

CHRISTIAN SPIRITUALIST

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

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For the Christian Spiritualist,
S. E. GIBSON.

[For the Christian Spiritualist.]
SOUL MARRIAGE.
BY S. E. GIBSON.
(Continued.)

There are different kinds of bodies and different kinds of souls, and different degrees included in each kind, while all mind ranges in scales and balances, from the least developed to the highest degree. It is difficult amid all the error and ignorance prevalent for mind to select its own true half, or times those of the same kind unite, but not of the same degree. They pass smoothly through life, and, perhaps, never realize but what they are united to their own true half. Their happiness will be proportioned to the nearness of the degree. (Here, as an illustration, I was shown a vessel filled with beans. There were three great varieties and marked distinctions, viz, size, form, and color. Different sizes, different forms, and different colors, were not of the same kind. For instance, a black bean and a white bean were not of the same kind, while a large bean and a small bean, though of the same color, were not of the same degree; and then again, though the variation might be slight if they were not precisely of the same size, form and shade, they would not be in the same scale. And so of size, two of nearly the same size, while differing in color, would be the same in degree, or nearly the same, though not of the same kind. And, thirdly, two of the same form, but not of the same kind, for instance, one black, the other white, one large, the other small, would be the same in degree, but not the same in kind. When the same kinds unite, if the degrees be not distant, for example, two of the same color, but slightly varying in either form or size, they will be much happiness experienced.)

After being directed, while examining the beans, in a row to the three great varieties, size, form, and color, to derive the variations within each of these three great divisions, as illustrative of the variety of mind, I perceived that each bean was filled or divided, and each half was thrown into a separate vessel, the one on my right hand, the other on my left, till the whole beans were all divided and thus separated. These half beans were then poured back or emptied into the first vessel, being well shaken and mixed in the operation. Then were they all separated, the two halves being in the same vessel, but not in contiguity. I was then directed by the Spirit, after having been blindfolded to select the halves, and place them together, so as to form one whole bean, as at first, but alas! the task: it was impossible—and I began to be unblinded, as an aid to facilitate the purpose, thinking it would require all the assistance that I could render me to enable me to perform such a work. The Spirit informed me, that the blindfold state was the utter ignorance that the mind had entertained of the law of affinity, and that, being blind, even as I, they had attempted to make a whole of two halves at random, but, consequently had failed in their attempts. The unbandaging of my eyes represented the light now being let into the world through Spirit perception. After gaining the use of my eyes, I set myself to the task of finding a whole bean by joining two halves. But I was many times, on the point of giving up in despair, for when colors, as in the case, did not, and when sizes were similar, form was wanting, and when form was found, a slight variation in size or color rendered it apparent that the two were not originally one, and never could be. Widely different colors were soon detected as not of the same kind; and of form and size, while those of nearly the same quality or degree, in each kind, were less apparent, and the slight variations in degrees were scarcely visible.

I labored thus indistinctly for some time, and finally had succeeded, as I thought, in bringing together two halves. Color, form, size, seemed to be the same, and the fit seemed exact. I held up my bean in triumph to the Spirit, and was about to congratulate myself upon my success, when the Spirit interrupted me thus: "Look, look, look at your bean again—look at the edges or rim!" I did look, and lo! I beheld the edges jagged and rough, plainly revealing the unwelcome truth—the two were never torn asunder—never originally one.

I perceived that those persons who are happily united to partners, but not to their own true halves, were illustrated by this representation.

Again I put forth my effort, and did actually find two halves of an original whole, which, when brought in contact, immediately spoke "we are one!" Delighted, I exclaimed, "I have done it, I have done it!" But how soon was my ardor

damped by the sad thought of the millions of beans that never would be thus united, but which jostled against another of unequal size, varying in form, or different in color, or all three combined, would chafe and rub, and frictionize through all time and through a larger portion of eternity. Then I beheld a beautiful light, and it seemed as if the attractive rays of that light drew together each twin-half bean, and all were rightly paired in a moment. I then timidly inquired, "Are there any souls that have no true halves?" The Spirit smiled on me, and answered my query through this interrogation, "Do any half beans grow?"

[This vision of beans, as an illustration of the variety of mind, was complicated, extensive and prolonged, and I fear through this short sketch I have failed to give my readers any just or adequate idea of its importance, and have been unable to convey to their minds the truthfulness of the principles therein illustrated.]

The disunion of mind will be in proportion to the variation of kind and the dissimilarity of degree. When the kinds are far removed, if the degrees are somewhat similar, it does not restore the harmony, because the kind is the foundation. Scale affects but little, because the harmony of kind and degree precedes it; and if that be wanting, but little harmony is experienced. Unhappy condition! those who unite not with their kind, but who in blindness attempt to make one, a black half and a white half, for they can have no feeling in common—no union, no sympathy. But those souls that unite with their kind in their degree, and in their scale, will be proportionately happy, though not united to their own half in that kind, degree and scale. O, mortals! seek to be united to your own kind, if not to your own degree, in your own scale, and to your own half. O, what a divergence, when two minds in opposite scales attempt to unite, for it can only be an attempt. These kinds, these degrees, these scales, these twin minds are as many and as varied as there are minds in the Universe; hence, the impossibility of discovering true half minds and their unity. Ignorance and undevelopment blind the mind and force apart those of the same kind, degree, scale, and wholeness, and force together those of an opposite description. Strive, O mortals! to unite your souls and bodies to your own kind, seek for this, and if ye succeed not in reaching your own true half, then will ye be nearer to it than though you, blindfolded, reached forth your hand to clasp your mate! Spirits will assist you; God will assist you; assist yourselves; Spirits behold the perversion of the Heaven-instituted law of marriage. They are endeavoring to hasten the time when illegal marriage shall cease to exist. O, assist their endeavors!

We will now endeavor to give some instruction relative to ascertaining the nature and condition of twin mind and its twin mind.

First. If when bodies are brought in contact, there is an attraction, an intuitive reciprocity of feeling which becomes strengthened and perpetuated by continued acquaintance, if the two, when separate, feel as if together, and if the souls attract the bodies often together, and if while in each other's society all of self seems to be present, and all of self satisfied; if again, when removed from each other, no other society can satisfy, if there is a deep, present abiding communion of soul with soul, a union of spirit with spirit, a realization that self is gone when separated, that all of self is present when together, a complete satisfaction, desiring no other object, shrinking from all other souls, feeling but little unity with them comparatively—that no other society is necessary to constitute perfect bliss—if thus you feel, O mortal, pause not, you are with the remainder of yourself, and united to it, never to be separated. Seek not to break the bond, for it is eternal. Give yourself away, and be happy. If you feel the opposite of this, be assured you are not one—seek farther. If either mind thus deeply loves, but feels that this love is not reciprocated, let it search for the cause, and if it arise from a distaste of either mind, in itself, for the other, then let the minds turn to others more congenial. If external causes alone be the impediment, remove them, and rest not till the object is effected.

Second. If the soul feels a dissatisfaction with its soul a stronger attraction for others than for this selected one, a higher pleasure in communion with any other soul than with this one, a want of sympathy in thought or feeling, a disrelish for its society, a pleasure in its absence, or even indifference, it may conclude it has not yet met its own true mate. If it cannot overcome this disunion of feeling, however much one of the parties may feel otherwise, it may persuade itself into the truth, that their twin are not one flesh nor one spirit. True soul marriage admits of no such disunion. Education and habit may prevent a perfect assimilation in externals, and the internals may not always be tuned in harmony, owing to the externals being unnaturalized; but true married souls differ not long in these, they soon assimilate, and each yields its own, and becomes one whole. They grow up together, and grow into one another, and are one. This may be effected to a certain extent, even when twin souls are not united, if each soul endeavors to become developed and harmonized with the soul to which it has joined itself, and thus both strive to blend in one, instead of making wider the gulf between them. O, mortals, seek in your married lives to render to each their dues, strive for each other's happiness, and thus will you promote your own by conquering your own selfishness. Because you are aware that you have not congenial partners, do not the less care for their happiness, their welfare, their advancement. This is true heaven or

true happiness, and if you thus overcome, while in the earth-life, you will enter a higher sphere above, better prepared to meet your own true half than though you were continually the subject of regrets and complaints, making all unhappy around you. There too, you will meet the companion who was cheered by you through life's stormy way, and recognizing each other as friends, you will not be the less happy in the recollection that your cares were lessened and your griefs shared in the earth-life, while the true partner in a higher sphere will rejoice over you, without a rival's jealousy or a lover's pique; feeling that all true halves will finally meet in God's kingdom above, and unite, for ever, to progress into higher spheres and more perfect union.

Third. If the soul is drawn upward to Heaven and Divine things, more than to the earthy, if it has stronger desires for communion with God, Jesus, the Holy Angels, and the Spirits of good men being perfected, than with mortals, if it affords it more pleasure to retire within the sanctuary of self, and there commune and feast upon the Spiritual, if it has stronger attractions for the Spiritual, and will forsake the temporal to enjoy it, if it longs to depart, and to be with glorified Spirits in preference to remaining upon earth and associating with mortals, it may rest assured that its own twin half has preceded it into the Spirit-world, and is there influencing it, and seeking to attract it to itself. O mortal, if thus you feel, yield to your impressions, and become more and more Spiritual, and then will you advance your own Spirit, and not retard the advancement of your glorified companion. Your progression must be equal; you must advance equally, each in your own respective spheres. The earth progression of the one will be a correspondence of the heavenly progression of the other. One cannot advance without advancing the other. One cannot delay without delaying the other. The Spirit below attracts downward the Spirit above to meet it, while the Spirit above attracts upward the Spirit below to meet it, each acting upon the other, as they are influenced by their surroundings. Side by side will the two journey, though one be in heaven, the other on earth, and will progress in the same ratio. When the Spirit in earth lays aside its earthly form, it will enter the same sphere with its true companion in heaven. All souls there are doublets, or in pairs, each eventually with its own true half. A perfect blendment of the two then takes place. Progression's wing carries them forward, till lost in each other, they merge into one sea of love in God's immensity. In the higher life, thus is true marriage consummated. O mortal, seek to bring this truth to earth, that soul to soul may unite while in the earth form, and that heaven may be begun below. To effect this all mind is laboring. The whole creation is groaning and travailing to be delivered in this higher birth of soul and body. O mortal man, open wide thine, that thou mayest behold thyself and learn thine own mind, the mind of God, and from thy reason perceive thy own destiny. See a brighter dawn is opening! Thou art even now able to distinguish through the mist the New Jerusalem coming down adorned as a bride for her bridegroom.

The eye is opening, the soul is awaking, and mind is being enlightened into the great truths of Spiritual and Spiritual life, and soon shall the glad sound be wafted from shore to shore—the bands are broken, the chains are loosed, and the captive souls are led out free, free, free, free from the past ignorances—the present usurpation of rights and future generations shall sound aloud the praise of the present in the glory of the future, while Angels and Spirits shall join in one long, loud anthem of chorus strains. Mind is free; mind is free; mind is free, is free, is free, is free, free, free, free!

SOUL MARRIAGE, OR THE INDIAN PHILOSOPHER
BY ISAAC WATTS, D.D.

Why should our joys transpire to pain,
Why gentle Bymen's silken chain,
A plague of love to prove?
My friends, 'tis strange the chain that binds
Millions of hands, should leave their minds
At such a loose from love!

In vain I searched the wondrous cause,
Ranged the wide fields of Nature's laws,
And urged the schools in vain!
Till deep in thought within my breast,
My soul retired, and slumbers dress'd,
A bright instructive scene!

O'er the broad land and cross the tide,
On fancy's airy horse I ride—
Sweet raptures of the mind!
Till on the banks of Ganges' flood,
In a tall ancient grove I stood,
For sacred use designed.

Hard by a venerable priest,
Risen with his god the sun from rest,
Awoke his morning song,
Thrice he conjured the murmuring stream,
The birth of souls was all his theme,
And half Divine his tongue!

He sang the Eternal rolling flame,
That vital mass that still the same,
Does all our minds compose!
He shaped in twain ten thousand frames,
Hence differing souls with different names,
And jarring tempers rose.

The Immortal Power that formed the mind,
One mould for every two designed,
And blessed the new-made pair!
"This be a match for this," he said,
And down he sent the souls he made,
To seek their bodies here.

But parting from their warm abode,
They lost their partners on the road,

And never joined their hands.
Ah, cruel chance, and crossing fates,
Our Eastern souls have dropped their mates
On Europe's barbarous lands!

Thus sang the wondrous Indian Bard—
My soul with vast attention heard.
Till Ganges ceased to flow,
"Sure then," cried I, "could I but see
The gentle nymph that's twinned with me,
I might be happy, too!"

Some courteous Angel, tell me where
What distant lands this unknown fair
Or distant seas detain!
Swift as the wheels of Nature rolls,
I'd fly to meet and mingle souls,
And wear the joyful chain!

[For the Christian Spiritualist.]
THE SPIRITUALISM OF THE PAST
AGES.
GENII, DEMONS, SPIRITS.
XIII.
Considerations of Dr. Bekker's Arguments against
the Existence of Spirits, and conclusion.

The Egyptians held, besides the Celestial Gods, there were certain middle natures, called Angels, Demons, Genii, or terrestrial Gods, to whom they ascribed the rise and fall of their oracles; and they lasted so long as they (the Genii) were in the statues, and the oracles ceased when the statues were deserted by the Genii. These they supposed had their habitations between earth and heaven, and thought them affected by a singular love to mankind. Tremestius says they had no knowledge of God, for if so, they had not cared for the Genii, but being uncertain of him, they found a mode to make Gods, and made statues, and because they could not make souls for them, invoked the Genii.

The oracles were the root and foundation of all divination. The answer was not always given by a voice, but discovered at times by certain signs. From this arose the rites and ceremonies with which they were wont to purge the mind, that it might become conscious of future things, and they took all the "Ludibria" of obvious things for auguries.

Particular oracles did not answer all the things proposed, but only such as agreed with its nature—that of Serapis, spoke of agriculture; Anubis, of sciences; Horus, of things concerning the good of the body and the soul; Isis, of fertility; Ammon, the most famous of all, of all things proposed. Numerous other oracles were set up, observed by evil Spirits, who gave answers by a voice, dreams, gesture ringing, or other signs, either by the Daemon himself or the Pythonist, or Priests, inspired by a fate-telling Spirit, which, from caves or vaults, rushed out on the enthusiasts.

Kircher says that many things at these oracles were done by the impostures of the Priests, who imposed by craft on the simplicity of the votaries, and made statues with such art, that by pipes conveyed to the head of the statues, they muttered voices, and so gave what answers they pleased. From this our author says it is not to be imagined that all the oracles of the ancients was the effect of human contrivances, and without the aid of Spirits.

In answer to Dr. Bekker, he asks, "Could the action of atoms and subtle particles of matter exert itself to an intellectual and voluntary agency?" If it should be answered that the actions of such particles could give such a result, then our author says he thinks from Mr. Lock and Mons. Le Clerc, he has shown that matter and intelligence are separate and distinct, and incommunicable to each other.

Again, if matter could be raised to such a pitch, it would equally take away the operation of good Spirits, of whose existence Dr. Bekker allows; for he says good angels may sometimes punish by God's appointment. We say there have been frequent manifestations of facts done by evil Spirits, such as could not consist with the nature of good angels, so it must be allowed there are of both kinds.

He (Bekker) says, if we hold with Justin Martyr, that the souls of the dead can enter into the living, then the soul of a dead man skilled in languages may enter, and speak by means of a living man, those languages which he in life was conversant with; but of this opinion he says he is not. Now our author says it would have been well had he explained this fact, which he does not deny, without the agency of Spirits.

Marcus Marci, who undertakes to explain all such phenomena without the agency of God, Angel or Devil, supposes ideas are conveyed into all persons by the seminal principles, and these ideas, upon certain critical junctures, come to an evolution, and a man may speak any of those languages his ancestors were skilled in. The question then follows, is this hypothesis more cogent than that it is done by the entrance of Spirits into a man.

Tandierus, speaking of divination and other wonderful effects of melancholic persons, reduces these facts to two kinds: 1st. Those who have spoken languages of which they were ignorant, or shown an understanding of arts they had never learned. 2d. Those who have shown a faculty of discovering occult things, speaking of past events, and predicting the future.

To the first belongs the rustic mentioned by Guainerius, who, when the moon was combust, made verses, and after two days, ceased. Naturally he could not speak a word of Latin, which he did when she came to another combustion. The other, the sailor, as Forestus tells us, who received a blow on the head in passing under a bridge, and in his delirium, always made syllogisms of an excellent kind, in German, and when cured, he could not do it. Of the latter kind, Rhasis among the Arabs,

and Alexander, an eminent Phœnician, are witnesses, who thinks such persons may be placed among the ecstasies.

Astrologers ascribe all the works of melancholic persons to the influence of the stars building on certain Platonic and astrological principles—that the soul before it was infused into the body, contains the knowledge of all things in itself; but this knowledge is in a manner abolished by its union with the body, and can only be recovered by teaching, by an influx, or by the impression of the planet which presided over its nativity, and by the power of the star, the soul understands all things, without discourse, foresees future things, and answers concerning arts.

The natural philosophers say melancholy so changes men, that where immoderately infused, it exceeds its convenient measure in a person, and gets such a certain singular force as wholly to change the mind and stir up wonderful motions in it.

Tandierus having quoted these opinions, rejects them, and says, where ignorant persons speak in languages, and bring secret things to light, prophecy of future things, &c.; these things, he says, could in no way arise from humors, and concludes the Devil is the author of them, but not alone, but joined with the melancholic humor, which he exasperates at his pleasure, causes certain operations, which the humor could not have worked alone.

Marcus Marci says: "Those whose minds are employed in speculations which engross the soul, do not easily perceive sympathetic impressions, whence pre-arrangements and predictions are wont to be sent to simple persons, rather than to wise men."

In Mr. Baxter's Discourse upon Apparitions, he says "a case of real possession occurred at the town of Duns, in the meres of Scotland. A woman, who lived there, who was ignorant, used to speak in foreign languages. A clergyman, with a friend, visited her to see whether the report was true. When they went, they found a poor, ignorant woman, and believing the report was false, the clergyman made an observation to his friend in Latin, which was immediately answered by the woman, in Latin. The minister was so surprised, that in speaking again to his friend, he made use of a false phrase, still speaking in Latin, which the voice from the woman immediately corrected. This so surprised them that they left, thoroughly satisfied that the criticism could only have been dictated by some supernatural means.

Gulielmus Adadera of Toulouse, (1623,) wrote a book concerning the diseases cured by Christ. He says the persons cured were called *Enurgenens*, or such as were possessed by an evil Spirit. To distinguish persons possessed, Messaria has two ways, first, if a rustic (unlearned person) or idiot speaks in the learned languages, secondly, if he predicts future things. These, he says, are certain marks of demoniacal seizures, yet it is not to be doubted these things have been observed in melancholic persons. Philartus of Spoleto, was infested with worms, and fell into a madness in which he spoke German. Huartus speaks of a woman, who in the frenzy of a fever, spoke Latin, and to a surgeon, who bled her, she predicted he would die in a month, and his wife would marry a neighboring smith, and so it fell out. So a woman ill of a fever after child-birth, spoke in Armenian to an Armenian physician who visited her, she never before having seen an Armenian. He concludes that all this is done by the devil managuing the humors of the body, whereby he can cause epilepsy, palsy, deafness, blindness, or other diseases.

Prophets and others rapt in ecstasies, appear to have an apoplectic or epileptic seizure, till saturated with holy thoughts, they return to themselves. Yet it is easy to distinguish between the ecstasy and the disease. Christian divines agree with physicians that Demons stir up ecstasies in men, either by stopping the pores of the brain, that the Spirits do not pass forth, or by sleep, or recalling the sensitive Spirits from the outward senses to the inward organs, and retain them there. Boden says those who are rapt by the devil, feel neither stripes, nor cuttings, nor twisting of the limbs, nor burns, and neither the beatings of the pulse, nor motion of the heart is perceived, but on returning to themselves, feel the wounds, and tell of things done 600 miles off, and affirm they have seen them. Demonic ecstasies he says, breathe forth a horrid stench.

The author says, he believes in a covenanting witch, and says, if men say there can be no covenant with a Spirit, how is it there has been a covenant between God and man?

As to Dr. Bekker's notion, that spectres were invented to frighten men to love God, this, our author thinks is an extraordinary lesson in divinity, for the love of God is the consummation of wisdom, so the fear of God is the beginning of it.

The author then speaks of the Spiritual visitations he received, (before detailed,) and avers he never used any practices for raising Spirits, but that they came to him voluntarily. On his asking them once what manner of creatures they were, they said, they were of an order superior to man, and had their habitations in the air, and had power to influence men's thoughts. That three who visited him, had a dark smoke coming out of their mouths, with an offensive smell, and that some had bid him take their hands, that he had, but they yielded to his touch, and had no sensible resistency in them, and as to whether the things he saw were Spirits or the effect of melancholy, he can only say, God knows, I know not, but they appeared to me real.

That when he first saw them, he was recovering from an intermittent fever, and was engaged in a vexatious suit at law, and that he was about 40

years of age, and of a sanguine rather than a melancholic temperament. He concludes his book by a narration of the presentiment of the daughter of Sir Charles Lee, which is to be found in Mrs. Crowe's book on *Night Sides of Nature*, therefore, it was judged well not to give it here. The dedicatory epistle is signed John Beaumont.

S. B.

[From the New York Pathfinder.]
SPIRITUALISM IN ACCORDANCE WITH THE DIVINE HARMONIES.

In the multiplication and adoption of the innumerable systems, which at the present day constitute the faith and philosophy of thousands, there is no dogma in religious metaphysics, which seems to have taken such a thorough and strong hold on the feelings and affections, as that known by the term "Spiritual communications."

The doctrine of intercommunication between man in his present existence and those incorporeal beings and intelligences which have passed into another sphere, though long hidden from human research and entombed by superstition, has at length arisen into an active, vigorous, and growing principle. The soul, long imprisoned in the darkness of a dubious hope as to its future immortality and progression, has now become released from sensual objects, and its qualities and affections, through the medium of electrical life, are not only refined and elevated, but placed on the Divine character, and subject to the sacred influences of a renewed and holy alliance with the "just made perfect."

In the contemplation of the diffusion of these principles, which are daily so unmistakably marking the successful progress of Spiritualism, and extending its benign and heavenly influences far and wide, what a felicitous contrast does it present to those visionary and demoralizing schemes in which ignorance and fanaticism are so artfully engaged. The sensual debasing indulgences of Mormonism, promise only the sickening delights and animal gratifications of a Mahomedan "Satanalia."

The promiscuous and contaminating influences, which the indiscriminate intercourse of the social community of Fourierism induced, have already wrought its extermination, and dissolved its government. Even the cloistered celibacy, imposed by the unnatural usurpations of ecclesiastical tyranny, has banished the present sweet and blissful union of sacred fellowship, which Spiritual communication so vividly renews in the higher spheres of intellectual existence.

Nature, one of the "Divine Harmonies," is the necessary reciprocal accordance of causes and effects, by which the existence of one thing is dependent on another.

Thus Nature teaches us the great and important truth, that God is love, and that he wills the happiness here and hereafter of all his creatures. Thus through the channels of knowledge and virtue; through the Spiritual intelligences "in a renewed existence," he opens to them the rich prospects of eternal life; he furnishes in the communications which departed Spirits convey to their friends on earth—that solace which disarms the terror of death, and opens the gates of unfading bliss and immortality.

Knowledge, another quality of "The Divine Harmonies," is inseparably allied to the doctrine of "Spiritual Communication."

It has been demonstrated beyond all doubt—all evil and all skeptical subtlety—that the highest treasures of information have been unfolded by the revelation of disembodied and distinguished Spirits. The scholar, the statesman, the astronomer, the divine and the antiquary, in the ample scope and unclouded expansion of an enlarged intellect, have each shed new light, and imparted the clearest conceptions of the knowledge, wisdom and beneficence of the Creator.

There is no felicity of soul—no expansion of intellect—no gratification of taste, and no exertion of mind under the dominion of reason and moral influence, that cannot be happily and profitably exercised by every believer in "Spiritual Revelations."

And what are the assurances given by the unseen and Celestial visitant to the faithful inquirers after truth and knowledge?

They are the unfailing affection and favor of the Deity—the guardianship of that generous concern—that undying attachment, and that watchful solicitude, which death cannot remove, nor time dissolve.

They embody the teachings of wisdom, the admonitions of affection, and the exhortations of an earnest solicitude, having its sources at the throne of mercy and of unbounded love.

Such are some of the principles of "Spirit Communication," which in the circle of "Divine Harmonies," revolve in beauty, order and safety; and when given through an appointed Medium, sensibly reflect that uninterrupted flow of grateful intelligence, which gives to virtue those sanctions, which are the sources of its purity—to grief that solace, which soothes its misfortunes—and to injured innocence that protection, without which it is, indeed, desolate and forsaken.

MIRTHFULNESS.—Mirthfulness has a great power over the excited feelings and the angry irritation of men; it makes them more generous and more just. It is more powerful, even with good men, than reason or conscience. When an assembly of men has become excited and irritable, they are unjust, implacable, intolerant, and intolerable. But let a jest fall like a bomb in their midst, exploding in shouts of laughter, and the clouds lift, the tumult ceases. Mirthfulness is said to be the devil's weapon; but it has exercised the devil a hundred times, where he has made use of it once.—H. W. Beecher.

CORRECTED BUT NOT CORRECT.

"THE CHRISTIAN SPIRITUALIST.—This paper takes us to task for an error which we unintentionally committed a few weeks since in some remarks of ours upon the head-quarters of Spiritualism, known as 'Koons' Rooms' in Ohio. We stated that the editor of the *N. E. Spiritualist* was the author of the remarks upon which we commented, when it was a correspondent of that paper, named Fowler, who, by the way, introduces into his article in reply to us, the testimony of Mr. John M. Kinney, of Lawton, Mich., to prove the truth of his theory. Mr. Kinney, it seems, has visited Koons' Rooms, and in his letter to the *N. E. Spiritualist*, fully and heartily endorses all the wonders which he saw there as actual verities—as the work of Spirits, and nothing else; and thinks Mr. Fowler's conclusions exhibit 'the wildness and chimerical condition of his mind.'

"This leaves the case in the condition of the celebrated one before the Dutch justice. When one set of witnesses swore that they saw the prisoner steal the article in question, and another set swore that they didn't see him steal it. So with the testimony of these two witnesses in the *N. E. Spiritualist*; one testifies that he actually caught hold of the coat sleeve on the arm of a pretended spirit, and the other didn't get hold of the coat sleeve at all."

We copy this article entire from the Christian Secretary of Sept. 28th, that the reader may see to what extent the editor of that paper appreciates the propriety of telling the *exact truth*, and the spirit in which he attempts to atone "for the wrong he has done."

Doubtless, in our humble and unpopular state, we should be grateful even for the crumbs of courtesy that may chance to fall from the worldly wise and external theologian—the more so as the writer was so kind and respectful as to make the correction "to satisfy the editor of the *Christian Spiritualist*."

Doubt not, good sir, we appreciate the effort, and understand the motive, but would have had a much higher opinion of the one and the other, had the correction been made at the suggestion of justice, and to satisfy the demands of truth. As it is, the correction is far from satisfactory—for the Spirit, and make up of the previous article—was such, that a mere change of names is not the extent of the amendment necessary, if the writer wished to do exact justice to all concerned.

But letting that pass, we come to the article before us, which has two items, at least, that need correction.

1st. It is not true that "Koons' Rooms," in any sense, is "the head-quarters of Spiritualism," since the manifestations are so general as to ignore all speciality of time or place, excepting when particular appointments are made for holding Circles. This the editor of the *Christian Secretary* should have known, for in the original article from which he quoted, it was distinctly stated that the question, "whether Spirits do or do not manifest themselves at a particular locality," was not, and "is not of sufficient importance to justify" a discussion, that must from the nature of the case be personal, and therefore offensive.

In sight of this statement, we are at loss to comprehend the necessity for thus localizing Spiritualism, without we find it in the generous and Christian intention of the writer, who wished to dispose of Spiritualism at one fell swoop.

2d. Nor is it true that "the case" is "in the condition of the celebrated one before the Dutch justice"—since Spiritualism, instead of two, brings forward two millions of witnesses to speak of what they "know, and testify to what they have seen." And the same is measurably true of "Koons' Rooms"—for while Mr. Fowler gives testimony against the manifestations at the Rooms, dozens, if not hundreds, can be found, who, with equal opportunities for investigating the same, give voluntary testimony in favor of the truthfulness and Spirituality of these manifestations.

This, also, the editor of the *Christian Secretary* should have known, for we have published "letters," "committee reports," and individual statements in the *Christian Spiritualist*, on the manifestations at "Koons' Rooms," which the *Christian Secretary* has had in "exchange" from near the commencement of its publication.

But we will apply the logic of this writer to Christianity, in order to test its value and reliability.

In the third century, Origen, a venerable father in the Church, contending for "the faith once delivered to the saints"—he being an earnest and learned controversialist—reports the sayings of a skeptical opponent—one Celsus by name—who makes Christianity a very different sort of thing from that represented by this learned and pious father—both having the same facts from which to reason. According to the logic before us, therefore, Christianity is still a very problematical revelation, although tens of thousands are ready and willing to give why and wherefore for the varieties of Christ's history.

It may be we have occupied more room with this correction, than either the logic, style, or wit of the article entitled it to; but we have an educational, as well as an explanatory purpose, in our remarks, and we hope they will suggest to the editor of the *Christian Secretary* the propriety of mending his logic and altering his habits of thought, as bearing "false witness against your neighbor" is not only condemned by the "Apostle," but avoided by all well bred persons, who wish for intellectual and social intercourse with their fellows.

And these results are desirable, not only on the score of social comity, but because they tend to hasten the advent of a practical brotherhood among men, "when all shall be parts of one stupendous whole," and "every one members one of another."

While, therefore, the Church man, and the theological editor may be sensitive to, and with an honest earnestness seek for the overthrow, of any system that seems to be antagonistic to the purity of the religion of Jesus, it nevertheless becomes him to be wise in his methods and harmless in his issues, lest in his wild and self-conceited zeal he makes divisions and develops foes where there should be but unity and friends.

We make these reflections not so much for the benefit of the editor of the *Christian Secretary* as for that class of readers who are ever ready to see and sensitive to feel any criticism that may be made on the wide gulf of inconsistency that separates the profession from the actual and practical disciple of Jesus; for we would have all such know that we find no pleasure in convicting any man, in or out of the Church, of error. Still, side-issues, false or partial statements, burlesque representations, and caricature must be met and put down by the cool but convincing authority of sense and logic, let those suffer who may in the conflict, for truth is of much more importance than any individual, class, or party.

We should be pleased, however, to harmonize with any class of intelligent and truth-loving men, be they in or out of the Church, who with singleness of purpose will investigate the phenomena of Spiritualism with reference to its religious and scientific bearings; but the frivolous worldling nor the fanatical Churchman need not think that the sneer of the one, or the bigoted misrepresentations of the other, will interfere with the determined purpose of the conscientious though unpopular Spiritualist.

LECTURES ON SPIRITUALISM.

The lecturing season is about to commence, and doubtless there will be the usual attractions at our Lyceums, Halls, &c., to interest those who may attend. And this is as it should be, for the lectures should be interesting and also instructive.—Heretofore, however, the majority of our popular lecturers have aimed more at the former than the latter, and as a consequence, the lecturing system has been losing ground in some of our cities, and will continue to lose caste, until new phases of thought and other than mere popular and entertaining questions are permitted to be discussed and analyzed before the public. We are pleased to see, therefore, that the friends of Spiritualism in Boston, have resolved on giving the *pros and cons* of the subject to the public, in a course of lectures this winter. The committee has been appointed, and the following is what is proposed:

"It is proposed by the committee to arrange for a course of Lectures on Spiritualism, to be given on Sunday afternoons and evenings in the Music Hall, by the ablest minds who can be brought into the field, on both sides of the question—thus presenting the subject before the citizens of Boston as has never yet been done. This they will do provided their intention is properly seconded by those interested in this great question. The friends of investigation in this matter may therefore expect to be called upon speedily for a substantial expression of their interest, in the form of a subscription to tickets for such a course of lectures. We trust all will be ready to respond with heartiness."—*N. E. Spiritualist*.

Now this looks like being in earnest, and will address itself to every one interested in the investigation and spread of true Spiritualism. This method of testing Spiritualism, while it will tend to harmonize and popularize the subject matter of Spirit-intercourse, must inspire confidence in its candid and independent reliance on the majesty of truth, and effect a happy and desirable change in the favoritism so popular in the lecturing system of the age. What will the friends of New York do to second such an effort? Will they co-operate with, and get up a like course of lectures in this city? We ask these questions, as we have no doubt, but the Tabernacle, could it be had for the occasion, would be well attended during such a course of lectures. We hope the Boston movement will be suggestive to the friends of progress in most of the cities and large towns of the Union, as the facts of Spiritualism need not only popular discussion, but rigid analysis before they can associate or harmonize with the acknowledged truths of history, theology and science.

J. H. FOWLER.

This Brother, in a note to the editor of the *N. E. Spiritualist*, complains of the remarks made and the reasons given for the non-publication of his entire article on the manifestations at "Koons' Rooms," and as we copied a part of those remarks, most cheerfully do we insert so much of the article as is necessary to a correction of our statement. Quoting from the remarks of the editor of the *N. E. Spiritualist*, he says:

"You say, in italics, 'The opinion of one, who denies since he has come away, what the evidence of his own senses compelled him to admit when on the spot, will not be esteemed of much value on any point.' If you will turn to the place in my article to which you refer, you will see that I have since denied nothing which the evidence of my senses compelled me to admit. I heard certain sounds. My feelings had been wrought upon by the circumstances of the day. The parents of the deceased child were present; Mr. Koons was their brother. The thought of deception on this subject, under these circumstances, seemed too horrible. I could not entertain it. Hence, from my feelings—not from the evidence of my senses—I was compelled to admit what I afterwards doubted, viz., that things were done in a certain way, by certain means—not that the things were done—but, that they were done as I then supposed, I admitted, or, as you say, was at the time compelled to admit, by my feelings, what the evidence of my senses, on reflection, loudly denied."

This is Bro. Fowler's comment on Bro. Newton's criticism; and as an explanation of his feelings and consciousness at the time of his investigation, it must be considered of primary importance.

Here we might end our notice, did not Bro. Fowler make us conspicuous by the following:

"I see Bro. Toohy has copied your remarks. If he sees they are unjust, he will make the proper correction. He speaks of the 'idiosyncrasy' of my method of investigation. I never sat in a circle with him but once; then I was conscious of no singularity, except my special care not to be deceived. I have since wished I had been still more careful. I admit this was singular, and called forth several remarks from different members of the circle, who were so ready to receive and believe, that I had been disposed, they could have been egregiously imposed upon and delighted."

Our offence seems to be in having ventured an opinion as to the "idiosyncrasy" of Bro. Fowler's "method of investigating," having been in but one circle with him. Now it may be presumption in us, but we think it is hardly necessary to spend many evenings with Bro. Fowler without having a decided conviction that his "idiosyncrasy" is both marked and peculiar.

Whether we have had sufficient time to study the detail of Bro. F.'s character or not may be a question; but in our intercourse with him, in Convention meetings, family Circles, and elsewhere, we had but one impression of Bro. F.'s "idiosyncrasy," which was in no wise modified by his "method" or manner of the "Circle" referred to. That Bro. F. is honest in his investigations we have no doubt; but he should, and probably does know, that a man's manner is not always a prominent part of his "self-knowledge;" so that while his manner and intentions may be unexceptionable, his manner and method may be for many reasons objectionable. And this was the case in the Circle referred to; for Bro. Fowler, without any knowledge of the members, the previous investigations, or tests instituted by the Circle, an explanation of his method, which the Circle, through courtesy, adopted for the evening, Bro. Fowler marking the paper before it was put under the table, and identifying it when taken up—being the only person that had ought to do with the series of tests instituted. Yet in this extract he wishes he had been still more careful! But as it forms no part of our business to criticize this Brother or any one else for his "idiosyncrasy of method," we close our explanation, lest we do "so unawares."

WHAT THE SPIRITS PROPOSE, AND WHAT THEY ARE DOING?

The discussion now going on, as to the true character and value of much of the literature of Spiritualism, may be as protracted, tedious, and unprofitable as the criticisms and controversial issues that attempted to convict the friends of spirit intercourse of imposture or fanaticism, if some method is not given to the *form* of the controversy. Two questions, it seems to us, are of primary importance to all, and should not be lost sight of by the critic, since it is necessary to know the *motives* or standpoint, if the effort or conclusion is to be appreciated: 1st, What do the Spirits propose to do and teach? and 2d, What are their instrumentalities for effecting the same?

Whatever theory the reader may have in mind to account for written communications, we wish to remind him, that all such manifestations must have a deep significance for the person to whom they are made, for such only can truly estimate the proof they bring of Spirit intercourse and Angelic ministrations.

We do not propose to discuss these questions, therefore, but give the following Spirit communication, as it is suggestive of this method, and explains in a measure why our communications are inferior to the *ideals* we form of "the sainted dead" and the philosophy we expect from them. It came in the form of a letter from a Spirit mother to her son, and will well repay any one for the labor of its perusal and study.

MAY 17th.

MY DEAR SON: Long years have elapsed since you shed the bitter tear over your mother's grave, and mournfully you wondered then, boys as you were, at the cruel separation. You ever loved your mother, and always had a home in her heart. You felt this, if unexpressed; and none has since taken her place. Wanderer as you have been, you have always retained a loving remembrance, have always cherished my memory in your heart; and now, my son, the earnest desire that I might come and unfold to you the realities of a spiritual existence is beginning to be realized. Intense love leads me to all of my children, and I fondly watch over them, and every new-born thought of heavenly origin I hail with rejoicing. Since the Spiritual phenomena began to be more widely understood, we have all been actively engaged, ready to embrace every opportunity of coming to you, laden with precious truths; and distorted as they often become, yet we have seldom come without leaving some favorable impression. This we have ever felt; and every intervening only serves to make us more desirous of repeating the visits. Has not a similar effect been produced in your mind? Have you not each time been anxious to see more, to know more, of what we would reveal? You have been repeatedly told that your mother was present. Although like a dream of the imagination, that one so long passed away could be there, yet did not strong desire whisper—It may be true, and if it is, I want to know it? Have not these been your feelings time and again? You desire the truth, and that is what the world needs, that it may become what God designs—faithful and subject to his law. This is our chief object in coming to earth, to unveil the mind of all its mysteries and superstitious fears, to take away the universal fear of death, and give incontrovertible evidence of our immortality. When this conviction is once deeply rooted, then we can impart relative to the future life, its wants, its mission its ultimate destiny. Until then it would be folly to know more. This has been our aim, and in part it has been effected. We have convinced many of our individuality, and of the truthfulness of our coming to earth. But this is not all we have done and are now doing. We are seeking to elevate the moral tone of community, to bring about equality among all classes, to reform society of all its evils, to diffuse throughout all hearts that charity which suffereeth long and is kind, to infuse the purity of love, that love which angels have for the world and for one another, into your souls. We maintain that all evil is but the result of ignorance; and just so fast as you perceive the evil you will desire to leave it. Through knowledge of any known law is positive obedience to that law, so we are taught; and as we are led to see the mechanism of existing causes, so we define natural results. Were you partaking of poisonous food, would you persist in eating it when once sensible of its real nature, no matter how delicious to the taste? Would you indulge in sin, fully understanding its pernicious effects? Dalliance with crime is owing to the self-imposed belief that you at least will escape unharmed. Error so blinds the vision that your own weaknesses are seldom seen.

The tenderness of a mother's love would prompt her to say many things to you at this time, but now, my dear son. You know what my advice would be if living with you; follow it, then, and live according to your own conscientious views of right, and all will be well. I shall have no fear for you wherever you go, and a mother's blessing will attend you always.

And now with regard to many things which you have received from time to time. I would simply say that I have always done the best I could under the circumstances. It is exceedingly difficult for me to come and influence any medium in a satisfactory manner to yourself, for all mediums more or less adulterate that which we would communicate. Perfect passiveness has not been attained by the most perfectly developed. This cannot be fully explained until the channel through which our thoughts must flow is more perfectly harmonized, and earthly natures brought more upon a level with the Spirit. There is a break, a discordant note, producing an unharmonious sound when we would speak to you. This is true of all mediums. Would they describe us, the Spiritual vision is but partly opened, and they see with clouded eyes. The description often wants decisiveness. You do not perceive the resemblance, and are disappointed. Failures there must ever be, until minds can be brought upon a plane the one with the other. So few points come in contact that the attraction is feeble, and no power of ours can so completely entrance as to fully answer the design of the one personated. Bear this in mind, and also remember, according to the ability, understanding, or Spiritual development of the medium is this mutual attraction felt and manifested. When the laws of attraction are understood, then souls bearing an affinity for each other will alone seek communication. Do not imagine that you understand the first law regarding Spirit intercourse fully, for the scientific platform has not yet been laid permanently, neither can it be, without long and serious investigation. Errors will be imbedded, and in their turn be discarded many times, but nevertheless persevere, for by man, with assistance from Spirit-land, must this belief receive that solid foundation which can never be shaken. And here let me say a few words with regard to the truths of revelation. It is idle, vain philosophy for the searcher after Spiritual blessings to overlook the precious truths of the Bible. Search for hidden treasures everywhere, but let the guide of saints made perfect be your guide also. It has ever

proved a comfort to me: it need not mislead you. Wiser men than you have made it their all, and were peculiarly blessed. Argument concerning its inconsistencies is useless, and convinces no one, for all can see for themselves that the finger of God established the truths contained therein, and its errors are but the dress with which every thing is surrounded. Perfection belongs to God alone; therefore read it thoughtfully, seriously, and with a disposition to be benefited; and whatever reason tells you is of no value, pass it by, and turn again to its rich promises.

Look back and see where you stood two years ago. You were then undecided, doubting, and would see some wonderful demonstration to strengthen your belief. Look back and remember the opposing spirit which would irresistibly arise. You would see with your own natural eyes, would hear with your own ears, or otherwise receive positive evidence, or you could not believe. Now, my son, I ask what great proof have you received that has given you confidence?—What has led you to advocate our claims when an opposer speaks doubtfully?—What striking evidence have you had of its truth? Simply the quiet, soft breathings of angelic love, given in an imperfect manner at best. Yet you do believe, and you have been affected, deeply so, by feeble exhibitions of Spiritual power. Something has whispered to your heart, there is no design, no deception there; there is a truthfulness manifested in every look, which has won confidence and strengthened belief; and believe me, Henry, this is as it should be. Powerful demonstrations would have interested for the moment, but would not have had as deep and abiding an influence upon character.

Once more, and I have done. Credit not all you hear, for there is much falsity and error everywhere to be found. Pearls are not found in beds by themselves, but gross matter enveloping them; and the search for them is an earnest and difficult one. Remember this, and be unwavering in your researches after truth.

And now, my son, most earnestly would I ask of our Heavenly Parent that you may be led by the influences of His holy power into all good and pure thoughts; may the controlling principle of your life be in strict accordance with His Divine Will; may your aspirations arise to the throne of Jehovah, and from thence you will receive immortal blessings.

A mother's prayers are ever ascending for the welfare of all her dear children; and oh! may the God of Love draw you all nearer and nearer to Himself! May you receive from the Fountain of eternal blessedness that hope, that encouragement, and that peace, which ever flows from the Infinite Mind.

MARY WHITTEMORE.

LOOK HERE UPON THIS PICTURE AND ON THIS.

For some months an item has been going the rounds of the religious and secular press, the obvious purpose of which is to show up the "weak," "small," or inactive veneration of those attending, and the pernicious effects resulting from liberal meetings, whether of a religious character or otherwise. The following we shall call picture No. 1, as it outlines the item referred to:

"At Theodore Parker's Church, not a few had secular newspapers, which they sat and read till the services commenced. There were bows of recognition across the hall, and everybody seemed quiet at ease. The sexton set a vase of beautiful fresh flowers on the speaker's desk."

Whatever reflections the reader may be inclined to indulge in, after getting fully on rapport with this picture, we would suggest to him the propriety of withholding admiration or censure until he has read the following, which is given by a correspondent of the *Boston Herald*. Writing from Lowell, he says: "There are plenty of churches here. I attended services yesterday, at one of the most prominent ones. Dress appeared to be the leading principle among those present, while religion was a mere side-issue. The house seemed more like a place of fashionable resort than like a temple where God may dwell."

On the same editor remarks:—"The same may be said of nearly all city churches, and a majority of those in the country. There is no other place to which people resort, where they think so much of dress as when they are going to church. When they attend a theatre, they go to see the play; but when they go to church, they are aware the performances will not attract much attention, so they must prepare to see and be seen. The modern church is a fashionable show-house, or theatre for the display of dress, rather than, as it should be, a place of deep humiliation."

As it is not decided by the "powers that be," whether Spiritualism is heterodox or orthodox, perhaps any opinion we might have as to the religious character of these two pictures, would not materially alter the views of the reader—still, if we were allowed a choice, we would select the one where we were permitted to "read newspapers," exchange friendly "bows of recognition," and look at "fresh flowers." And this choice would be made on the authority of nine hundred and ninety-nine reasons, (or thereabouts,) which we can not give for want of room.

WARREN CHASE'S EXPLANATION.

We copy the following letter from the Tribune of Sept. 27, as it explains all the questions that have been raised, and disposes of all the issues that have been made on this brother by the secular press. It would be well for society if all its members could say as much.

To THE EDITOR OF THE NEW YORK TRIBUNE, Sir: Your request in your issue of yesterday, in remarks on my letter, to state concisely my position on the "Free Love" theory, &c., I cheerfully comply with as I ever have. I have often written, and published, and spoken in lectures, my views and opinions freely on this subject, and I defy any person to show a single instance wherein I have by word, or scrip, or act, defended free and unrestrained lust or promiscuous sexual intercourse; but on the contrary, the defenders of that system accuse me of calling their "free love" free lust. I have long believed, taught, and as far as possible practiced, the theory of monogamic marriage. I have a wife and three children—a son and daughter preparing for college, and the other son only waiting for age to take the same road. My wife is with me in New England, and when any person will find a family more devoted to husband and father than mine, or better provided for with small pecuniary ability, such person may accuse me of disregarding the domestic ties. This must be the evidence of my practice, and my language the evidence of my opinions. I have often denied the authority of the New Testament on the subject of marriage.—So strong has been my faith in the true marriage ceremony by God's law, that I believed, and still believe, it will outlive the body and exist in the Spirit world. I do not believe any man can, consistently, with his own nature or the law of God, live or cohabit with more than one woman at a time. I have ever found the idea of promiscuous sexual intercourse disgusting to refined minds, and certainly it has ever been to mine; and I have ever found per-

sons becoming more and more adverse to such ideas as they became purified from intoxicating drinks, tobacco, swine-flesh, and other stimulants, and I very much doubt whether licentiousness and prostitution can exist long without these supporters. I have often written and spoken against our marriage system as it now exists, but never in favor of abolishing it and all law on the subject. I am in favor of radical changes, such as the advocates of "Women's Rights" claims, and perhaps others, but I would by no means abolish it altogether. Perhaps there may be a time when the purity of the angels may in the inhabitants of earth do away with the need of restraining laws on all subjects, but I do not believe marriage will ever be dispensed with or ever be polygamic in a state of purity. I believe our present system is the cause of much crime, suffering and licentiousness, which could be remedied in part by the necessary alterations of the laws of marriage and divorce, securing to the wife more control of person and property, and a power to escape legally without disgrace when she finds the love of her legal husband only lust and her home a prison. A narrative of my life will soon be published, in which those who wish for more information of me will find enough.

WARREN CHASE.

Boston, Sept. 19, 1855.

SPIRITUAL TRACTS.

We are requested to say that hereafter, all the business connected with the publishing of Tracts, may be addressed directly to Mr. Hoyt, as the Society have no immediate control or responsibility in their issue.

All the numbers heretofore published are for sale at the Rooms of this Society.

MUSICAL ATTRACTION.

Zarilla Leoni, premier cantatrice from the Royal Atheneum, London, having in the kindest manner volunteered her services for a "most charitable purpose, will make her first appearance in America on Friday evening, Oct. 5th, at the Brooklyn Institute, corner of Washington and Concord Sts. The lady is highly spoken of, and complimented by those who have heard her, as "the first ballad singer of the Age." In addition to the attractions of song, there is to be an address by P. B. Randolph, of this city. Subject, "The Rum Field."

The musical selections for the occasion, includes some of our most popular songs and ballads, a few of which have been made known to the American public by Dempster.

Doors open at 6 1/2; the entertainment to commence at 7 1/2 o'clock. Tickets 25 cents.

BLACKWOOD'S MAGAZINE for September, New York, Leonard, Scott & Co., Publishers, 54 Gold St.

The opening article of this number on "Life in the Interior of Russia," is interesting and instructive, as it gives a descriptive but comprehensive detail of the phases of life, social and otherwise among the Russians. A second article of timely interest, is a review of Alfred Tennyson's new poem, "Maud," which should be read by all, who think the English reviewers occasionally severe on American Literature, as it abounds in a *pliancy* of speech quite alarming to sensitive minds. The other articles are mostly continuations of the last number. *Zaidee*, a Romance, part X; Notes on Canada and the North West States of America, part VI; The Imperial Policy of Russia, part III; Light Literature for the Holidays, No. 1; Wagram; or Victory in Death; Our Beginnings of the Last War.

For the Christian Spiritualist.

NOTES BY THE WAY.

NO. XII.

SPRINGFIELD, MASS., Sept. 24, 1855.

BROTHER TOOHY—I suppose you begin to think that I have dropped my correspondence, but this is not so. Constant labor rendered it necessary that I should take a few days' rest, which I did immediately after the date of my last. With difficulty, I was able to cease my labors for four days—Sept. 4th to 7th. I then resumed my work by making a second visit to Southington, in compliance with a very earnest invitation. I spent Friday and Saturday evenings there, and lectured again in the Unitarian Chapel. I find it very probable that a minister of that church, who is a Spiritualist, will soon be located there—may it be for much good, for I think the people are just right for Spiritual truth. On the Sunday morning, one of the friends carried me to Hartford, where I lectured to a large audience in the evening. It is a difficult matter to divide myself in Hartford amongst the many kind friends who seek to entertain me, and on taking my leave of them, I had many a hearty "Good speed Brother," and many a wish expressed, that at no distant day I would again visit them.

On Monday, the 10th, I proceeded to Warehouse Point, and found that, through timidity, the brethren had not notified the public, and had determined not to have me lecture, fearing that there would be no attendance, &c. I felt, however, that I must remain, and do my work, and told them so. Bro. S. then accompanied me to see Bro. Carpenter, who had not been before consulted—he felt very desirous that the public should have an opportunity to hear. A hall was secured, and notices circulated, and I spoke four evenings to large and attentive audiences. I was kindly entertained by Bro. C., and left under the promise not to pass them by, should I travel that route again.

Saturday, I went to Springfield, where I was kindly received and entertained by Bro. W. White, formerly an elder of the Enfield Shaker Society. I lectured afternoon and evening to a numerous company, and engaged to be with them on the following Sunday, 28th, which appointment I kept with great satisfaction to myself, and I believe also to those who heard me, judging by the feeling evinced and cordiality expressed.

Monday, 17th. Proceeded to Pequotuck, where I was hospitably and very cordially entertained by Bro. Howe. Four evenings I occupied the pulpit in the Universalist Church, and had three times the audience I expected. Bro. Howe and his family stand almost alone as Spiritualists. His daughter, Miss Flavia Ann Howe, is a Medium, who has done, and is still willing to do, all she can for the good cause—without remuneration. I hope, however, that some have been influenced by my labors, so far that they will to some extent come out, and uphold them in their labors of love.

Friday, 21st. Made a descent on very dark and bigoted Suffield, where, notwithstanding all the priestly influence to the contrary, I had a very respectable and intelligent audience, both on Friday and Saturday evenings. Here I was kindly received and entertained by Bro. Bowes, who, with his lady, are both Media. On Sunday morning, 23d, was carried to Springfield, for the appointment before mentioned.

In Warehouse Point and Suffield, I am told there have been no previous attempts to lecture on Spiritualism, yet have I met with not the smallest disrespect in any shape.

I have seen various Media, but nothing especially worthy of remark. But I regret that I have seen an instance of Free Lust advocacy on a broader latitude than I had before heard of, and I further regret to add, that that advocate was a female. Yet, when I consider the ground I have gone over, and the numerous persons with whom I have become acquainted, I cannot but feel that I have only met with two in all my journeys, who show the smallest bias in their reaction.

There is a point on which I would remark before closing. It is one which I would fain be satisfied upon, but I feel that I ought to speak. I had during the past year, been forced to the conviction, and that very often, that there are a large proportion of Media who are not honest. And among those who consent to deception, stand some of the most, nevertheless, are among our best Media. I do not mean to say that they sit down for the purpose of deceiving, but that being before the public, not being able to get the expected responses, rather than be thought to fail as Media, submit to self-condemnation, from the practice of deception. They may think themselves undetected, but they are not either by embodied or disembodied minds, and they are bringing themselves under the scorn of honest minds. I earnestly protest against all such deceptions. Let the plain truth appear and shine honestly.

If no manifestations are given, it is better, I think, that inquirers should go away dissatisfied, than that one Medium should become notorious as a false prophet.

I hope this expression of my feelings will find response in many minds, and lead to a critical, scrupulous honesty, in the exercise of all Mediums.

I will conclude this epistle by narrating the following fact, which occurred about four weeks since in Pequotuck:—

W. —, a young man, who had been for a considerable period a firm believer in the glowing truths of Spiritualism, was brought low by disease, which terminated his earthly pilgrimage. As he approached his end, his Spiritual vision was opened, so that he looked forth from his earthly surroundings, and beheld the loved faces of those who had gone before to the bright world above, among whom he numbered a beloved mother. His father stood weeping by his bedside, but others than being weighed down with sorrow at the prospect of the loss of his son, he was still in his untamed health.

— exhibited that joy and happiness in the approach of his last earthly moment, which astonished all who beheld it; amongst whom stood a physician, a Congregational deacon, who has since declared that he never witnessed so happy a death scene before in all his experience. He grasped his hand, said to his weeping father, and grasping his hand, said, "Father, do not weep for me, for one week, mother and you and I, shall be together again." Not long after saying this, he left his earthly form, and on the fifth day thereafter, his earthly prediction was fulfilled, and his aged father closed his eyes on earth to open them on a brighter world, in happy re-union to the loved one gone before. I heard this from several mouths, and amongst them from the sister and daughter of the two departed. Yours, for Truth and Humanity, JOHN MAYNARD.

GONE TO THE SECOND SPHERE.

Mrs. William Stratton, of West Troy, left a mortal form September 25th, 1855, after a lingering illness of one year. She leaves a husband and three children. To-day (Sept. 28), we assembled at the mansion of her husband, to speak words of consolation to her companion and little ones, to cover the cast-off garments of earth with the kindred dust. The gathering was numerous—Baptists, Methodists, Spiritualists, &c., met together with the kindest feelings. Dr. Knapp, Minister, sang several appropriate pieces, and Mr. White (Medium) spoke under control of her, who Spirit still lingered in its world of affections, sympathies and loves. Mr. White was assisted in services by Rev. Mr. Arthur, (Baptist) whose prayerful remarks endorsed the Spiritual philosophy in every essential particular. The good man was moved to tears by the thrilling music of the Minstrels.

Individually, I found my philosophy put to a severe test. I became acquainted with this noble lady on the evening of my first practical investigation of the science of Spirit-intercourse. We occupied the same seats side by side in a private circle for a long period, and a warm friendship existed between us, which is in no way abated, though she is gone to the interior. But two days before her dissolution, I conversed with her of the unavoidable change to occur, her march of eternity. She spoke with a confidence of her unwavering faith in the truth of Spiritualism. She had no fears for the future, wished the grave was passed, for she was wearied of confinement and lack of rest.

The funeral happened on one of Autumn's loveliest days. The sun shone with a glorious radiance, the air was cool and bracing, and moved gently from the West, rustling the foliage in time with soft melody.

The grave was in a secluded nook of the spacious and beautiful garden that adorns her home. Separated in groups by the trees and shrubbery of the garden, we stood and listened to the sweet music of the singers, as it vibrated on the mellow air. It was a meeting and mingling of the solemn and sublime. It was a scene every one calculated to stir the tide of tenderness, and for our philosophy, and wept like children at the side of the grave. Such is poor frail humanity! With all our boasted knowledge, we are human. And human love is very selfish. We weep for departed, because their presence is necessary to our happiness. We are only the losers, and selfishness is manifested by our grief. When we learn to look at death in its true light? We can we claim that we have gained the victory of the grave? Not yet, we must wait for the time coming. S. M. PETERS.

THE SPIRITUALISM OF THE PAST AGES.

The series of articles we have been publishing under this head is brought to a close in this number, the article on the first page being the conclusion. The facts, theories, and philosophies presented in these articles must have convinced the reader that the Spiritual manifestations of our times are not new in the world's history, although their development may be more varied and general. The facts, however, have had little significance for the philosopher until now, as they have been generally attributed to anything and everything rather than to the agency of Spirits or the guardianship of departed friends. This new phase and unfolding Spirit power in our age, therefore, will not only demonstrate the great fact of immortal life, but shall delineate the religious sentiment, and send men to the true and philosophic study of Spiritual life as was never studied before. History will have its attractions for the religious student, for as he studies and comprehends the genius of the past, the providence of God will become transparent in beauty as well as clearness; for it will be found that Spirits have ever been the messengers of His will, in the education and harmonization of the race.

