievements. The Jews when they crossed the Red Sea, doubtless imagined the angel of Promise just before them; few anticipated the temptations and forty years' sojourn in the wilderness. Our fathers, when they had escaped the tyranny of the Old World, and set their feet upon the shores of the New, pictured not the trials that awaited them. Our Swedenborgian friends when they rejected the dogmas of orthodoxy and embraced the "heavenly doctrines" of the Swedish seer perceived not that they would be brought daily into rapport with the Spiritual world; and that in an orderly mediatorial development, or being their interiors to the inflowing life, become as dry sticks and weeds upon the bank, showing the current once flowed which they lacked courage to follow. So also those who enter the Spiritual ranks with the idea that the great battle is fought when they have convinced themselves of others that spirits verify "rap," and "tip," "entrance" and "control," are altogether ignorant of the path they have proposed to tread. The life is fact coming when it should be said as of old, if any man's heart fail him, let him go back, and let him be of the hour of decision.

It would be not a little amusing, were it not so serious a matter, to witness the consternation of those who have perpetually made war upon established opinions and usages, without setting forth anything in their stead, when they find that multitudes are actually deserting the old ways and entering whatever new and untrod paths inclination and irregular fancy may present as attractive. As though the army around Sevastopol should, in some strategical war, remove the barrier between themselves and the enemy, and then be wholly unprepared to meet them.

Spiritualism, in many of its forms, is most certainly destructive. It overturns the hoar-barriers of centuries, and topples down the ancient castles of creed and custom; it consumes the rubbish and rubble, and prepares the earth for new fabrics and new harvests. But if the creative element be wholly wanting—if it cannot sow as well as clear the fields, it is not a genuine and abiding power,

like the genial influences of suns and summer rains, but is akin only to the torrent and tornado that make desolate the earth.

We apprehend that one part of the mission of Spiritualism—the destruction of worn out forms and creeds no longer credible, with many minds, already past, and from every side come evidences of the need of a "positive philosophy," a creative element, a spirit that shall be as the breath of life to those who now sit in shrouded darkness. The ultimate and failure of various schemes for social re-unions, the conviction everywhere beginning to be felt that the plans and principles of many popular reforms are exceedingly superficial, and the secret consciousness of an aching void in the deep heart of humanity, all indicate that the time is near at hand when the multitudes, who have long been crying for bread and waiting for the promised manna, will no longer be satisfied with the husks that are weekly offered them. The teacher must actually instruct, the physician must heal, and the shepherd lead his flock into fresh pastures and beside untroubled waters, or they will cease to heed his voice. The conductors of the Spiritual press must offer somewhat besides sharp criticism upon existing abuses and the regular hash of wonderful external phenomena. Nor is it sufficient for Spiritualists to declare that they have no sympathy with this or that new doctrine or movement. It is known, for instance, that great wrongs exist in connection with the sacred institution of marriage; and as Spiritualism, unlike the popular sectarisms of the day, is a living and active power, it must meet this most trying of all questions, as a brave and true man the embodied terror of his time. The people demand what are the positive teachings of Spiritualists who claim to represent the higher phases of modern Spiritualism. Moreover, this is the question of questions—one that most intimately concerns every heart that aspires to happiness here or hereafter. For the conjugal relation is the foundation of all other relations, and if that be left in obscurity nothing will be clear so far as concerns a true conception of human society.

Reserving the particular word which we had to offer on this subject to a subsequent article, we will to-day cite a communication delivered more than two years since, but which seems to have been reserved from the larger public till the present occasion, and we doubt not if read with the right spirit it will refresh many a waiting and thirsty Spirit.

"That marriage is of Divine origin is evident from several considerations, three of which it is sufficient to enumerate: first, man in his interiors receives from the Lord a spirit conjugally desirous of associating with its counter part or conjugal associate. So powerful are the interior promptings of this exalted and beautiful affection, that it inconceivably ennobles and glorifies the nature. The love which seeks mutual happiness in the marriage tie, and which at an early period of life infills the sensories of the heart, however it may be debased through the introduction of evils, has a celestial origin, and is from the Divine. Its favors are not of the natural, but of the Spiritual sun. Its illuminations glorify all nature to the thought. They fill the world with poetry. They invest existence with a new and sacred significance. They prompt to all manly and generous actions. They quicken the moral will. They are a safeguard against adulteries. They serve as an incentive to excellence, both of ideal and actual attainment. They beautify language. They engender in the Spirit the germinal principles of order, whence at future periods stately virtues unfold and bear their fruit. The writings of genius, the works of art, the symmetrical forms of intellect, evolved from the mind when this influence glows within it, by their intrinsic excellence bear witness to the nature and element of this affection. 'Tis impossible in fit speech to utter praise concerning it. The affection of love, unfolding in this manner from the Lord. They are truly blest. They are eased as in armor of triple steel. Celestial flowers blossom from the dust that strews their pathway, and auroral splendors glorify the blended atmospheres that bend above them.

"A second reason which should satisfy the mind that this affection is from the Lord, may be found in the fact that it co-exists with religion in the soul. The most virtuous from principles of faith among the young, are those who seek conjugal associations. It is the unprincipled in religion and those who make a mock of Divine Truth and Righteousness who make a jest of marriage and who profane its rites. The young of both sexes reverence the conjugal sentiment, and are sensible that it is interior and sacred, and originates in that which is Divine, provided that they are lovers of Divine Truth and Good. Since the sentiment co-exists with religion in its purity, it is therefore pure.

"The third reason for thus considering it, may be found in the fact that it pre-disposes the nature to reverence the principle of order, without which Heaven cannot exist. Disorder, anarchy and chaos characterize all infernal abodes and infernal states, alike of the life, the morals and the affections. But conjugal love in its incipient stages pre-disposes to industry, thrift, sobriety, temperance and fidelity. It restrains the appetites and exalts the virtues, and therefore subjects the infernal to the Spiritual nature. Thus it lays the foundation of the splendid edifice of personal and private worth.

"These reasons, either separately or collectively, should suffice to satisfy the mind that this affection is not sensual in origin, but springs from the operation of the Spirit of the Lord with man.

S. E. B.

To be continued.

WISDOM AND LOVE.

S. M. PETERS, S. I.

We insert the following article, although its language and style are hardly in keeping with the usual text of the department, as it attacks the character and point of view of Spiritualists on the subject of "Free Love." Probably, however, the controversy will be short, and the issue limited—since the consciousness of the Spiritualist and the anti-Spiritualist must see that the *vide infra* is unworthy of, and should not be dignified by any protracted notice.—Ed. Ch. Scr.

When a boy, I was instructed by an Orthodox Sunday School teacher to believe that King Solomon was the wisest man of the world. The result of my education, on that particular point, is summed up in the following sentence: King Solomon was the greatest fool that ever lived. If he had

possessed one grain of common sense at the outset, or had profited by his experience after getting fairly under motion, he would never have expected to enhance his happiness by the mere possession of woman. The man who undertakes to monopolize the affections of more than one woman, is a fool. And no man can be truly happy without the love of one woman. He who has studied Nature, will have discovered that a commingling of the positive and negative, male and female elements, is necessary to produce harmony. This is true of all substances, from the grossest matter up to the Essence of Infinity. Deity itself, is a dual compound of the positive and negative force of the universe. Man cannot live alone and be happy. The soldier, fired by ambition, may pursue fame; the hunter, excited by the novelty of the chase, may retire from the haunts of man, and pursue the game over the forest highway; but when the phrenzy of the pursuit is over, and their energies demand repose, both the soldier and the hunter will sit down and feel the absolute necessity of loving somebody, and of having that love reciprocated. There is a void in the heart of man, that nothing, save woman's love, can fill. But one woman can fill it to the brim. Love is an eternal element, and when individualized, must be balanced by its opposites, or the equilibrium is lost—each opposite seeks its equal, and if one overbalances the other, a juvenile thunder storm is sure to follow.

King Solomon showed his utter ignorance of all philosophy when he undertook to balance the affections of "four score wives and four hundred concubines" with his own hollow-hearted sensualism. Genuine love he never felt, and I look in vain for any evidence of his wisdom, either in his acts, or in the writings of which he is the reputed author.

Solomon's predecessors had enriched the nation by plundering their neighbors on every side. By the intrigue of his artful mother, he became an absolute monarch, with all this wealth at his disposal. Inheriting from both his parents the most degrading passions, he gave loose to his unbridled licentiousness, living a life of besotted beastliness, and like modern saints, at the same time, making a great show of outward religion.

He ordered the building of a temple that imposed on the presence of the people, and repeated a long-faced prayer. Afterwards, he went down to Samaria in company with two or three dozen of his wives, and worshipped a wooden idol. So much for his acts; now for his writings.

The Songs of Solomon, instead of being the inspiration of God, are the inspiration of lust and wine. Let the reader turn to the seventh chapter of the Songs, which, according to the caption, is a description of the graces of the Church, and see if he can call to mind any parts of the Church that bear any resemblance to the things there spoken of. Let him bear in mind, at the time that the heading of the chapter, is not in the original manuscript, but has been inserted by the translator or compiler.

The assumption that any Spiritual meaning can be ascribed to Solomon's Songs, is sheer nonsense, when we take into consideration the character of their author. He was a sensual materialist, and had no faith in the doctrine of immortality. His whole life was devoted to carnal gratification, and when "desire began to fail," he exclaimed, "vanity of vanities, all is vanity." His knowledge and faith of a future life, are embodied in the subjoined extracts from the third chapter of Ecclesiastes:—

"A man hath no pre-eminence above a beast, for all is vanity. All go unto one place, all are of dust and turn to dust again. Who knoweth the spirit of man, that goeth upward, and the spirit of the beast, that goeth downward to the earth? Who knoweth the love that there is nothing better than that a man should rejoice in his own works; for who shall bring him to see what shall be after him?"

Instead of being looked up to as a teacher, the author of the above quotation may be regarded as one of the worst organized men that ever lived, and eminently entitled to our pity. I would not censure him; on the contrary, if he was on earth at this time, and was residing in Troy, I would take him out one side, and give him a good talking to, in a friendly way. My object in hauling him up now, is to trash him over the backs of a class of sanctimonious hypocrites, who pretend to believe in the infallible truth of the whole Bible, and at the same instant undertake to fasten the "abominable doctrine of Free Love and promiscuous intercourse" on Spiritualists. To the saints of this class I now say: Gentlemen, please to form a line with the Tribune man on the right. Hold up your heads, and take your fingers out of your mouths. You will answer the following interrogatories in order: Are Right and Justice eternal and unchangeable laws? Was it right for Solomon to practice polygamy? Could he, while living in adultery, be the subject of Divine Inspiration? If it was right for the holy men of old to live in a state of concubinage, is it wrong now? Do you know of one Spiritualist in favor of illicit intercourse? If you do, do you see any reason why he should not be moved by the same kind of inspiration that Solomon was?

Gentlemen, I have written this article for your special edification. If you feel disposed to pick me up on it, I am at your service, and you may take either side of the question.

The boys may go out.

REMARKABLE DREAM.

—Sleep hath its own world,
And a wide realm of wild reality,
And dreams in their development have breath,
And tears and torture and the touch of joy.

Some years ago a young man was hired by a greener grocer on the corner of ——. He is the son of a widow, who lives in the northern suburbs of the city, and owns the little house in which she lives. She has supported herself since the death of her husband—who deceased some years, by making lace and muslins, and by crimping for one or two undertakers.

The young man had not been long in his situation, before he discovered that his employer's only daughter was too pretty for his peace. Her father had acquired a large property in his business, and it was well known in the family that he would never consent to her marrying a poor man.

James S—sued him very well as clerk, but as son-in-law he would not have the slightest patience with him. The young man wished very much to keep his place for the double purpose of being near his charmer and of maintaining himself, and he was therefore very careful and very miser able. He was comforted at length, somewhat, by finding that the girl was as unhappy as himself—a great many plans were canvassed by the young couple for getting the father's consent, but all were rejected one after another. The poor clerk became very much cast down, and his health suffered so much, that his mother feared that he was going into a consumption.

James S—retired to a bed in a very disheathered state, not having slept at all for three nights. He soon fell asleep and dreamed that he went home to see his mother, and that she asked him to go in the cellar to get him a piece of squash pie. He thought that he went down and opened the little grey safe, and a stone in the wall jutted out so that he could

not rest back the safe cover as formerly. He tried to push back the stone, and not being able, he pulled it out and pitched it away; as he did so, a sauceman, with the handle broken off quite short, met his sight in the cavity of the wall. He pulled it out, opened it and found that it was full of gold. A steel spectacle case lay on top of the money, but he did not open it.

He was so much agitated that he awoke. He lay awake sometime wishing that there were witches, or fairies, as in olden times, and then fell asleep and dreamed the dream over again precisely as before. He awoke the second time bathed in perspiration, and tho't it very strange that he should dream the same thing twice. Strange as it seemed, he soon composed himself to sleep, and the third time he dreamed this identical dream. On awaking, the sun was streaming in at his window. He arose, dressed himself in haste and, much agitated, went to his employer and told him that he was obliged to go home to attend to some business.

James took a Yorkville stage, and soon bade his mother good morning. His mother, who is an early riser, had breakfasted already. "James," said she, "you will find a squash pie and some cheese in the safe down cellar." Her son trembled, and his heart beat quickly as he went down stairs. He raised the lid of the safe, and the stone jutted out just as he had dreamed. He tried to push it back, and then pulled it out, and there was the sauceman with the short handle. He opened it almost breathless with hope and fear. It was full of gold, not of old fashioned pieces, but good American eagles, halves and quarters.

He shut the sauceman quickly, and put in a small stone to conceal it, and went up the stairs very quietly, with the pie in his hand. A thought had struck him. He did not wish to trust his mother with the secret.

"Mother," said he, "you want a muslin de laine dress for winter. Here are four dollars to buy one, and I wish you would get it whilst I am at home, for I would like to see it."

His mother was greatly pleased with the present of a dress, and quite delighted that her son cared to see it. She went down into the city at once to get her dress.

During his mother's absence James examined his treasure. The steel spectacle case lay on the top as he had dreamed. He opened it and found in it a paper which stated that the money was the property of his uncle who died in Cuba, four years ago. He requested, in the paper that the money should be given to his nephew, James S., when he was twenty-one, if he (the uncle) did not return. How he expected it was to be discovered, does not appear—though James' mother had told him that her brother had promised to write to her, but had not.

James took the sauceman, wrapped in a paper, and when his mother returned, gave her a half eagle, and with his fortune under his arm, and a quiet exterior, took a Yorkville omnibus home.—When he was in his own room, he locked the door and counted his money. He had \$4,369.50.

It is said that James has given his money \$200, that he has become a partner in business with his former employer, and has obtained permission to marry the daughter.—Sunday Dispatch, Sept. 1848.

PULLING DOWN EASIER THAN BUILDING UP.

In these days of controversy and criticism, it would be well for the ultraist to think earnestly on the following reflections, as they are eminently suggestive.

"In matters of learning and philosophy [and religion], the practice of pulling down is far pleasanter, and affords more entertainment, than that of building and setting up. Many have succeeded to a miracle, in the first, who have miserably failed in the latter of these attempts. We may find a thousand engineers, who can sap, undermine, and blow up, with admirable dexterity, for one single one who can build a fort, or lay the platform for a cathedral. And though compassion in real war may make the miner's practice less delightful, it is certain that in the literate warring world, the springing of mines, the blowing up of towers, bastions, and ramparts of philosophy [and theology] with systems, hypotheses, opinions, and doctrines, into the air, is a spectacle of all others the most naturally rejoicing.—Shafesbury.

SCRIPTURE CORROBORATED.—Col. Rawlinson, who has been following up Layard's discoveries at Ninevah, recently exhibited at the Royal Institute in London, a slab on which an interesting chapter on Nebuchadnezzar's annals is inscribed, relating to the monarch's achievements in the building and embellishment of Babylon in terms similar to those in the book of Daniel; and containing in one place an allusion to his insanity. On this latter point, however, the colonel is not yet fully satisfied that he has made out the true meaning of the cuneiform inscription. Should he find it confirm his first impression, it will certainly be one of the most remarkable instances of corroborative testimony on record.—Ed.

BEAUTIFUL SENTIMENT.—The beautiful extract below is from the pen of Hon. George S. Hilliard: "I confess that increasing years bring with them an increasing respect for men who do not succeed in life, as those words are commonly used. Heaven is said to be a place for those who have not succeeded on earth; and it is surely true that celestial graces do not best thrive and bloom in the hot blaze of worldly prosperity. Ill success sometimes arises from a superabundance of qualities in themselves good—from a conscience too sensitive, a taste too fastidious, a self-forgetfulness too romantic, a modesty too retiring. I will not go so far as to say, with a living poet, that the world knows nothing of its greatest men; but there are forms of greatness, or at least excellence, which "die and make no sign;" but there are martyrs that miss the palm, but not the stake; there are heroes without the laurel, and conquerors without the triumph.

There are moments in the life of every contemplative being, when the healing power of nature is felt—even as Wordsworth describes it—felt in the blood, in every pulse along the veins. In such moments, converse, sympathy, the faces, the presence of the dearest, come so near us, they make us shrink; a book, a picture, music, any thing, any object, of which he passed through the medium of mind, and has been in a manner humanized, is felt as an intrusive reflection of the busy, weary thought-worm self within us. Only Nature, speaking through no interpreter, gently steals us out of our humanity, giving us a foretaste of that more diffused, disembodied life, which may hereafter be ours. Beautiful and genial, and not wholly untrue, were the old superstitions which placed a haunting divinity in every grove, and heard a living voice responsive in every murmuring stream.

Most important circumstances connected with the profitable supply of food consists in the intelligence that for the first time in eight years, there is the reason to believe that the potato crop in Ireland will be free from blight. Since 1847, signs of rot have unequivocally manifested themselves before the first of July. But in the present instance, that day has passed without report of its appearance in any quarter. The plants, wherever they are in perfect health and vigor, and even if disease should yet come, there is reason to expect it will be less destructive than any former time, since its power of mischief is in proportion to the date of its arrival.

SPIRITUAL TRACTS.

At a recent meeting of the Trustees of the Society for the Diffusion of Spiritual Knowledge, it was resolved to publish a series of tracts or brief articles, calculated to elucidate the doctrines and phenomena of Spiritual intercourse, and a Tract Committee was appointed.

The enterprise has begun, and its continuance must of course depend upon the encouragement it may receive from believers.

The tracts will be sold by the agents at the rate of eight pages for one cent.

Circles who receive communications which they wish thus to perpetuate or circulate, by sending to either of the committee or either of the agents the sum of \$3.00, can have in return 500 copies of a tract of four pages, or at the rate of 75 cts. a page for one of more than four.

Agent for publishing is Mr. AZOR HOYT, of Williamsburg.

Communications may be addressed to him at the rooms of the Society, No. 553 Broadway, or to J. W. EDMONDS, 111 Broadway, OWEN G. WARREN, 251 Broadway, GEORGE H. JONES, 82 John street, Tract Committee.

APOSTOLIC SPIRITUALISM.

Jedediah R. Gay, M.D., pastor of the Apostolic Church, Montville, Conn., author of the new Electric Philosophy and editor of the Star in the East, will give an exposition of Ancient and Modern Spiritualism, in the Universalist Church, Willicott, Conn., on Sunday, Oct. 7, 1855. Services to commence at 10 1/2 A. M. and 2 P. M.

This "exposition" is to be given at the request of those interested in the subject of Spiritualism, and skeptics and philosophers are invited to attend, as "all questions propounded civilly will be courteously answered." As Elder Gay is well spoken of, we doubt not but the occasion will be one of pleasure to all who may attend.

THE HEALING OF THE NATIONS.

PUBLISHED BY THE SOCIETY FOR THE DIFFUSION OF SPIRITUAL KNOWLEDGE.

A New Work on Spiritualism. Charles Linton, Medium. The work is beautifully electrotyped, contains 550 pages, octavo, and two splendid steel engravings—Mr. Linton and Gov. Tallmadge: the latter has written an elaborate introduction and appendix to the work.

The book is now ready for delivery, price \$1 50, postage 30 cents. Orders from the trade and others will be attended to, by addressing the Society for the Diffusion of Spiritual Knowledge, 553 Broadway, N. Y.

AGENTS.

THE CHRISTIAN SPIRITUALIST, THE HEALING OF THE NATIONS, and other Spiritual works and publications, are kept on sale by the following named persons, who are authorized to receive subscriptions: DEXTER & BROTHER, 14 and 16 Ann-st., New York. ABBE & YATES, 25 Ann-st., New York. BELA MARSH, 15 Franklin-st., Boston, Mass. SAMUEL BARRY, 221 Arch-st., Philadelphia, Pa. MRS. E. S. FRENCH, Pittsburg, Pa. JONATHAN KOONS, Millfield, Athens Co., Ohio. GEO. BUCKHELL, Williamsburgh, N. Y.

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OLIVE TAR Cures diseases of the Throat, Lungs, Nerves, Muscles, Joints. By placing Olive Tar over heated water, or by moistening a sponge and suspending it in a warm room—the oxygen of the atmosphere (the odor of Olive Tar being none), and all malaria or infection present is positively destroyed. No disease can long continue or spread, where the odor of Olive Tar is inhaled by breathing an atmosphere impregnated with the odor, which coming in contact with the blood as it circulates, and is rapidly absorbed, and the magnetic force thus acquired, expels its impurities. The odor of Olive Tar is a delightful blended aroma. When inhaled it takes up the impurities of the air, and the electricity it contains is separated and diffused throughout the system by the nerves with which it is brought in contact.

A Pamphlet containing full information, also more than one hundred recent and most reliable testimonials, together with between sixty and seventy new and valuable receipts, giving to the pamphlet great value as a reference, will be sent free of postage on receipt of six cents or ten cents in advance. STAFFORD'S OLIVE TAR COMPANY, No. 22 and 24 New street, N. Y.

Spiritualists who may be afflicted with disease, are referred to the agents for the truth of all the assertions made in the above advertisement.

THE GREAT PIANO & MUSIC ESTABLISHMENT OF HORACE WATERS.

No. 333 BROADWAY. The largest assortment of Pianos, Melodeons, and Music Merchandise of all kinds in the United States; over 100 Pianos and Melodeons of every variety of style, from the plainest finish, for schools or club rooms, to those of the most elegant and costly workmanship, from the best and most celebrated makers, on exhibition in the extensive warehouses of this house. Among them are T. Gilbert & Co's celebrated Premium Piano, with circular frame and circular action, with the most improved Horace Waters' modern improved Pianos, having in the improvement of over-strikes, and in improved action a length of scale and power in tone to Grand Pianos, with the sweetness of the famed Eolian united to the beauty and durability of the Square Pianos. S. D. & H. W. Smith's Melodeons tuned, the equal temperance method, as recently awarded the first premium at the National Fair, held at Washington, D. C. Each Instrument guaranteed, and sold at prices which defy competition. New Pianos for rent. Music at reduced prices. 18 1/2

TO THE AFFLICTED.

The astonishing cures that have been performed by MRS. METZGER'S MEDICINE, of Hartford, Conn., and those of MRS. FRENCH, of Pittsburg, Pa., when all remedies have failed, and the patients were in the most desperate stages of disease, being cured by thousands upon thousands of whom relief has been afforded. Both these ladies are clairvoyants, and while in that state, and while under the influence of their medicines, which are composed of all from the Vegetable Kingdom. It is but fair praise to say that of all the numerous spiritual remedies that have been prepared for diseases that the human system is subject to, none have been so universally successful as the Medicines prepared by these two ladies. Sold by SAMUEL BARRY, Sole Agent, Periodical Book Store, No. 221 ARCH STREET, Philadelphia.

J. M. BARNES.

Publisher of the Lockport Weekly Messenger, a family paper, independent on all subjects, devoted to Spiritual and Anti-Slavery principles, \$1.50 per year in advance. Also, dealer in Books and Stationery of all kinds, (Spiritual, Anti-Slavery, and Liberal Books) and can supply the country and the continent with the most reliable and best quality of books, both at wholesale and retail prices, and will send by mail any book, by remitting the publisher's price for the book and postage. Lockport, Erie County, Pa.

A. C. STILES, M. D.

PHYSICIAN AND SURGEON, BRIDGEPORT, Conn.—The sick attended at all hours of day or night. No mineral resorted to.

Dr. Stiles is located as a Clairvoyant Medium, and can perfectly describe the local disease, also the feelings of the patient. Those who are afflicted with any disease, or who are in need of letters on private matters, strictly attended to. Consultation fee, \$1. Consultation and prescription, \$2.

SPIRITUAL MANIFESTATIONS.

MRS. WISE begs leave to announce to the public that she has opened her Rooms for the INVESTIGATION OF SPIRITUALS, as a Reading and Writing Medium, at No. 553 BROADWAY, from 10 A. M. to 1 P. M., from 8 to 9 P. M., and by appointment. Admission 10 cents.

OUR BOOK LIST.

Now received and for sale at the Office of THE CHRISTIAN SPIRITUALIST, the following list of books, all of which contain one copy of each series, 40 cents; postage 10 cents. THE HISTORY OF THE BEGINNING OF ALL THINGS, including the History of the Human Race, from the beginning of the world to the present time. Written by G. H. Holy Spirit, through an earthly medium. By L. M. Arnold, Foughekeepsie, N. Y. Price, \$1.50; postage, 20 cents. NEW TESTAMENT MIRACLES AND MODERN MIRACLES. A comparative analysis of evidence for each, the nature of both. Possibility of a hundred witnesses. An Essay read before the Middle and Senior Classes in Cambridge Divinity School. By J. Fowler, Cambridge, Mass. Price, 50 cents. REVIEW OF THE CONCLUSIONS OF REV. CHARLES BECHER, Regarding the Manifestations of the Present Time to the Agency of Evil Spirits. By John S. Adams. Price 6 cents. ANSWERS TO SEVENTEEN OBJECTIONS against Spiritual Intercourse, and Inquiries Relating to the Manifestations of the Present Time. By John S. Adams. Price 25 cents; cloth, 85 cents. Since writing the above work the author has changed his views in regard to the Bible as the only revelation from God to man. In all other particulars his views are therein laid down. The work has been written for the purpose of settling the arguments advanced have been considered worthy of the careful consideration of all men of thought. All sectarianism is avoided, and no doctrinal controversy is entered into. The rest on the fundamental truths of scriptural revelation and undisputed facts. PROOF OF SPIRIT INTERCOURSE. By Alfred Child, of Canada, Writing Medium. Boston: Belk Marsh, No. 15 Franklin street. Price \$1.25 cents. SPIRITUAL OBJECTS. Read but not Miraculous. A Lecture read at the City Hall, Roxbury, Mass., on the evening of September 21, 1854. Price 25 cents. AN EXPOSITION OF VIEWS regarding the principal causes and peculiarities involved in Spirit-Manifestations. To be read at the Interior of the Human Mind, by Herman Snow, late Unitarian Minister at Montague, Mass. Boston: Crosby, Nichols & Co. No. 55, State Street. Price 50 cents. THE SPIRIT MINISTEL. A collection of Hymns and Music for the use of Spiritualists, in their churches and public meetings. By J. H. F. Jones, N. Y. Price 25 cents. In addition to the above, may be found at the Society's Rooms the following publications by Messrs. Fowler and Wells. In order to accommodate those residing at a distance, we give the price for each work with postage, and the mode of purchase. All books are pre-paid at the New York Post-Office. By pre-paying postage in advance, fifty per cent. is saved to the purchaser. All books containing original communications, and those who have been released from the bonds of the churches read this little book. Interesting Narrative of the Advancement of a Spirit from Darkness to Light. From the Private Journal of a Spiritualist, who has had an experience of many years. By J. S. Adams of Chelsea, Mass. Price 25 cents. A LETTER to the Chestnut Street Congregational Church, Chelsea, Mass., in reply to its charge of having become a church of the cause of truth. By J. S. Adams. Price 10 cents. One thing I know, that whereas I was blind, now I see. . . . And they cast him out, and he said, who have been released from the bonds of the churches read this little book. Price 15 cents. THOMAS SPIRITS AND SPIRITUAL MANIFESTATIONS. Being a series of articles by "E. I." supposed to be the Rev. Prof. in the Bangor Theological Seminary. Sold with a key to the Bangor Seminary. Price 15 cents. THE PHILOSOPHY OF CREATION. Unfolding the Law of the Progression of Development, from the beginning of the Philosophy of Man, Spirit and the Spirit-World. By Thos. Paine. Through the hands of Horace G. Wood, medium. Price 10 cents. PSYCHOLOGY OF CREATION. The Principles of Dietetics. By A. Combe, M. D. 80 cents. MACROCOSM AND MICROCOSM: or, the Universe Within and the Universe Without. By Wm. Fishburne. A Scientific Work. 62 cts. MENTAL ALCHEMY: a Treatise on the Mind and Nervous System. By Dr. J. H. Adams. Price in paper-covers, 10 cents. Any of the above works may be sent by mail to purchasers on receipt of the price as above marked. Orders from individuals at a distance will be attended to promptly as soon as received. THE RELIGION OF MANHOOD, or the Age of Thought. An Analytical Work. By Dr. J. H. Adams. Price in paper-covers, 10 cents. PHILOSOPHY OF ELECTRICAL PSYCHOLOGY, in Two Lectures. By Dr. J. H. Adams. Price 15 cents. COMBES LECTURES ON PHENOMENOLOGY. A complete course. Bound in muslin, \$1.25. CONSTITUTION OF THE SOUL. By G. Combe. Authorized edition; paper, 62 cts. PSYCHOLOGY; or, the Science of the Soul. By Haddock. 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JUST PUBLISHED IN PAMPHLET FORM, No. 1. OF A MONTHLY PERIODICAL TO BE CALLED THE PSYCHIC GLOBE, Containing a record of facts in Spiritual Intercourse, chiefly derived from Circles held by J. D. Conklin, Medium, 542 Broadway, New York. This enterprise is undertaken at the urgent solicitation of some SPIRIT FRIENDS of the medium, who desire in this way to give the means which will enable them to take care of themselves and their families, and to be able to communicate with the loved and the wounded Spirit, without money and without price. The Paper will be sold by the publishers and agents at Six Cents per Copy, or by the Agents of Subscribers for One Dollar per annum, payable in advance. The Editors will be given gratuitously; and he has advanced the fund for the uniformity of type and paper in the successive issues of the Periodical. The support of the friends of Spiritualism is earnestly invited. It is hoped that the friends of the cause will be able to contribute to the little publication, which will commend it to their general support. Subscribers will please to forward names, addresses and subscriptions, to Messrs. Partridge & Britton, Publishers, No. 300 Broadway, or to J. D. Conklin, 542 Broadway, New York. The usual mode of payment.

PSYCHOMETRICAL DEMONSTRATIONS OF CHARACTER.

To read the character of persons by holding the handwriting to the forehead, is a gift which may be employed in numerous instances for the promotion of good, and to prevent fraud and imposition upon the unsuspecting.

From the Spiritual Telegraph.

A HYMN OF THE SICK ROOM.

The mortal remains of the departed one, to whom reference is made in the two poems which follow, were recently deposited in a rural cemetery, on a beautiful eminence, away from the strife and noise of the busy world. A tall pine casts its shadow over the consecrated spot, through whose boughs the autumn winds are breathing a low requiem, solemn and sweet as the sacred memories of youth and love.—Ed. Sp. T. E.

THE VOICE OF THE PINE.

O lonely pine! O fadefull pine! In dreams I hear thee wave, At evening shade and morning prime, Beside the last one's grave. 'Not lost, not lost, but Spirit-found,' Thou whisperest still to me; Thou watcher of the forest mound, O lonely, sacred tree.

THE SHADED PORCH.

My favorite haunt is the shaded porch, When the sunbeams play and glow; With roses red, and woodbine thick, Thickly round its columns twining; There the fire-lark sings in the maple boughs, That thrills sweetly to the soul; In their shade till noon the dew-drops rest On the daisies and the clover.

PRESIDENT MAHAN'S BOOK AGAINST SPIRITUALISM.

When the phenomena of Spiritualism first made their appearance in the various forms of animal magnetism, they were met by the common argument always in the mouths of those who cannot reason, and will not investigate of "fraud, humbug, delusion."

This mode of opposition to the new developments was used with great energy, and still the phenomena increased and new facts multiplied. The physical facts exhibited in the person of the magnetized subject, were soon followed by the more Spiritual manifestations in clairvoyance. The facts in clairvoyance were of the most solemn and startling character, and to the reflective mind seemed the precursors of new and extraordinary developments of the power of the human mind, and its relations and intimacy with the Spiritual world.

But sound and brilliant as it was, it had but a brief existence, and raised its authors to an eminence of doubtful sanity. Instead of ascending from the knee upward until it reached the intellect and took hold on the reason, it took a downward tendency, and was finally snapped out by C. C. Burr through his brother's toes. But the "knocking" didn't stop.

The subject of the table movement also came before the French Academy in a paper by M. Seguin. It found no favor with Arago, who after the reading of the above communication from Prof. Faraday, intimated that his belief was that "the movement of the tables is caused by muscular action."

Prof. Faraday proves, by the interposition of the most non-electrical and non-conducting substances between the medium's hands and the table, that the table is not electrically charged, and consequently electricity has nothing to do in producing the phenomena.

Next in order, comes A. Mahan, first president of the Cleveland University, in a book of 466 pages, entitled "Modern Mysteries Explained and Exposed." It is my purpose, in the present communication, to briefly review the main doctrine of this book. It is the object of President Mahan, in this book, (as the title indicates,) to explain and expose the phenomena of modern Spiritualism. It is due to Prof. Mahan to state that his book discloses a great familiarity with the subject and a fair statement of the questions at issue.

On page 28 he agrees that, in discussing the subject only three questions will occupy the attention of the reader. "1st. Have we any valid evidence that Spirits out of the body have any agency in the production of these so-called Spirit manifestations? 2d. What is the tendency of this Spirit movement? 3d. Certain questions of a miscellaneous character, bearing upon the general subject."

It is upon the first question that we join issue. On pages 39-40 he lays down five fundamental principles, as tests, to guide our investigations and determine our conclusions. They are as follows:

- 1. No facts occurring in the world around us, are to be referred to any supernatural, or ab extra Spirit causes whatever, which facts can be adequately accounted for by a reference to causes known to exist in this mundane sphere.
2. No facts are to be referred to any particular supernatural or ab extra Spirit cause, unless they are of such a nature that they can be accounted for upon no other supposition.
3. When particular causes are known to exist, all effects within and around us are to be attributed to such causes, effects resembling and analogous to those known to proceed from such causes, effects especially which occur in circumstances where such causes may be reasonably supposed to be present.
4. Even those facts for the occurrence of which no mundane causes, at present known, can be assigned, are not to be attributed to any ab extra causes whatever, or to the agency of disembodied Spirits, when such facts are similar and analogous in their essential characteristics to other facts which can be accounted for upon a mundane hypothesis, but for which science subsequently discovered actual mundane causes. Such facts manifestly lie on the track of scientific discovery, and we must suppose them to be the result of mundane causes, which are yet to be discovered, though at present unknown to us.
5. To establish the claims of Spiritualism, its advocates must show (1) that the facts which they adduce are wholly dissimilar and unanalogous, in their essential characteristics, to any fact resulting from any mundane causes, and (2) that the occurrence and characteristics of these facts can be accounted for, but upon one exclusive hypothesis—the agency of disembodied Spirits. If similar and analogous facts do arise, from purely mundane causes, it is a violation of all the laws and principles of science and common sense, to attribute these phenomena to any ab extra causes whatever.

The first four I acknowledge and accept. The correctness of the fifth I deny, and upon it also join issue, and refer the reader to the facts and arguments submitted.

On pages 40-41 he sets forth the following classification of facts, as being substantially the class of facts upon which Spiritualists rely for proof of the first question. They are as follows:
1. Facts of a purely physical character, such as the moving of tables, chairs, &c, movements which sometimes accord with the thoughts and suggestions of the inquirers.
2. Intelligent communications, by means of rappings, speaking and writing phenomena, which, in many instances, to say the least, occur wholly independently of the direct conscious agency of the mediums, or any other persons present, on the occasion.
3. Communications pertaining to subjects of which the mediums are profoundly ignorant, and yet found to be correct.
4. Correct communications pertaining to facts believed to be known only to the inquirer himself, and the particular spirit with whom he is professedly communicating.
5. Similar communications containing correct responses to purely mental queries, in some instances, correct information, in respect to facts unknown to the inquirer, or any other person present.

These facts he unqualifiedly and frankly admits. He says, "We admit the facts for the all adequate reason, that after careful inquiry we have been led to conclude that they are real. We think that no candid inquirer who carefully investigates the subject, can come to any other conclusion." This candid admission is followed by a long array of facts which have occurred in different places, and under divers circumstances, during the different stages of the developments. It is not my purpose to deny these facts. It is the author's argument, (or rather assumptions,) and the conclusions to which he arrives, that I call in question. What he has said upon electricity, magnetism, and odic force, is very well. What he has said upon animal magnetism, clairvoyance and psychology, is good—very good; and we may take courage that the cause of Truth is onward, when we find such men as Pres. Mahan compelled to admit the facts established by these sciences, to the full extent claimed by their most ardent advocates. A few years ago, animal magnetism, clairvoyance and psychology, were as much abused and condemned as Spiritualism now is; and Pres. Mahan could not have avowed his belief in them and retained his office in a university where medical science was taught, nor retained his position as a teacher and preacher of orthodox theology. But times have changed, and men's opinions have changed. Truth is making grand conquests by compelling the old diplomatic stereotypes to take shelter under these once-hated and much abused sciences, to protect themselves from her dazzling blaze in newer forms of development. Pres. Mahan's whole argument may be summed up as follows: Mind in the body acts on mind in the body, through the odic force, and by impulses from the thoughts and will, controls the thoughts, will and mental acts of the medium, causing all the manifestations of intelligence, witnessed at the Spiritual meetings. Mind in the body, through the odic force, acts on matter, causing chairs to move, tables to tip, and all other physical manifestations witnessed at the Spirit circles.

That mind in the body can and does thus act I admit and believe.

In support of this admission, I adopt the principles acknowledged by Pres. M. on page 62 of his book. He says, first, "There is in nature a medium of communication between mind and mind, other than that by which communications are had through the ordinary channels of the senses."

If there is such a medium of communication between mind and mind, (and our author affirms and proves that there is,) what is there to prevent mind out of the body from using this medium of communication? If such a mode of communication is a law of mind, it adheres to mind, as mind whether invested with a material body or not. The fact that mind in the body does not use the corporeal senses when these extraordinary acts are put forth, proves that the corporeal senses are not necessary to its action, and that it can and does act independent of the ordinary channel of the senses. This law being established, it follows as a necessary consequence that disembodied mind may use it, for the law is established as a law of mind, independent of matter.

The admission then—or the proof—of such a medium of communication between mind and mind, upon the part of our author, is no less than affirming the fact he is laboring to disprove. He establishes this medium of communication as a law of nature, which is universal, and it becomes his duty to show, affirmatively, that disembodied mind is an exception to this law. Until he does this, the very statement of this law decides the question against him. He must show that mind, out of the body, is essentially different from mind in the body, and governed by different laws, because the statement of the principle is prima facie evidence that it applies to mind, in all of its modes of existence. Our author believes and affirms the existence of disembodied mind, or Spiritual life, and lays down a rule which applies to mind as mind, and proves by numerous well attested cases, that when the embodied mind exerts this extraordinary power, it—for the time being—throws aside the material clogs of the body, and acts as disembodied mind. The facts which he has quoted, prove that embodied mind acts as disembodied mind—that it discards the body and acts where the body is not—that it acts in presence of the body and at a great distance from the body. All this is within the power of the mind, while it tabernacles in the material body, in its mundane existence.—Does it possess less power when existing in a Spiritual body in the Spiritual life? All that we know of the future life—all that we can anticipate—all that Faith and Hope prompt us to believe of the future life—goes to prove that the mind, in the Spiritual life, possesses vastly more power than it does in the bodily life, and that it carries with it the memories and the sympathies of the bodily life, and can act through indefinite space, and send a wish or a thought after friends who remain in the bodily life.

President Mahan affirms secondly, that "thro' this same force (law) the mind may, when the proper conditions are fulfilled, control the action of the mental and physical powers of another mind."

This is precisely what every enlightened Spiritualist would affirm, if endeavoring to prove the fact of Spiritual communications." Mind controls the action of the mental and physical powers of another mind." How do you know it? By the facts brought to light in animal magnetism, psychology, and clairvoyance. How do you know that the law or force used by the mind in these cases, belongs exclusively to mind in the body? Because the facts in magnetism show that the mind does not use the bodily senses, but acts independent of them, and therefore this law or force applies to mind as mind. Why do you believe that disembodied mind uses this law or force to act upon and influence embodied mind? Because the Bible, Christianity and all our intuitions teach us that there is a Spiritual life succeeding this material life, and that there is a relation and connection between the two, and that Spiritual beings take cognizance of our actions here, and become solicitous for our welfare hereafter, so that there is "joy in heaven over one sinner that repenteth," because the facts are such as could not possibly exist unless Spiritual beings did actually influence and act upon mind in this material life, because the Bible teaches it, and the Christian in prayer feels it, and the inspirations of the closet sanction it.

Because the facts in science make it possible, because the nature of God, and the instincts of man, make it probable, and the history of the world makes it an actual fact.

Because President Mahan proves that mind in the body is acted upon by other mind in the body, under such circumstances as precludes the possibility that the bodily organs of the active mind have any agency in producing that result upon the passive mind, and hence a law of mind is established which makes it possible for the thoughts, affections, and states of mind to transmit an influence and act on mind through indefinite space, and intervening material substances, and what is thus established to be a general law of mind, cannot by any good logic be made special and applicable only to mind in the body, especially, when all the facts affirm that the bodily organs of the active mind are not used in producing the effect.

From the Philadelphia Sunday Mercury.

PRACTICAL SPIRITUALISM.

BY A NEW CHURCHMAN.

NO. II.

Beloved, believe not every Spirit, but try the Spirits whether they be of God; because many false prophets have gone out into the world.—1 John iv. 1.

It must or may be applied to the most casual observer or practitioner of Spiritual intercourse, that in the world of Spirits there is no such thing as space, except only in appearance, but in lieu thereof, condition is the substitute. Thus those things approximate which possess similitude. It is, therefore, a law of this world that where one, no matter whether still on earth or beyond the measurement of time, thinks approvingly of others, that is, permits their characteristic qualities, together with the image of their embodiment, to occupy his mind, the person himself, so far as Spirit is concerned, (and Spirit is the real man,) is present with him.

To prove this, if you are yourself a Medium, so arrange your thoughts with reference to any favored intimate, and other conditions being favorable, he will communicate. This law of the identity of proximity and similitude serves many great and wholesome ends in the economy of that world, not the least of which, however, is the perfect arrangement and agreement of neighborhoods. Thus, for instance, there are two persons dissimilar in sentiment, and consequently in affection and life. Now, because of the identity of proximity and similitude, these cannot dwell together. Neither do they desire to dwell, each finding his freedom best maintained by an avoidance of contact. Thus it requires no formal judgment to be passed on man

—thus no scrutinizing inquisitions are required.* Man acts as his own judge and executioner, by voluntarily seeking and maintaining that position most congenial to his love and free from restraint. His "Book of Life," continually open before him, is that out of which he pronounces, and is continually pronouncing, his own sentence. This book may be amended, but only by amending the life—the record is ever true. There is no more mistaken notion extant on this earth than the supposition generally prevalent that the world of Spirit is a place, or even a condition foreign from that of earth, when in truth earth is but a part of that world, and we its inhabitants, like the fetus in the womb, are preparing for that event which shall usher us more fully into an active participation of its events. Spirituality, or the Spirit-world is above us, around us, beneath us—may, like the kingdom of heaven, it is within us. It needs not that we look out of ourselves to observe its workings. It is composed of humanity, and we are of the race, free to choose our position.

Consequent upon the above named order of things, it follows that the geographical arrangement (so to speak) corresponds minutely with the characters of those inhabiting its various parts.

Thus those who are principled in the opposing loves of the neighbor on the one hand, and of self on the other, are found to be antipodes in fact, and this so completely, that what the one deems elevating and ennobling, the other perceives as debasing and ignoble.

Now there are, as is known, two general loves which influence man, or in which he dwells. One or the other of these is his true element, out of which he is most wretched, and to the protection and sustenance of which all his energy is directed—toward which every affection, may, every act, tends. This love, in the upright man, is the love of order, or of the arrangement of things as his Creator had made them when he pronounced them good. To study these, and to so act in all things, as to harmonize with them, is the delight of his life. In the first of these acts consists man's wisdom; in the latter his good.

In the antipode of this, however, the opposite is the case. He delights not in that order, because having indulged in the fruit of the Tree of the Knowledge of Good and Evil, and having appropriated to himself this knowledge, he arraigns the Divine Order, and in attempting to amend, perverts it. Hence arises all evil. Monstrous absurdity! to arraign Infinite Wisdom before the bar of our puny judgment! Yet the antipode considers this ennobling, and imagines its tendency to be elevating.

In the Divine Order, earth and nature are the ultimate or lowest condition of man. Man, however, by his perversions, has made it the centre; for every principle of affection perverted becomes an opposite, and assumes geographically a position corresponding to its character, forming a sphere suited to the insanity that begot it. The first, second and third Spiritual spheres are of this character, and are consequently in position below the earth. Their inhabitants, in correspondence with their peculiar locality, each for himself, are immersed in evils and fallacies of various grades, and consequently delight in their unlimited propagation, unscrupulously necessarily from the nature of their loves, as to the means used, the parties interested, or the ultimate termination or result of their practices.

It shall be our duty, in the course of these papers—having first stated and endeavored to explain our position—to give practical illustrations of our remarks by, as it were, taking the reader by the hand, and introducing him to scenes, conversations, &c., as as they have occurred from time to time, and are still occurring, and being presented for our inspection. We shall thus visit the various spheres, observe the manners and customs there, listen to their conversations, &c., and thereby become capacitated to choose for ourselves which of these we shall set our hearts upon, acting as rational men, about to select for ourselves an abiding place in the eternal world.

We have said the first, second and third Spiritual spheres are below the earth, by which we mean that the conceptions of Divine Order by the inhabitants thereof, are below the Medium of conception of those of earth. In the same relative view, those of the fourth sphere are on a level with those of earth. The fifth, sixth and seventh spheres are relatively above, as will be shown hereafter, whilst those of the Celestial spheres are pre-eminently. This general arrangement of things by no means interferes with the more special law whereby man individually, and whilst upon earth, is associated with some one particular sphere of that world, with whose Spirits he is continually present, and whose every thought is influenced to a greater or less extent by their insinuations. It rests with man, and therein is his freedom, to adopt or reject these insinuations in their practical adaptation to life. If you would know, my friend, with what sphere you are thus associated, examine well the most secret workings of your inmost thoughts, and compare them with the forthcoming descriptions of the spheres, and except you deceive yourself, you shall know.

Special examinations are sometimes had, from various motives of expediency, with novice Spirits, in order to their more speedy reduction to order, especially with such as from their former strict adherence to the forms and ceremonies of religion imagine they have thereby merited entrance.

From the Saratoga Weekly Republican.

POPULAR INFIDELITY.

We copy the following excellent article from a late No. of the N. Y. Evening Mirror. It contains truths, the existence of which, all must admit while they cannot but deplore them. While the mass of mankind now reject Spiritualism as a false and dangerous dogma, yet the teachings its believers inculcate, are precisely those taught and practiced by Christ, and we hold that, even admitting (only for the sake of the argument) that the Spirits of the departed do not communicate with mortals, still those who do believe in their ministrations, teach a higher, purer and more Christ-like theology than any other class of persons, and we are confident that, should the world be governed by their instructions, humanity would be immeasurably elevated and crime and oppression become obsolete.—

"What is your opinion of the amount of infidelity prevailing?" said one acquaintance of ours, a few days since, to another. "I think just this," was the reply, "that while there is very little difference of belief as regards the essential truths of religion, such as the existence and paternal character of a Supreme Being, and the wisdom and goodness of his universal arrangements in nature, there is a vast amount of skepticism as to the Divine ordination of many of our days, which are made to fill the foreground as essentials of religion." There is, we fear, too much truth in this reply. Whatever is claimed for religion in accordance with the sublime harmonies of nature, or the sublimer, though simple teachings of Christ, is accepted gladly by every intelligent, ingenuous mind, leaving scarcely a scoffer

or doubter; but whatever is claimed contrary to such accordance, is as widely rejected, or branded with suspicion.

"Religion, such as would justly represent Christ's life and lessons, which ought to be the measure of Christian faith and purity, has suffered wickedly through formalities, deceptions and hypocrisies, palmed upon mankind in its name. Its triumphs have been retarded more by the treason and falsehood of professed friends, than by all assaults of open enemies; and the abundance of this treason and falsehood is what makes so many skeptical towards religious announcements, mistakenly deeming, as they do that what professes to be religion or Christianity, must be. Acting falsely with Voltaire and Shelley, and scores of the bravest intellectual Spirits, they assume that the visible church, good, bad or indifferent, is the fruit of Christianity, and proceed to judge the tree by its fruit. Here the mistake is made. The Church may, in part, represent the sound ripe fruit of the tree of life, but few will deny that it too often stands for 'Dead Sea apples'—fair to the sight but bitter to the taste, and ashes to the touch.

"Proclaim Christ to-day, anywhere, as he appeared and addressed himself to the multitude, and the first reflecting scoffer of his precepts and morality, could not be found. Christ and Christianity, the body and soul of the only religion that has the slightest practicality in its pursuit to redeem the world, are the two great ideals toward which mankind are every day more earnestly yearning. All may not comprehend them in the same form or forms, but all acknowledge in them the same glorious redeeming Spirit. Can it be wondered there is skepticism toward much that is put forward as Christianity. The wresting of his word and example to uphold the most monstrous wrongs. The blunting of the edge of his anathemas against pride, hatred and lusts of the flesh, pampered on the very so-called altars of God, and yet calling it the true 'Sword of the Spirit.' How much of the real Christ does the church present or preach to us? How much of the Christ who cried, 'Woe unto you scribes, and Pharisees, and lawyers'—or whoever wags the tongue or lifts the hand to blind the poor and ignorant to the way of righteousness and truth? The people love, adore that Christ who went among them seven days in the week, healing their wounds and soothing their sorrows. But they recognize Him not in the isolate, unfamiliar being set apart by the church for special Sabbath worship, and exhibited to suit creeds and dogmas, from purple pulpits, but scarcely called up for remembrance or consolation during the six days of toil and weariness, when his presence is most needed.

"We speak these words more in sorrow than bitterness—sorrow that those who have Christianity in special keeping, cannot, or will not introduce their teacher and master to the world, in that familiar and attractive character which he assumed on earth. Could he fail, thus introduced, to draw unto him the fishermen and the craftsmen—would not the widow and orphan, the sick, sorrowing and outcast, again follow him, with blessings on their lips, as erst on the Judean highways? But the cold, white glare of marble walls, and the glitter of stained glass, repel these poor souls from the gorgeous altars dedicated to them—an 'unknown God.' Give them, O men and women of the church, that Saviour who scorned not to 'eat with publicans and sinners,' and who was and is, the unfailing friend of the poor—who has declared, 'If I be lifted up, I will draw all men unto me'—and there shall be no dangerous infidelity in your midst.

From the Valley Times.

REFORM MOVEMENTS.

The present is on all hands distinguished above previous ages, as one of rapid progress. Yet it is questionable, whether there is, after all, any improvement of the present Era, that indicates a higher civilization than we find evinced in the ages that are past. The strongest evidence of general advancement is, that the discoveries excite less violent opposition, when applied practically, than has ever before been manifest. The mass is better prepared to receive what has been before unknown and untried; and even now, were the "Star" to appear in the East, as a second harbinger, of "peace on earth," and good will to the children of its bosom, it is highly problematical whether the new-born Saviour would be allowed on earth a third of a century, or receive less violence than did the former Jesus.

In the ranks of inventive genius, as such, as well as in the effects which followed the invention—printing has no rival. It is the pilot of civilization—the messenger and safe of thought. We have only to blow the dust from the page of ages, and see at a glance all that has been done before.

The effect of this invention is beyond the comprehension of human ken—and were its deeds and itself swept away, but a short time would elapse before a barbarism would cover the earth deeper than ever before. It may often bow to baseness, but after all, it is one of the brightest lamps of Progress that has ever been lighted under the guardian eye of God.

The School is a second element of progress. And though materially changed in our day, it cannot be claimed as an invention of the present, neither is it so much improved as is generally supposed. The division of scientific effort practiced by the Ancients was productive of more permanent advancement than any system of former times.

The fault of our teachers is—they attempt too large a range of study, and by the time they are familiar with what has been discovered and taught, and before their labor is finished, they have no more years left for investigation and for the advancement of the race. They may have become learned, but there is nothing in their lives that marks the age, or endears their names to the memory of future years. Centuries are not required to cover their names in darkness—they pass like the meteor in a night, and are known no more.

The man of one idea is, after all, the true votary of progress and benefactor of his race, and if we would mark our age with an enduring fame, it must be done by a division of literary and scientific toil. The unknown must be probed deep, and Chaos brought to light. System organized out of confusion, and independent thought made to take the place of old and useless theories. We were almost impressed to say that every college in our land was a curse to true intellectual advancement; and how true is it that most of our inventors—brilliant Statesmen, and men of genius and art, who are the living lights of the age—never were bound down by College rules. They have learned to think for themselves, and thus thinking, mark their path with living light.

Religion suffers alike with the school by the iron bands and stereotyped forms and ceremonies by which it is bound and circumscribed. Religion, the great central sun of Jehovah, that is at once the brightest and most pleasing gem in the catalogue of God's perfections, is blotted out by forms, and darkened by discord and disunion. No theme should wake such eloquence—no subject evolve

such beautiful thoughts and symbols of infinite beauty, wisdom and goodness—yet, alas! how little of burning eloquence, original thought, exalted genius, and imitative goodness, do we find among the pretended teachers and professed followers of the Most High. Is it not true that reform is needed here, and energy and toil? The age demands it—the cause requires it—the field is opened broader before us, all white for the harvest, but the laborers are few.

The Press—the School—and the Religious Life, acting in harmony, are the elements of progress. Let them be improved and directed in harmoniously worked independent of each, yet in unison with truth, and thought, and God.

Then will a glorious union pervade the earth, and Angels and men feel alike at home upon it. Life will spring from sepulchres of oblivion, and the age be marked by progress, at once real and enduring.

THE MARRIAGE COVENANT.

We hold this institution as it is described in the second of all commands, Genesis ii., 24, and have no fellowship with—nay, we loathe the idea of setting these obligations aside, obligations that the present loose state of society show to be very imperfectly understood, or certainly most badly kept. The following is a brief synopsis of some of our views:

1st. We do not believe the spheres of man and wife are different. If truly united, they simply occupy different positions in the same sphere. Hence the marriage contract should never be entered into where there is not a pure mutual love. 2d. When a couple enter into this contract, it should be publicly and legally known, and the parties are bound for life, and can only be separated in consequence of one of the parties having criminally violated the sacred compact.

3d. The wife is the man's "help meet," not his servant, his slave, his parlor ornament, nor his ruler. She should be his companion in all the affairs of life, the sharer of his joys, sorrows, care, fortune, learning and honor, and by her active duties aid him in all.

4th. The man has no right to claim that his wife's "duties are at home," unless he is truly his husband, (i. e. a house-band). The man spends his days in a grog-shop, and his nights in a worse place, violates the marriage covenant, and is false to his wife. He has no right to require her to meet him with smiles, and if she is true to herself she will not do so; and yet there are men who seem to think the wife is bound to embrace the form of a drunkard; mingle her sweet breath with the belchings from a liquor-loaded stomach, and print a chaste kiss on lips still reeking from the kisses of a harlot. When such brutes talk of the marriage relation they always sneer at "strong-minded women and Women's Rights," for their practice would reduce women to a state as bad as some southern slavery.

5th. Home should be the centre of both the wife and the husband's affections. There he should be right to be; there he should be the head of the family, the provider, defender, example and instructor; and when this is not the case there is wrong somewhere, and he cannot complain if he is treated according to his merits.

6th. If a couple do not live together happily, let them find out the cause and mutually labor to remove it; not separate to gratify passion, and carry this miserable spirit into new relations. Let them, if they find their characters are not congenial, for the penalty of mutually deceiving before marriage, and by self culture adapt themselves to their companions in life, pray God to aid them, and they will find a blessing, instead of the misery they voluntarily seek by separating and making their children worse than orphans.

7th. Let both parties in the married state adhere to the golden rule, and the question which shall be will never arise.

8th. We believe thousands are married according to human laws, and live together, who are at heart married. Their condition is a sin, and the remedy is not in separation, a greater unless one has violated the law of marriage, the proper course is as mentioned in sec. 6.—Village Free Press.

SHADOW OF DEATH.

We have rarely met with any thing more beautiful than the following, which we find in a change paper:—

"All that live 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, hiding for ever from their eyes the face of the ones whose living smile was the sunlight of their existence. Death is the great antagonism of life, and the cold thought of the tomb is the skeleton of all our feasts. We do not want to go through dark valley, although its passage may lead to Paradise, and with it Charles Lamb; we do not wish to lie down in the mouldy grave, even with the king and princes for our bed-fellows. But the fate of Nature is inexorable. There is no appeal from the great law that dooms us all to die. We flourish and fade like the leaves of the forest, and the fairest flower that blooms and withers, has not a fairer hold on life than the mightiest monarch that has ever shook the earth by his steps. Generations of men appear and vanish like the grass, and the countless multitude that fill the world to day will to-morrow disappear like footprints on the shore.

"Soon as the rising tide shall beat, Each trace will vanish from the sand."

In the beautiful drama of Ior, the instinct of mortality, so eloquently uttered by the dead, devoted Greek, finds a dear response in every thoughtful soul. When about to yield his young life as a sacrifice to Fate, his betrothed Clemanthe, if she shall not meet again, to which he has said, "I have asked that dreadful question of the gods that look eternal, of the flowing streams that flow for ever; of the stars among whose fields of glory my raised spirit hath walked in glory. All was dumb. But while I gazed upon thy living face, I felt there's something in the love which man through its beauty that cannot wholly perish. Shall meet again, Clemanthe."—Ed.

When I gaze into the stars, they look down on me with pity from their serene and silent sparkling eyes glistening with tears, over the little man. Thousands of generations, all as now our own, have been swallowed up by time, and there remains no record of them any more; Arcturus and Orion, Sirius, and the Pleiades, still shining in their courses, clear and young, when the shepherd first noticed them in the sky of Shinar!—Carlyle.

The damps of autumn sink into the leaves, and prepare them for the necessity of the fall; thus insensibly are we, as years close around, detached from our tenacity to life by the pressure of recorded sorrow.—Lander.