

# SPIRIT

# WORLD.

DEVOTED TO THE DISSEMINATION OF LIGHT ON SPIRITUAL INTERCOURSE

"ERICICE ARMED IS HE WHO HATH HIS QUARREL JUST."

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A. J. DAVIS

On the Philosophy of producing and controlling the fall of Rain.

HARTFORD, Feb. 12, 53.

DEAR SIR:—An enlargement of our scientific knowledge, and a far more thorough and consistent understanding of the principles of correspondence or analogy, will unlock the deep or dark sayings of ancient prophets. They seemed to have seen, prospectively, unfolded a "new heaven and a new earth" out of the materials already in existence.

In order to unravel the stupendous mysteries which hang over our destiny, theologians have puzzled their brains in constructing consistent commentaries, and these, in their turn, have puzzled and belittled the intellectual vision of all who have made them a subject of confiding and protracted inquiry. The common use, in primeval times, of symbolical or figurative language so replete with ambiguities and with expressions so easily construed into diverse meanings—now furnishes the analytical student with the power always to make the ancient sayings correspond and harmonize with his ruling thought or established creed.

But after all, Mr. Editor, suppose all the learned sermons and commentaries should at last turn out like Jonah's prophecy to Ninevah, to be wholly untruthful; and suppose the "new heaven and new earth" should not be brought about "Spiritually," as some believe, nor by consuming with fire the present cosmical structure, as others believe; but suppose on the contrary, the earth and the atmosphere should be transformed and thoroughly rectified by a practical application of physical, mechanical and magnetic principles—then let me ask, do you think that the authors of those sermons and commentaries would, like the same Jonah, "let their angry passions rise" and remonstrate with the Lord for changing his mind, and not fulfilling their dogmatic sayings? Or, would they hail with delight the immediate and progressive relief which would thereby be given to the industrial classes all over the world? It is well enough understood, that agricultural success or failure depend upon the seasons, climate, moisture, soil, and industry—just as these elements are beneficially harmonized or unfortunately disunited. And it would seem that the prophetic teachings of the ancients—their mythology and their theology alike—foreshadow something analogous to the statement contained in my first letter. Allow me to quote, as it comes to me, a few examples of apparent prefiguration:

"The abundance of the sea shall be converted unto thee. There shall be upon every high mountain and upon every high hill, rivers and streams of water. Blessed are ye that sow beside the waters—that send forth thither the feet of the ox and ass. These the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ships pass thereby. For in the wilderness shall waters break out, and streams also in the desert. And the parched ground shall become a pool, and the thirsty land springs of water! I will open rivers in high places, and fountains in the midst of the valleys. I will make the wilderness a pool of water; and the dry lands springs of water. I will even make a way in the wilderness and rivers in the Desert, to give drink to my people. And all the rivers of Judah shall flow with waters, and a fountain shall come forth and water the valley of Shittim. He

turneth rivers into a wilderness, and water springs into dry ground. And there he maketh the hungry to dwell, that they may prepare a city for habitation, and sow the fields, and plant vineyards, which may yield fruits of increase."

In these expressions—which are most manifestly the simple narratives of prophetic convictions individually entertained—I can see quite clearly that the skill of man will do for the earth, for water, and air, precisely what the ancients, in the absence of all knowledge of various scientific possibilities, supposed was only possible to the Supreme Being. But I have quoted enough for the present. For my impressions now lead to a continuation of the philosophy of rain, as commenced in the previous communication.

As already affirmed, the male and female forces are co-extensive with all ponderable and imponderable matter. They operate within and upon the largest and smallest structures with the same geometrical precision. And here let me again say, that they were the foundations upon which the eternal universe of matter was laid; the formation of the heavens; the development of the mineral, vegetable, and animal kingdom; the organization and perpetuation of man. These *dynamical* principles are especially operative between earth and water, between cloud and cloud in the sky, and between them and the earth again. The electric fluid travels so amazingly rapid, it is almost impossible to calculate all the positive and negative relations among the various substances developed by it even in a flight of a single league. This moment these relations subsist between two clouds; the next moment finds these clouds in positive relation to some point of earth; next the earth is in negative relation to a mass of aqueous vapor in the clouds. And so these dynamical relations are incessantly changing places, giving rise to the various alterations of temperature, to thunder and lightning, to rain storms, to the descent of gentle showers, to the rushing destructive tornado, and to every other phenomena of all seasons and countries on the globe.

In this connection, I will state another immutable law characterizing the operation of these forces, and which is without variableness in its relation to them. It is this:

Positive force, in fluid or elastic bodies, always attracts and contracts; while the negative force invariably repels and expands the same fluids and bodies. For instance, the human pulse corresponds with exact precision to these motions; because every attraction is succeeded by a contraction in the veins—every repulsion by an expansion in the appropriate arteries. The recently discovered scientific process of gilding metals, &c., by the action of these reciprocal forces, in solutions of silver and gold, is another illustration. Laroche, an experimentalist and physician of St. Petersburg, assisted by Dr. Crussell, produced a very fine illustration of the action of these forces upon the atoms circulating in the fluids of the body. They applied the Positive (i.e. the attractive and contractive power) or force to the eye and directly formed miniature "cataracts;" and what is still more demonstrative, they then applied the negative (i.e. the repulsive and expansive force) power and dispelled the trouble from the eye in ten minutes. The same law is everywhere present and equally operative in nature.

Now "stand from under," Mr. Editor, for I am about to give you a shower rather, to show just how that result is produced from the clouds.

First remember that the atmosphere, like the crust of the earth, is stratified—has different layers of air and temperature—and looks like the successive peels of an onion! It has several different currents also; some going from the south to the north; others from west to east; and still others, above these, going in exact opposite directions. All this, I am quite sure, will be recognized by future science.

These diverse aerial strata and electromagnetic circulations are produced, first, by the resistance or friction of the air against the surface of the earth, occasioned by the rapidity with which it turns upon its axis—Second, by the evaporation of water, and by the ascension of terrestrial electricity, from all wet places. And third, by the calorific or magnetic action of the sun upon the whole organism, and more especially upon the African continent.

The upper stratum is composed of electricity in different degrees of refinement and states of activity. And in order to provide for its more complete accumulation and development, the lowest stratum of air—that which we inhale—is generally rectified from humidity (or moisture) and so constitutes a kind of non-conducting pedestal for the rest of the air to repose upon. This lower stratum is what electricians term an "insulator." This insulator and dry upper regions from the earth, and cuts off all communication between them. Hence we may sometimes look up, in this continent, day after day and see the clouds floating over our heads but receive none of their contents on the earth.

Chemical experiments have shown that when the surface of water is cooled, the particles comprising it are negative; while the vapor of water is always positive. If vapor be reduced in temperature and condensed, then positive electricity (i.e. magnetism) is liberated. And so vice versa; the negative force remains behind when water is permitted to vaporize into the formation of clouds. We continually breathe the rectified air or that stratum which constitutes the insulator, detaching the upper strata from any immediate communication, with either our lungs or the earth. This stratum in our latitude is comparatively free from water and from every description of humidity, which, as in the tropical countries, conducts the magnetism of the earth to the clouds, and their electricity to the earth, and in some localities produces almost continual fogs or mists, or protracted torrents of rain.

The lower portions or surface of clouds as I before remarked, are "magnetic" in their action upon the ocean and upon all wet places. They perpetually draw certain invisible vapors from the earth. Still those clouds are in positive and negative union with their own contents and surfaces, and remain suspended, until that isolated union is broken up by some point of earth or volume electricity arising from it.

The upper portions of clouds are cold and electrical; the under surfaces are warm magnetic. According to my vision, the highest clouds, like the highest mountains, are capped and chilled with snow; this is so even in warm climates. The under surfaces meanwhile being magnetic and positive, attracts aqueous vapors from the earth, and contracts them into a more compact union with the nebulous elements. But this attraction of the atoms of the water cannot occur, unless the insulator in a measure be so saturated with moisture, and hence is no longer a barrier and support, but has become an excellent conducting medium between the earth and the clouds. On the other hand, if the insulating or non-conducting stratification of air, (which we breathe) be not disturbed, by a near approach to the earth of the upper stratum, or by the moisture from the ground ascending into it, then it would be impossible to obtain rain from the heavens, even though the clouds be surcharged with vapor, and weigh many millions tons more than the crystalline barrier beneath.

So stranger and yet so simple is the philosophy of rain or of droughts! For I think you can now understand, that a very little moisture converts the insulator into a conductor for the ascension of invisible vapor from the earth; that a general humidity of the lower stratum is the sign

of rain in our climates; a dryness of it indicates a complete insulation of the clouds; and that, should this dryness continue for a length of time, as in sultry weather, the clouds will be overcharged, and, attracted by some point of land, pour out their contents in certain localities with thunder and lightning, and do as much damage to the harvest by their isolation, abundance, and violence, as was before done by the absence of moisture and of gentle showers upon the teeming fields and green pastures.

There! you now have my, or rather Nature's philosophy of the formation and fall of rain! And now as it is stated, I will invite you to take a private excursion with me throughout the different countries, and compare the meteoric facts of the globe with the laws laid down in this letter. Let us proceed.

You see what this theory absolutely requires—do you not? It requires that water should remain dissolved in fine vapors, in the form of clouds, above the lowest stratum of atmosphere, until the insulation be broken by some electrical change between the earth and the nebulous strata; that then, the temperature of the under surfaces changing from a magnetic to a comparatively cold or electric state, the vapor is rapidly condensed and is repelled, with great force, according to the prevalence of the negative (or electric) medium in the air at the time.

Let us now examine mountainous districts, with strict reference to this requirement. If our philosophy of rain be correct, then we shall find that lofty mountains, by penetrating the lower stratum, the insulator, prevent the regular accumulation of vapor into the clouds, and also the terrible storms of rain which occur in tropical latitudes, over extensive plains, after a long "spell" of dry and sultry weather. Instead of "terrible storms," in high latitudes, we are to look for perpetual fogs, mists, and drizzling, but not torrents of rains. If mountains, by constantly penetrating and disturbing the otherwise non-conducting stratum nearest the earth, prevent the regular formation of clouds and the occasional descent of rain, then, according to our theory, we must expect that they should increase the amount of evaporation and the amount of moisture. It is well known that the most extensive and navigable rivers, instead of obtaining their waters from the lowlands and springs and valleys, on the contrary take their rise from among the most extensive chains of hills and mountains. Baron Humboldt, whose mental structure compels him to individualize and systematize all his observations of Nature, gives his testimony that an individual river, which takes its rise among the mountainous districts of South America, contributes more water to the ocean than all the rivers and streams to be found upon the continent of Africa. And if you will but examine the origin of the rivers of Africa, you will see that the principle ones on the continent flow down from the highlands and lofty elevations under the Equator. Examine, also, the rivers of California and of countries still more mountainous, and you will see satisfactory evidences that towering points of earth constantly disturb the insulating stratum and give rise to much rain without violence, and to mists and dews continually, even when the earth in those localities is not in need of it.

Let us now look at extensive plains. If our philosophy be correct, then over level tracts of country, the lower medium must become comparatively dry; must become a complete insulator; and clouds filled with positive and negative forces, must either float for a long time very high, or else not be seen for weeks together, in consequence of being more powerfully attracted to other portions of the globe.

In illustration of this, examine the deserts of the earth. Whole years sometimes elapse without a shower. Storms of wind and sand are abundant. Sometimes a cloud is a meteoric curiosity!—The Arabian plains are provided by nature with no elevated points of land, no lofty eminences, and so, according to our philosophy of rain, the insulating medium is seldom broken, and the fertilizing showers seldom fall upon the level countries. Or, look at the now very inter-

esting and golden Australia. On this continent you can see no high mountains, nothing to disturb the existence of electricity in the almost invisible clouds, nothing to remove the insulation between the earth and them—except the absolute withdrawal of the sun's heat when that luminary is at the farthest southern point—and, What is the fact in Australia? The island is seldom visited by gentle and fertilizing rains. Its rivers are very low during eight months of the year, and some of them are too shallow for navigation. But these remarks are not applicable to bodies of water with much extent of surface; for tides and spray have much the same effect as prominences or lofty peaks of earth, in disturbing the insulating stratum, and producing clouds and the descent of fogs and mists.

Look at the fogs of Newport! or examine the islands of the sea. The formation of rain clouds and the almost immediate precipitation of their moisture usually commences along the coasts and shores. Violent or disastrous storms of rain seldom visit islands. The exceptions to this law are very few. Constant vaporizations and drizzling rains characterize nearly all islands and irregular or ragged coasts. For illustration, examine the mountains of Norway; the constant disturbance of the insulation and the quantities of showers in the Archipelago of Chronos; and many other examples may be had, showing how tides and spray dash against rough rock-bound shores, beget a constant irregularity in the circulations of the electro-magnetic elements between the earth and the atmosphere.

It should be borne in mind, meanwhile, that high mountains, when covered with trees and vegetation, are vastly better conductors than those elevations which are not so adorned. The trees, having many points, besides being such "cold water drinkers," are in consequence thereof, excellent for conducting and moderating the processes between the clouds and the soil.

The influence of mountains extends for leagues around. They perforate the insulator, and set the electro-magnetic currents in motion; these give immediate rise to aerial and torraqueous winds; the electric fluid now darts from point to point, puts the surface of the earth in direct communication with the lower surface of the clouds, as zinc with copper plates in acid; and so it is, that mountains sometimes do not themselves receive as much rain as the plains and lowlands adjacent to them. The importance of this fact in regulating storms, showers, &c., will hereafter receive more application.

This philosophy of storms receives additional confirmations from the meteorology of Mexico. In this country you see two quite different seasons; not four as we divide our year. They have an El Estio—a dry, magnetic season (and a La Estacion de las Arjas—a season of wind, fog, and chilling or negative rains. The country is also by the natives differently divided, into hot and cold districts implying the preponderance in the former, the tierra caliente, of magnetism; and in the latter, the tierras frias, of electricity. In these countries you may see complete illustrations of the foregoing philosophy. Were it not for the fact that the tablelands of Mexico are near enough to the sea shore to obtain the moisture gradually arising from the effect of the spray upon the insulator, the first stratum they would yield but little vegetation and be unfit for agriculture. These vaporizations pass on by the "trade winds," during the El Estio or dry period, and form clouds near the tops of the mountains of the interior. In the mean time the table land is suffering more or less for the want of rain. Indeed, the agriculturist is often compelled to construct canals and bring water from small streams to moisten the burning dust and over-heated vegetation. Irrigation, therefore, or baraka, is resorted to on the plains, because the insulation is not enough disturbed which detaches the earth from all fecundating communications with the upper strata of the atmosphere.

But now, Mr. Editor, I must cease to write because my impressions cease to flow. It is to be hoped that neither you nor your readers will be impatient to see the conclusion of "the whole matter," because this result cannot be accomplished

ed within the limits allotted to this article. As the explanations are now completed, as I think they are, you may expect the "plan for producing and controlling rain" in my next. What that plan will be, is no more known to my brain than it is to yours. And so I confess that my curiosity to know "what's coming next" is not in the least allayed by the fact that my hand has traced the foregoing. But still I remain,

Yours, for Humanity,  
A. J. DAVIS.

A Spirit's Offering.

N. B. RANDALL, Medium.

Brothers of Earth:—Again have I opportunity to address you through this medium. I have given you many truths through her mediation, but have yielded to her wishes in withholding my name for a season from you, but I trust there are those among you who will recognize in me the feelings of an old friend. Be this as it may, I will at least hope to do you all good; for sympathy with human suffering is now, as when of Earth, a strong point in my nature whereby I am prompted

Many of you, even among those who acknowledge the reality of spiritual communion, feel that the Second Sphere is very little better than the first. This is a great error, but one which cannot well be counteracted at once, without leading some of you into other errors of like magnitude, but I will make the attempt to add a mite to the amount of evidence which has been already given. I will venture here to say (knowing that some will misunderstand) that all—yes all is perfect harmony here, as is on earth—as spirits who have reached the intuition plane can see. But those in either sphere who only see through the mists of darker ignorance, are incapable of appreciating how order and harmony can exist amid them; to them, apparent confusion by which they are surrounded. Therefore the only legitimate explanation which can be given of these things, must be such an enlargement and unfolding of the understanding, as shall enable all to see, as but very few now can. Until this is done, it is in vain to attempt other than such revelations as shall stimulate a desire for cultivation, investigation and improvement. Therefore all our teachings are fragmentary, composed of such near approaches to the sublime and beautiful truths which are in waiting for those who seek earnestly in the path of continued progress, as they are at present able to catch faint glimpses of. Let it never again be spoken authoritatively, that spirits teach this or that sectarian dogma. As Man teaches every shade and variety of doctrine, so do Spirits, but advanced minds, both Men and Spirits, teach but one religion; and this is Universal progression, through the unfolding influence of Love and Wisdom, not progression downward, but forward, onward, and upward.

Some would urge that because one has received a communication from the Second Sphere of a lower order of intelligence than many from the First Sphere, it must hence follow, either that spirits do not communicate at all, or that all who communicate must be lower in intelligence than Man. This seems so weak that did we not read it in the minds of some of our brothers we could scarcely believe it possible any one could reason thus. But as these things do exist, we must of necessity meet them. Then to these cavilers we say: Could you see as we do the present condition of those spirits who give you low communications, compared with their earth-condition, you would discover as great an improvement in their heavenly abode, as you could in that of the more advanced. Where would be the action of gradual, universal progress, or where the equality of infinite justice, were uncultivated savage to be immediately transported to that condition which would constitute a heaven for themore advanced brothers of civilization? What would constitute individuality—individual identity—were all to become alike adorned upon reaching the Second Sphere? And where, too, would be that beautiful variety of thought and being, which is the chief attraction of heaven itself, were all at death to become at once perfect as

man counts perfection? Ah! ye know not what ye say. I repeat what I have before given you, that ignorance is the only guard over the mysteries of Nature, and knowledge is the only weapon which can be opposed effectually to this guard. Apply the piercing shafts of truth to the dark shroud of ignorance and all the hidden things of heaven and earth stand revealed in glowing beauty and harmony.

Then dear brothers of the flesh-sphere charge us, your elder brothers, so more with mysteries and inconsistencies; for of a surety there are no inconsistencies in the works of the great Projector of worlds! Be humble in your own aspirations, seeking ever to find the harmonizing links in the great chain of being, rather than to spend a life-time in striving to deduce errors and contradictions from those disconnected parts of Creation which you are able at best to see but darkly.

YOUR SPIRIT BROTHER,  
Woodstock, Vt., Feb. 9th 1853.

Spiritual Telegraph.

Another Visit at Hartford.

By the force of an intense ardor, on Saturday of last week. On my arrival in the evening, I found quite a large company of individuals that were all "of one accord in one place," waiting for the manifestations of spiritual presence.—Among this company I was happy to observe Mr. A. J. Davis, Mr. John M. Spear, Mrs. J. R. Mettler, Mrs. A. D. Shepard, and others, who seemed to have been drawn by some mysterious affinity or superintending influence from almost all directions to this one locality. The consciousness of this fact gave to the occasion a more than ordinary interest; and the spirit of harmony which seemed to breathe in the very atmosphere, lent to all hearts a sense of tranquil joy, with an appreciation of the blessings which angels are ever waiting to bestow on the seeking soul. It would be impossible to represent in language the impressive scene of observation which was enacted on this occasion. Every sound and movement appeared to mingle and flow with the harmonious life of other Spheres, and all realized that it was good to draw thus near to the Gate of Heaven. It may be stated as an item of interest that Mr. Davis was consecrated to the work of human redemption under the name of a Guide and Leader,—by the light of those who now sit in the valley and shadow of death may be brought forth to the blissfulness of a new day.

The occurrences which took place during my brief visit at Hartford were all of an exceedingly interesting nature, and I was pleased to observe that the progress of truth in this place has been more than ordinarily rapid. May the earnest souls who are seeking so perseveringly the establishment of the new heavens and new earth, be abundantly blessed and strengthened in their praiseworthy efforts.

(Spirit Messenger.)

A Greater than Ericsson.

The Genoa correspondent of the Newark Daily Advertiser says:—A complete revolution in the means of steam navigation and locomotion is anticipated here from a recent invention by Dr. Carosolo, of this city. He has, it is said, succeeded in constructing an apparatus for the decomposition of water by electro-magnetism, which will introduce the gas thus generated into the engine, in a way to save all the expenses of fuel! His invention has been approved by savans and practical engineers, and a company has subscribed the means of giving it a full experiment. Means have also been adopted to secure patents in all other countries. Mr. J. B. Musso, a respectable merchant of this city, has just started for the United States, with letters from our minister at Turin, to the heads of the Patent Office at Washington.

If the cares of life press heavily upon you, look around, and see how many there be, who are equal or greater sufferers than yourself. Though not insensible to your condition, for that would argue callousness, yet comfort will come to you, almost unawares, if you "make the best of it."

# LIGHT FROM THE SPIRIT WORLD.

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**SPIRIT WORLD.**

W. H. MANTZ, Proprietor.

"Reason is a flower of the Spirit, and its fragrance is liberty and knowledge."

SAINT LOUIS:

SATURDAY, MARCH, 19 1853.

"Any theory, hypothesis, philosophy, sect, creed or institution that fears investigation, openly manifest its own error."

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T. L. HARRIS, the Lecturer.

We are happy to be able to announce that this gentleman, yielding to the solicitation of his numerous friends, has been induced to remain and deliver one more lecture in our city. The interest created by his former lectures, and the anxiety manifested by our citizens to see and hear him has been such, that our largest Halls could not accommodate more than half the number. With this fact in view, we understand that the Committee of Arrangements, have wisely procured the Varieties Theatre for the Lecture to-morrow evening.

Mr. HARRIS is a bold reformer. He is impressive, high-toned, and eloquent, and one of the few who dare to tell the truth—at any time, and on all occasions. Under the direction and protection of ministering spirits, Bro. H. has travelled through much of the southern portion of the country, lecturing on the phenomena; and we are glad to perceive, from letters written after his departure, that the where awakened.

Of his efforts in our own city, it is hardly necessary for us now to speak. Every word uttered told with handsome effect on the object of his vision; and we regret very much that our paper could not convey them from one end to the other of the land.

The selection of the Varieties Theatre, for the lecture to-morrow evening, will afford an opportunity for all to hear the gentleman; and we hope and expect to see the house filled.

J. M. FIELD, Esq. — We understand that Mr. Field, the enterprising manager of the Varieties Theatre, generously tendered the use of his building, for the lecture of Rev. Mr. Harris, on to-morrow (Sunday) evening. In this instance Mr. Field has shown a liberality above the fashionable investments of the day, and which has no bait for popular applause. The act does him honor.

## From Philadelphia — A Spiritual Magazine.

PHILADELPHIA, March, 8, 1853.

Brother Mantz: Our success in this city thus far, has been truly surprising, "for truth is mighty." There is now in active operation twenty-one circles, and more are added to the list every few days. Meetings are held every Sunday at the Franklin Hall; and a great many hopeful converts have been made.

Mr. Beler, (my friend whom I spoke of in my first letter,) has issued his prospectus; of course you will receive one in due course of time. He intends to take me as one of the firm. The editorial department will be under the personal supervision of Mr. Beler himself, while I attend to the business of the concern. Mr. Beler is well known in the west, where he has had frequent occasion to travel on business. He will start for St. Louis next month, and you will have the pleasure of his company—the magazine is to be called the "SPIRITUAL GARLAND."

All the influential members of the different circles have subscribed their names. Space will not allow me to mention the names; there is a long list, however, some two hundred.

Please publish this and let our friends in the far west know that their eastern brethren are not behind the times. No new revelations have occurred of any interest; but an extraordinary cure was performed lately, by Brother J. A. Swissing; he received directions from the spirits, and his first cure was that of a lame boy, ten years of age; he merely passed his hands over the affected part several times, ejaculating short prayers, and in 10 minutes the boy walked (for the first time in his life) home; since then he has been over-run with patients.

Yours in the Faith,

W. L. MULFORRING.

## Discipline of the Medium.

BY SPIRITS.

Three numbers of this journal having been put forth without the usual evidence of spiritual care and attention, it is deemed proper now to state briefly the reason therefor.

It was the design of spirits, at the commencement of their labor through a channel so direct, to display to a pleasing extent the beauty and facility of spirit-communion. To reach this design, an important work had to be performed with the earthly instrument of their power. A mind warm with the excitement of sectarian hopes had to be controlled, and used against its own cherished schooling; feelings chilled and hardened by the gloomy tales of olden tradition, had to be governed by new reflection, and made to harmonize with a new influence.

The regular reader of this paper has seen how far this early design of spirits has been effected. He has seen the growing freedom that marked the expressions of spirit-writers. He has heard a voice that could not be mistaken. He has shared in a sentiment that lives not in the home of mortals.

But at a moment when all seemed well, and when on his part the most willing passiveness was observed, it was deemed wise to leave their medium for a time, in order that he might be the better prepared for the discipline to which he has lately been subjected. Though this discipline to him was severe, he now feels it to have resulted in his greatest good; as the labor will hereafter be performed with far more comfort to himself, and ease to his teachers.

The spirits, therefore, wish it fully and widely understood, that they will continue to conduct, as heretofore, the editorial department of this publication.

## We are Anxious.

Spirits rejoice that they are again permitted to assist, through this means, in the noble efforts of emboldened brothers of earth, to crush the brazen images of olden idolatry, and to unfold the real realities of the spirit's heaven. They resume their labor with angel-gladness, as in the results that live in the opening future they behold all of angel-glory—all of angel-triumph—all of Man's freedom. Let them, then, again write, they surround their medium with increased joy. Spirits wish not to disguise their anxiety; they are anxious for the reformation of existing Society; they are anxious to impress Men with a knowledge of his spiritual life; they are anxious to impart the truth that there is a home of tranquility for the spirit; they are anxious to reveal the fact, that after you put off your fleshy incumbrance, another world will open to you, in all the grandeur and sublimity of God's wisdom, justice and power. Of this world much has been written; but with all your volumes, what has been accomplished! Be bold but a moment, and reason from the proper source. It is useless to say that you have a faith—you linger only in hope; nay, more—you live in fear. Spirits, brother, speak freely of your condition; and when they state that this fear narrows the reason and retards your progress to an elevated home, they but give the result of a ready vision.

Then why attempt to strangle the out-gushings of the spirit-realms? Do you not see that a hold has been gained on the world such as no age has beheld? Do you not see that all interference against the present movement has been, and must ever be, fruitless? Far better for you is it to break your fetters and join in the happy shout!

## Spiritual Facts.

We would be pleased to receive, for publication, any facts that have been elicited by our friends, (here and elsewhere) during an investigation of the Spiritual Phenomena. It is too often the case that facts of value and interest are lost; which, with a little trouble, might be preserved and given to the world. For such communications the columns of this paper are always open.

## The Intelligencer's Critic.

Mr. Editor, — Did you observe that attempt at criticism, in the "Intelligencer" of Tuesday last? It was intended as a review of our distinguished Seer and truth-teller, the Rev. Thos. L. Harris, and is signed "Auscultator." But, instead of a criticism, it is, in my opinion, nothing more than an undignified, personal attack upon our eloquent friend.— The writer heads his article with a Latin sentence—"Audi alteram Partem;" which, translated into plain English, is, "Hear the other side." He says that our friend's lecture on Friday last, March 11th, was full of "base assertions," "false applications," &c., &c., but does not take up one single position, nor does he attempt to controvert even one argument laid down by the fearless lecturer. It strikes me that if he had made less pedantic displays, (in this the article excels) and given us more argument, the room taken in the paper would have been better used.

The article is full of ridicule and personal abuse, which is generally the argument used by bad men and the clergy (they having no other) against the defenders of Spirituality. You can see a venomous illiberality oozing from every pore, and then to observe the vain-glorious attempt that he (Auscultator) makes at wit, is at least enough to destroy one's confidence in both his judgment and good taste. He signs himself "Auscultator." Vain soul! Stereotyped specimen of humanity! His style is as characteristic of himself, as that of Captain Rynder's. As well might he have said Mr. Long take his daguerrotype, and then say like "John Jones of the war office," this is not I, for every green Sunday school child on the street, who has heard the defenders of the faith in their unholy crusade against our cause, and all who have attended the late crucifixions of Truth in the Temples, can tell without any exertion from whence it emanates. "Auscultator" says that our friend's lecture abounded in rhetoric and flourish, paradox and bombast, but does "Auscultator" give any proof of this except his own pedantic assertions. Does he suppose that because he is of the desk, that his arrogant assumption, will be taken, unsupported by argument. The clergy must learn this great fact sooner or later to their sorrow. I have heard many ladies and gentlemen who can lay claims to at least as much merit as "Auscultator" say that the lectures being delivered now by Mr. Harris, are far by the most original and eloquent they ever heard. Why does the writer find fault with Nature? Should we not be allowed that heard her lips. True, God chooses to ornament his creatures in this way, (with moustaches) and he may also place words in the mouths of mediums that will bring these temples of evil doers thundering down around their ears.

There was once in ancient days, a man named Elisha, from whose head it pleased God, through nature, to remove the hair, and as the old man moved about doing good [so says the book,] forty-two wicked little creatures foolishly intimated that he was bald, and very soon two female bruisers, made their appearance and destroyed the foolish creatures. Let "Auscultator" beware, for how does he know but that the same God might not destroy him for sneering at his works in Nature. Again, if history correctly informs us, both Moses and Jesus wore moustaches. Mr. Editor, I might go on and amuse your readers at the expense of "Auscultator;" but I have no desire to dissect him, for at best he is but a poor subject. To anatomize him would perhaps amuse some of your readers, but his life remains would be of very little service to either science or truth, and besides I prefer to let him alone as a living monument of error and wrong, so that the people may point at him and say, there goes the great crucifier, the headman of Justice and Truth.

I don't intend this as a carefully written article, in reply to "Auscultator;" for it is not worth our serious thought, unless it is to regret that men will so degrade themselves, as to abuse a stranger who is sacrificing himself for the good of the people, "without money and without price;" would "Auscultator" thus sacrifice himself. Mr. Harris, like some of the Apostles, has been denied the use of the synagogues, and on this account it is more than likely he will discourse to the people at the Varieties Theatre on Sunday night.

Yours, JUNIUS.

## A Word of Advice.

A voice has gone forth. Have ye not heard it? It is the voice of wonder-working love. List ye to its sound. Does it not echo the anthems of joy? It comes from the spirit mansions. The souls of the departed are sending back the tidings of their new homes. They have long messages to bring. It is a country full of blessings for which mortals have long sought. It is a country of infinite wealth. Health and beauty dwell there. Pain and sickness are not there. There is no death in those beautiful realms. Would you not choose a place in this blissful clime? There is a choice in the different portions. Those who come can select according to their previous knowledge. None can do otherwise. Therefore obtain all the learning you can.

[Seraphs Advocate.]

The person whose imperial haughtiness will not admit his stooping to the shrine of modesty and humility, will not be prevented from stepping over the borders of decorum on common occasions, nor from performing dishonest actions on particular ones.

## Letter from a Friend.

Friend Mantz:

By the kindness of our editors of the "Banner of the Times," who receives your paper in exchange, I have been favored with the perusal of it, and it has been to me like a sweet fountain by the wayside to the weary and thirsty traveller, both refreshing and encouraging; for I have been a traveller seeking a land of Spiritual delights, whose inhabitants are identified and endeared to each other by that affinity which is the offspring of purity, sincerity, and unceasing devotedness to the law that should regulate and govern our spiritual being, and without which, we are in comparison, but as a vessel at sea, without a compass, when no guiding star shines forth to direct her on her pathless course.

Why is there such an anxiety for the spread of that volume of arbitrary Revelation, called the Scriptures of truth, encompassing sea and land to proselyte to its teachings? and if we trace it from Genesis to Revelations shall we find that any of its marked advents came in a way to be received by the lovers and enforcers of the then existing law? No; through all the different phases, there were none of those that were manifested in the right way, and hence the hazard of a wilderness journey; of being swallowed up in the red sea; of being cast in the lion's den, or death on calvary, were awarded those who were seeking a higher state of enjoyment in the elysian land of freedom, purity and spiritual delights. And now we are planted in a land of Canaan, a land of comparative civil and religious liberty; an age reaping the benefits of much dear-bought knowledge, and in a corresponding ratio the Spiritual manifestations are differently characterized, and under the circumstances, are destined to spread more rapidly and be diffused more generally. Was there ever a more fierce and unrelenting opposition manifested, or a more potent foe to contend with? And what is the principal objection? To this there seems but one general answer—they don't come in the right way. We would like our materialists to tell us how they would have them make their appearance; perhaps they will say in some beautiful and symmetrical, physical form, but if the only aim and end of this is to be so soon "dust to dust," I can't see what constitutes the great Trophy of their faith. Why is it, my stranger-friend, that we dwell with so much reverence and deference on the miracles of past ages—a ram caught in the thicket by the horns—a substitution as an offering for a darling son—the deliverer of the just and faithful from the jaws of the Shepherd to the thorn-bush—watching erator of his race, and yet the mind not be able to stand up in the majesty of its own independence and divulge a truth that occurs in the line of its own experience, for fear of popular sentiment and popular persecution, (and this I esteem a great loss to the spiritual seeking;) as though it had not yet become lawful to speak of spiritual things? And although I class myself in a measure with those towards and dependents, yet I have occasionally, in public assemblies, and in the mixture attended to those way marks of my faith. One amongst the numerous ones, was in substance like this: A few rods from my house on the public highway, I stood by the side of a rail fence, talking with a neighboring orphan boy, and at the same time using quite a choice knife which he seemed to view with that degree of curiosity which led me to believe he would highly relish the ownership of it; so after a little struggle with selfishness, I gave him the knife, as it seemed it was more than he expected, and a proportionate degree of joy and pleasure lit up his countenance, and I thought I was glad as he, for the triumph I gained over selfishness to produce such pleasure in one so deserving. A day or two after, my daughter, passing the place; saw a knife lying on the rail, with the blade open, she came home and told me of it. I asked her if she would go with me to the place, to which she assented, and she led me to the very spot where I had given the knife to the orphan boy; and there, lay a knife just differing from the other sufficiently to identify it as not being the same; which I took and converted to my benefit, and know not how it came there. After meeting, a female with whom I had never had any personal acquaintance, she related something like this to me. She said: I had an interview with a poor woman, during the time, she made use of a poor worn handkerchief, I had two choice ones in my pocket, finished and marked with my name. I had no others like them; I felt a conviction that I ought to give one to the poor woman; I did so, and afterwards on putting my hand in my pocket, I drew forth two just to all appearance the same as I had before, with the peculiarity of mark. Here then was an instance of that affinity in spirituality, and which by disclosing reciprocally strengthened our faith, as well as, in all probability, many others.

With lasting desires for your prosperity, I remain yours, &c.

N. MERRITT.

DeRuyter, Madison co., N. Y.  
March 3, 1853.

## Spirit Seeing.

A fact I will mention, which to those present was mysterious, and which exhibited invisible seeing as well as knowing. On the evening of the 30th of December last, at a meeting of the Harmonic Circle, at my house, (myself Medium.) Mr. Benjamin Decker, took his watch from his pocket, and enclosed it in both hands, without permitting any one of the circle, or even himself to notice the time by the watch. The answer was written, "ten o'clock and seventeen minutes," which was the exact time. Mr. Decker informs me that he had tried the experiment several times with the same success.

—[Spiritual Era.]

## Remarkable Facts.

THE MOTLEY CASE.

Mr. Editor:

The following facts, voluntarily given for the avowed purpose of proving the identity of spirits, I send you as they were received, trusting they may have the effect of aiding the cause of true Spiritualism:

On Friday evening Jan. 21, 1853, —at a sitting at my house, for spiritual manifestations: present Mr Samuel Granger, Mr. Jesse Bradshaw, Mr. Thomas Ellis and wife, myself, wife and daughter—seven in all, the following was given by the sounds and alphabet, purporting to come from the spirit of Daniel Granger, a brother of one of the circle named above, who had been in the Spirit World forty three years, and had presented himself but once previously to this:

"I have brought you a stranger for the purpose of giving you a test, if one of you will promise to investigate the facts we give." Mr. Granger having signified his willingness, the following facts were given through the alphabet in answer to questions:

"My name is Richard Motley. No one present knows me or ever heard of me. I have been in the spirit world fifty years the 26th of April next. I am forty three years of age." Immediately after, he said voluntarily, "I am wrong, my age is forty six. I lived in Boston." Ques.—Will you tell us what street? Ans.—"in Fitch's Alley." Ques.—Will you tell us what street Fitch's Alley leads out of? Ans.—"I have told you sufficient for the present."

Fitch's Alley was as strange to us as the name of the person— Mr. Granger, the person who agreed to look after the matter, having no other clue to the beginning, went to the City Register's Office, and there in an old Directory of 1806, found "Pierce or Fitch's Alley leads from 70 State street, to Market Square." Then in the Directory of 1789, he found "Richard Motley, rigger, Friend street." This being all he could gather, he proceeded to the Assessor's Office, and there found on the books of 1737, recorded as follows: "Richard Motley, N. E. sailor."

This being all that could be discovered by searching documents, he let the matter rest until he could have an opportunity of consulting the Spirits again, when on inquiry, the spirit of Motley not answering, Granger, who introduced him, informed us that Mr. Richard Motley rigger, and Richard Motley sailor, found in the Directory and on the Assessor's books were one and the same person, and that he was the Motley we were in search of.

Ques.—Will you tell us any more about Richard Motley? Ans.—"Take your time in investigating, and get all you can without our aid, —it will be more satisfactory."

We then concluded to inquire of persons bearing that name, if any could be found: and on searching the Directory, we found a Widow Motley. We called on this lady, who informed us that—Richard Motley was the name of her late husband's Father; but farther than that she did not know. She referred us to a Mrs. Jennis, a married lady, who is a daughter of this R. Motley, and the only member of the family now living. On finding this lady she informed us that Richard Motley was the name of her Father; that he lived and died in Fitch's Alley; that she saw him die—she being then ten years old: that the house was owned by a man of the name of Driver. She said, as near as she could recollect, he had been dead about forty-eight years, but he died on the 26 day of the month, but whether March or April, she could not tell, but said we could find a record of his burial at the old North Church. Accordingly we went there, and after paying a fee of \$1.00 to the Rector, he gave us the following copy from the record:

1803, March 30.

Richard Motley—Consumption; aged forty-three years.

Attest: Wm. T. Smithett,

Rector of North Church, Boston.

Jan. 28th, 1853.

On the 5th of February, we again attended a sitting at the same place, and called for the spirit of R. Motley, who did not answer; but the spirit that brought him, did. We then informed the Spirit of what we had discovered, and that we found two discrepancies—viz: the wrong month by one, and the wrong age by three years. We then received the following alphabet:

The 26th of March is right, and he knew it at the time, but he gave April as a test to have you sift the matter to the end, knowing you would call for him to explain."

In relation to his age, he said forty-three, the first number he gave was his reputed age: that there was always a difference between his Father and Mother, in relation to his age; and his Mother presented herself at that time, and convinced him that forty-six was his true age, and he corrected it accordingly.

Thus, Bro. Hewitt, I have given, without reserve, all the facts, names and dates

in relation to this, to us at least, mysterious and highly interesting communication. Mr. Granger spent some three days investigating the matter, besides seeing the North Church Rector. No person present at that circle, ever had the most distant idea or knowledge of a simple fact fact there communicated, and the whole matter was finally unravelled with much difficulty.

This case perhaps occupies more space than its importance warrants, but I could not shorten it without suppressing some important connections, necessary in giving the case in all its strength. Will Dr. Rogers explain this case, with his mundane influences? JOHN HARDY.

—[New Era.]

## Spiritual Experiences.

NEW ORLEANS, Feb., 14, 1853.

DEAR SIR: You will pardon me, if I accept the invitation which you made through the columns of your valuable paper, requesting persons to give in their experiences on the interesting subject of Spiritualism. The enemies of the cause are bringing forward almost every case of mental derangement, suicide and insanity and seem determined to fasten it on modern Spiritualism. Stories are told and retold a thousand and one times about persons becoming insane, hanging themselves, and quitting the world in various ways, occasioned, it is asserted, by the unfortunate individuals having in their possession the works of A. J. Davis, a copy of the Telegraph, or, perhaps, was known to attend Spiritual meetings. This is one side of the story, and it is the only one that public opinion will tolerate or countenance. This seems to me to be all wrong, and I will risk giving my experience, even though I should be classed with madmen and lunatics.

Although I never belonged to a church, I was early indoctrinated into the mysteries of Christianity, as taught by that cold, rigid, and almost cruel sect called Calvinists. I was compelled to attend their dull and cheerless meetings, conform to their rites and ceremonies, read the Scriptures and memorize creeds, catechisms, and other ecceteras that beset the paths of orthodoxy. The effect of this training was to completely crush the aspirations of my youthful mind. Sunday was a day of tasks and penance, the pleasant time through the week, was interrupted and occupied with the same routine of religious exercise. As I grew older I began to scrutinize and examine their doctrines. When I began to comprehend their nature and meaning, they seemed so unnatural and revolting that I first secretly and, as soon as I dare, openly renounce them. Yes, religious sectarianism and bigotry murdered my youthful happiness and cast a gloom over my existence that is not, nor perhaps never will be, thoroughly dispelled.— Who are the instruments of this system of religious torture and wholesale misery? I answer, and know from sad experience, that fathers and mothers are, alas, too often the executioners of happiness, hopes, and more exalted destiny of their own children, and in their mistaken zeal drive them to fearful extremes.— Nor is my suffering a type of what hundreds and thousands are daily enduring.

If Spiritualism ever leads to such soul-withering, blighting results, Heaven spare young humanity from its woes and agonies. After I deserted the Calvinists doctrine I fell in with the Methodists, who, by the way, are a liberal, friendly sect; but I could find no resting place. I passed through various shades of religious belief, until I finally renounced revelation and became an infidel, and as far as supernatural and Scriptural revelations are concerned I am so yet. I got such a fearful drilling up and down the Old and New Testaments, that I suppose I can hardly do them justice. Paine, Gibbon, and Volney were my text books, and in the absence of better would be so yet, although I always considered the former too severe; I felt the force of their reasonings but still felt harassed with doubts; I wanted more illumination and I have got it. Accidentally I came across the works of Mr. Davis, and read them with intense delight and edification; the perusal of his works have afforded me more consolation than anything I have ever come across, I have now far more elevated conceptions of God, the Universe and the sublime destiny of man; death is robbed of all its terrors, a glorious immortality, a spirit-land, peopled with happy angels seemed to invite and attract me to their blessed abode. Spiritual Manifestations add another link to the chain of evidence, and makes spiritual communications a matter of science and philosophy. I have given the subject all the attention that time and circumstances would permit. I listened to a beautiful and eloquent exposition of its aims, uses and philosophy, by Mr. Harris, of Mountain Cove, Va., although I am partial to the teachings of Mr. Davis, I feel convinced that another plank has been added to the spiritual platform, and that it is broader, wider and firmer. My situation, employment

and circumstances in life, have been such that I have never had an opportunity of getting into society where I might have a chance of ocular demonstrations. I have endured all manner of reviling, sneers and jibes, for the stand which I have taken with regard to the rappings. I can stand it all; still I would like to have some kindred spirit to commune and counsel with; yet I have none. I know there is a society privately organized in this place; but it would be out of my power to make their acquaintance, without transcending the bounds of decorum; however, if I should never have the felicity, I feel it to be my duty to offer my mite of testimony on the subject; I might give you that of others more weighty than mine. Asking your pardon for my tediousness, wishing you and your co-laborers abundant success I bid you adieu.

A SUBSCRIBER.  
P. S. I saw, in a morning paper, an account of a person who became insane from spirit rappings: I also saw in the same paper that the Rev. Dr. Rice, of London, had committed suicide. No doubt there was no Bible in that vicinity. Will our opponents be candid and draw a just inference. If we had any statistics on the subject, I believe they would show his insanity and suicide are more frequent among clergymen and divinity students, than any other class, and if it is proved humbug in one case, it should do so in the other.—[Spiritual Telegraph.]

## Stephen Cole—to his Parents.

BELoved PARENTS:—It is a long time since you have heard from your beloved son; you had believed he had gone where you never more, in your present forms, would hear from him. It is not so; I can again talk with you; I am with you more than before I came here. The student's chamber then enclosed my highest hopes. I was to go out into the world, but I knew of no other means of advancement than the repository of earthly learning. You, too, doted upon my abilities; I loved you; I wished to crown your highest aspirations; my ambition led me to that degree my bodily strength began to fail, and soon, before I was aware, my earthly career had nearly terminated; I wished to send for you; all things grew dark, and as my earthly sight vanished, a new light broke in upon my soul; it was the illumination of celestial regions. I was soon above the scenes of earth; in a moment I seemed to be there; I saw you; I loved you more ardently than ever before; I wanted you should know how happy I was; I would not again return to earth. My fancied store of knowledge, was but a bauble; I had found the "Pearl of great Price." It was not in the casket of earthly wisdom; reputed sages had written and labored for centuries, which was useless; I then began to learn; I have been learning ever since; it is a learning that carries with it a certainty of its truth; all things are seen here that are learned; beloved parents, you will soon come here; then you too, will begin to learn; you try now to learn, but you often learn amiss; there is no danger of that here; your eyes will become so enlightened you will see an Infinite Wisdom in every thing. You will not then look to a presbytery to tell you what course to pursue. There are no convocations of men here; all are united in one bond of fellowship.— Christ never ordained the various systems of church creeds, truth is the only system which should be followed; if there are any who do not see as you do, expel them not; you will ultimately see the truth alike; those who are in error, should have the hand of charity extended to them. They will see, when the light of truth has broken through the darkness in their minds.

Those who are enabled to recede the truth should rejoice that the veil of darkness has been removed from their eyes. But all should take heed how they stand lest they fall. Beloved Parents, I do not write these things expecting you can receive them all. But will you for the sake of the memory of your son, look into these things, and see if they are not so? Do not look to other minds for direction. Look to that reason endowed you by your Heavenly Father; let conscience guide you in all your reasonings; you are somewhat familiar with the formation of the earth, as the light of science has demonstrated it; now please use your reasoning powers in continuation, and see what will be the result.

See if you do not behold all things anew; in every work of creation has there not been a work of progression? Does it look reasonable that man will form an exception to the great laws of nature? God's laws are nature's laws; there is one perfect harmonious action in the whole Universe; it cannot be disturbed; it is immutable, because God has so commanded it. If any world ascend more rapidly in the light of truth, let them ask for it in the fullness of their hearts, and they will receive it. Happiness is advance in the light of truth—that alone is paradise. Dear parents, do not think these things have been said to you, by an impostor; disembodied spirits see the minds of all, whether in their homes of flesh, or after they leave them. You will soon see all these things because you will soon come here; I am with you much of the time, although you are not fully sensible of it; please give this brief missive a candid consideration, and as much as in you lies accept it from the spirit of your affectionate son, STEPHEN COLE.

—[Seraphs Advocate.]  
It is a fact worthy of note, that on the same day in which the severe earthquake occurred at St. Jago de Cuba, there were unusual eruptions and an earthquake at Mount Etna.

# LIGHT FROM THE SPIRIT WORLD.

## The Spirit Land.

"When distributive justice pervades the social world, virtue and morality will bloom with an immortal beauty; while the sun of righteousness will arise in the horizon of universal industry and shed its genial rays over all the fields of peace, plenty, and human happiness."

## The Spirit World at the Depots.

Copies of our paper can be found on the counters, for sale, at the following Book Stores and Literary Depots in this city, viz:

E. K. Woodward, corner 4th & Chestnut Sts. D. F. Dams, No. 64 4th St., above Pine St. E. P. Gray, 4th Street, near Locust St. J. H. Farnham, No. 115 North 4th Street. E. J. Edwards & Bushnell, 124 North 4th Street. Office Newspaper Stand, New Morgan St. Office Newsboys generally.

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Persons writing on business must pay their postage. Write plain and legible. Give the name of your town, county and State in full.

## The Spirit World for the Mail.

Those desiring to send copies of the present issue of this paper to their friends, by mail, can be accommodated with them, done up in wrappers, at the office of publication, corner Pine and Second streets.

## SPIRITS SPEAKING TO THE CHURCHES.

On Saturday evening last, Rev. Dr. Tyng, of this City, delivered a discourse to his congregation on the modern Spiritual phenomena. The learned divine treated the subject with great seriousness, and in a manner which merits our respectful consideration, though we can not sympathize with his fears. He frankly admitted the facts and repudiated the idea of their being merely some new development of electric or magnetic forces. He contended for the Spiritual origin of the manifestations, but insisted that the "Adversary of souls" was employed in their production. This conclusion he rested, not on the intrinsic nature of the facts, but on the alleged disagreement of the manifestations with several verses which he cited from different portions of the Old Testament. It was maintained that these brief quotations, from the ancient Hebrew Scriptures, contained God's law, and that since the mysterious phenomena did not comport with the strict letter of its teachings, they must depend on Satanic agency. Others may be inclined to think that God's law is written as distinctly in the bodies and souls of living men, as in the Pentateuch, and that the Divine word is as eloquently spoken in the Providence that still governs the world, as in the recorded experience of the Past.

Dr. Tyng spoke with great apparent concern and warned his people against pursuing the investigation for "scientific purposes," or under the delusive idea that the mysterious power is harmless. He announced the fact that there were mediums among the communicants in his church, and for three weeks past he had personally wrestled with this adversary almost incessantly. It had disturbed his sleep by night, and the speaker was understood to remark that if the annoyance continued to increase, he should be obliged to relinquish his ministry. He desired the earnest prayers of his people and begged their forbearance for speaking so plainly.

There was no denunciation of mediums or others, but the entire discourse evinced a candid and loving spirit, a profound solemnity of feeling, and the most painful apprehensions. Our respect for Dr. Tyng's sincerity is not diminished by our widely different estimate of the new developments. We trust that the Doctor's apprehensions spring from a misapprehension of the whole subject. We, at least, have no suspicion that our Heavenly Father has resigned the world and the church in the hands of the "Adversary," or that he will ever withdraw his Divine guardianship. [Telegraph.]

True modesty is ashamed to do what is pugnant to reason and common sense; false modesty to do what is opposed to the honor of the company; true modesty avoids whatever is criminal; false modesty whatever is unfashionable.

## The Animal Instinct.

What an immense amount of intellect has been displayed by authors, statesmen, generals, artists, naturalists, travelers, and men of business, which has been unprofitable to the progress or improvement of mankind. The author and naturalist describe what they have seen, or what has been seen by others, and accumulate learning without mastering philosophy. The ancient physicians were learned men, if we judge from their voluminous writings, which so long controlled the medical profession. Galen, for more than a thousand years, was the principle source of knowledge to physicians; yet how meagre and trashy do we find the voluminous writings of the ancients, in which animal observation or indolent conjecture occupied the place of rational investigation.

What an immense amount of talent and force of character has been exercised in the government of armies, the management of empires, and the transaction of commercial business; yet why are governments, commerce, and the whole philosophy of life still, in the richest and most learned nations all involved in chaos? Why! but for the simple reason that the intellect of statesmen, kings, and merchant-princes, is not the higher intellect that leads to truth, but the animal intellect which recognizes existing facts, and knows no higher condition? Generals and kings estimate the strength of their armies, and know what their power can accomplish, but they cannot appreciate the principles of human nature, which would render possible a society without the sword and bayonet. Even at the present day, and in our own country, if we converse with politicians, we find that they are rich in the acquired knowledge of the facts of history, the statistics of their own country and its party politics, but comparatively destitute of knowledge of the first principles of government—the fundamental laws of human nature, and the capacities of society for any higher condition than the present.

The animal intellect becomes learned, rich in facts, precise in statement, and irresistibly positive in its perceptions, but all that it knows is limited to that which is, and that which has been; as to that which may be in future, it is blind and incredulous. Hence it is vain to hope for any high career to a nation whose leaders have not the higher forms of human thought. The animal intellect judges of the future by the past alone, and repeats with a monotonous frequency the scenes which have already been enacted, doubting continually whether the future will even equal that which has preceded us. They only help forward the march of nations, whose higher intellects perceive the path to a brighter future, and who are able to infuse their clear convictions into the minds of others. They who are always estimated more or less Utopian, are the true leaders of humanity, and not the generals or kings, who, by their crushing might, keep down and hold fast the struggling power of a nation.

PROF. BUCHANAN.

## Another Spiritual Paper.

## PROSPECTUS OF THE SPIRITUAL BEACON.

The number of earnest and intelligent minds at present deeply interested in the wonderful Manifestations of the times, demands the publication of a central journal, for these purposes;

1. To promote the free interchange between Spiritualists of individual ideas and personal experiences.
2. To promote harmony of faith and unity of action in the great work to which they are called.
3. For their defence against the calumnies and denunciations of skepticism and ignorance.
4. For the dissemination of the evidences and truths of the new revelation.

With these great objects in view, we will commence in the month of March, 1853, the publication of a Weekly Newspaper, to be called

THE SPIRITUAL BEACON.

It will be edited on the broad platform of toleration and free inquiry, by a committee of gentlemen and ladies well qualified for the task. The reader will be posted in all the spiritual developments of the day, occurring in this or other quarters of the world. Each number of the Beacon will contain a large amount of entertaining and instructive Miscellany, not found in any other periodical. The size of the paper will be "Double Medium"—much larger than any spiritual paper now published.

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