

# CHRISTIAN SPIRITUALIST

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

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## ORGANIZATION.

BY T. T.

LETTER V. (Continued.)

New York, Jan. 12, 1856.

FRIEND HACKER: In this letter, I have to sketch the organization so adapted to concentrate the efforts of individual reformers in a sympathetic, fraternal, and efficient co-operation, as to ultimate in an intellectual reformation.

As there is doubtless a three-fold development of the individual, and thence, logically, three principal methods of procedure in the development of society, I would suggest that, wherever three individuals, being heads of families, can be found, who are universal reformers, that they mutually appoint or elect each other as the representatives of each of the three grand processes by which, only, a true development can be realized, viz: the material, the social, and the spiritual, correlated, and respectively acting to produce integral growth.

Supposing the average number, five, to constitute the family, and we have fifteen individuals, representing all the varied phases of life and development, as the nucleus around which to concentrate all elements, proportional to the attracting powers of the nucleus.

As the first phase of common effort, let these three families, and such others as may be induced to participate, meet at each others houses at stated intervals. Let the first meeting be a Sociable, the second a Conference, and the third a Spiritual Circle.

At the sociable, endeavor to perfect all the innocent methods of amusement and recreation, in which both sexes may unite, that are customary in the neighborhood. Invent new ones of an elevating character, and endeavor to induce all, both old and young, heartily to engage in them.

At the Conference, try to secure an expression of the views entertained by each upon whatever subjects may be introduced. Here set on foot all matters that can be agreed upon, for the mutual advantage, whether relating to temporal, intellectual, or religious matters.

At the Spiritual Circle, cause all to set down in a Circle, and if the numbers are too great, let Circles be formed within Circles, or let Circles be formed in separate rooms.

For those Circles, with the general understanding that whoever may feel a desire to speak upon any subject in harmony with the objects of the meeting, shall be privileged freely to give expression to the feelings and impressions resting upon the mind; as well as spontaneously to invoke the Divine blessing, sing, or engage in any orderly exercise that may be appropriate to the occasion, and to which any may feel themselves moved.

I would here remark, in passing, that I do not use the term *Spiritual Circle* in any technical or conventional sense. Although I am a believer in the modern manifestations as of spiritual origin and significance, yet I know that many social reformers and Spiritualists, as well as the more strange that many Spiritualists are not social reformers.

But it is not my purpose now to discuss Spiritualism or its tendencies, notwithstanding the interest which at this time attaches to the subject. I simply suggest a mode, whereby all may be privileged to participate in exercises calculated to develop the human Spirituality, and impart strength to the organism which the religious nature is based, by giving freedom to the mind, by freeing it from the shackles of authority.

It may be objected, that individuals, whose minds are absorbed by ideas of specific reforms, will be attracted to the various forms of effort that may be necessary to enlist the sympathies and energies of all. This objection, if it have force at all, also shows the necessity of acting in the direction indicated, because it is very clear that an integral reform demands integral action—which, of course, cannot be hoped for without the participation of all classes of the population. If difficulties arise, they can be only temporary, because the geometrical progression secured by the enlistment of entire families, must always attract the requisite number to carry forward any enterprise of either of the three departments, who are specially fitted for the work, by their rendering it a speciality, which they pursue from choice. All other occupations will be participated in, by all, for the sake of variety, and to maintain the corporate sympathy and the integrity of the movement.

Forms merely, have no vitality as such—and of course are not insisted upon—all that is deemed important in the beginning, is to give facilities for the exercise of all our faculties, and secure the spontaneous expression of the preferences of each, in whatever department manifested. Each individual gravitates, by a law of his being, towards the labor, recreations, and studies which instinctively attract him, or his peculiar organization demands, or which his subsequent mental training has fitted him for. Hence, we see some fanatically religious,

some foolishly wise, and others viciously absorbed in pursuit of social pleasures, and all excluding—or nearly so—the idea of receiving any sufficiently satisfying pleasures in any manner, or through any media, other than the chosen one, which has been adopted, and which is allowed, so injuriously, to absorb the entire mind.

The meetings, as proposed to be held, whether under the precise appellations suggested or not, if they are held steadily, with the purpose of gratifying and giving strength and health to the individual, by due exercise of his physical, social and moral attributes, cannot but develop in each one decided interest in all the meetings, and beget earnest laborers in several of the enterprises set on foot in each of the three departments. Individuals will come to realize that they have a positive interest in societary matters, and cannot afford to allow any opportunity to pass by, without impressing their individuality, to modify whatever may be passing through a formative state.

It has ever been impossible to create in society a hearty interest and co-operation among the several classes. This has been most observed, with reference to the different ages. Youth do not heartily unite in sympathy with the middle aged, or the middle aged with the aged, either in studies, recreations, useful labors, or social intercourse; but on the contrary, they act, as a whole, as if the experiences, trials or enjoyments of one class were not of the least importance to another class. This is stated as the rule, and there are, doubtless, some exceptions to it, yet not enough to prevent the universal social disquietude and antagonism which prevail. The peculiar form of organization proposed, it is confidently believed, will, if adopted, gradually put an end to this state of things. But to return.

As soon as numbers will permit, let there be purchased or leased, in a central locality, a building or buildings, adapted to the wants of the three proposed departments, to be devoted—

- 1st. To the uses of a general protective union.
- 2d. To educational and recreative purpose.
- 3d. To religious purposes.

Each department to be under the sole charge of the individuals appointed by the conference, care being taken, to consult the preferences of all candidates as to the situations preferred.

The department devoted to material interests, will devise methods, raise funds, and organize, in suitable parts of the central buildings, a protective union, which will procure and distribute supplies, at cost, to all members; provide a common mode of marketing, under one head, of all the products of members, whether mechanical or agricultural, so far as they may find it to their interests to make use of the union, to effect sales and purchases.—The union will also provide for use, by all members, so far as required, any labor-saving machines, not in general use, and which, in consequence of the cost, or because of their only occasional use, or of any other circumstance, are kept out of general use, and their introduction prevented, to the great loss of the community. This department will also devise and institute any other scheme likely to result in mutual benefit.

The department devoted to educational and recreative interests, will institute in other parts of the same or adjoining buildings, stated amusements, schools, lectures, reading rooms, &c., together with the stated conference meetings, which will now assume increased importance. This department will add, from time to time, as facilities increase, all that is requisite to satisfy the intellectual yearnings of all.

The department having charge of religious culture and charity, will devise and carry into effect measures to develop a genuine religious sentiment, that will result in satisfying the desires of the whole population co-operating in the general movement for individual and collective religious growth, and that will secure universal toleration of opinion. To parts of the central building or buildings adapted to the uses of this department, will be transferred the union circles, composed of lesser ones held at private houses, and here also will be held larger and more formal religious meetings, as the same may be demanded by the growing appreciation of the people, and such as are likely to result in good. Specific means for the religious instruction of the young, will be devised and carried out, to replace the present system of Sunday schools, which is allowed to pervert the understanding, and warp the judgment and affections of the rising generation, to the support of all the hoary wrongs which priestcraft has been able to saddle upon the back of society. The department will also organize conciliation tribunals, to settle harmoniously any differences or controversies that may arise between individuals in any of the departments, or between individuals and the union, without resort to the law of the land.

The system of protective unions in vogue in New England, has been sufficiently prosperous to warrant the belief, that a more comprehensive system cannot fail to be more successful. Nearly all local failures of the union stores, may be attributed to the smallness of the individual interests involved. It cannot be supposed that an individual, however much or perfectly developed in all that is good, whose entire pecuniary interest, with the exception of some ten to twenty dollars, which may be invested in a protective union store, is outside, will be able to give such attention to the store, as will insure either a wise or an honest administration of its affairs. The members of union stores are so widely scattered, and the single interest of each is so trifling, that the management, if it does not in the first instance fall into the hands of designing, selfish men, it must in the end. Hence,

the members lose confidence, and soon draw out their small remaining funds.

The more comprehensive form of organization herein proposed, combining, as it does, various economies, in the conduct of the pecuniary relations of the members, with all their social, intellectual, moral, and religious interests and associations, each and all of which are here made to subserv the sacred interest of the family,—upon which, all society primarily depends,—it is believed will command the active suffrages of all reformers, as soon as its practicability is made apparent. Some in each of the departments, and all in more or less of the enterprises originated in the several departments, will become efficient and valuable co-workers, having found a true position, and can pursue with zeal and devotion, the details or functions which correspond to the particular phase of development of the individual, whether male or female, old or young. The success of any social scheme must be proportional to the capabilities of it, to enlist all the sympathies, and satisfy all the wants of its members.

It may be objected, that the programme is too large to be realized in small villages, or in country neighborhoods. To this I would reply—every family has to market its own products, purchase its supplies, educate its children, and provide for its social and religious wants, in some form and degree. If this can be accomplished by one family, it can be by two or three families together, at less cost of labor and money, and in a more perfect manner; and if for two or three families, it can be still more advantageously for ten, twenty, or more families, the economy and perfectness of the operation always being in proportion to the magnitude of it, until a minimum or pivotal point is reached, at which the result may be realized.

As this centre of attraction, whether instituted by a large or small number of families, becomes perfected, those taking the deepest interest, will naturally desire to reside near it; hence, many will sell out their present homes, and purchase new ones nearer the union, and thus gradually the entire property immediately around the union, will be absorbed by reformers, and those who have been converted to their views; while the conservatives who cannot bear the ideas of their progressive neighbors,—nor digest the strong meat of their incitements—will betake themselves to more congenial quarters.

At this point, will be developed a new element of progress, which the movement has brought prominently into view. It is well known, that about seven-tenths of the rising generation, as soon as they are old enough to leave home, leave their native places and emigrate from the old settled States to the West. A single couple purchase the old homestead, by contracting a debt with the heirs, that will require a life-time of toil to pay off. The old neighborhoods remain sparsely populated, and but poorly improved. The population left, may be divided into nearly two classes, viz: families with more land than they can cultivate, and families without any land. The latter are composed of day laborers, mechanics and small manufacturers, whose business is nearly destroyed by the competition of large establishments in the cities, and large villages. All classes left behind, are existing in discomfort and dissatisfaction, and anxious to change their condition.

I will now briefly refer to the newly developed element of progress alluded to. In all neighborhoods, there are numbers of single persons of adult age, who are hangers-on, upon families, for the reason that they have no where else to go.—There are also, in every neighborhood, several families that are miserably poor. Now these parties will be powerfully attracted towards the union centre, in which is combined, to so large a degree, the interests of the whole population. It is here, above all other places, that most will want to be, and could they find facilities at the union—separate suits of rooms for families, and for single persons, with a refectory and laundry—at prices less than cost of living in private, separate tenements, they would eagerly avail themselves of them.—Many others would do the same, or dot themselves down in beautiful cottages around the union, in such close proximity as to enable them to avail themselves of the benefits of the refectory, laundry, and all other common privileges, which could not be partaken of, if they were situated at a distance. The whole population would concentrate here, except that portion whose interests, or the force of habit, would prevent.

Long ere this, there would be put in operation, various small manufactures, which would afford ample employment, at profitable rates. Supposing net products to be the measure of compensation, it would not only be entirely unnecessary for any to leave, but the idea would be extremely repugnant to all. The consequent increase of population, would require fine culture of the soil, which would be the means of attracting to agricultural pursuits large numbers whose labors would be more and more concentrated upon relatively small breadths of soil.

This process, by the aid of the balanced movements working in harmony, would soon lead to a unitary cultivation of the soil—parties in interest, receiving, instead of individual productions, a pro rata share of the value of the collective results of all labors. Here the whole people would be equally compensated. Labor-saving machinery would work for, and not against, the people. The economies of combined labor, or unitary production, would be realized, as well as unitary distribution. Unitary consumption would also be realized in a constantly increasing ratio. Through these kindred measures, the means of realizing social accords, in-

tellectual and moral culture, and universal progress, will be assured.

Space will not permit a further presentation of the subject, and this meagre sketch must suffice for the present.

In my next, I will give the outline of my plan of organization for the second class of reformers, mentioned in my letter of the 20th ult.

For a truer life on earth, thine.

LETTER V.

Feb. 7, 1856.

FRIEND HACKER:—In my last, I proposed a programme, adapted to both city and country, for reformers everywhere, which, if observed, will correct present disorders and abuses, and produce a state of society that will ultimately become as perfect as it is possible for anything to become in this rudimentary state of existence.

That programme was a simple one, and designed primarily, only to beget in the minds of reformers, a willingness to recognize and adopt the law of progression. This I deem to be the great essential need of society, because such willingness presupposes the emancipation of mind from the thralldom of authority, in social etiquette, in political usage, and in ecclesiastically imposed morality and religion. Then the mind will become freed from the shackles hitherto binding it, and at liberty to observe, to discriminate, and to reason. Then, whatever its judgment approves, it adopts, untrammelled by time-honored rules, customs or creeds. Progress, universally recognized as the law, all obstacles must necessarily disappear, and, step by step, as conditions are established, all things desirable will be attained.

The organization adapted to the wants of that other class of reformers—referred to in a former letter—who either have already, or who intend to draw off by themselves, to form separate communities, in order more rapidly to realize the improved conditions which a re-organization will produce, I will now briefly remark upon, and then conclude by some general observations upon a few branches of the subject, pertaining to both classes, into which reformers have been classified heretofore in these letters.

It will doubtless be found important in all such undertakings—may, of the utmost importance—to observe the principles of organization, as set forth, and to adopt as a basis, the provisions contained in the preceding letters. The three-fold method of procedure is indispensable, and may be adopted, and lived to, without abridging the rights of the individual.

There is a tendency in general society, begot by false relations, to a movement, which has a true side. It is that tendency, produced by a growth of evils, to make discovery of remedies to remove them. Now when this tendency is met by an organization properly based, we shall find a constant convergence of truer conditions, tendencies and proclivities, which will ultimate in universal, integral reformation.

The tendency referred to, manifests itself in the judgment, tastes and dispositions of all reformers. We find some, who are in principle, in favor of a unity of action, conscientiously believing that associated interests alone can heal all the ills of society; others, who hold this doctrine as a theory, who have no conscientious scruples on the subject, but yet are disposed, from a variety of considerations, to act with the first named in a variety of unitary directions; and still others, who prefer private, separate business interests, and isolated homes, yet, from economical, educational and social considerations, will unite with the others, in maintaining a centre of reform efforts.

These preferences and dispositions correspond to the three-fold method. The particular form of organization to be adopted by those reformers who propose to form separate communities, should provide an ample field for each of the three classes named; and—

First, there should be a centre engaged in the pursuit of the various interests of society upon the unitary plan, living in a unitary household.

Second, around this centre, a circle partially united with the centre—and only to the extent that each may be attracted—receiving for labor and capital, an equitable award from the departments, with which they may be associated, they being boarders and lodgers—whether single or married persons—in the unitary household, if they prefer; and—

Third, around this centre and circle, there should be arranged an outer circle, composed of reformers engaged in specific reforms, situated in and upon the communities, shops and lands, as tenants—or, if as purchasers, the property to revert to the community, in case the parties leave. These will live in their own private houses, and will pursue their own business in their own way, availing themselves of the social, educational and religious privileges of the community; and be benefited further, by using it as their factor, for the sale and purchase of all products and supplies, under fraternal arrangements, which the community will be interested in making in their behalf.

The first movement on the part of a community of this kind, should be to redeem the soil from exclusive, individual ownership, and vest the same in trustees, individual interests in all the property of the community, being represented by shares of stock. Ample domains can be thus acquired with small means, in the west, where the price of land

is low, and in Virginia, upon what are erroneously deemed worn-out lands. On account of climate, natural productions of the soil, mineral wealth, manufacturing facilities, the central position, and the advantages of water and railroad communications, I should prefer Virginia to any other locality.

The mode of organization proposed, it is obvious, would render such a community very popular in a sparsely settled country, and would make all isolated dwellers tributary to the unitary method established in their midst. The community would possess the mills and machinery, the schools, libraries, museums, etc., and would form the great focus of attraction, for all classes of outside population. The rising generation would become educated in the new system, and prepared fully to adopt it, upon setting out in life.

Not less obvious are the advantages to be derived from such a mode of emigration to, and settlement in, a new country. A joint fund being raised for the purpose, the domain selected and purchased, and central, unitary buildings being constructed in advance of the arrival of any considerable number of settlers, all could be accommodated, as they arrive upon the ground, with board, clothing, lodging, and all requisites to a comfortable living, at or near cost, for which payment might be made in products, if desirable. Superadded to these advantages, would be educational, social and religious privileges, use of machinery, and locomotion over passable roads. The settler would also be exempt, to a great degree, from the disease, suffering and death, consequent upon exposure in a new country, without the common necessities of life—even without shelter from the weather—subsisting upon unwholesome food, and compelled, as he must be, to excessive toil, to produce these first requisites of existence.

How perfectly apparent it is, that such a method would possess attractions strong enough, to forever prevent, in any locality where these facilities were provided, the miserable log huts, and other more miserable conditions, which ordinarily form the circumstances surrounding the first settlers in all new countries!

It is not my purpose to enter into the details of the organization proposed, but only to give such an outline as will convey a general idea of the scheme. It will be seen also, that it is not intended to ignore the claims of any specific reform or reformers. The legitimate deductions of all seeking to uphold and renovate society, are of nearly equal importance; and in the absence of integral methods, the efforts put forth, and the sacrifices made in behalf of special enterprises, are not to be lightly regarded, but to be commended and encouraged, as leading to the more comprehensive measures advocated in these letters.

When universal reform shall claim and receive the united support of all that are engaged in promoting the interests of the different branches; when all shall work for the good of all; all the separate funds of each special reform, united in one grand reform; numbers, labors, means; all concentrated, all devoted to one common end, viz: to the work of superseding bad conditions by good ones; then will be realized the overcoming of evil with good—then will society begin to be reformed—the “good time coming” will begin to be realized, and Cowper’s poetical invocation answered, in finding a state and condition—

“Where rumors of oppression, and deceit,  
Of unsuccessful, or successful war,  
Might never reach me more.”

Many interesting collateral questions present themselves for consideration, in this connection.—Details of organization, affiliation of centres, or of societies, plans of representation and exchange, occur to my mind, as well as objections to be answered, all of which must be deferred.

I trust, what has been presented in these several letters, will, at least, stir up the minds of reformers, to an inquiry into the question of economy, as to the comparative results of a scattered fire of time and treasure, or compact ranks, and large combinations of means.

Allow me, in closing, to affirm, what I believe to be a truth, which is becoming more and more apparent, viz: that the Pleasure Boat, of all the papers devoted to reform, is one of the most effective—the size and other circumstances considered—because most universal and comprehensive in its aims and methods. “May its shadow never be less, and may its size be quickly doubled.

Quietly waiting, and patiently hoping, I continue in the living faith, thine.

To the foregoing letters, several interesting and hearty responses have been published in the Pleasure Boat, which gives cause for encouragement, that the friends of freedom and progress everywhere, are beginning to regard the subject according to its merits. The principle of association runs through all grades of being, and perfectibility is to be reached through it alone. It were a pity, indeed, did man fail to act in unison with a truth so indelibly stamped upon all things.

BROOKLYN, March 25, 1856.

## EXTRACTS FROM OUR CORRESPONDENTS.

I heard last evening, at Howard Hall, an address on the Spiritualism of Ancient and Modern Times, from Rufus Elmer. The discourse, although somewhat discursive and deficient in method, was full of sound sense and manly eloquence. Mr. Elmer spoke very emphatically of the vague notions generally entertained in relation to the existence of the soul after death, and anticipated the time when intelligible ideas of an organized, Spiritualized body, would be deemed as essential a part of pop-

ular education as the science of geography or astronomy is at present.

I have been looking into the old quarto on the occult sciences which you were kind enough to send me, and find in it much curious lore. The learned author, “Ebenezer Sibly, Fellow of the Harmonic, Philosophical Society at Paris,” seems to have some old-fashioned notions about the danger and sinfulness of coming into voluntary rapport with the souls of the departed. I admit that temporary evils, such as nervous and mental derangements, not unfrequently occur from an imprudent and unconditional surrender of the mind to new ideas and new influences. Yet these are evils which we must learn to meet and avert by due caution and self-control if we would become acquainted with the beautiful and eternal laws of Spiritual phenomena, the relations of mind to matter, of soul to soul; if we would learn the potent energies and miraculous agencies of the human will, and ascertain the true conditions of a healthful and harmonious intercourse with the wise and good who have preceded us. We must, as it were, become acclimated to the atmosphere of the Spiritual spheres before we can receive with impunity their benign influences.

The facts of Spiritualism are admitted. The world waits for an interpretation of these facts. Shall we timidly abstain from investigating them? Shall we fear to read, studiously and with due reverence, the most wonderful pages of the open Book of God?

As for the sin of such investigations, we must remember that it was once deemed a sin to “tempt Providence” by the use of lightning-rods, or to tempt the arch-enemy by the application of mesmerism as a therapeutic agent. It has been deemed a sin to peruse the primeval history of the earth, inscribed on tables of granite by the Creator’s hand—to evoke from the silent stars the secret of their hidden laws, or to cross the pathless ocean in search of new worlds. These, and many similar judgments of the past, are becoming mere dead-letter curiosities of history. Faith and science still question the earth, the ocean and the stars to reveal their majestic mysteries. The earth, the ocean, and the stars give back (ever more clearly and articulately) their glorious responses. “Day unto day uttereth speech, and night unto night showeth knowledge.” Mighty truths have been won from nature, in which science seems about to restore to us all that imagination and genius have, from age to age, surrendered to the narrow skepticism of the understanding. And now that so much is conquered from “Chaos and Old Night,” we need not falter and veil our faces from the dawn that is breaking across the dark valley of Death, simply because it was said in the old Levitical law, “Thou shalt not suffer a sorcerer to live.” Although the learned Sibly, like some of our modern Sadducees, would have us believe that this venerable penal statute should still be applied to all who would become conversant with Spiritual phenomena, or acquaint themselves with Spiritual laws.

I have recently read another work on this interesting subject, which takes a much more rational and enlightened view of the matter. The publishers of the Encyclopedia Metropolitana, (Richard Griffin & Co., publishers to the University of Glasgow,) have issued within the past year, as one of the series of their Encyclopedia, a volume on the occult sciences. It consists of historical sketches and speculative hints on the subject by Rev. Edward Smedley, M. A., W. Cooke Taylor, L. L. D., and Rev. Henry Thompson, M. A. The work is edited by Elihu Rich, Esq., who has contributed several able and interesting articles. In some of which, (as he tells us in his preface,) he has conscientiously preferred to use affirmative language, although contrary to critical usage. In a chapter on the “Modern Spirit manifestations,” he says, “after all that has been written on the subject of the rapping Spirits, and the truthfulness or untruthfulness of the Fox family, with whom this kind of manifestation is supposed to have originated, the subject is far from exhausted even in its novelty. The marvellous celerity of the movement, and the interest it excited in this country, have been followed by a reaction of apparent indifference, yet really it has produced effects of which no one can estimate the final issue. A huge wave of thought has swept over many thousands of square miles of arid intellectual territory; and like the sacred river of Egypt, it cannot recede without leaving its teeming alluvium on the formerly parched lands. Whether such products as Herodotus described may be the chief result, or something analogous to the golden harvests which made Egypt the granary of the world, time must determine.”

The editor concludes his article on the “Modern Spirit manifestations” as follows: “We deem it unwise to pronounce dogmatically, either for or against any given fact until the evidence be fairly ascertained. For ourselves, we accept these two fundamental principles, not as idle theories, but as an essential part of Christianity. 1st, the continued personal identity of the human Spirit after death; and 2d, the possible intercourse of disembodied Spirits with mankind. Here is the common ground on which, we presume, all believers of the revealed word may stand together. The laws of Spiritual intercourse, or the power that Spirits have to effect any purpose in this world, or that men, on the other hand, have to converse with Spirits, are then fair subjects of experimental and philosophical enquiry; as rational, as likely to lead to valuable results, as the enquiries of Franklin and of Priestley into electricity. The lightning already speaks for us, and the sunbeams paint ourselves and the scenery we move in with a fidelity which no mortal hand can equal; yet these discoveries, every one feels, are only the dawnings and shadows of things to come.” S. H. W.  
PROVIDENCE, April 14, 1856.



THE ANGEL BARQUE.

Little Calvin, a blue-eyed, fair-haired child of six sum-

from the rosy western heaven, through the tinted mists of even

My sweet "good-byes" he told ye, / Close his lids and unfold ye—

For the Christian Spiritualist, / TO THE FIRMAMENT—SONNET.

What deep mysteries are thine! / What tell us wherefore into being came,

For the Christian Spiritualist, / FEELINGS AFTER TRUTH.

REMARKS: The statement that "like attracts like," is now so generally adopted by intelligent

NOTES BY THE WAY. / NO. XXXI. / TAUNTON, MASS., April 29, 1856.

Brother TOONEY: Since writing my last epistle / I have lectured but three times—last Sunday, Monday

After the parties left, our new Spirit friend influenced / my daughter in a strange manner, stiffening her

Subsequently, something was said of money / matters, when she again impressed A. to write the

My most constant Spirit friend W. W. agreed / with my daughter that whenever he wishes to com-

My daughter having returned safe from the city, / related the following: While sitting in the cabin

I have stated, that I suspected the Spirit of W. / personated the Spirit of my departed daughter,

REMARKS: The statement that "like attracts like," / is now so generally adopted by intelligent

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During the preceding week, I visited Melrose, / Malden, Wilmington, Woburn and Waltham, and

present, however, my course lies in another direc- / tion.

By Divine permission I hope to be in New Bed- / ford in a few days, where I have engaged to lecture

The pecuniary difficulties of laboring through / this section of country, drive me sometimes al-

MISS SPRAGUE has been, and is, doing a good / work. She is an able lecturer, and leaves her foot-

My Dear Lady Holland,—Many thanks for / your kind anxiety respecting my health. I not only

For the Christian Spiritualist, / FEELINGS AFTER TRUTH.

I say what I feel, for I do not think. I simply / open my Spiritual sensorium to receive impres-

NOTES BY THE WAY. / NO. XXXI. / TAUNTON, MASS., April 29, 1856.

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every voice of Nature, for they know they feel that / Nature is but an ultimatum of his life into external

Spreads undivided, operates unspent." / He sings to me a love-anthem from the throat of

I never could wonder at those who have wor- / shipped the sun and moon, fire, and other natural

To the soul that is quieted and weaned from the / world, it is good to come home to nature, and to

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