

CHRISTIAN SPIRITUALIST

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

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SPIRITUALISM IN THE BIBLE.
An Address at the Brooklyn Athenaeum,
Sunday Evening, Nov. 25, 1855.
BY SAMUEL BESWICK.

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Here then we have the fact presented as plainly as words can affirm it—that upon the opening of the organic senses of the soul, a world of objects immediately appear, of like character with the senses of the soul.
The next fact which it presents is equally obvious—that the objects and phenomena of the two worlds appear blended together, and mixed; the effect being precisely the same with these two sights, as with the things seen by the two eyes. Each sees its object distinctly, but the plane of consciousness upon which they are thrown is the same, and there they are thrown as upon a screen, commingled together, Spiritual with natural. The Spiritual vision sees the invisible Spiritual agencies or causes, and the natural vision sees the visible agents or effects produced; and thus the correlation of the two sights makes a complete vision of things. We then see the causes producing their effects. And when the host of the enemy drew near the mountain, and to the Spiritual sight of Elisha and his servant would appear to mingle with the invisible host, it is said that the prophet prayed that the enemy might be blinded, and led captive to Samaria: here was an invisible and far greater host to do the work. The cause and effect were seen blended together. Yet in point of numerical strength, the greater part of the assembled host seen by the prophet and servant was invisible to all but themselves. And we are not left in doubt as to the cause. It is affirmed that the opening of the sight of the Spirit was the cause of their visibility.
The case of Balaam is equally decisive. When he saw the angel who opposed his disobedient career, it is said that "his eyes were opened." (Numb. xxii. 31.) This cannot possibly refer to any opening or sharpening of his natural sight, inasmuch as it is plain from the whole narrative, that it was in a proper state already. Yet no sooner is his Spiritual sight opened, than he beholds a Spiritual object, whose appearance is blended and associated with natural objects, seen by natural sight. Yet no distinction is made, but the positive affirmation, that the Spiritual object was seen as the result of the Spiritual sense of sight being opened.
The case of our Lord's transfiguration on the mount, before his three favored disciples—Peter, James and John—presents the same demonstrative evidence. (Matt. xvii. 1: Luke xi. 28.) Moses and Elias were seen by the three disciples, and were also heard conversing with their Lord. Now, Moses had been dead for ages; his mortal body had been for centuries resolved into its original elements; and yet, both he and Elias were seen by the disciples as men, retaining both the human form and the identity which attached to their individual persons on earth; for Peter alludes to each by name; and so completely did the disciples feel the congeniality of their illustrious visitor's nature with their own, and so completely did the Spiritual phenomena appear blended with the natural objects of the bodily sight, that they saw them mixed up with the objects around upon the top of the mount. So complete was the blending of the two classes of objects, that it acted as a delusion for the time being, and the disciples wished to erect tents for their abode. Of the Lord personally it is said, that he was seen so transcendently glorious, that "His face did shine as the sun, and his raiment was white as the light." That is to say, they saw his Spiritual appearance blended with his natural appearance; the Glory of his Spirit blended with his Bodily Person. In other words, the two sights were blended together. Here the two classes of phenomena are blended in the narrative also; no distinction is affirmed; and we should have been left to the uncertainty of inference only, had it not been for a statement of the Lord himself, wherein he says, "Tell the Vision to no man." Now the term Vision must obviously refer to the Spiritual objects seen: it cannot refer to the mountain and the mere person of our Lord. A bright cloud it is said came over the Vision, overshadowing them, and rendering the objects invisible; by which we are led to infer the closing of their interior sight. For the moment of their disappearance, it is said, "they lifted up their eyes, and saw no man, save Jesus only. The cloud also had instantly disappeared. The Spiritual phenomena became invisible with the closing of the Vision, which is only another word for Spiritual sight.
The next case to which I refer you is that of the women at the sepulchre, as given in the last chapter of Luke (xxiv. 22, 23). It is related in the narrative, that when the women entered the sepulchre they found not the Lord's body, and were much perplexed; and, whilst in this state, they saw "two men in shining garments standing by them." So extraordinary was the sight, that it is said "they were afraid, and bowed down their faces to the earth." Here, again, the blending of the two sights, of the Spirit and body, produce a blending together and mixing of the two classes of objects seen, and in this blended and mixed state they are presented in the narrative, without the slightest reference to the essential distinction and nature of the two classes of objects thus brought together under one plane of consciousness. The narrative simply presents the facts as seen; its object is then attained. In this case, as in the former, we should have been left to the uncertainty of inference from the narrative itself. And even when it records their return, it is said, "they told all these things unto the eleven, and to all the rest." Still, not one word about their opinion of the character of the unusual phenomenon. And it is not until we arrive at the account of the two disciples going to Emmaus, when they report to the Lord himself this

visit to the sepulchre, that a solution is presented. For in this report the opinion of the women is given, as follows: "Yea, and certain women also of our company made us astonished, which were early at the sepulchre; for when they found not his body, they came, saying that they had also seen a vision of angels, which said that he was alive." Here the opinion of the women, and the character of their report, for the first time are presented; and had it not been for this incidental allusion, the inference would have been, that the angels were naturally seen with the bodily eye. But these objects constituted a vision, a distinct class of objects, seen only in vision, or when the Spiritual senses of the soul are opened. But both sights being opened simultaneously, the Spiritual agents which guarded the sepulchre were seen blended with the sepulchre in which the women then were.
The case of Peter cast into prison by King Herod, and released by an angel, as recorded in the Acts, (xii. 5—10) presents the same evidence. Here again the sight of the Spiritual object is declared to be a vision, according to the opinion of Peter himself, the apparent departure of which would actually be the closing of the interior sight or Vision. Again, we find the two classes of objects blended and mixed together, and presented in this connection in the narrative, with no marks of distinction or explanation but the single word Vision—"he thought he saw a Vision."
In many cases, however, even the term Vision is wanting; and we have no marks whatever by which to determine the distinction in the essential nature of the two classes of objects. They are blended together by the opening of the two sights simultaneously, and thrown upon one plane of consciousness, according to a principle like unto the objects seen by the two bodily eyes, which are carried by the optic nerves, and thrown upon a single nervous screen in the brain—the sensorium—where they are blended together. If they correspond in size, and fit over each other in the same place, then the two sights are perfect; but if not, and the objects are displaced and disfigured, then one of the two sights, or perhaps both, are injured, and imperfectly opened, developed, or fitted. This applies equally to the blending of the two orders of sight, Spiritual and natural, as to the dual sights of the bodily eyes. In the Reports of Modern Spiritualism, so far as they have come under our notice, we have remarked several instances of Spiritual gliding, or obliquity of vision, wherein mental and natural objects appeared imperfectly blended, and a confused and commingled scene presented to the plane of consciousness.
But the unquestionable Gospel fact of casting out personal Spirits is a demonstration of man's presence in the Spiritual world, as to his Spirit, which cannot be doubted or gainsayed by Christian believers, in the New Testament. It demonstrates the truth of the Lord's saying, "The kingdom of heaven is within you." The demonstration of the fact itself was of universal notoriety in the world, yet the proposition of the truth was not seen. Obsession by evil Spirits is a palpable demonstration that the whole spiritual world is within the natural world, in precisely the same sense as the soul is within the body, and that its forms and phenomena are causes, of which the forms and phenomena of the natural world are but the outbirths and effects. At the same time it equally proves, that the soul is associated with some part of that world—either its heavenly or hellish districts—during the whole period of its connection with the natural body; and that it is at all times an inhabitant of that world, and in that world, as much as the natural body is in this world, and an inhabitant thereof. No other inference is deducible from the Biblical facts to which we have referred. The opening of the organic senses of the soul, at once, and without further preparation, placed the subjects in the peculiar condition of seeing into both worlds at one and the same time; which is a Biblical demonstration, that man is at once an inhabitant of two worlds—a demonstration which cannot be gainsayed; and that man is such an inhabitant from birth to death, although unconscious of the fact. It is a law of being, that the plane of consciousness should be in the ultimate or most external organic vessels; in the natural world, it is in the organic senses of the body; but in the Spiritual world, in the organic senses of the soul. Hence, on the dissolution of the body, death destroys the organization according to an invisible law—it begins without and proceeds inward with the work of dissolution, until everything pertaining to the body is dead, when the elements can proceed no further. It is, therefore, the law of death to proceed inward with the work of dissolution; and so the ultimate plane of life and consciousness is taken away step by step, until there remains nothing of the body in which it can rest; so that the ultimate plane now remains with the organic senses of the soul, which henceforward, by the very law of death, becomes conscious in the Spiritual degree. Every lower plane has successively undergone dissolution; the plane of consciousness can never again descend below Spirituality; and it is now fixed in the organic external senses of the soul, as it was before fixed in the organic external senses of the body. The mental phenomena, exhibited by dying persons, bear testimony to this law of death. When first death attacks the senses, the plane of consciousness is in the most external part of the brain, and the mental phenomena are precisely like unto persons dreaming, unsoundly; then it becomes somnambulistic, often like unto sound sleep; then unto trance, and ultimately death, as the work of dissolution proceeds inward. Sometimes the plane of internal consciousness is more rapidly

opened, and before the lower planes are finally dissolved by death, the dying person exhibits all the higher stages of clairvoyance and seership. Quiet, but rapid death, as in the case of drowning persons, exhibits this law of the plane of consciousness retreating inward, more perfectly than any other kind of death; because the body is not racked with pain. Every rescued person tells the same tale; they pass into a quiet state of sleep, and the whole of their past lives comes up before their consciousness, like unto a rapid review of their past life; the facts retreating backward to the beginning of their career in childhood. Now, this obviously is but a retreating inward of the plane of consciousness; it is not the facts which come up, but the consciousness that goes inward, and reviews them in its rapid passage, as they lie indelibly imprinted on the organic channels of life in the soul.
But to return to the Biblical facts with which we commenced. We are warranted from these facts in affirming—
That the existence of the Spiritual world is biblically demonstrated; that this Spirit-world is demonstrated to be where the soul is, and that it is ever in it, night and day, from birth to death.
That the soul is demonstrated to be a substantial, organized human form, like unto the body; for so Samuel was seen by the Witch of Endor, Moses and Elias at the Transfiguration, the fellow prophet that John the Revelator bowed down to, and all who have been seen in vision or in the Spirit, as recorded in the Old and New Testaments. This perfectly agrees with the Apostle Paul, who says, "There is a natural body, and there is a Spiritual body." He does not say, "There is a natural body, and there will be a Spiritual body;" but in the present tense, "There is a natural body, and there is a Spiritual body."
The testimony is clear and explicit. And the demonstrations are uniform throughout; given by prophets and seers living at remote periods from each other, and periods of time when the scientific and religious notions which prevailed were utterly opposed to the demonstrations themselves. They believed heaven to be in the uppermost story of the visible heavens; and the hades and hell to be beneath the earth on which they dwelt. Thus heaven and hell were regarded as two distinct worlds or universes, and located in diametrically opposite parts of the universe. Now, at the very time when these were the scientific and religious opinions of the most civilized nations, these Biblical demonstrations occurred, and the descriptions thereof were presented as parts of the sacred canon of Scripture, and rule of faith. But these demonstrations exhibit only one Spirit-world, to which both heaven and hell belong, separated by an impassable barrier. These Biblical demonstrations show how easily the soul can communicate with either, or be receptive of the influences of each; and the case of Elisha and his servant, in the text, is itself a demonstration of the simplicity of the requirements. They also show that both heaven and hell belong to the same Spirit-world, but impassably distinct.
We would not wish to be regarded as wise above what is written; but these communications are written, and we shall urge nothing but what they actually demonstrate. Those who differ from us are desired to point out from Scripture, and Scripture only, where heaven and hell are spoken of as two separate worlds. In the parable of Dives and Lazarus, the one is represented to be in heaven and the other in hell; but they communicate with each other. So that the fact is established, that they form but two grand divisions of one world—the Spirit-world, or land to which all go after the dissolution of the natural body. We do not wish to appear too familiar, or to know more than what is given in God's own Revelations; and hence we are at a loss for an illustration by which to exhibit this impassable division of the Spirit-world into two habitable hemispheres or districts. And if we cited this earth as being divided into two habitable continents, it would be with a view to show, that a world can be so divided, with almost impassable gulfs between them, but we do not affirm thereby that heaven and hell are two habitable continents of the Spirit-world. We do not affirm anything of the kind; we merely cite the case by way of illustration. Again, the natural universe is divided into habitable or planetary worlds, like unto our own; this shows, again, that a universe can be so divided, with impassable gulfs between. But we do not affirm heaven and hell to be two such immense habitable worlds, or separate divisions of the Spirit universe. We merely cite the case for illustration, to show that impassable divisions of a universe is possible, and that such divisions are naturally impassable, and grounded in the nature of things. Our Lord appears to have anticipated, if he was not himself beset with such questions, as where heaven and hell are. For he says, "Many will come, saying, Lo here, and Lo there; but the kingdom of heaven cometh not with observation." No earthly eye will ever observe it come, for it cometh not with observation. It is no where in the outer universe; therefore, we cannot say, Lo, it is here, and Lo, it is there; which would be the case if it were fixed anywhere in the outer universe, above, below, or on any side of us. The kingdom of God, says he, is within you—perfectly agreeing with the Biblical demonstrations we have already cited. It is within us. It is not without us. It is within, where the soul is; it is a Spirit-world, and hence can be no where else. Heaven and hell, therefore, are not places, but states in which the soul is: conditions of its being; good or evil; which determine the final allotment, so to speak. They simply denote the two great divisional states of being, conditions of existence; like unto the two universal conditions of being on

earth—the civilized and savage conditions. How else could heaven be said to be within us? How else can it be said to come unto us? It means the kingdom of God, the heavenly rule amongst souls, giving peace, and joy, and plenitude. The reverse is hell.
But the specific exposition of the points to which I now allude, belong to lectures in this course, which will subsequently come before you, by another gentleman, and probably by myself also, and for these lectures I will reserve that specific exposition. It remains for me to treat, in this lecture, on the Spiritual world in general, as being that world wherein is both heaven and hell. I say, then in general terms, that these Biblical demonstrations affirm, that the Spiritual world is where the soul of a man is, and that his soul is in it, as an unconscious inhabitant thereof, even during his life time in this world of nature. And that precisely as the soul is an interior, substantial organism of the body, so is the spiritual world an interior universe to that of the natural universe, and that all fundamental causes begin there; that all natural forces are made to be what they are as effects, by spiritual forces as causes. And that as the forces of the one give rise to the forces of the other, so do the organic forms of the one give rise to the organic forms of the other.
Man is ruled by the Lord through his like in the Spirit-world. Like associates with like, even in this world, both with man, beast, vegetable, and mineral; like also begets like throughout creation. But it is only just beginning to be seen, that like in the two worlds associate with and rules like—good with good, and bad with bad. The fact is only just being realized, that we are momentarily in the condition of Elisha and his servant—momentarily surrounded and associated either with good or bad spirits. Yet this is strange, when we reflect how often the phenomenal facts are actually demonstrated in the Gospels, which have been so universally read. We are in constant intercourse and communication with each other. It was something more than men thought—it was the inspiration of a fact, which dictated that touching and beautiful song, "The Angels' Whisper." We want facts upon this subject, not fancies. Is the case of Elisha and servant a fact? The case of Moses and Elias, and the angels in the sepulchre? Are they facts or fancies? They are given as Biblical facts; if so, they are positive demonstrations that we are now in the Spirit-world as to our Spirits. A glimmer of conjectural idea of the fact has always prevailed amongst the nations of the earth, but it has never been seen that the positive causes and forces of human development in relation to good and evil lie in the Spirit-world; and that the human spirit of a man was actually and positively living among spirits, like as with his human body in the world. The statement in the text is both positive and definite, as to the inseparability and nearness of the two worlds. You cannot go out of the one, but you instantly come into the other. There is no distance, no space, no vacancies between. You cannot suspend or hide between the two. If you pass away from man, you appear to Spirits. The Apostle Paul says truly, "To be absent from the body is to be present with the Lord." Time is not taken up by the distance of the passage. We close our bodily eyes, only to be convinced that our Spiritual eyes are opened. We leave this world, and find ourselves in that. Look at the servant of Elisha, if you desire to see how the case actually is. "And the Lord opened the eyes of the young man, and he saw." No time to elapse, no space to traverse; his eyes are opened, and he saw at once. "And behold the mountain was full of horses and chariots of fire." The objects were not far away; for it is said that, so near were they, that they appeared as if covering the very mountain, which a moment before appeared deserted, both to himself and master. Though seen in the Spirit-world, they were even more intimately present than the enemy in the distance. And this is not an isolated case, but the uniform fact; it is the same in all the cases we have cited. Our Lord said to the thief on the cross, "To-day thou shalt be with me in Paradise." Not a moment lost in the passage. The popular fancy, the Biblical fact, do not accord. It is all mere fancy, that the Spirit-world is localized at some inconceivable distance in this universe; it is not a fact, as Mrs. Hemans has sung in her beautiful song of the "Happy Land"—that "it is far, far away." Disembodied souls are just as near as when united with the body: they are but what they were, before the dissolution of the latter.
We will now cite the few biblical demonstrations of the ministrations of Spirits, and the immediate communications between the two worlds. And all our cases will be purely Biblical. In the Psalms (xxxiv. 7) we read, "The angel of the Lord encampeth about them and delivereth them;" and in the same book of Psalms we read, "For he shall give his angels charge over thee to keep thee in all thy ways" (xc. ii.). We can see how easily this could be accomplished, when we see that the soul is already a Spiritually-organized form and inhabitant of the Spirit-world, and can be as readily assisted and communicated with by a guardian angel as the body of one man with that of another. The apostle Paul, speaking of angelic Spirits, says, "Are they not all ministering Spirits sent forth to minister to them who shall be heirs of salvation?" In this passage, we are expressly taught that assisting mankind, or constant communication with mankind is not only a standing employment or office of angelic Spirits, but that it is the only authorized way or office. Of course this assistance would include every possible variety of modes—Their duty is assistance in some mode to those who

are heirs of salvation. This is not spoken of as a special or isolated case, but the universal duty of all; not the duty of one or a few, but the duty of all; it is the authorized duty of all, without exception, in some mode or other according to requirements. It is the established law of the Spirit Land. For Paul says, first, "Are they not all ministering Spirits?" And this expression admits of no exception. Then, secondly, he says, "Sent forth to minister to those who are heirs of salvation." And this expression of their being "sent forth to minister" shows it to be a duty imposed by the very law of Heaven on all its inhabitants. True, it is only Paul who says this is the law of heaven, and that this is the duty of all Heaven's sons. But then Paul affirms he was caught up into the third or highest heaven, and had an opportunity of speaking from experience. His testimony is not therefore, to be lightly esteemed, nor invalidated by a doubt. His own history in the Acts bears testimony of his having thus been constantly ministered unto. And in the same Acts, when speaking of Peter's guardian spirit, we have the expression, "It is his angel." But to take a rapid survey of such guardianship, would strikingly illustrate this universal duty of all Heaven's sons, as stated by Paul. "In the vision of Jacob's ladder, angels are represented as constantly ascending and descending from heaven to earth. Angels delivered Lot from Sodom, Jacob from Esau, Daniel from the lions, his three companions from the furnace, Peter from Herod, and the nation of the Israelites successively from the Egyptians, Canaanites, and Assyrians. Thus they conducted that is, did the duty of ministering according to Paul—they conducted Lot, Abraham, and the Israelites, in a season of great difficulty and danger, to places and circumstances of safety and peace; they conducted Gideon to the destruction of the Midianites; Joseph and Mary to Egypt; Philip to the Eunuch, and Cornelius to Peter, that they might impart a knowledge of the Gospel. Thus, they comforted Jacob, at the approach of Esau; Daniel, in his peculiar sorrows and dangers; Zachariah, in the sufferings of his nation; Joseph and Mary, in their perplexities; Christ in his agony; the Apostles and their companions, after his resurrection; Paul, immediately before his shipwreck; and the church universally, by the testimony and instruction given in the Book of Revelation, by the Apostle John.
Now, it seems to us, from the Bible teaching, that constant intercourse existed between the two worlds, in the early history of our race. It appears to have been the most universal of all communications. The veil between the two, the invisible world must have been slight indeed. It was no matter of dread or bewilderment to them, if in the stillness of the sunset hour, stranger feet drew near their dwelling, and the phenomena of both worlds became blended into one vision; forms, glorious with the majesty of holiness, entered beneath their roof to commune with them, and teach them in their departing, that they had been with beings of another land. The very absence of fear or wonder, implies the original universality of such intercourse or opening of the Spirit-sight. All the most ancient traditions are founded on an intercourse with the Spirit-land, and the separation between the living and departed was held to have been marvelously slight.
Here we again repeat, that the whole of our presentation of facts in relation to the Spirit-world are purely biblical; and we present them as we find them. And when we take a rapid survey of all the biblical facts, and the arguments which obviously grow directly out of them, we do not hesitate to affirm, that there is not a single law or fundamental fact in relation to the objects or phenomena of that world, that has ever been developed from any source, from that time to which the biblical facts refer, to the present time, but what can be found obviously taught and demonstrated in these biblical facts. We repeat, not one fundamental fact or law, from that time to this. The biblical facts, are yet, and ever will be, emphatically and pre-eminently, the Book of Revelation. We are aware it has hitherto been but imperfectly seen and believed, that the human Spirit of a bad man is observed by companion Spirits, laid firm hold of, and bodily grasped and hurried away into Spiritual vessels, exactly like the body of a willing votary on earth is bodily seized and hurried away by sinful and wicked companions, into earthly and sinful practices. Yet every reader of the gospels is familiar with the demoniac of Gerasa, of whom it is said, "that he had an unclean Spirit, and his dwelling was amongst the tombs, and no man could bind him, nor with chains; because that he had been often bound with fetters and chains, and the chains broken in pieces, neither could any man tame him." (Mark v. 1—12.) Here then the phenomenal fact alluded to is actually demonstrated. The demoniac is demonized by wicked spirits. Being in communication with his Spirit as an inhabitant of the Spirit-world, they obsess it like a body of men seizing and hurrying away a companion. Night and day, it is said, he rambles the mountains, and walling in the tombs, cutting and bruising himself and others with stones. Now, examine this gospel case. He is not obsessed by one, not seized and hurried into demoniacal deeds by a single Spirit, but by all his companion Spirits; for when asked their name, they reply through him, as a kind of medium, "My name is Legion, for we are many." His Spirit companions of every grade were there organized into a lawless band of desperadoes, and legionized, to denote a combined effort of all who associated with him to force him to their wishes and purposes.
Now, from that time to this, we have not had a more thorough and complete demonstration of the fact—that the human Spirit is already an inhabitant of the Spirit-world, from birth to death, and in momentary communication therewith, though unconsciously—than this case itself furnishes. Man's Spirit is ever in association with either Heaven or Hell, the two Grand Divisions or Regions of the Spirit-land. This Gospel fact proves, beyond doubt, that according as man's Spiritual life is developed in association with either the one or the other, such will be the final companionship after the dissolution of the body.
It is a scriptural fact that every dispensation has had its orderly and disordered mediums, through whom communication has been obtained with the Spirit-land. Balaam, the soothsayer, was made the medium of blessing the tribes of Israel in a prophecy that is unequalled for force, sublimity and beauty of diction, and containing the most unlimited protective clauses for the safety of the people whom he desired to curse, whilst the Witch of Endor was the medium whereby Samuel gave Saul a prophetic intimation of his fate. It is simply sufficient for our present purpose to know the fact, that there always was a channel of communication or of intercourse between the two worlds, and that whilst the channel was open, it was equally free to the good

conscious of the presence of a protecting army: else, why the necessity of opening his eyes to discover the fact?
Here then we have the fact presented as plainly as words can affirm it—that upon the opening of the organic senses of the soul, a world of objects immediately appear, of like character with the senses of the soul.
The next fact which it presents is equally obvious—that the objects and phenomena of the two worlds appear blended together, and mixed; the effect being precisely the same with these two sights, as with the things seen by the two eyes. Each sees its object distinctly, but the plane of consciousness upon which they are thrown is the same, and there they are thrown as upon a screen, commingled together, Spiritual with natural. The Spiritual vision sees the invisible Spiritual agencies or causes, and the natural vision sees the visible agents or effects produced; and thus the correlation of the two sights makes a complete vision of things. We then see the causes producing their effects. And when the host of the enemy drew near the mountain, and to the Spiritual sight of Elisha and his servant would appear to mingle with the invisible host, it is said that the prophet prayed that the enemy might be blinded, and led captive to Samaria: here was an invisible and far greater host to do the work. The cause and effect were seen blended together. Yet in point of numerical strength, the greater part of the assembled host seen by the prophet and servant was invisible to all but themselves. And we are not left in doubt as to the cause. It is affirmed that the opening of the sight of the Spirit was the cause of their visibility.
The case of Balaam is equally decisive. When he saw the angel who opposed his disobedient career, it is said that "his eyes were opened." (Numb. xxii. 31.) This cannot possibly refer to any opening or sharpening of his natural sight, inasmuch as it is plain from the whole narrative, that it was in a proper state already. Yet no sooner is his Spiritual sight opened, than he beholds a Spiritual object, whose appearance is blended and associated with natural objects, seen by natural sight. Yet no distinction is made, but the positive affirmation, that the Spiritual object was seen as the result of the Spiritual sense of sight being opened.
The case of our Lord's transfiguration on the mount, before his three favored disciples—Peter, James and John—presents the same demonstrative evidence. (Matt. xvii. 1: Luke xi. 28.) Moses and Elias were seen by the three disciples, and were also heard conversing with their Lord. Now, Moses had been dead for ages; his mortal body had been for centuries resolved into its original elements; and yet, both he and Elias were seen by the disciples as men, retaining both the human form and the identity which attached to their individual persons on earth; for Peter alludes to each by name; and so completely did the disciples feel the congeniality of their illustrious visitor's nature with their own, and so completely did the Spiritual phenomena appear blended with the natural objects of the bodily sight, that they saw them mixed up with the objects around upon the top of the mount. So complete was the blending of the two classes of objects, that it acted as a delusion for the time being, and the disciples wished to erect tents for their abode. Of the Lord personally it is said, that he was seen so transcendently glorious, that "His face did shine as the sun, and his raiment was white as the light." That is to say, they saw his Spiritual appearance blended with his natural appearance; the Glory of his Spirit blended with his Bodily Person. In other words, the two sights were blended together. Here the two classes of phenomena are blended in the narrative also; no distinction is affirmed; and we should have been left to the uncertainty of inference only, had it not been for a statement of the Lord himself, wherein he says, "Tell the Vision to no man." Now the term Vision must obviously refer to the Spiritual objects seen: it cannot refer to the mountain and the mere person of our Lord. A bright cloud it is said came over the Vision, overshadowing them, and rendering the objects invisible; by which we are led to infer the closing of their interior sight. For the moment of their disappearance, it is said, "they lifted up their eyes, and saw no man, save Jesus only. The cloud also had instantly disappeared. The Spiritual phenomena became invisible with the closing of the Vision, which is only another word for Spiritual sight.
The next case to which I refer you is that of the women at the sepulchre, as given in the last chapter of Luke (xxiv. 22, 23). It is related in the narrative, that when the women entered the sepulchre they found not the Lord's body, and were much perplexed; and, whilst in this state, they saw "two men in shining garments standing by them." So extraordinary was the sight, that it is said "they were afraid, and bowed down their faces to the earth." Here, again, the blending of the two sights, of the Spirit and body, produce a blending together and mixing of the two classes of objects seen, and in this blended and mixed state they are presented in the narrative, without the slightest reference to the essential distinction and nature of the two classes of objects thus brought together under one plane of consciousness. The narrative simply presents the facts as seen; its object is then attained. In this case, as in the former, we should have been left to the uncertainty of inference from the narrative itself. And even when it records their return, it is said, "they told all these things unto the eleven, and to all the rest." Still, not one word about their opinion of the character of the unusual phenomenon. And it is not until we arrive at the account of the two disciples going to Emmaus, when they report to the Lord himself this

Passed from the earth life to the Spiritual, 26th, at the age of eight years, nine months and twenty-six days, Zelia Augusta, only child of A. C. Stiles, of Bridgeport, Conn. She was a lovely child, beloved by all who knew her, possessed an amiable disposition, with a mind much in advance of her age; and though a child, her love for the Spiritual was paramount to that of the natural. "Too good on earth to live, she dwelt in heaven."

THE SPIRITUAL GUEST.

We presented last week a poem, with no pretensions to artistic merit, but breathing the martyr spirit of a brave and true heart. "The Death of Socrates" may indicate that this Spirit is confined to no outward forms; since, in every age, Truth has found witnesses and advocates, who have perished all in his defence. "The Autumnal Guest" is a still deeper and more perfect lyrical inspiration. It seemed, we are told, for many days to haunt the mind of the medium; as if sung in the presence of his Spirit. This poem first appeared in the columns of the *Telegraph*, and is republished here at the special request of a friend, on whose Spirit its strange, wild melody fell like unknown airs from the Better Land.

THE DEATH OF SOCRATES.

He died, that hero of the soul,
As sleep the brave,—
A victor to the Olympian goal,
That shines beyond the grave.
Death came, with trembling hand, to pour
The draught that bade him bring,
And turned and knelt his face before—
A slave before his king.
He sat and watched the dawn sublime
Of Heaven's eternal day;
He saw the fading mists of time
For light exhale away.
His soul renewed its glorious youth,
And they who saw him die,
No more might doubt the blessed truth
Of immortality.
It thus the sage of Athens died,
How calm should we depart,
Whose souls are quickened by the tide
Of life from God's own heart!
He of the Athenian's dying bed
Such heavenly glory shone,
How should our hearts be comforted
When Jesus calls us home!

THE AUTUMNAL GUEST.

The crown from the forehead of Summer
Had dropt; the dim woodlands were sear,
When there entered our home a Strange Comer,
Afar from the Kingdom of Fear,
In the mystical fall of the year.
He darkened our doors, and the hours
Once opening like myrtles in bloom,
Were blighted as if they were flowers
That dropt in the shade of the tomb—
That wither and die in its gloom.
There came to our cheeks a strange pallor,
Our words grew unfrequent and low,
But one of our number with valor,
Smiled sweet on that terrible foe,
As the rose on the cold falling snow.
My star of the night and the morning,
My joy and my beauty was she,
Then came to my heart a forewarning,
A blast from the Winter to be,
The Winter that waiteth in me;
And I know that my Kingdom of Summer
Must fade, and its crown disappear.
Oh! pitiless grew that Dread Comer,
Afar from the Kingdom of Fear,
In the desolate fall of the year.
Strange that hearts can love on after breaking!
At midnight my darling was dead;
Her bosom had rest from its aching—
Fond bosom her babies that fed;
Pore bosom that pillowed my head.
A grave beneath the pines for my keeping,
He left me, that sorrowful Guest;
A soul that is weary with weeping,
A World that in shadow is drest,
A life that is wild with unrest.
No more, never more to behold her!
I wake by degrees to my loss;
I feel the cold world growing colder;
On sorrow's dear ocean I toss;
I feel beneath the load of my cross.
Yet hither in the Infinite Summer,
Beyond the pale Kingdom of Fear,
God's Angels have crowned a New Comer;
She smiles from her beautiful sphere;
She calls me—the morning is near!

[For the Christian Spiritualist.]

NOTES BY THE WAY.

NO. XIX.

WESTLEY, Nov. 25th, 1855.

DEARER TOGETHER: I intended in my last to have given you the following interesting item. After my second lecture in New London, a gentleman came and cordially greeted me, and narrated to me a circumstance of Healing by Spirit influence, without the agency of an earthly medium. The person healed was his father; who, deeming it a work of a Divine character, inscribed it in his family Bible. The following is the *verbatim* record referred to: "In the month of October, 1802, I was taken ill with what is called the 'Camp Distemper'—when I considered my recovery doubtful. While in this situation, my mind was impressed in regard to my future destiny; and I heard a voice speaking unto me, saying: 'Thus saith the Lord: the house of Samuel shall never be taken from the earth;' and I felt, as it were, two hands making passes from my chest downwards; and immediately I was restored to health. This I write, knowing its truth; and leave it with my children.

(Signed,) SAMUEL WHIPPLE.

The present owner of the Bible containing the record, is his son—now residing in Mystic, Conn. Another instance of independent healing, occurred in the case of a young lady, with whose parents I have had the pleasure to become acquainted. I am not at liberty to give the name for public insertion, but I hereby hand it to you, that you may give it to individuals who may require. The young lady some months since, received a severe injury in the wrist, by a railroad accident, which ultimately in mortification and the falling out of the flesh—leaving a large opening, entirely around the wrist. This was regularly dressed every day for her, with the greatest nicety and exactness, by her Spirit-friends; who speedily wrought a perfect cure. Whatever they used in this dressing, cannot be conjectured; but its fragrance was of the most delightfully odoriferous character—as the odor of flowers. Each dressing was performed on her wrist when alone and unattended; and her father is ready to attest the fact. The former part of the past week I continued my labors in Mystic and Greenmanville, and left on the morning of Wednesday to visit Stonington; where I was very warmly received by Brother Pearce. On the evening of my arrival I lectured in a hall, to a more numerous audience than the stormy state of the weather warranted me to expect. On the three following evenings, also, I labored in the same place; and left, through the kindness of Brother T. Brown, for Westerly—*alias* Pawtucket—on Sunday morning. There I lectured three times during the day—which was very unfavorable for a large attendance, partly on ac-

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Here then lies the reason why Christianity has not purified its believers, and why it has not leavened the whole world. Why should Angels leave their homes to herald in a Saviour's birth, if that Saviour was incompetent to redeem the world. Is there not sufficient truth in the world to redeem it if it was only practised? Then what can a new era do toward effecting this object unless those who live in that era, obey the principles taught by Jesus? Wherein will they produce a change more permanent than has already been attempted? It is impossible for the world to become reformed till these truths are made practical. If Spiritualists desire to outdo, outshine and out-sphere the Christian in his efforts and success, he must do it, through the *one* way only—*practise*!

The Spiritualist, even now, while denying the pretension of the Christian, has begun to follow in his footsteps. He likewise teaches purity in heart, and love in spirit, but forgetteth to practice them. He is found wanting in all those great fundamental truths, which he so zealously promulgates, and for the lack of which he so indignantly condemns the Christian. This is the truth. Do not despise it. We do not wish to extenuate or censure the actions or conduct of any, but we wish to point the Spiritualist to the rock on which he has been wrecked the Christian faith, and bid him take warning. We ask him kindly and affectionately to pause ere he condemns the Christian for his inconsistencies, and tolerate him in his apostasy, even as did Jesus forgive and compassionate the blind and deceitful generation who were his enemies.

We would suggest to the Spiritualist that he love his enemy—the Christian, and moreover that he seek not his own good, but another's—that he could not but be his life of love and mercy, compassionating his condition, and perseveringly endeavoring to reclaim him from his wanderings. The great Apostle said, "I count not my life dear to me, if so be, I can win souls unto Christ." Then let the Spiritualist also forget his own life in bringing to Christ, *Christ's* own, for whom he came, to seek and to save.

Let him be softened towards the offending Christian, and pity his deplorable state, and that he may not become like him, dead and cold in good works humble instead of seeking to exalt himself over those less highly favored. But we are not prone to dictate, therefore only counsel and advise. We point to the Lamb of God as the sure ensign of liberty. We erect a God as our Zion's Hill. We destroy it not, but invite all to rally around it, and to raise it higher so that all nations shall behold its white flag floating o'er sea and land, and all Heaven shall rejoice in the knowledge of the sight, that all people are redeemed beneath its freedom.

E. E. G.

THE LAST REFUGE OF SKEPTICISM.

The Yates County *Whig*, published in Penn Yan, N. Y., Nov. 29, informs us that: On Sunday last a large and respectable audience assembled at Washington Hall, and was addressed by Mr. George Jackson, a Spiritual Medium residing at Prattburg. Mr. Jackson came here under the auspices of S. A. Johnson, Esq., and Dr. J. W. Potter of Prattburg, who are well known Spiritualists of that place. The Medium in the delivery of the address purported to be under the control of Rev. Thomas Scott, a deceased Episcopal clergyman of New Orleans.

The address was exceedingly chaste and beautiful in diction, and elevated in sentiment; though by no means fully orthodox in doctrine, according to the most popular standard of the day. It was evidently the work of no inferior mind. Aside from its denunciation of sects, and its heterodox propositions it could but be generally admired. The Medium is but a boy, of quite limited intellectual cultivation. The conclusion to which we are driven, therefore, is, that he repeated admirably well what was committed to memory, or his doctrine of Spiritual influx is true. If true, it is a truth of great magnitude. If false, it is a skillfully-managed imposition.

"Committed to memory!" This we call the last refuge of skepticism—for in the Gospel of Doubt seeing nor hearing is not believing, for materialism ultimates and culminates in moral skepticism and spiritual death. We can hardly conceive the necessity, however, for such a skeptical manifestation as the above, since speaking mediums are now numbered by thousands and tens of thousands in this country.

NEW PUBLICATIONS.

THE NORTH WESTERN ORIENT.—This somewhat ambiguous heading is the title of a 'Monthly Miscellany,' just started in Waukegan, Ill., which is to be conducted by a committee of Spiritualists. It is published in book form, and contains forty-six pages of well assorted and well printed matter. The articles of the present number, for the most part, are selections from other Spiritual publications, which we suppose to be consequent on the necessity of a "first number." Doubtless it is the intention of the "committee" to give a fair share of original matter in their after issues. The publication of the Orient is to be simultaneous in Chicago and Waukegan, and "its pages will be devoted to the cause of Reform, in every department," to the dissemination of Useful Knowledge, and to the several subjects embraced in the Harmonical Philosophy." The following from the "Prospectus" will give the necessary knowledge to all, who may wish to become better acquainted with the teachings of the Orient. The Prospectus says: "Our readers will be kept posted upon the current events of the day in matters appertaining to Spirit intercourse, as being at this time exhibited throughout this country and in Europe."

"Alliance to men is treason to God, shall be our motto. While claiming our right to unrestricted liberty, we shall ever accord freedom to those who differ with us, and desire a place in our eyes to set forth their sentiments, when candor, sincerity, courtesy and a moderate degree of ability shall characterize their efforts."

"The Orient" is published annually, always in advance. It will be delivered at the Post Office to city subscribers, and mailed to the address of others. All letters must be addressed to Waukegan, Ill., October 2d, 1855. J. N. BRUNDAGE, Publisher.

PUTNAM'S MONTHLY MAGAZINE, for December.

New York: DIX & EDWARDS, 10 Park Place.

The contents of this number can hardly fail of interest to "any reasonable mind;" for there is fancy and sentiment for the imaginative. See "How I Came to be Married;" "On My Bed of a Winter Night;" "Hesperus;" "It Might Have Been," and "The Lost Lamb," with facts and figures for the practical in "The Armies of Europe"—(third and last article on the subject)—"About Niggers," and "Among the Mormons," (concluded). While analysis and criticism has charms for the esthetic, in "Longfellow's Song of Hiawatha," and "Thackeray as a Poet." The mirthful and fun-loving will laugh and grow—happy—at "The Virginia Springs;" should be fall of such pleasure, when "Living in the Country," contemplating "The Coming Session." While the anxiously excited and mystified many, will be consoled, in learning the nature and character of "Benito Cereno"—for that exciting and well-written story is concluded. Besides these, there are other articles, which abound in descriptive scenes and facts in Natural History. And lastly, though by no means least, a well chosen collection of "Editorial Notes" on American and European literature. Take it all in all, it is a fit number to close the old volume; and inspire reasonable minds with a desire to subscribe for the new. Terms, \$3 a year.

THE WESTMINSTER REVIEW for October, New York: Published by LEONARD SCOTT & Co., 79 Fulton Street.

PRACTICAL CHRISTIANITY.

The warmth with which the advocates of the Christian Religion defend their theory, and the practical use they make of its doctrines, bear no parallel. Their views correspond with their internal conceptions of right and wrong, therefore they are inefficient to enforce their own teachings. They seek to become acquainted with the principles of God's government, and yet overlook the most important law which he has instituted, viz: "Love one another." In their professions of faith they assume the right to judge all mankind, and condemn or exonerate from blame those who disagree or agree with them in their opinions. The toleration which their Master enjoined upon them is never called into exercise. They consider it their duty to impinge all who doubt the truthfulness of their position. Unlike their Leader they refuse to allow him who casts out devils in Jesus' name, and follows not after them, to work the miracle of love and mercy. They deplore the loss of Spirituality in the Church, but neglect the means which will restore it to their embrace. They set aside the weightier matters of the law, and seek to make atonement thereby by substituting the trivial performance of foolish ceremonies. Forgetting the principles of love and justice, they claim to be the lights of the world. In their lives they exhibit the darkness of passion, error and superstition, mingled with so much ostentatious display that their hypocrisy is made the more conspicuous and revolting. Thus they publish their own shame and disgrace. Denying all the practical teachings of Jesus, they attempt to gloss over their religious duty with the smooth sophistry of imputed righteousness. Admitting the necessity of pure lives and holy examples, they do not attempt to reach the standard which they acknowledge is just, wise and attainable.

The Christian condemns the world, and the world condemns the Christian. What is to be done? What is to be the result of this counter antagonism? Who shall arise and decide between the two? In which lies the greater morality? Which has been the most instrumental in saving souls from sin and pollution? Numbers and names do not constitute virtues. If the Church in its present condition could number the whole universe, would the universe be saved thereby from wretchedness and misery, from want and oppression? No; for too well it is known that churchmen oppress the poor and bind the weak. Then, of what benefit would it be to the world if all were within the pale of Church membership? Some slight changes would occur, but would the principles of true love animate every breast?

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For the Christian Spiritualist.

SPIRITUAL STRENGTH.

BROTHER TOWNEY. The following lines were written by a Spirit, through Mrs. R. M. Henderson, of Newtontown, Conn., when she was in a sleeping trance state, to one who had received great afflictions, and even persecutions, from those in earth-life connected with him.

Immortal soul, and bigots sneer,
And earthly ties all disappear,
Still raise thy heart to heaven above,
For God, thy Father, rules in Love.

What though thou walkest thro' the fire
Of bitter hate and deadly ire,
'T will but consume the clouds that roll
Like heavy burdens round the soul.

'T is vain to seek for peace below,
For earthly things bring care and woe;
Though sorrow cries, Let pass the cup,
Hope bears the fainting Spirit up.

If thou thy heavenly call obey,
Wisdom and love shall guide thy way;
And angels wait to thee to show,
Where error was with truth no more.

BRIDGEPORT, Nov. 15th, 1855.

GOING HOME.

We said that the days were evil,
We felt that they might be few,
For low was our fortune's level,
And heavy the winter grew;
But one who had no possession
Looked up to the azure dome,
And said, in his simple fashion,
"Dear friends, we are going home."

This world is the same full market
That wearied its earliest age;
The times to the wise are dark yet,
But so hath been many an age;
And rich grow the toiling nations,
And red glow the battle spears,
And dreary with desolations
Roll onward the laden years.

What need of the changeful story
Which hath so often told,
The specter that follows glory,
The fender that comes with gold—
That wisdom and strength and honor
Must fade like the far sea foam,
And Death is the only winner!
But, friends, we are going home!

The homes we had hoped to rest in,
Were open to sin and strife;
The dreams that our youth was blest in,
Were not for the wear of life;
For care can darken the cottage
As well as the palace hearth,
And birthrights are sold for pottage,
But never redeemed on earth.

The springs have gone by in sorrow,
The summers were grieved away,
And ever we feared to-morrow,
And ever we blamed to-day;
In depths which the searcher sounded,
On hills which the high heart clomb,
Have trouble and toil abounded—
But, friends, we are going home!

Our faith was the bravest builder,
But found not a stone of trust;
Our love was the fairest glider,
But lavished its wealth on dust;
And time had the fabric shaken,
And fortune the clay hath shown,
For much they have changed and taken,
But nothing that was our own.

The light that to us made baser
The paths which so many chose,
The gifts there was found no place for,
The riches we could not use;
The heart that when life was wintry,
Found summer in strain and tone,
With these to our kin and country—
Dear friends, we are going home!

MRS. CHILD'S NEW WORK ON THE PROGRESS OF RELIGIOUS IDEAS.

The following is Mrs. Child's "Preface" to her recently published work on the "Progress of Religious Ideas through Successive Ages." We copy it, in hopes the excellent sense it contains, may induce the reader to become better acquainted with the writings of Mrs. Childs, as we have long considered her of the Spiritual family, since she has ever been able to find "tongues in trees, books in running brooks, Sermons in Stones and good in every thing." Naturally enough, she has sought and found "the true, the beautiful, and the good" in all religions, for it seems to be a fact in her consciousness as well as in her religious belief, that "God is no respecter of persons." The following not only teaches the method she used in obtaining these, but modestly enough, informs the reader what he may expect to find in the work referred to.—Ed. Ch. Sp.

I would candidly advise persons who are conscious of bigoted attachment to any creed or theory, not to purchase this book. Whether they are bigoted Christians or bigoted infidels, its tone will be likely to displease them.

My motive in writing has been a very simple one. I wished to show that *theology* is not religion; with the hope that I might help to break down partition walls; to ameliorate what the eloquent Bushnell calls "baptized hatred of a human race." In order to do this, I have endeavored to give a concise and comprehensive account of religions, in the liberal spirit of the motto on my title page. The period embraced in my plan extends from the most ancient Hindoo records to the complete establishment of the Catholic Church.

While my mind was yet in its youth, I was offended by the manner in which Christian writers usually describe other religions; for I observed that they habitually covered apparent contradictions and absurdities, in Jewish or Christian writings, with a veil of allegories and mystical interpretation, while the records of all other religions were unscrupulously analyzed, or contemptuously described as "childish fables," or "filthy superstitions." I was well aware that this was done unconsciously, under the influence of habitual reverence for early teaching; and I was still more displeased with the scoffing tone of skeptical writers, who regarded all religions as founded on imposture. Either way, the one-sidedness of the representation troubled my strong sense of justice. I recollect wishing, long ago, that I could become acquainted with some good intelligent Brahmin, or Mohammedan, that I might learn, in some degree, how their religion appeared to them. This feeling expanded within me, until it took form in this book. The facts it contains are very old! the novelty it claims is the point of view from which those facts are seen and presented. I have treated all religions with reverence, and shown no more favor to one than to another. I have exhibited each one in the light of its own Sacred Books; and in giving quotations, I have aimed in every case to present impartially the beauties and the blemishes. I have honestly tried never to exaggerate merits or conceal defects. I have not declared that any system was true, or that any one was false. I have even avoided the use of the word *heaven*; for though harmless in its original signification, it is used in a way that implies condescension or contempt; and such a tone is inconsistent with the perfect impartiality I have wished to observe. I have tried to place each form of worship in its own light; that is, as it ap-

peared to those who sincerely believed it to be of divine origin. But even this candid method must necessarily produce a very imperfect picture, drawn as it is by a modern mind, so foreign to ancient habits of thought, and separated from them by the lapse of ages. The process has been exceedingly interesting; for the history of the religious sentiment, struggling through theological mazes, furnishes the most curious chapter in the strange history of mankind.

I offer the results of my investigations with extreme timidity. Not because I am afraid of public opinion; for I have learned to place exceedingly little value on any thing the world can give or take away. But I have been oppressed with anxiety, lest I should not perform the important task in the right spirit and the most judicious manner. I have conscientiously tried to do it with great care, fearlessness, truthfulness, perfect candor, reverence toward God, and tenderness for human nature. I have sought out facts diligently, and stated them plainly; leaving the reader to draw his own conclusions freely, uninfluenced by suggestions from me. The inferences deduced from my statements will vary according to the predominance of the reverential or the rationalistic element in character. I have contented myself with patiently digging out information from books old and new, and presenting it with all the clearness and all the honesty of which I am capable. To write with the unbiased justice at which I aimed, I was obliged to trample under my feet the theological underbrush, which always tangles and obstructs the path, when the soul strives to be guided only by the mild bright star of religious sentiment. It is never pleasant to walk directly through and over the opinions of the age in which one lives. I have not done it sarcastically, as if I despised them; because such is not my feeling. I have done it in a straight-forward, quiet way, as if I were unconscious of their existence. I foresee that many good and conscientious people will consider it a great risk to treat religious history in that manner. If I could have avoided giving them pain, and at the same time have written with complete impartiality, I would most gladly have done so. For myself, I have firm faith that plain statements of truth can never eventually prove injurious, on any subject.

Milton has expressed this conviction with rare eloquence: "Though all the winds of doctrine be let loose to play upon the earth, so Truth be in the field, we do injuriously to doubt her strength. Let her and falsehood grapple. Who ever knew Truth put to the worse by a free and open encounter? Methinks I see in my mind a noble and puissant nation rousing herself like a strong man after sleep, and shaking her invincible locks. Methinks I see her as an eagle viewing her mighty youth, and kindling her undazzled eyes at the full mid-day beam; purging and unsealing her long-abused sight at the fountain itself of heavenly radiance; while the whole noise of timorous flocking birds, with those also who love the twilight, flutter about, amazed at what she means, and in their envious gabble would prognosticate a year of sects and schisms.—What would ye do then? Should ye suppress all this flowery crop of knowledge, sprung up, and yet daily springing up? Should ye set an oligarchy of twenty engrossers over it, to bring a famine upon our minds again, when we shall know nothing but what is measured to us by their bushel? Believe it, they who counsel you to such suppressing, do as good as bid you suppress yourselves."

If scholars should read this book, they may perchance smile at its extreme simplicity of style. But I have written for the popular mind, not for the learned. I have therefore aimed principally at conciseness and clearness. I have recorded dates, and explained phrases, supposed to be generally understood, because I know there are many intelligent readers not familiar with such dates and phrases, and who cannot conveniently refer to cyclopedias or lexicons. I am aware of having inserted very many things which are perfectly well known to every body. But this was unavoidable, in order to present a continuous whole, from the same point of view. Doubtless, a learned person could have performed the task far better, in many respects; but on some accounts, my want of learning is an advantage. Thoughts do not range so freely, when the store-room of the brain is overloaded with furniture. In the course of my investigations, I have frequently discovered that a great amount of erudition becomes a veil of thick clouds between the subject and the reader. Moreover, learned men can rarely have such freedom from any sectarian bias, as the circumstances of my life have produced in me.

It is now more than eight years since I first began this task. Had I foreseen how far my little boat would carry me out to sea, I should certainly not have undertaken the voyage. Unexpected impediments interrupted the labor during three years; but even then, my thoughts and my reading were continually directed toward it. I have been diligent and patient in procuring and comparing facts, from sources deemed perfectly authentic, and I have been scrupulously conscientious in the statement of them. I may have made mistakes; for it is not easy to arrive at the exact truth amid a mass of obscure and often contradictory statements. But I have done my best; and if there are errors, they have not proceeded from intention or from carelessness. I have not asked any person what I should say, or how I should say it. My natural love of freedom resisted such procedure; and, foreseeing that I might incur unpopularity, I was unwilling to implicate others. I have, therefore, merely stated to learned men and women, that I wished for information on specified subjects, and inquired of them what were the best books to be consulted. I have sometimes condensed quotations, for the sake of brevity, but I have never misquoted, or misrepresented.

I am not aware that any one, who truly revered Christianity, has ever before tried the experiment of placing it precisely on a level with other religions, so far as the manner of representation is concerned. Even wise and candid men, more or less unconsciously, adopt a system of withholding evidence on one side, and accumulating it on the other; as the most honest lawyers do, when pleading a cause. The followers of all religions practice self-deception of this kind. They forget that most human beings would seem great and holy, in comparison with others, if all the weaknesses were carefully concealed on one side, and protruded into prominence on the other; if all the excellencies were rendered conspicuous on one side, and kept out of sight on the other. I have tried to avoid this tendency. I have given beautiful extracts from Platonic philosophers and from Christian Fathers. I have portrayed the benevolence of bishops, without veiling their ambition or intolerance. I have not eulogized any doctrines as true, or stigmatized any as false. I have simply said so it was argued, and thus it was decided. I knew of no other method by which complete impartiality could be attained.

Some may consider the sketches of Apollonius, Philo, Cerinthus, Plotinus, and others, as irrelevant to the history of Christianity. But in order to trace

the progress of religious ideas, it was necessary to describe the prominent characters and external influences which modified their growth; for the surrounding Spiritual atmosphere affects the formation of all opinions. I have therefore endeavored to show what degree of preparation there was, in the Jewish and Gentile world, for the coming of Christianity, and then what kind of resistance it met, internally and externally. I may have misunderstood some theological statements; for it is not easy to draw a continuous thread from the tangled skein of polemical controversy; which constantly reminds me of the Scotch definition of metaphysics: "It is an man explaining to another what he dinna weel understand himself."

The perfect openness with which I have revealed many particulars generally kept in the background, will trouble some devout people whose feelings I would not willingly wound. But I place great reliance on sincerity, and have strong faith on the power of genuine Christianity to stand on its own internal merits, unaided by concealment. My own mind has long been desirous to ascertain the plain, unvarnished truth on all these subjects; and having sought it out, I felt prompted to impart it to those who were in a similar state. Those who wish to obtain candid information, without caring whether it does or does not sustain any favorite theory of their own, may perhaps thank me for saving them the trouble of searching through large and learned volumes for scattered items of information; and if they complain of want of profoundness, they may perchance be willing to accept simplicity and clearness in exchange for depth. In order to do justice to the book, if read at all, it ought not to be glanced at here and there, but read carefully from the beginning to the end, because the links of a continuous chain are preserved throughout.

Constant reference to authorities would have loaded the pages with notes, and unpleasantly interrupted the reading. I have therefore given, at the end of the volume, a list of the principal books I have used, which can be examined by any one who doubts the accuracy of my statements.

Sustained by conscious integrity of purpose, and having executed my task faithfully, according to the best of my ability, I quietly leave the book to its fate, whether it be neglected, censure, or praise.

ELEGANT GIFT BOOK FOR SPIRITUALISTS.

Those who were so much interested and delighted with "The Lily Wreath," published as a gift book last year, will be pleased to learn that another volume from the same source, will be issued early in December, by Brother Marsh, of Boston, entitled "The Boquet." We make the following selections from a few pages of proof-sheets with which we have been favored. The Guardian Spirit describes the various beauties in the garden of the soul:—

HUMILITY.

Humility is the flower I bring to-night. Let us plant it anew in the soul, for it is the sweetest flower that grows in the paradise of God. It opens so tenderly for the dews of heaven; it unfolds so gently, so quietly. While gayer buds are blooming, and taller plants are waving proudly in the breeze, waiting the admiring gaze of travelers, this lowly plant, humility, is sending out its rich and sweet perfume that the more ambitious blossom loses in its towering aspiration.

To keep the spirit humble and lowly, is a truth that is written on the tablet of every soul; but the ambition of time often obliterates it. He that walks lowly shall gather many pebbles that the aspirant of fame has trod upon.

CHARITY.

There is another tender blossom that I would bring. It is the running, clinging flower of charity. How deeply painted, how beautifully dyed by the sunbeams of righteousness it grows. How tenderly it looks out on the smaller blossoms, and bends its head that they may catch its sweet, soft fragrance; and then when autumn sears its neighboring plants, it kindly scatters its leaves on them and covers up their scatters. And when some little bud of life is fainting, the dews of heaven's sweet plant of charity invites some summer breeze to take a leaf whereon some dew drop rests, and bear it to the parching bud. This blossom never dies; it scatters its leaves and blooms again. Blest flower of charity!

SYMPATHY.

Another is the full-blown bud of sympathy. A beautiful flower of the soul. Its roots are so interwoven and twined with all the flowers of earth, that it takes from the vital force only to send back again when their winter comes. It is a bright spring blossom, whose currents run deep through the soil, and infuses its little drops of life that other flowers may spring up to earth brighter and more beautiful for its kindly aid. Its power is all unseen; it runs along the clinging roots and holds them in a mighty grasp, and thus some distant rose is blooming and growing from the long-continued force that the spring-flower of sympathy sends to give to her sister blossom.

HOPE.

There is yet another brilliant bud called hope. Its nature is to be, not fully blown but half unfolded to the light so as to catch the golden rays that linger on, and to keep them there in its bud-like embrace. Were it all unfolded, the rays would pass off; and so when the night comes gathering on, and other blossoms have folded in their leaves of repose, the brilliant hope bud has retained the rays of the morning, and sends them on missions of good cheer to others.

LOVE.

There is another blossom that reigns queen of the mighty host. It is the crown imperial of the buds and blossoms that grow within the soul of man. It is the flower of love.

'T is all unfolded to celestial light,
'T is always blooming to the child of night.

Its fragrance is the gathered perfume of all other buds, the concentration of sweetness, the heavenly extract of purity, and it is the plant on which angels fold their wings and rest. It is a flower so mighty and growing that it reaches out beyond the garden walls, and creeps along in twining beauty, clinging, from its own sweetness, to the walls of neighboring souls. It runs and mounts the highest frame work of man's device. Ye cannot stay its mighty growth, for it is watered by seraphs. Angels, bright angels prune it. Divinity himself hath planted this heavenly flower of love. Long may its perfume fill our souls; forever may its sweetness abide. It is the flower of eternity. There is not a human garden without it. It grows in the conservatories of archangels; it creeps over the bowers of seraphs, and is planted by the but of the demon. Let us traverse creation, and the universe, and we will find love the life-giver; we'll find it every where a native plant. It goes twining around the borders of creation. It runs in spiral beauty through the centre of the universe, sending out its fragrance to the borders, till their fragrance meets in beauty ecstacy.

"It is my flower, 'tis thy flower, 'tis creation's blossom of love. Let us take this flower at parting, let us bring it at meeting, and let us wear it forever."

When humanity cries for a blossom, we will give it a leaf from the love plant. Let us nestle in this blossom till we meet again.

From the Spiritual Messenger.

GOD REVEALS HIMSELF TO US NOW AS EVER BEFORE—BIBLE MANIFESTATIONS MAY BE COMPARED WITH MODERN REVOLUTIONS.

See St. John, the Divine's Revelations, 1st chapter, 1st, 2d, and 3d verses, A. D. 96.

1st verse.—The revelations of Jesus Christ, which God gave to him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel (a Spirit of one of the Prophets) unto his servant John.

2d verse.—Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

3d verse.—Blessed is he that readeth, and they that hear the words of this prophecy, and keep these things which are written therein, for the time is at hand.

Rev. chap. 22d, vs. 6th.—And he said unto me, these sayings are faithful and true; and the Lord God of the holy Prophets sent his angel to show unto his servants the things which must shortly be done.

Chapt. 22d, v. 8th.—And I John saw these things and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things.

Chapt. 26th, v. 9th.—Then saith he unto me, see thou do it not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

The above revelation was given A. D. 96, according to bible chronology. Christ died A. D. 33, therefore it was after Christ died 63 years, and came from God to Christ, from Christ to his angel, (the Spirit of a prophet,) from the angel or Spirit to John, (the medium living in the flesh,) and from John to the people and 7 churches.

The more we hear, read and examine, the greater evidence we find that God's laws are perfect and unchangeable, governed by cause and effect, and that the bible proves Spiritualism, and modern revelations throw light on, confirm and explain much that is obscure in the bible. God is now revealing to man as ever he has been, through his works, and by words through ranks of Angels or the ministrations of Angels or Spirits who are different only in degree of advancement, elevation and intelligence; the higher communicating to the lower, coming to us, through media, in this life, who by peculiar mental and physical condition, have the gift of discernment of Spirits and can communicate from them. This power with other Spiritual gifts, were possessed by some, under the Mosaic or Jewish dispensation, or age; and continued with them, until by disobedience and a breach of the covenant, the kingdom was taken from them and given to the Gentiles. The primitive church, in days of the Apostles, possessed the gifts during their obedience; where are these gifts now? The thousand and more fragmentary sectarian party organizations, have none of them, not one of them has a gift: they have the form and deny the power. The scriptures and history refer to four distinctly marked Eras, ages or dispensations, two have passed, we are in the third, or we may say, we are in the transition state, its close; and the fourth, called in the bible the dispensation of the fullness of time is now dawning, and the glories of a Spirit world are fast opening to a benighted world.

The first may be termed the Adamic or Patriarchal, the second the Mosaic or Jewish, the third (which we are in the close of) is the christian or gospel. "And the fourth or bright day long expected and hoped for by mankind" is now dawning and is termed in the Bible the dispensation of the fullness of time, also called the New Jerusalem, coming down from God out of Heaven; the Millennium. The establishment of that kingdom, Christ taught us to pray for; God's reign of righteousness on Earth; all which refer to the same period. In each of these dispensations, revelations and inspirations were given, suited to the condition of those in each. Progression is a law of God. In the first dispensation, age or era, they were without the law, and a law unto themselves. The works of creation and providence afford evidence, if justly perceived, of the essential perfections of God, and the fundamental principles of moral obligation, notwithstanding they worshipped many Gods, consulted oracles and temples. I doubt not Spiritual communications were given them, yet their sources not understood or appreciated. God has always made known his will in various ways from time to time, previous to the days of the Prophets, and no portion of mankind have ever been wholly destitute of a knowledge of divine truths, which he has made known to mankind. The knowledge of the divine character and fundamental principle of moral truths early made known to the ancient Patriarchs, have had their effect, and can never be obliterated from the minds of their posterity.

When the law was given to Moses, written on tablets of stone, by the finger of God; and which came by the ministry of Angels (or by ranks of Angels as translated by Thompson) and in the same way revelations came to St. John and the 7 churches of Asia. The Jews had inspirations and revelations suited to a higher and progressed condition, and were taught there is one God, to worship him. Then they had prophets, prophecies, seers, discerners of Spirits, and were endowed with the gifts of tongues, the interpretation of tongues, and of healing the sick, and diversities of manifestations, and ministrations of Angels and Spirits.—These gifts continued with the Jews until by reason of disobedience and a breach of the covenant the gifts were taken from them, and given to the Gentiles, a nation bringing forth the fruits of the kingdom.

Christ came, the Mosaic or Jewish dispensation was abrogated (the veil of the temple was rent from bottom to top,) the Christian or gospel dispensation was substituted and higher inspirations and revelations were given, suited to a still higher and more progressed and advanced condition.—Then was taught not only there is one God, but life and immortality were brought to light, and the gifts were restored. They again had prophets, prophecies, seers, discerners of Spirits, the gifts of healing the sick, speaking and interpreting tongues, and the Apostles, Evangelists, and Elders received wisdom and knowledge, and with their qualifications the Gentiles, who possessed the kingdom, were blessed and endowed with Spiritual blessings and the signs followed those who believed. They have lost them long since. Lo! where are they now? The church (if it can be found) nor their thousand and more sects have a gift. In this dawning dispensation of the fullness of time, outside of the church organizations (who have the form and deny the power,) the people have inspirations and revelations, still higher, and are taught, and assured, there is one God, that life and immortality are brought to light, and that it consists in eternal life

and eternal progress, and we are taught the manner of it. By analogy we may expect a restoration of the gifts fully, already they are partially given, for we have thousands of media for Spiritual light and intelligence; some prophecy, discern Spirits, speak in diverse tongues and heal the sick.

Let us preserve the unity of the Spirit, in the bond of peace, and be passive and harmonious, strive for good works, cultivate the Spiritual principle, the inward teacher, seek light, appropriate and live up to the Spiritual teachings of the high advanced intelligences of the heavenly spheres, and so increase in happiness, wisdom, knowledge and Spiritual perfection, and we may deserve to have and retain the gifts. Spirits assure us they are able and delight to impart to us all useful intelligence, that we are prepared to receive.

DAN GARD.

[For the Christian Spiritualist.]

LETTER NO. IV.

TO MRS. MERCY BLANCHET OF BUFFALO.

Dear Lady: Doubtless, you will be surprised to find what a wonderful change has come over the spirit of my dream. You have known me when I was an inveterate disbeliever in all matters of inspiration and revelation, in fact of everything of a tangible Spiritual nature. Now, you will ask, "is it possible, my old friend, attaches any importance to dreams?" My answer, is, lady, there is nothing in the universe without a use and purpose. Dreams have a significance, and I judge them as I do every thing else by their intrinsic merits and by the amount of evidence afforded in the case. I am calling your attention to the little incidents that make up the sum total of human experience.—There is a "still small voice" in the rivulet and the wind, and the spring violet can talk, and the birds are connecting links in the great chain of events that connects Deity with every particle of the universe. Birds possess the rare gift of music, and birds are acted upon by human sympathies and emotions. Birds are mediums. Their nervous systems can be controlled by psychological influences. This I know practically. I have studied birdology from boyhood. A few short notices of this point of my subject, will be sufficient. The first is an item in my own experience, and one to which I attach very little importance. If it had happened in a distant part of the world eighteen hundred years ago, it would read large on paper now. About three years since, I was walking on a country road, some distance from home, where I had never been before. I had engaged to address an audience on the following day, on the subject of Spiritualism. My mind was far from easy, for I was a novice in the art of public speaking, and I presume I felt very much as Jonah did when he ran away to Joppa instead of going to Nineveh to stir up the natives. I know I felt more like looking down a whale's throat, than like facing an audience. While debating the question in my mind, I was startled by a noise above, and before I had time to look up, a white dove alighted on my head, and cooed, and pecked my hat, while I was walking forty or fifty rods. I am sure it was nothing but a dove, for I saw it fly away over the fields. For some reasons not easily explained, I grew bold at once, and determined to speak the next day if it split me.

The next case for consideration is found in the confession of Andrews Hall, who was executed in this city for the murder of an aged couple in Petersburg in this county. He states that when he approached the house where he committed the murder, a large bird hovered around his head, then passed in advance of him, and perched on the fence. After he had passed it, the bird repeated the movement, and so on several times successively.

The third case of reference is still more remarkable. A canal boat was lying in the basin at Port Schuyler, below West Troy. The captain's wife went on deck to look for her little boy, who had clambered up the cabin stairs a few minutes before. Soon as she reached the deck, a small brown bird fluttered and screamed around her, then alighted on her shoulder, and repeated its piteous cry in her ear. Again it flew around her head and uttered its shrill, piercing cry, and then flew upward in circles, till it passed from sight. The bird was seen and heard by a number of boatmen and others. The lifeless body of the missing boy was fished up by the side of the boat a few minutes afterwards.

Fourth, I was spending an evening at the house of a friend. About twenty Spiritualists were present, including four or five good mediums. Near midnight a bird came in at the open window, and hovered over the heads of the circle, and then settled on the carpet. This was repeated several times.

Lady, I would gladly continue as I first intended, through a long chain of events in my experience, illustrating the wonderful connection and harmonious blending of the finite particles of the universe, with the incomprehensible cause that acts through each and all. I did intend to lead you along from step to step among the wild flowers, pointing you to the Spiritual significance of every thing, and revealing to your mind the fountains of life and being, that make up the individual and bear him onward amid the constantly unfolding glories of an endless life. In your early girlhood, I led you among the magnificent scenery of the western forest and by the shore of lake Erie.—Those first lessons from the page of God's own book have carried their influence with you, and me, through all the trials and sorrows we have known since then. Unknown to me, your mind had gradually unfolded to a power that could grasp the "undignified" manifestations of Spirit-existence, now so common by our firesides and in our closets. And I owe it to the general reader here to state, that since the beginning of these letters, I have sat in a circle in your own house, and heard you say, "I know Spiritualism is true." My mission then with you is done; you have passed the infancy of mind and can walk alone. My mission is pulling weeds, and preparing the soil for a crop. It is pleasant to address a lady—a being of gentleness and affection, but I must forego that pleasure, and turn from the path of flowers to the thorns and brambles of the by-ways. There are vacant chairs, and sorrowing hearts by almost every hearth stone, and before we can shower the Spiritual rain upon their thirsty souls, we must grub up the noxious weeds that grow around.—Bigots and hirelings must be lashed with the rod of truth first.

S. M. PETERS.

From the Christian Telegraph.

A PARABLE.

And it came to pass that the "Master of Life," planted a grove of oaks. And the sun shone, and the dews fell, and the winds breathed upon them, and the trees began to grow, for the soil was fruitful and the seed was good. Then went the "Master of Life" away joyfully, and said in his heart, when I return after many days, behold my eyes will be glad, for they will look upon a noble grove of majestic oaks, waving their stately boughs in the air, and crowning the plains with beauty. But when he was gone there came one whose name is Ignorance, bringing with him his son who is also called Superstition. And these two built a high wall of iron around about the young and tender trees, and they scattered many stones upon the ground, and stretched a thick covering over their heads, so that the light and the sunshine, and the dews and the sweet air of heaven could not reach them. And when they had done these things, they spake unto the trees, saying, "Oh trees, ye are free, and have power over yourselves, to become whatsoever ye will. Now, therefore grow strong and straight. Let your roots strike deep into the earth, and let your branches tower aloft into heaven." And the trees stood mightily to fulfill the commandment which had been given to them. But in vain. Some of them withered and died, and others reaching out and struggling in their agony after the light, and the sunshine, and the dews, and the sweet air of heaven, grew up crooked and became unlovely to look upon. And when the evil ones who had built the wall about them, and taken away the light, and the dews, and the air, saw it, they cursed the trees because they did not grow straight, and beautiful, and strong, saying, "Why cumber they the ground? Let us fall upon them, and cut them down, and cast them into the fire everlasting." But while they made ready to execute their evil designs, they lifted up their eyes, and behold! afar off they saw the Master of Life coming that way. And when they saw him they were sore afraid, because their deeds were evil, and they fled, leaving their axe upon the ground.

Then came the Master of Life, and as he drew near a sad and mournful sound went forth from the midst of the boughs of the trees which he had planted. And when the Master of Life heard the voice of their lamentation, his heart was moved with compassion within him. And he took the axe which the evil ones had left in their flight, and with a strong arm he smote the walls of iron which Ignorance and Superstition had built about the trees, and broke it in pieces, and he tore down the covering which excluded the light, and removed all the stones from off the ground, so that the light and the sunshine, and the dews, and the sweet air of heaven were no more excluded from them. And the Master of Life watched over them, as they prospered, and the trees grew and flourished mightily, and became strong and beautiful. Nevertheless, those which had been made crooked by the evil works of Ignorance and Superstition, could not become entirely straight, but they grew no more crooked and the thick green boughs shot forth luxuriantly and hid from sight their deformity, so that they became fair to look upon, and were strong and healthy. And the children which sprung up around them, blessed with the glad light of day, and the sweet influence of the gentle dews and the fragrant winds grew up tall, and straight, and beautiful. So that when the age trees, their parents were removed by the gentle hand of nature, there remained only a majestic grove of tall and stately oaks which joyfully strove their branches together, and praised evermore the merciful "Master of Life."

DETHORN, Nov. 12, 1853.

R. H. BROWN.

SPIKE ISLANDS.

PASSED IN THE SEA OF READING, FROM MRS. STEPHEN'S "OLD HOMESTEAD."

The maple-trees shook their golden boughs, as they had been hoarding up sunshine for months, and poured it in one rich deluge over their billowy and restless leaves.

A man must possess fire in himself before he can kindle up the electricity that thrills the great popular heart.

Home is emphatically the poor man's paradise. The rich, with their many resources, too often fly away from the hearth-stone, and leave their children; but to the virtuous poor, domestic life is only legitimate and positive source of happiness short of that holier heaven which is the soul's home.

There are moments in human life when persons linked together in a series of events, may make a tableau, which stand out from ordinary groupings like an illustration stamped in strong light on shadow on the book of destiny.

The all-seeing One, who judges the thought as well as the act, will make no distinction between the life drained drop by drop from the soul, and the sent forth at a blow with the red hand.

Neither men nor women become what they were intended to be by carpeting their progress with velvet; real strength is tested by difficulties.

One night, when it had been raining, in the wet-ter, when the great trees were dripping wet, and came the moon and stars bright, with a sharp frost; and then all the branches were hung with ice, the moonshine, glittering and bending low toward the ground, just as if the starlight had all set on the limbs, and was loading them down with brightness.

A light wind had followed the frost, and all the mossy turf was carpeted with leaves crimson, green, and gold. Sometimes a commingling of these colors might be found on one leaf; sometimes, as they looked upward, the great branches of an oak stooped over their heads, heavy with leaves of the deepest green, fringed and matted with blood-red, as if the great heart of the tree were broken and bleeding to death, through all the veins of its foliage.

Could you have seen them slumbering beneath the humble roof, smiling tranquilly on their pillows you might have fancied that those little rooms were swarming with invisible spirits, who from paradise had come down to make a little haven for the poor man's home. Indeed, I am not quite sure that the idea would have been all fancy—for Charity, that brightest Spirit of heaven, was there, with what a glorious troop she always brings to earth! Talk of flinging your bread upon the waters, waiting for it to be cast up after many days; the very joy of casting the bread you have earned with your own strength upon the bright faces of humanity, is reward enough for the heart.

The barn was a vast rustic bower that night. One end was heaped with corn ready for husking; the floor was nearly swept; and, overhead, the rafters were concealed by heavy garlands of white pine, golden maple leaves, and red oak branches that swept from the roof downwards like a tent. Butternut leaves wreathed their clustering gold among the dark green hemlock