

# CHRISTIANITY

DEVOTED TO RATIONAL SPIRITUALISM AND PRACTICAL REFORM.

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## Spiritual and Reform Literature.

### EXTRACTS FROM AN ENGLISH WORK.

The volume entitled "Spirit Drawings," by W. M. Wilkinson, Esq., recently published in London is a well-written and instructive work. Having been furnished with a copy through the kindness of Dr. Gardner, we make a few extracts such as will interest our readers.

#### A CHILD MEDIUM.

In August last, a heavy and sudden affliction came upon us, in the removal of a dear boy—our second son—into the spiritual world. He had passed about eleven years in this world of ours, and was taken from us in the midst of the rudest health, to commence his spirit-life under the loving care of his Heavenly Father.

Some weeks afterwards his brother, then about twelve years old, went on a short visit to reading, and whilst there, amused himself, as boys of his age are used to do. One morning he had a piece of paper before him, and a pencil in his hand, with which he was about to draw some child's picture; when gradually he found his hand filling with some feeling before unknown to him, and then it began to move involuntarily on the paper, and to form letters, words and sentences. The feeling he described as a pleasing kind, entirely new to him, and as if some power was within him, apart from his own mind, and making use of his hand. The handwriting was different from his own, and the subject-matter was unknown to him till he read it with curiosity as it was being written.

On frequent occasions whilst on this visit, his hand was similarly moved in writing; and afterwards he went to stay with some other friends in Buckinghamshire, with whom he did not make a trial of this new power; but on his return home, after some weeks' absence, we for about two months watched with deep emotion the movement of his hand in writing and drawing; for sometimes, when he wished to write, his hand moved in drawing small flowers, such as exist not here; and sometimes when he expected to draw a flower, the hand moved in writing. The movement was in general most rapid, and unlike his own mode of writing or drawing; and he had no idea of what was being produced, until it was in process of being done. Often, in the middle of drawing a sentence, a flower or diagram would be drawn, and then suddenly the hand would go off in writing again.

I have not mentioned the nature or subject-matter of the words thus written; nor is it in this place necessary to do so, further than this, that they purported to be chiefly communications from his brother, our departed child, and were all of a religious character, speaking of his own happy state, and of the means by which similar happiness is alone to be attained, by those who remained here to fight out the longer battle of life.

The effect of these writings upon us was a deep thankfulness, and a happy calm as to the state of our dear boy; and whatever may be their origin, we have derived the greatest comfort from them, and the assistance not so much of faith, as of the certainty of knowledge of his happiness in the great spirit-world.

#### SLUMBERINGS UPON THE BED.

Dreams rank amongst the highest phenomena of spiritual life, and sometimes they contain revelations of import to us—perhaps in ancient days more often so than now, but not that they may again do, when man surrenders his intellect willingly to his Maker and accepts his breathings as his most cherished life. Then, it may not be necessary that the body should always sleep that the soul may "dream;" that our old men may see visions, and our young men may dream dreams.—"For God speaketh, once, yea, twice, yet man perceiveth it not; in a dream, in a vision of the night when deep sleep falleth upon men, in slumberings upon the bed, then he openeth the ears of man, and sealeth their instruction, that he may withdraw man from his purpose, and hide pride from man."

Bishop Newton says of dreams. "It is very evident that the soul is in a great measure independent of the body, even while she is within the body—since the deepest sleep which possesseth the one cannot affect the other; whilst the avenues of the body are closed, the soul is still endued with sense and perception. They must necessarily be two distinct and different substances, whose nature and properties are so very different, that while the one shall sink under the burden and fatigue of the day, the other shall still be fresh and active as the flame; while the one shall be dead to the world, the other shall be ranging the universe."

"There the child is on its mother's breast,  
That long in the grave hath lain;  
For in dreamland all the loved and lost  
Are given us again."

Oftimes too is given us in dreams what we have not lost, nor sought for, but what comes of the Lord's great gift to man—that inward light which shines on our path and is a light to our feet. This has recently been beautifully shown to me in the radiant smiles of a dear dying woman, when I sat by her bed, and asked her if she had any sweet dreams as she slept away her few hours of freedom from the agony of her body. I

had scarcely touched the cord, when her face lighted up, and her eyes filled with tears at the full thought. "Oh yes, when I first began to be ill, long months ago, I began to have the sweetest dreams. Angel forms held scrolls before my eyes, on which were sentences which seemed to burn with inner light. I had no need to read them, for I saw the whole at once, and my mind has ever since been repeating to itself these images, and I have known it always since, as I was slumbering here."

So all dreams even, we see are not meagre, but if we do not receive the lower part of them, how shall we attain to or believe in their higher spiritual phenomena? Ought I to have told this poor comforted soul, that what she had seen was all a delusion? Oh no; and if I had would she have believed me?—And what better had I to give her in their place, for they were the shadows of the very things she was soon to see.

For my part I do not know, and therefore I cannot say, what is meagre or poor in any of the laws of God, for in every, even the smallest, is the vital force by the consistence of which and by Divine geometric laws of duplication and addition, the very spheres themselves are made. I am, therefore, content to wait for higher and greater excellencies, and to be ever thankful for these small beginnings—trusting to that never-failing law of love which gives us always what we are able to bear.—If these early developments are low in their degree to what we may hope for, are not we low too? Nay, shall there be found one in ten who will read thus far, for whom they are not more than he can bear?—not on account of their lowness, but because their light shines from a land that he wots not of.—Beginnings always seem low; but they contain the future tree, as the "low" acorn contains the oak. The growth of a thousand years is in that little seed.

#### SOCRATES.

Let us go back to the time of Socrates, that great good man—the child-like searcher for truth, which he felt to be divine—who, be it remembered, without the light of the word revelation, raved out bright truths, as a sun amongst the Gentiles, and who knew more of the workings of the soul, and of Him who made it, than is now taught in many churches. Speaking of the soul in that wonderful prison-discourse which he left as his last-day's legacy to divine philosophy, he says:—

"There is much ground for hope, that he who shall arrive at that place where I am going, will there, if anywhere, obtain possession of that on account of which we have chiefly studied and laboured during the time of our past life. Therefore, this journey now appointed to me, may be undertaken with hope, by any other man who thinks that his mind is prepared by the needful purification. Purification is the separating to the utmost the soul from the body, and accustoming it on all hands to be collected and condensed within itself, and to abide, as far as possible, both in this present and in the next state of existence, alone and by itself, set free from the body as from bonds."

Again:—"Consider whether temperance, and justice, and fortitude, and wisdom itself, be not a certain purification.—And, therefore, those men who instituted the mysteries for us seem to be by no means of slight authority, but, in fact, of old, to intimate that whoever descends to Hades uninitiated and unpurified shall lie in the mire; but that he who arrives there purified and initiated shall dwell with the gods."

The soul is most like that which is divine and immortal, indissoluble, and ever continuing in the same state, consistently with itself; the body all the contrary. The soul, then, the invisible, that which departs to another place of such kind, excellent and pure, and invisible—to Hades, in truth—to the good and wise Deity, whether, if the Deity wills it, my own soul must presently go. Can that soul, being such, and endowed with such native qualities, be, immediately on its departure from the body, dissipated and perish, as many persons assert? Far from it, my dear Cebes and Simmias; nay, it is much rather thus, if it depart in a state of purity, drawing after it nothing of the body—that it departs to that which is like itself, the invisible, the divine, the immortal, the wise, at which arriving it becomes blest, being redeemed from error and folly, and fears, and fierce passions, and all other human ills."

Of the "uninitiated" soul he says:—"But, my friend, we must consider this to be gross, and heavy, and earthly, and visible, weighed down and drawn back into the visible region, through a dread of the invisible, and of Hades, wandering, as it is said, around monuments and sepulchres, around which have been seen certain darksome apparitions of souls, which still retain a portion of the visible nature, and on account of which they are seen."

#### NO TENANT FOR THE GRAVE.

"How shall we bury you?" said Crito to Socrates. "Just as you please," said Socrates, "if you can catch me." Socrates knew better than that he should die—he saw through death. The man cannot be buried. The man is only where his conscious being is, and as that cannot be put in the grave the man is not there. We should teach our children from the earliest that there are no men and women really in the grave, and truly they better receive and understand this great truth than many of their elders. How impossible to make a child believe

that its mother, or father, or brother, is in the grave! And how foolish the efforts sometimes made to force it to believe the degrading falsehood! Leave it to its heaven-born thoughts—to its ministering angels, and let its Angel behold the face of its Father which is in heaven. The embryo passes without fear into a larger world, which is meant to be kinder to it than the mother's womb. And so the man is to be born again, with as little pain of sense and thought, into the next expansion of the spirit.

#### A FAMILY GUIDE.

Of the present Emperor of the French it was lately said in the *Times*, "He has a deep and mysterious impression of his family genius and guide; availing himself of the impulse it gives him, but checking its impetus and extravagance." Have we not too "floating notions which course through the brain;" "an idea flashes into the mind;" "a light comes into the mind;" "poets are born not made;" and all the great works which are attributed as the gifts of "genius"?

These are all but the involuntary homage paid by the mind to the great fact of spirit-intercourse, and the only variety in the above instances is that some of them refer immediately to God as the giver, and others to angels and spirits as the media of the intercourse, but still as from Him, the only Giver. They are but the ministers, to give us just so much as we can receive, so that those "who have little may not lack, and those who have much, have none over."

#### EVIL SPIRITS.

Evil spirits, too, are not unknown to us. There is frequent mention in the New Testament of their being "cast out" in a miraculous manner; but Luke gives us remarkable words, which show how unwillingly they leave a mind by which they have been once attracted and allowed to enter in, and the battles and temptations to be resisted, but too often unsuccessfully, to prevent their re-entry.

"When the nuclear spirit is gone out of a man, he walketh through dry places seeking rest: and finding none, he saith, 'I will return to my house whence I came out,' and when he cometh, he findeth it swept and garnished. Then goeth he and taketh to him seven other spirits, more wicked than himself, and they enter in and dwell there."

Our law, in framing indictments for felonies, speaks of the culprit as "not having the fear of God before his eyes, but being moved by the instigation of the devil." In conversation we say a person is "seduced" into evil ways; and there is even the human creation of a personal devil, who is the seducer or tempter, as if the collective evil of men and depraved spirits were not sufficiently a devil of itself. I remember many years ago being sent to see an educated person, who had two or three days before attempted suicide by cutting his throat, and in which he had very nearly succeeded. On my asking him what could have induced him to do it, he told me that he was impelled by a voice which he heard saying, "cut your throat," and that he could not resist; that after cutting it with a pen-knife, and fainting with loss of blood, he came a little to himself, and again he heard the voice, saying, "Cut it again;" that he obeyed, and knew nothing more till he found himself attended by the officers of the prison. The man was to all appearance perfectly sane, and never afterwards showed any signs of insanity.

#### THE CHOICE OF HERCULES.

In monumental sculpture, which is meant to embody our holiest, truest feelings, how often do we not see the form of the departed, with uplifted arms, rising to meet the angels, descending in their love to welcome a new inhabitant and companion of the spirit-land! Painting, both old and new, is also beautifully full of the same great truth, and with pictured seraphic forms it consoles us for the absence of the departed one, absent from the body, present with the Lord, and received by blessed angels to be conducted home. One of Thackeray's works was monthly illustrated on the cover by a drawing of a man between two spirit female forms, one alluring him by blandishments on one side, and to whom he is too fondly leaning, whilst the other, observing the attraction, is standing somewhat mournfully, endeavouring to win him to her better love.

This is a reproduction of the same idea known to the ancients as the "choice of Hercules"—the strong man subjected to temptation in the form of a woman, and supported under it by the messenger from above.

#### PROVIDENCE.

Cannot every one of us, in looking back through the vista of the past, see how each has been guided and overruled in every action of our lives, so that everything has come to form part of the circle which we recognize as our life? Even the bad in us has been permitted to our evil loves, and made to form a part of it for our warning, or for that of others; and in tracing back our lives, the finger of God is clearly seen in our goings out and comings in. Like the fulfilment of prophecy, this is not recognized at the time of its being acted, or man would lose his freedom of will, and his choice which is preserved to him, and so, from the history of individuals to that of nations, all is divinely watched over and guided according to the best possible of the state of men. There is no blunder in the past, neither

will there be any in the future; but man is never made the best of, that may be, for the progression of the race and the progress of the spirit-life.

#### ANECDOTES OF NAPLIER.

In the recently-published "Life of Sir Charles Napier" is an anecdote, told in his own strong words, which illustrates, this in a remarkable way. Every man's life would supply him with thousands of instances—indeed it is made up of such; but here is one of the "great captain." Napier has successfully conquered and taken prisoners the robber chiefs in Scinde, and he thus records his feelings:—"In my heart I swore, when in Greece, to put down banditti there, if God permitted, and in Scinde I repeated the oath. The spirit of good refused permission in Greece, here he has permitted it; and, as if some outward power moved events, all my minutest projects have come to pass, errors, neglect, and sound calculations, all have turned out right in the end. Can I feel proud of my ability? No; it is a power unseen, though to me evident, that has guided me. When I have condemned myself for going to the left instead of to the right, it has suddenly answered me that the left was the way to go. Have I not a right, then, to say the unseen power is evident? I have been guided either by the good spirit or the bad. Yet why say the bad? No, no; a forecast of events comes over me—a thousand thoughts collect, and bring conviction in an unaccountable manner. Lo! an example. Some days ago a conviction came to me that the robbers would go to Trukkee [this was the place in which he ultimately captured them.] It was not reason; there were as many reasons against as for; but a sort of spirit told me so.—On the 28th of February my mind was engrossed with my intended movement northwards, which was ordered for the 1st March. While ruminating, a man came hastily to say my conveyance was attacked. My thoughts were then intent on how to force the enemy to my purpose in the north, whether by skill or by riding upon them, but suddenly a voice seemed to repeat, 'Trukkee, Trukkee!' It had done so before. They cannot be so mad as to go there, I internally repeated. 'They are,' replied the spirit. 'What else but a spirit could it be? I walked about irresolutely. 'Beware! Beware!' said the warning voice, and suddenly, ere my thoughts could settle, I called out almost involuntarily, 'Bring my horse;' and in ten minutes we were centering towards the scene of combat. My staff attacked the retiring enemy; 'Trukkee,' said my guide. 'The game is mine,' re-echoed the internal voice. My heart was wroth with McMurdo for pursuing the robbers like a recruit; I thought he had done me mischief, yet still the voice whispered 'The game is yours.' It was not my mind that spoke: I am a child in the hands of God."

#### SOCRATES ENTRANCED.

At the siege of Potidaea, in which he took a part, Socrates had a trance or state of abstraction, an account of which is given by Alcibiades in the "Banquet," as follows:—

"While he was thinking of some question he stood from the dawn investigating it. Mid-day came, and some persons perceived him, and, wondering, said that Socrates had been standing from the morning, thinking upon something. At length some Ionian soldiers, when it was evening, brought out their ground litter, and partly slept in the cold and partly kept watch whether he would stand there all night; and he did stand until the dawn appeared and the sun rose, after which he departed, having first offered a prayer to the sun. Another time Socrates says:—"These things, be assured, I hear, as the votaries of Cybele seem to hear the flutes, and the sound of these words booms in my ear, and makes me incapable of hearing anything else." He alludes also to a mesmeric power he had, in conversation with one of his disciples, who tells him that when in the same room with him, and with his eyes fixed on him, he advanced most rapidly in knowledge, but "most especially if I sat near you and touched you"—a case of true spirit-power.

#### VIEWS FROM WITHIN AND WITHOUT.

When a soul draws a body in the great lottery of life, where every one is sure of a prize, such as it is, the said soul inspects the said body with the same curious interest with which one who has ventured into a "gift enterprise" examines the "massive silver pencil-case" with the coppery smell and impressible tube, or the "splendid gold ring" with the questionable specific gravity, which it has been his fortune to obtain in addition to his purchase.

The soul, having studied the article of which it finds itself proprietor, thinks, after a time, it knows it pretty well. But there is this difference between its view and that of a person looking at it:—we look from within, and see nothing but the mould formed by the elements in which we are incased; other observers look from without, and see us as living statues. To be sure, by the aid of mirrors, we get a few glimpses of our outside aspect; but this occasional impression is always modified by that look of the soul from within outward which none but ourselves can take. A portrait is apt, therefore, to be a surprise to us. The artist looks only from without. He sees us, too, with a hundred aspects on our faces we are never likely to see. No genuine expression can be studied by the subject of it in the looking-glass.

More than this; he sees us in a way in which many of our friends or acquaintances never see us. Without wearing any mask we are conscious of, we have a special face for each friend. For, in the first place, each puts a special reflection of himself upon us, on the principle of assimilation referred to in my last record, if you have happened to have read that document. And secondly, each of our friends is capable of seeing just so far, and no farther, into our face, and each sees in it the particular thing that he looks for. Now the artist, if he is truly an artist, does not take any one of these special views. Suppose he should copy you as you appear to the man who wants your name to a subscription list, you could hardly expect a friend who entertains you to recognize the likeness to the smiling face which sheds its radiance at his board. Even within your own family, I am afraid there is a face which the rich uncle knows, that is not so familiar to the poor relation.

I am satisfied that as we grow older, we learn to look upon our bodies more and more as a temporary possession, and less and less as identified with ourselves. In early years, while the child "feels its life in every limb," it lives in the body and for the body to a very great extent. It ought to be so. There have been many very interesting children who have shown a wonderful indifference to the things of earth and an extraordinary development of the spiritual nature. There is a perfect literature of their biographies, all alike in their essentials; the same "disinclination to the usual amusements of childhood"; the same remarkable sensibility; the same docility; the same conscientiousness: in short, an almost uniform character, marked by beautiful traits, which we look at with a painful admiration. It will be found that most of these children are the subjects of constitutional unfitness for living, the most frequent of which I need not mention. They are like the beautiful, blushing, half-grown fruit that falls before its time because its core is gnawed out. They have their meaning; they do not live in vain, but they are windfalls. I am convinced that many healthy children are injured morally by being forced to read too much about these little meek sufferers and their spiritual exercises. Here is a boy that loves to run, swim, kick football, turn somersets, make faces, whistle, fish, tear his clothes, coast, skate, fire crackers, blow squash "tooters," cut his name on fences, read about Robinson Crusoe and Sinbad the Sailor, eat the widest angled slices of pie and untold cakes and candies, crack nuts with his back teeth and bite out the better part of another boy's apple with his front ones, turn up coppers, "stick" knives, call names, throw stones, knock off hats, set mousetraps, chalk doorsteps, "cut behind" anything on wheels or runners, whistle through his teeth, "holler" Fire! on slight evidence, run after soldiers, patronize an engine company, or, in his own words, "blow for tub No. 11" or whatever it may be;—ins't that a pretty nice sort of a boy, though he has not got anything the matter with him that takes the taste of this world out? Now, when you put into such a hot-blooded, hard-fisted, round-cheeked little rogue's hand a sad-looking volume or pamphlet, with the portrait of a thin, white-faced child, whose life is really as much a training for death as the last month of a condemned criminal's existence, what does he find in common between his own overflowing and exulting sense of vitality and the experience of the doomed offspring of invalid parents? I have no doubt that disgust is implanted in the minds of many healthy children by early surfeits of pathological piety. I do verily believe that He who took children in his arms and blessed them loved the healthiest and most playful of them just as well as those who were richest in the tuberculous virtues. I know what I am talking about, and there are more parents in this country who will be willing to listen to what I say than there are fools to pick a quarrel with me. In the sensibility and sanctity which often accompany premature decay I see one of the most beautiful instances of the principles of compensation which marks the Divine benevolence.—But to get the spiritual hygiene of robust natures out of the exceptional regimen of invalids is just simply what we Professors call "bad practice"; and I know by experience that there are worthy people who not only try it on their own children, but actually force it on those of their neighbors.—Atlantic.

PATIENCE UNDER MISFORTUNE.—An innocent sufferer, who bears calamity without impatience or complaint, appears an object almost sublime, and gains our sympathy and interest to an extraordinary degree. The calm and philosophic dignity of patience under misfortune moves our admiration, our love and our pity at the same moment, and we share in the calamity as if it were in part our own. It even creates a desire in us to emulate such heroic virtue and courage, and, terrible as their state may be, they still seem to be our superiors.

THE TRUE PREACHER.—No man is a preacher, because he has something like, or about a gospel in his head. He really preaches only when his person is the living embodiment, the inspired organ of the gospel; in that manner no human power, but the demonstration of a Christly and divine power. It is in this manner that preaching has had, in former times, effects so remarkable. At the present, we are almost all under the power, more or less, of the age in which we live.—Buzsard.

The Spiritual Age.

Progress is the Common Law of the Universe.

A. E. NEWTON, S. B. BRITTON, L. B. MONROE, EDITORS.

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SPIRITUALISM IN RELIGION.—NO. XVII. SACRIFICES.

The idea of sacrifices seems to pervade all systems of religion, and to have prevailed from the remotest antiquity. It has usually taken the form of offerings made to God or the Gods, either with or without the shedding of blood, in the expectation of thereby appeasing his or their wrath, or of securing favor.

It seems to us that if we once apprehend the essential and radical idea of sacrifice, we shall see that it has a basis in the constitution of our natures, and hence is intuitive and universal; also, that the sacrificial rites of the world are but the result of a crude conception of this idea, or an accommodation of it to gross mental conditions.

To sacrifice, according to common definitions of the term, is "to offer to Heaven; to devote to God; to destroy or give up for the sake of something else; to devote with loss." In heathen and Hebrew sacrifices, human beings, children, animals, fruits of the earth, etc., were given up to God, or the gods.

Thus the Hindoo mother, who is remarkable for a passionate love for her offspring, throws her darling babe to the crocodiles, in the belief that this surrender of so dear an object of affection will be more than recompensed in securing the child's eternal felicity and the smiles of Brahm on herself.

When the object devoted in sacrifice has been a living creature, the custom has been to take its life, or shed its blood ("in which is the life"), and to consume its flesh by fire, in order that the surrender may be total. If the animal were still to live, or if its flesh were to be eaten or sold, there might be no real giving up.

Now, is it not a truth of universal experience, that we can advance in goodness and in real nobility of character, only as we give up inferior goods, of whatever nature, for superior? If our affections are fixed on self, and things which minister to the selfish nature,—whether flocks, or herds, or lands, or houses, or money, or friends, or ease, or reputation, or any means of sensual gratification,—is it not plain that these must be given up or sacrificed by us, in order that we may seek higher and worthier objects?

For this reason "it is more blessed to give than to receive." Nature abhors vacuums; and hence when we empty ourselves of a lower good, or a selfish affection, a higher and diviner will flow in. When we give up our lives, in saying "thy will, not mine, be done," then only do we find our true lives.

This the grand LAW OF SACRIFICE. It is the means of all progress, individual and general. The parent sacrifices himself, (or his present ease and comfort) for the good of his child; the patriot for that of his countrymen; the philanthropist for his race.

Now it is easy to see how this intuitive, universal truth—revealed, if you please, in the earliest days, by Deity himself, upon the tablets of the human constitution—has become distorted by crude and unspiritual minds into the common theory and practice of sacrificial rites.

The grand truth of the necessity of an inward surrender and entire self-consecration of life, as the indispensable condition of harmony or at-one-ment with Deity, was represented by the immolation of consecrated animals; and the grander truth of the redemption of the sinful through the self-sacrifice of the sinless, was impressively symbolized by the spectacle of an innocent lamb bleeding and consuming on the altar.

imagined that an angry Deity was propitiated by blood and pain, and suffering innocence—a horrible distortion of a glorious truth. The wise and enlightened saw through the symbols to the verities they shadowed forth; and these they sought to embody in their lives. Of this we will cite some remarkable proofs in our next.

QUESTION ANSWERED.

PHILADELPHIA, July 20, 1859.
BRO. NEWTON:—The manner in which you investigate subjects of a difficult nature prompts me to solicit your opinion in regard to the following occurrence—

A few evenings since, while visiting the family of Dr. Chase, in this city, his wife, who is an excellent clairvoyant, saw the spirit of my wife present, standing by my side—describing her to my perfect satisfaction.

Now, as my wife yet inhabits her earthly body—many hundred miles distant—how would you account for the above occurrence? Some say it was a presentation of her spirit, but this explanation is vague and unsatisfactory to my mind; nevertheless it may be the true one; and I would therefore propound the question to you, hoping to receive more light on the subject. Yours in search of Truth, C. E. S.

Such phenomena are not uncommon to those who have the power of perceiving spirits; and they serve to excite inquiry and call attention to the laws of spiritual existence. They are susceptible of more than one explanation:

1st. It is alleged to be possible and common for spirits of a certain class to assume the appearance and characteristics of other spirits, or of persons still in the body, so completely that the disguise cannot be detected by ordinary spirit-seers. This may be so, and hence the common evidences of the identity of spirits are little to be relied on. When mediums become so spiritualized as to be able to discern the quality, as well as the forms, of spirits, they may have a safeguard against imposition, but not till then.

2d. When two persons are closely in sympathetic or magnetic rapport with each other, the images that are in one mind may be perceived as objective realities by the other. This seems to be the case with the magnetizer and his subject, in the once common phenomenon of mesmerism. The operator forms an image, as of a person, a serpent, a fire, or any other object, in his own mind; when the subject, if well under control, instantly sees the same thing as an objective reality. So, positive minds in a circle, or positive spirits who are around, may present the image of any person with whom they are familiar, and it may appear as a reality to the impressible medium. Whether the appearance is of this nature or not, must be determined by other evidences afforded.

3d. But the most probable solution, to our mind, is this:—The spirit, though not released from the body, is not necessarily confined at all times to the local space occupied by the body. When withdrawn from active external occupations, as in moments of "abstraction," "absence of mind," and in natural and magnetic sleep, our own spirits are capable of, and actually engaged in, roaming the realms of the inner or spiritual world. We are then drawn wherever our affections lead us—either to friends in the body, or those disembodied, or to those spheres of spirit-life with which we are most in affinity. If our spiritual senses were opened, we should doubtless, at such times, see these beings, and other objective realities around us, as clairvoyants do.

Besides, it should be remembered that space and distance, as we usually understand these terms, belong only to the external world. If the spiritual world is in any sense a space world, yet such are the laws of the spirit's passage through space that change of locality is equivalent to change of state. Persons who yearn towards each other, or who are bound together by ties of affection, are in the same spiritual state, and hence, as to their inner natures, are really present to each other, though their bodies may be on opposite sides of the globe.

It is difficult for persons who are in the external to comprehend or realize this; but as they become more spiritual, they will both see and feel it to be true. It is, we think, a somewhat common thing, in modern experience, and will be more so, for susceptible persons in intimate relations with each other to be actually sensible of each other's presence, and interchange ideas, by simply passing into an abstracted or interior state, though bodily far apart.

LAYING ON OF HANDS.

A new ceremony has been introduced by Rev. A. A. Miner, pastor of the School street Universalist church; it is the laying of hands upon the children of the church as an act of consecration, apparently a substitute for infant baptism. The rite is said to be very impressive.

It is equally philosophical—though possibly Mr. Miner may have no idea of its philosophy, since he is understood to be a stern opponent of Spiritualism. It is well understood by Spiritualists that the laying on of hands is a natural and efficacious method of imparting vital electricity from one person to another. The clergyman, priest, bishop, physician, or private person, who performs this act, transfers, in some measure his own personal qualities, such as they are, to the subject; and moreover, if at the time in a receptive or prayerful state, he is a medium for the inflowing of emanations from such spiritual beings as may be in sympathetic rapport with him. Healing energy is imparted in this manner to those who require it. But this magnetic influence acts not alone upon the physical system; it tends also to transfer the mental and spiritual states and qualities of the operator to the subject. When the latter is in the receptivity and placidity of childhood, the effect will be likely to be greater than at a more advanced age. If water is employed, especially magnetized water, (and that used in baptism is usually magnetized or "consecrated" by the priest) the effect will be increased, because the fluid acts as a conducting medium between the hands and the person of the subject.

This is the simple philosophy of "consecration" by laying on of hands, whether with water baptism, or without. It is no idle ceremony, or meaningless rite—though those who practise it may have little rational idea of its meaning. It is a powerful instrumentality for influencing and to some extent controlling the minds and lives of those who are subjected to it,—an instrumentality which the church in all ages has used to extend and perpetuate its power, whether for good or evil, in the world. As it has its foundation in a law of our constitution, why should it not be intelligently used for proper, as well as blindly employed for improper, purposes?

CRIMINALS RECLAIMABLE.—At the late monthly meeting of the New York Prison Association, letters were read, which attested the fact that a large proportion of the criminals consigned to public prisons are susceptible of permanent reformation, under judicious treatment. What miracles of moral healing might be performed were the law-breakers to receive sanitary treatment, instead of being consigned to public odium, among herds of the infected.

DR. NICHOLS ON CATHOLICISM.

Dr. T. L. Nichols, whose conversion to Roman Catholicism, two or three years ago, through the influence of the spirits of St. Loyola, St. Xavier, etc., occasioned some surprise, is now engaged in an effort to enlighten his countrymen respecting the "Holy Catholic Church" and its faith. He has commenced the publication of a series of lectures lately delivered by himself in various parts of the country. The first, which has been sent us, purports to be a "History of the Holy Catholic Church." We have read it with some curiosity—we can hardly say interest; for it lacks either the ability or the novelty necessary to command interest. It is certainly an instructive phenomenon to see a mind which has stood for years on the very verge of extreme individualism, vigorously out-protesting all Protestantism, so soon reaching the opposite extreme of authoritarianism, and meekly reiterating the trite assumptions of the Roman Hierarchy, with all the simplicity of a school-boy reciting his first lessons in history! There is doubtless a use in all this.—Men, in order to become well-rounded, need to be schooled in reverence as well as in independent thinking—and certainly the Romish Church is a good place to learn reverence. We shall look to see the Doctor graduate therefrom, one of these years, with appropriate honors.

What most surprises us is, that Dr. N., after having been for years a professed Spiritualist, should adopt only a very external, mechanical and limited idea of what constitutes true Catholicity. In common with the narrow Roman sectarians, he limits it exclusively to those who are in external communion with that ecclesiastical organization whose head quarters are at Rome and whose sovereign is the Roman Pontiff. This Church alone is true, immaculate and infallible; all others are necessarily schismatic, heretical and false.

Now, we believe in Catholicity, and are confident that Spiritualism will lead to the establishment of a true Catholicism; but we should recognize as within the pale of the Catholic (Universal) Christian Church all "who reverence God (good) and work righteousness," or, at least, who practice the essential teachings of the Christ, by whatever name they are known, or in whatever external organization they may be ranked. Certainly, if men turn in spirit with true affection to the Nazarene, and seek to copy his divine life, they are joined in reality to him, and belong to his body, whether so recognized by the occupant of St. Peter's chair at Rome or not.

We believe that, on this basis, we could make a much more conclusive plea in behalf of even Roman Catholicism, than this pamphlet affords. For it is without question that the Roman Church, as a religious organization, is the most complete and comprehensive that exists on the earth. It has, indeed, many organizations in one;—it has its various religious orders, adapted to every phase of spiritual growth and experience; it has its trained and invincible instrumentalities of propagation; it has its ample institutions of learning, with enthusiastic and untiring teachers; it has its munificent charities, with bands of devoted and self-sacrificing administrators; and it has the forms, at least, of a mighty and wide-sweeping scheme of truths, which spirituality alone can vitalize into living uses.—In all these respects, Protestantism in its best estate is weak, disjointed and fragmentary, in comparison.

Nevertheless, Rome is not Catholic enough to be worthy the title; and she cherishes a spirit of compulsion which belongs to a by-gone age. Claiming as she does the right to control by force the opinions of men—to say nothing of other defects—she cannot be the Church of the Future. We must look for a New Catholicity which shall embrace all of her goods and none of her evils—all of her truths and none of her falsities.

THE LOCALITY OF HEAVEN.

One of our religious journals (The Congregationalist) is anxiously inquiring after the whereabouts of heaven. It affirms "that the scriptures leave the inquirer for the locality of heaven," "lifted up, in his conceptions, far above the earth; wafted away in imagination, far beyond all that is visible to the eye; lost in infinity of space."

Evidently unsatisfied with such an indefinite, imaginary, "lost" condition, this spiritual guide essays to supply the want by a "conjecture." Hear him:

"If urged to give a more definite answer than this to the question of the locality of heaven, we should fall back upon the conception of the astronomer—of a central sun, about which all other suns and systems revolve—as affording the most probable location of the throne of the Eternal, and of the abode of the blessed. The Christian world is indebted to Dick for this sublime application of one of the grandest conceptions of modern science. For ourselves, we are disposed to rest in this belief, until, at least, a more probable conjecture can be made."

This is doing pretty well for a journal which, a few years ago, was greatly scandalized at our own impiety and heresy in presuming "to go beyond the statements of scripture" on this subject. It shows progress. But this "conjecture" is neither so satisfactory to the soul's intuitions, nor so accordant with the "scriptures" themselves, as are teachings of "modern revelations,"—for giving heed to which we were virtually excommunicated from Congregational fellowship.

The spiritually-minded of all ages have loved to think of the sainted ones gone before, not as transferred to some immensely distant quarter of the universe, but as in some way spectators of our earthly course,—as

"Hovering on viewless wings,"

ever around our heads, cognizant of our struggles and temptations, and striving to aid us to overcome. To this agree the words of the New Testament, which represents those then on earth as "encompassed about" by departed worthies, as "by a great cloud of witnesses,"—as having "come unto Mount Zion, the city of the Living God, the heavenly Jerusalem, and to an innumerable company of angels, and to the spirits of just men made perfect,"—indeed, as having their "conversation [citizenship] in heaven." This surely does not look as if heaven was millions on millions of miles away in space.

The ideas do not seem to have entered this editor's mind, that space in the natural world corresponds to state in the spiritual—that heaven is a state of the soul, wherever it may be as to locality—that all who are in like states are present to each other by the laws of rapport, of which presence they are conscious in the degree that their spiritual senses are opened—that therefore, when heaven exists within the soul, then it finds itself everywhere in the presence of God, and of all beings who are in like states; and all its perceptions of external objects are full of beauty and loveliness, because it then sees Divine wisdom and goodness reflected in all.

But most minds, even among professed Spiritualists, are slow in rising from merely natural to spiritual conceptions—in translating external symbols into internal realities. And since our old friends of the Congregationalist have ventured on the track of progress, so far as to venture a "conjecture" outside the statements of the Bible, we will wait patiently and hopefully the slow but sure results of farther growth.

"THE HIGHER CHRISTIAN LIFE."

The subject of the desirableness of a more truly spiritual and well-rounded life is evidently attracting increased attention among professed followers of the Nazarene in various denominations. We regard this increased interest as one phase or branch of the wide-spread spiritual movement of the times, which directly or indirectly is exerting a mighty quickening influence in every grade of mind. The Universalists, who a few years since, were generally regarded as an undervalued, pugnacious, irreligious people, are now, in some sections at least, laboring earnestly to cultivate the spirit of devotion, and the gentler graces of the Christian life; and they even talk of "revivals" and "outpourings of the Spirit." The Unitarian body has been greatly stirred from its cold intellectualism, and its chilling negations; numbers of its prominent minds exhibit an acquaintance with the profounder phases of religious experience, which in former days were regarded as vagaries of error or follies of enthusiasm; and some have sought new fellowships, more in harmony with their new perceptions and experiences.

"Orthodoxy" is manifesting the same quickening impulse in various forms—partly in spasmodic efforts to maintain "daily business-men's prayer-meetings," etc., but more hopefully in the spread of more catholic and spiritual views of religious doctrine, as well as aspirations after a truer life. This is apparent in the late productions of Bushnell, the Beechers, Lee, and others.

Our eyes have just fallen upon a cheering indication. A writer in the Congregationalist uses the following significant language:

"True, the great majority of Christians at the present day know but little, if anything, experimentally, of any truer life than the one lived in a valley of doubts and darkness, where the bright sun is seldom ever seen. But can it not be readily seen how this comes about—that it is the result of giving, by hearers and preachers, too great prominence, far above the Bible, to Christ, as a Saviour from eternal misery, rather than as a Saviour from the greater evil—sin. This prominence necessarily shuts off much of the Gospel fullness."

This shows that the popular error which we recently pointed out, when treating of "salvation," is beginning to be seen and felt in the right quarter. As another hopeful sign, we observe that Mrs. Harriet Beecher Stowe, in writing on this subject in the Independent, urges that one of the first things necessary to the attainment of "the higher Christian life," is obedience to the laws of physical health. One would think Mrs. S. had been listening to some of those modern communicating spirits, whom her brothers Charles and Edward persist in calling the "emissaries of Satan," and whose "wires" Henry Ward threatens to "cut"—so fully does she echo their teachings, as we have been accustomed to hear them. We copy a paragraph or two:

"But as to the first inquiry in every case—How am I to begin?—it has answers as various as are human constitution, character and circumstances."

"Some undoubtedly must begin with the physical laws of their being. A man who is constantly unstraining his nerves and violating their action by unnatural stimulus or unhealthy modes of life, cannot look for a healthy religious experience, any more than one can see a fine prospect through a cracked, dirty, cobweb-curtained garret window. All-endeavor to show that the great model man after whom the Christian seeks to create himself, was a model physically as well as morally, and that the mighty levers of his moral and mental mission worked on the firm fulcrum of a strong, healthy body. Every bodily faculty was delicately pure, developed in perfect proportion, and capable of the highest endurance, and hence the most incomprehensible union of spiritual intensity with common-sense calmness which distinguished him. He who does not imitate the man Christ Jesus in these respects, may have false ecstasies, trances, and illuminations, and come to end the whole in a madhouse. In this life perfect communion with God cannot be found by ignoring and despising the body—it must be sought in coincidence with physical laws. Herein lay one great mistake of the Mystics—to whom we owe much in the sphere of experience, because devoting their lives to this subject with energy and decision, they gained great stores of knowledge. But starting with the old idea of the impurity of matter, and regarding the body as a corrupting hindrance instead of a transparent medium, they pursued their object with a recklessness of physical laws, which mingled their divinest aspirations with morbid fancies."

"One reads the histories of St. Theresa, John of the Cross, and Francis de Sales, with a mixture of admiration and pain. One cannot help regretting that these glorious beings wasted so much of their strength in wrestling down and destroying those laws of their physical nature which might have been their strongest support in their quest of holiness. It was as if an angel, instead of using his wings to fly with, should sit down laboriously and painfully to pulling all the feathers out by the roots."

"To a seeker who longs for a higher plane of Christian life, it is certainly safe to give one direction. Do not neglect your health. Do not rush from meeting to meeting, sit in hot, unventilated rooms till a late hour in the evening, and keep the brain and moral faculties hour after hour on an unrelieved stretch, till you become nervous and sleepless. Remember that while in the body, God's light must come through bodily laws. If Christ himself should walk visibly through our streets, and our windows were choked with dust and cobwebs, he would not probably work a miracle to make himself seen through them."

"Nor let the seeker throw up all earthly duties to devote himself to those especially devotional. St. Theresa discovered in a convent that all work performed for the love of God becomes a sacrament, and Francis de Sales has much of the same sentiment. Wherever we are, there is where we can best attain if we only know it; and whatever we have to do, if properly understood, is God's sacrament of union, in which he will meet us."

"Another thing to be said is—Do not expect any experience of another to be developed in you. The Christ-type, like the human form, will work itself out individually in each case; your experience will be like you, and come in conformity to your past history and the laws of your being. You will know yourself, even in heaven. God himself values your identity too much to interfere with it."

Everything has a Use.

Everything which Divine wisdom has originated doubtless has its use—though we in our blindness, may be unable to discover it. Observation, however, is continually enlarging our scope of perceived uses. The following example we commend to the notice of those who incline to despise some of the humbler forms of life:

THE USE OF WORMS.—They give a kind of under-tillage to the land, performing the same below ground that the spade does above for the garden, and the plow for arable soil. It is in consequence, chiefly, of the natural operations of worms that fields which have been overspread with lime, burnt marl, or cinders, become in process of time covered by a finely divided soil, fitted for the support of vegetation. This result, though usually attributed by farmers to the "working down" of these materials, is really due to the action of earth-worms, as may be seen in the innumerable casts of which the initial soil consists. These are obviously produced by the digestive proceedings of the worms, which take into their intestinal canal a large quantity of the soil in which they feed and burrow, and then reject it in the form of the so-called castings.—"In this manner," says Mr. Darwin, "a field manured with marl; has been covered in the course of 80 years, with a bed of earth averaging 13 inches in thickness."—Encyclopaedia Britannica.

CARE OF THE SICK.—Mrs. Minerva Lull of Vermont who is excellently qualified by her peculiar gifts and by experience to minister to invalids, has decided to give her whole time to this occupation. She would accept a situation in a private family or public institution. To those in want of such services we confidently recommend her. She may be addressed at the Fountain House, Boston.

The Spiritual Awakening in Great Britain.

The extraordinary Spiritual movement in Ireland, of which some account has before been given in our columns still continues with unabated power. A Scotchman in describing what he witnessed at a meeting in Belfast, where 20,000 to 30,000 people were assembled, says:

"It was a striking thing, as the services proceeded, to see one and another struck down and carried off, just like soldiers struck down on the battle-field. An eminent medical man from Armagh who was on the platform gave it as his opinion that it was no bodily affection which troubled them, but an affection of the mind, which, no doubt, affected the body also; he believed it to be a real work of the Holy Spirit.—Some say it is a work of Satan, and I am sorry that a minister can be found in our own country to say it. If Satan works in that way, I wish he would come over here to Glasgow and work away. Just try him if he will do that."

Rev. Dr. Cook, a distinguished champion of orthodoxy, confesses himself non-plussed by the "manifestations," as follows: "Now, it might be asked what he thought about the bodily symptoms which usually accompanied conviction? He would candidly reply that he would give no opinion, for he could find no grounds to form one, and therefore he would not hazard an opinion unless he had good grounds to rely upon. Whether it was caused by the Spirit in carrying conviction to the soul, or whether it was merely caused by nervous excitement, he could not tell. He had been told by those who had experienced it that it was perfectly irresistible—that all attempts to overcome it were vain. But this he did know, that the Spirit in his power was there."

All subjects of spirit-influence will know how to understand these accounts. The law is unquestionably the same, whatever may be the character of the spirit operating. The movement, or something like it, is said to be breaking out in some parts of Scotland, England and Wales. The London Beacon says:

"At the present time, and for some time past, a great and marvellous awakening has been quietly proceeding in South Wales. This is not confined to any one denomination, although the Calvinistic Methodists have received the largest share of the blessing. So extraordinary is the religious interest, that the churches and chapels are crowded on Sundays and weekdays. Prayer-meetings in churches, in school-rooms, in work-shops, and even in the fields, are held morning and evening. The clergy and ministers remain after the services to converse with crowds of inquirers. Numbers of public houses have been closed; eight in one small town. It is now spreading into North Wales, and the religious interest is very intense; 'no enthusiasm,' writes a clergyman of the Established Church, 'but a deep, profound, and awfully solemn impression prevails.' In some districts notorious for blasphemy an oath is never heard; drunkards in thousands have become total abstainers; and if conduct be a test of sincerity, we may hope most favorably of the religious movement. It is estimated that in two counties only, 9,000 persons within the last five months have been turned to God. The movement is absorbing, and is carrying ministers and people along with it. But it is when we inquire into the circumstances of its origin, that we gratefully recognize that it is from above. It cannot be attributed to preaching or to any human instrumentality."

Important if True.

The Boston Courier announces editorially, without contradiction the fact of the circulation of a report that Professor FELTON, of Harvard College, distinguished for his Greek scholarship and his controversial ability as a writer against Spiritualism, has become a believer in that doctrine, if not a medium—"having found in the course of his researches that the evidence was irresistible." As the Courier is supposed to know something of Prof. Felton's opinions—that paper having been the channel through which, during the last year or more, the able Professor has spoken out in thunder tones, editorially, against Spiritualism,—this uncontradicted announcement by that journal is rather remarkable than otherwise. Professor Felton's previous investigations of this subject had been understood to have been very full, and they led him to oppose it as he did.—The Springfield Republican, another rather violent opposer of that doctrine, seems also to have changed its opinion in the same way as the Harvard Professor.—Hartford Times.

Latest from P. B. Randolph.

In the last issue of the Auburn Clarion we find a letter from P. B. Randolph, in which he congratulates the editor on his efforts for the elevation of public sentiment towards a high and true Spiritual philosophy; and wishes success may crown his efforts to disseminate the great and important facts of genuine Spiritualism. Those who lately rejoiced over his "recantation," will find little in this to feed their satisfaction. We copy the closing paragraph from his letter:

"I have recently lectured on Spiritualism and held a discussion with brother Fox, prompted by Elder Beebe. I endeavored to show that notwithstanding there might be bad spirits, there were good also; and that outside of ancient and modern Spiritualism there was not a particle of proof for immortality. If there is, where are we to look for it? If I were rich I would subscribe for 10,000 Clarions, and thereby reach that number of souls to convert them to a belief in immortality, the first step towards a true spiritual religion. God speed you, brother. P. B. RANDOLPH."

How to set up a Phrenology Shop.

I have often met persons who have been altogether struck up and amazed at the accuracy with which some wandering Professor of Phrenology had read their characters written upon their skulls. Of course the Professor acquires his information solely through his cranial inspections and manipulations.—What are you laughing at? (to the boarders). But let us just suppose, for a moment, that a tolerably cunning fellow who did not know or care anything about Phrenology, should open a shop and undertake to read off people's characters at fifty cents or a dollar apiece. Let us see how well he could get along without the "organs."

"I will suppose myself to set up such a shop. I would invest one hundred dollars, more or less, in casts of brains, skulls, charts, and other matters that would make the most show for the money. That would do to begin with. I would then advertise myself as the celebrated Professor Brainerd, or whatever name I might choose, and wait for my first customer. My first customer is a middle-aged man. I look at him, ask him a question or two, so as to hear him talk. When I have got the hang of him, I ask him to sit down, and proceed to fumble his skull, dictating as follows:—

- SCALE FROM 1 TO 10.
LIST OF FACULTIES FOR CUSTOMER.
Each to be accompanied with a wink.
Most men love the conflicting sex, and all men love to be told they do.
Don't you see that he has burst off his lowest waistcoat-button with feeding,—hey?
Of course. A middle-aged Yankee.
Hat well brushed. Hair ditto.
Mark the effect of that pipe sign.
His face shows that.
That'll please him.
That fraction looks first rate.
Has laughed twice since he came in.
That sounds well.
Form, Size, Weight, Color, Locality, Etc., etc., 4 to 6, average everything that can't be guessed.
And so of the other faculties.

Of course, you know that isn't the way the Phrenologists do. They go only by the bumps.—What do you keep laughing so for? (to the boarders.) I only said that was the way I should practice "Phrenology" for a living.—The "Professor" in the Atlantic.



