

# SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

\*THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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WHOLE NO., 89.

## CHR PRINCIPLES OF NATURE.

ANCIENT CHRISTIAN SPIRITUALISM

BY WILLIAM PARTRIDGE.

In the pending controversy in respect to the alleged existing intercourse between man and the denizens of the unseen world, the professedly Christian Church has, strange to say, shown herself the most formidable champion in the negative. Not that the believers in Christ and the Bible suppose it impossible, in the nature of things, for any interchange of thought to take place between men in this world and invisible intelligences in the other, for the Book which they professedly receive as the Chart of their faith, is full of testimonies to the reality of such occurrences. But it is assumed and proclaimed with much assurance by them, that the link of connection between mundane and spiritual intelligences was permanently severed at the close of the apostolic age—that since then the Spirit-world has been dumb and silent to all the invocations of mortals, and all alleged messages, impressions, and miraculous endowments from that quarter have necessarily belonged to the category of illusions or willful impostures.

Now it is upon this assumption, and upon this alone, that the Church's whole opposition to the doctrine of existing spiritual intercourse rests; and unless the assumption can be shown to be well founded, the opposition must evidently either give way, or be turned with equal force against the reality of the same phenomena as alleged in Biblical records to have existed in the former ages of the world.

But where, we ask, are we to find a shadow of proof that spiritual intercourse was intended to cease at the close of the apostolic age? It will not be asserted that this proof is found in the known constitution of man or of Spirits, or in the known relations of the material and spiritual worlds, for these, for sooth we can determine, are essentially the same now as they were before the apostles were in their graves. Nor can I imagine where proof of the point can be found in the Bible. The only three passages I have yet seen or heard adduced as proof (viz., the refusal of Abraham in the parable to send Lazarus from his bosom back to the earth; the saying of Jesus on the cross, "It is finished," and the prohibition in the Revelation of St. John against adding any thing to that particular book, Rev. xxvi 18), it seems to me do not meet the case, and the very weakness of the arguments derived from these passages conveys an idea of the desperateness of a cause which finds it necessary to employ them.

But on the other hand, Jesus and his apostles seem to have considered a perpetuity of the spiritual intercourse during the after ages of the true Church as a matter of course, and show by several implications that they expected its continuance so long as Christians remained faithful. Thus Jesus promised the Holy Spirit indiscriminately to those who would sincerely and devoutly ask it of the Father (Luke xi. 13); and Paul distinctly characterized the Christian dispensation as one which brought those who received it "to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect" (Heb. xii. 22, 23). It appears that during the age of the apostles, prophets, seers, discerners of spirits, speakers with divers tongues, workers of miracles, and other "mediums" for divine and spiritual influences, existed and were multiplied in the Church everywhere; and there is no evidence, either taken or history, to show that the gifts of these were all taken away, and the lamp of heaven forever ceased its direct shining, as the last of the apostles sank into his grave. There is, on the contrary, the most direct and positive historical evidence that these spiritual gifts were universally considered by the Christians as existing uninterruptedly, to a greater or less extent, in the Church, for nearly three hundred years after the commencement of the Christian era. Their existence was then disputed only by a few, and by the mass of the Catholic world their occasional occurrence has been admitted in all ages, down to the present day, and even some Protestant sects have, until recently, believed the same.

Let us now glance at some of the numerous historical testimonies to the post-apostolic perpetuity of spiritual gifts and intercourse in the Christian Church. The learned Dr. Mosheim, in treating the history of the Church during the second century, says, "It is easier to conceive than to express how much the miraculous powers and the extraordinary divine gifts which the Christians exercised on various occasions contributed to extend the limits of the Church. The gift of foreign tongues appears to have gradually ceased as soon as many nations became enlightened with the truth, and numerous churches of Christians were everywhere established, for it became less necessary that it was at first. But the other gifts with which God favored the rising Church of Christ were, as we learn from numerous testimonies of the ancients, still conferred upon particular persons here and there." Dr. Murdock, the translator of Mosheim, sanctions these state-

ments with emphasis, adding a long note, in which he argues the point, and refers to numerous passages in the ancients to establish it.

The epistles of St. Barnabas, St. Clement, St. Ignatius, St. Polycarp, and the Shepherd of Hermas, written immediately after the apostolic age, or perhaps one or two of them a little before the death of St. John, distinctly recognized the existence of miraculous, prophetic, and other extraordinary spiritual gifts in the Christian church during the lives of their authors; and these epistles were for a long time afterward publicly read in the Christian churches as possessing an authority little inferior to that of the apostolic writings themselves. The authors of these respective productions are called the *Apostolic Fathers*, from the fact that they were the contemporaries and immediate successors of the apostles. The writer of the epistle of St. Barnabas is thought to be the Barnabas spoken of in the Acts of the Apostles as at one time the companion of Paul, though by others this has been disputed. St. Clement is supposed to be the Clement spoken of by Paul in Phil. iv. 3. St. Hermas was a brother of a bishop of Rome, and wrote his tract in his old age, about the middle of the second century. The revelation which it contains purports to have been given him by an angel who appeared in the habit of a shepherd; and hence the book is entitled "The Shepherd of Hermas."

The account which Hermas gave of his experience will be recognized as bearing a close resemblance to some experiences of modern mediums. In the beginning of his revelations he fell into an ecstasy, and he was carried away in spirit, when an angel in the form of a young woman appeared to him and convinced him of some particular sin to which he was addicted. At another time an angel in the form of an aged and venerable woman appeared to him while on his knees in prayer, and took him by the hand and raised him up, and made some revelation to him respecting the Church. When at a subsequent time he was walking through the fields and praying that this revelation might be confirmed, he heard something like a human voice saying to him, "Doubt not, Hermas." The Shepherd Spirit, from whom he received his principal visions and revelations, appeared to him after this, and was for a long time his frequent companion. Finally, after he had written his book, he says, "The angel which had delivered me to that shepherd came into the house and sat upon the bed, and that shepherd stood at his right hand; then he called me and said, 'I delivered thee and thy house to that shepherd that thou mightest be protected by him.' And I said, 'Yes, Lord,' and he added, 'Whomever shall do according to the command of this shepherd, who is a prince of great authority, and in great honor with God, he shall live; but they that shall not keep his commands shall deliver themselves unto death, and shall be every one guilty of his own blood.' But I say unto thee, keep these commandments, and thou shalt find a cure for all thy sins."

St. Ignatius was an immediate disciple and personal associate of the beloved St. John, and was by the latter appointed bishop of Antioch. He was said to be "a man in all things like unto the apostles." He was summoned from his bishopric to Rome in the year 127, where he suffered martyrdom by being exposed to the fury of wild beasts in the theater. He was accompanied to Rome by some of the members of his church, who wrote an account of his journey and arrival there, and testify to the existence of visions and spiritual apparitions at that age in the following passage: "The night after his [Ignatius'] suffering," say they, "we were together watching in prayer, that God would vouchsafe us [weak men] some assurance of what had passed; whereupon several of the company fell into a slumber (ecstatic), because watching in prayer, and therein saw visions in which Ignatius was represented, which, when we had conferred together, we glorified God, being thereby assured of his blessedness."

St. Polycarp also, in the earlier part of his life, was a personal disciple and associate of St. John, and was by that apostle appointed bishop of Smyrna. During the earlier ages of the Church he appears to have been universally considered as endowed with similar spiritual gifts to those which characterized the apostles, one among other proofs of which fact is the esteem in which his writings were held for three hundred years, during which time, as before stated, they were publicly read in the churches in connection with those of the apostles. This holy man suffered martyrdom for the Christian cause in the year 147, when at an advanced age. An account of his last suffering, with what preceded and followed, was written in a circular letter by some members of his church at Smyrna, and directed to all other churches; and some particulars of the history are entirely conclusive as to the manifestation of spiritual presence and influence in those days. Speaking of several others who suffered martyrdom at the same time, they say, "While they were under torments they were absent from the body (probably under the ecstasies impressions), or, rather, the Lord Christ stood by them, and conversed with them, and revealed things to them inconceivable by man; as if they were no longer men, but

already become angels. As to Polycarp, he saw a vision three days before he was taken; and behold, the pillow under his head he saw all in a flame; whereupon, turning to those about him, he said, prophetically, 'I shall be burnt alive.' After his apprehension, and while he was going into the place of execution, there came a voice from heaven, saying, 'Be strong, and quit thyself like a man, Polycarp.' Now no one saw who spoke to him, but many of our brethren heard the voice." After describing the scenes of the execution, the writers say, "Such was the end of Polycarp, who, in our times, was a truly apostolical and prophetic teacher; for every word that went out of his mouth either has been already fulfilled or will be." The writer of the copy of this account, from which the foregoing is extracted, adds, "This epistle was transcribed from the copy of Iraneus, the disciple of Polycarp, by Caius; after which I, Pionius, wrote it from the same copy, which I found, by a revelation, wherein Polycarp appeared and directed me to it, as I have and do declare in a most solemn manner."

Justin Martyr, an eminent apologist and defender of Christianity, who flourished about the middle of the second century, affirmed, according to Eusebius, that the gift of prophecy shone brightly in the Church in his time. About the year 180, Athenagoras, in an apology which he was commissioned by his Christian brethren to carry to the Emperor of Rome, describes it in what in our phrase would be called "speaking mediumism," and which seemed to have abounded in the Church at those times under the names of prophets and prophetesses. "I call them prophets," says he, "who, being out of themselves and their own thoughts, did utter forth whatsoever by the impelling power of the Spirit he wrought in them; while the Divine Operator served himself of them, or their organs, even as men do of a trumpet, blowing through it. Thus have we prophets for witnesses and affirmers of our faith; and is it not equal and worthy of human reason, O ye emperors, to yield up our faith to the Divine Spirit who moves the mouths of the prophets as his instruments?"

Ammonius Saccas, a Christian philosopher, who opened a school at Alexandria, in the latter part of the second century (which school was for a long time in great repute), taught the art of procuring communion with spirits, or demons, as he called them. His disciples called this an "theurgy," but whether the spirits invoked by such means were always of the most Christian character does not appear. (See Mosheim.)

During the fore part of the third century (spiritual gifts in the Church still continuing as general as before), Eusebius relates, that while a persecution raged at Alexandria, there was among the martyrs a young woman named Potomiana, whose courage and fortitude under her lost sufferings excited the astonishment of the spectators. Three days after the execution of her body, this same Potomiana appeared in spirit by night, "to one Basilides, a Roman soldier, and, covering his head with a crown, said he must shortly be taken away. The vision wrought effectually to convert Basilides," and who, for his confession of faith in Christ, was loaded with chains, and shortly afterward rewarded with the crown of martyrdom. "Many others also, at the same time, in Alexandria, were wrought up to the open confession of their faith in Christ by visions of Potomiana, who in dreams urged them to do so."

On account of the election of a Bishop of Jerusalem is also worthy of note, as showing the manifest operation of spiritual influences at that age. It is to the effect that when Narcissus, Bishop of Jerusalem, was about one hundred years old, and disqualified by that extreme age for the further discharge of his official functions, Alexander, a Cappadocian bishop, was deposed, in a vision by night, to go to Jerusalem for some purpose. When Alexander approached Jerusalem, several of the chief persons of the church of that city also had visions, in which they were directed to hasten out of the gates of the city, and receive the bishop ordained for them by God. Being thus miraculously appointed, Alexander assumed the functions of bishop to that church for years, and died while under imprisonment for the faith, in the year 233.

Tertullian, in his tract concerning the soul, chap. ix., says: "We had a right, after St. John, to expect prophecies, and we do now acknowledge the same spiritual gifts; for there is at this day living among us a sister who is parinker of the gift of revelations, which she receives under ecstasy in the spirit in the public congregation; wherein she converses with angels, sometimes also with the Lord, and seeth and heareth divine mysteries, and discovereth the hearts of some persons, and does minister succor to such as desire it; and while the Scriptures are read, or psalms are sung, or they are preaching, or prayers are offered up, subjects from thence are ministered in her visions. We had once some discourse touching the soul while this sister was in the spirit, after the public services were over, and most of the people gone, she acquainted us with what she saw, as the custom was, for these things are heedfully digested, that they may be duly proved. Among other things, she told us that a material soul was before her, and the Spirit was beheld by her, being of a quality not solid and empty, but of the color of the sky, and of a thin brightness, preserving the form throughout of the human body." What well

informed Spiritualist can fail to be struck with the similarity of this description given by Tertullian, and many occurrences which are witnessed at the present day? The description which the prophetess, mentioned in this extract, gave of the soul, will be recognized as perfectly accordant with the revelations which Swedenborg and subsequent "mediums" have given on the same subject.

Notwithstanding there appears to have been a gradual decline and final cessation of *heathen oracles* after the establishment of the Christian Church (and we may show strong reasons for believing that these oracles were actual spiritual communications, as both heathens and Christians believed them to be), there seem to have still been among the heathens mediums on the one hand, and the Christian prophets on the other, there was generally an open hostility; but wherever a trial of powers occurred, the heathen spirit was forced to give way, showing the existence still in the Church of that power conferred by Jesus upon his disciples to "cast out devils." Hence we find Tertullian, in his "Apology for the Christian Religion," boldly challenging all heathendom to a trial of the powers of their patron spirits and divinities, who were accustomed to possess and speak through the bodies of certain men. "Hitherto," says he, "we have used words; we will now come to a demonstration of the very thing that your Gentile gods are no one of them greater than another. For a decision of the point, let any one that is judged to be possessed by a devil be brought into open court before your tribunals; when that spirit shall be commanded by a Christian to speak, he shall as truly confess himself a devil there, as elsewhere he falsely claims to be a god. Or let one equally be produced who is among you Gentiles judged to be inspired of God, who waits at your altars, and is esteemed a sacred person by you; though he be acted by one of your most venerable deities, be it Diana the heavenly virgin, or Eaculapio, that prescribes your medicines, and who pretends to relieve the dying, yet these, or any others, when they are summoned, if they dare to lie to the Christian summoning, and if they do not confess themselves openly to be devils, then let that reproachful Christian's blood be spilt by you on the spot."

It may not be presumed that Tertullian would have given this open challenge to the heathen deities (or tutelar spirits) unless the example of common and notorious occurrences had been such as to give him confidence of victory in the trial; and hence we find him afterward triumphing over the vanquished demons in the following manner: "A fine Devil, indeed, that is subject unto a man! . . . But they know that our Christ is their judge, and that they are by an uncontrollable authority made subject to his servants; therefore from our touch and breath they fly out of the bodies where they did reside, unwilling and with grief, in your presence."

Tertullian died about the year 231, and hence this reflex of the state of spiritual gifts among the Christians must be considered as applicable to the Church a little before that time. Numerous testimonies might be cited to prove that this power of "casting out devils," or in the more fastidious phrase of modern Spiritualists, of expelling "unprogressed Spirits," continued for a long time after that, as did also the necessity of frequently exercising it. Indeed, Mosheim informs us that in the third century the office of exorcist, as a special office, was created in the churches, it being the duty of the one holding it to cast out these subtle and unchristian spirits from the bodies of such as were infected by them, and which they did by a process similar to that employed by the apostles.

Thus, employing a collection from the ancient Fathers now before us, as well as the testimony of Mosheim, Eusebius, and others, we might go on to cite numerous passages to prove that spiritual manifestations in the form of prophetic dreams, visions, impressions, speaking impulses, power to cast out devils, etc., continued more or less in the Christian Church, and were universally recognized by its members, until the Church, owing to outer prosperity, grew so corrupt and worldly as to render the free and general access and operation of spiritual influences any longer impossible. These influences were operative upon simple-hearted and devout men and women in all classes of Christian society, and even simple and unpolished little children often uttered the words of spiritual wisdom while under the divine afflatus, and by the revelations thus given forth the Church was principally governed, and opposing religions were triumphantly vanquished for more than two centuries. Indeed, no Christian ever thought of denying the existence of these spiritual influences in the Church until near the age of Constantine. According to Eusebius they existed in the Church to some considerable extent, even at that age, and Constantine himself sometimes experienced them—not only being admonished by the vision of the luminous cross which he saw at mid-day in the heavens, but being warned in dreams and visions concerning the plots of his enemies.<sup>1</sup> And, according to Mosheim, an firm and general was the belief in spiritual communications in the fourth century, that St. Ambrose publicly cited the le-

mony of Spirits, called *demones*, who spoke through the vocal organs of men (as Spirits now do) in proof of the falsity of the doctrines of Arius; and the testimony was rebuked by the followers of Arius, not by denying the reality of those spiritual communications, but by saying that Ambrose had bribed the Spirits to give such testimony.<sup>2</sup>

Dispensing with the abundant matter which might be given as corroborative of the foregoing, what, so far as we have gone, is the plain aspect of the question which has occupied our thoughts? Why, it is proved as plainly and positively as any point can possibly be proved by historical evidence, that the manifestations of spiritual power and influence did not cease with the apostolic age, the assertion of modern theologians to the contrary notwithstanding, but that they continued in uninterrupted succession, though somewhat declining in degree, for at least two hundred and fifty years afterward. But in proving this we prove at the same time that spiritual communion is the normal privilege of the true and faithful Christian Church, irrespective of the age of the world in which it may exist, and that that Church which denies the possibility, and scorns even the thought, of intercourse with spirits and angels, must necessarily have experienced a mournful defection from the estate of that true and primitive Church, whose members, by an express Divine dispensation, were brought "to an innumerable company of angels, to the spirits of just men made perfect, and to God the judge of all." Our professed Church of Christ, how art thou miserably fallen from the heavenly connections in which thou wast placed in thine earlier days! How art thou puffed up with worldly pride and power, gloating upon the wealth of thy learning, thine estates, and thy gold, while, like thy prototype and prophetic mirror, the Laodicean Church of old, thou art in all spiritual things poor, and miserable, and blind, and naked! Consider, now, thy fearfully degenerate state, and repeat thee in dust and ashes, if peradventure God will listen to thy penitent prayers, and restore to thine inner sanctuary the glory of his ancient Shekinah, whose beams have so long been clouded in darkness!

But we fear that all exhortation to the Church, as a body, is vain, and that the sentence is far more applicable to her communicants, "He that is unjust let him be unjust still, and he that is holy let him be holy still, for the time is at hand." And "he that hath ears to hear" may now, we think, distinctly hear the angel trumpet sounding through the earth, saying to all who are willing "to follow the Lamb WRITHERSOVER US goeth, 'Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues—come to the glorious city of the New Jerusalem, which already beginneth to descend from God out of heaven, in which the spirit of the Lord alone reigns over his people forever!"

But this spiritual defection of the Church—this "falling away"—was distinctly predicted by the apostle Paul, that the "man of sin" might be revealed. (2 Thess. ii. 3-12.) By the "man of sin" I understand the mature state of ungodliness in general, and the lust of spiritual power and dominion in particular, whether applying to Catholicks or Protestants—to men in this world or Spirits in the other. It is that spirit of human selfishness that exalts itself above all that is called God, and which, sitting in the temple of God, seeketh to be worshipped as God, and which, I have no disposition to deny, is in some degree represented in the "signs and lying wonders and deceavement" of a portion of the spiritual communications of this day. All these, together with the *effeta carcass* of a Church which, like the Jewish Church of old, has lived out its time and ceased to perform its duty, will the Lord destroy, "with the brightness of his coming," as he doth in these latter days, "with all his holy sword," to consume error and corruption, and establish his everlasting kingdom!

Where, then, is the theological objection to the doctrine of spiritual intercourse as applicable to this day? Such intercourse, when of a proper kind and properly conducted, surely can not be proved illegitimate by the gospel, or by the history of the post-apostolic Church, for we have seen that the teachings and examples of those are decidedly in its favor. Whoever denies this possibility in the nature of existing things, by that denial acknowledges his own destitution of the graces and privileges, and thus utters his own condemnation. Whoever indiscriminately denounces the modern spiritual communications, as *demonism*, utters a sentence equally severe against the existing Church, for bad not the latter sadly degenerated as to her spiritual powers since the days of Tertullian, she might now easily recover, and check the demons, as Tertullian and his *cofratres* exorcised and silenced the Spirits

<sup>1</sup> Mosheim, B. II. Cont. IV. Part II. Chap. III. § 6.

<sup>2</sup> I witness myself fortunate in having, in the investigation of the ancient spiritual history of the Christian Church, fallen in with an old English work upon this subject. It is entitled, "The General Decline of Christianity in the Eastern Empire, from the time of Constantine the Great, to the year 1055, and the rise and fall of the Saracens." It is specially valuable for the early extracts from the writings of the ancient Fathers bearing upon this question, and from these extracts I have freely drawn, leaving scattered a large amount of additional testimony equally related to the purposes of the present article. My argument might not be so strong if these extracts were not so numerous and well founded.

## SPIRITUAL TELEGRAPH.

S. R. BRITTON, EDITOR

"Let every man be fully persuaded in his own mind."

NEW YORK, SATURDAY, JANUARY 14, 1854.

## TO CORRESPONDENTS.

which possessed the leading gods. It is alleged to us, that much of the modern Spiritual literature and philosophy is of a truly nature and an angelic character; then we say, for this reason, we are in a great degree responsible, in our recognizing the possibility of good as well as evil communications, and in not bringing the purity of your church and the learning of your clergy, together with such superior light as you may obtain from on high, to bear in rectifying errors and restoring the true communion with heaven and with God. No doubt the purity and individuality of much of modern Spiritual literature (which many Spiritualists and Spirits deplore) is owing to the fallen state and individualism of the Church, which disqualifies her from saving this soul by means of her express spiritual powers, such as were granted to the Christian disciples of old.

Here, then, we rest the argument, resting upon the proof from the teachings of Christ and his apostles, and the experiences of the ancient Church, that any true and really spiritual Church of Christ will enjoy communion with good Spirits with angels, and with God, as its natural and sole appropriate, and will possess the God-given power of understanding and checking all eruptions of evil from the lower spiritual sphere. Let the echo be sounded through the earth until all shall hear!

## LETTER FROM LEBANON, OHIO.

MESSRS. PARTRIDGE AND BRITTON.

I am a reader of the *TELEGRAPH*, &c., if I see records of many strange and startling developments, but am willing to think that the "half has not been told." There are many intelligent men engaged in the investigation of spiritual phenomena who, from negligence or delavity, refrain from laying before the world the startling manifestations that fall under their notice. Thus much that would be of interest is lost.

Long before the outbreak of Spiritualism, a Dr. Jewell was proprietor of a Water-cure establishment in the little town of Mogadore, in the northern part of this State. (Dr. J., by the way, was a very worthy elder of the Christian Church.) One night, after the family had retired to rest, according to that was left on the table commenced playing a though some skillful hand was laying it to its utmost capacity. After it had played some two or three times the family arose, but no one was touching it, no one was near it, and no one could account for the music. So they all concluded it was a token of the death of some of the inmates of the house, and went to bed again.

While on a visit to Portage County, I was taken to task by a Baptist lady for being a Spiritualist. I reasoned the case with her, and she finally concluded to investigate. The family sat in a circle, but the first night they saw nothing. At the second sitting a message was written out through the hand of a medium that could not write alone. At the third sitting, the lady referred to saw and conversed with her friends in the world of Spirits. At the fourth sitting they conversed and wrote through her, rapping at the same time to confirm what was written. But they are people of high standing in the church, and their minister condemns Spiritualism as being the work of the devil, so they must keep the secret or lose

## DEPARTURE OF MR. HARRIS FOR THE SOUTH.

C. C. Harris took passage on Saturday last on board the Steamer Marion, for Charleston, S. C., he will proceed immediately to Montgomery, Alabama, by railroad, thence by steamboat to New Orleans, where he will probably arrive on or about the 18th instant.

We desire to remind our Southern friends that the temporal interests of Bro. Harris have not hitherto occupied a very prominent place in his own thoughts, and that consequently his principal possessions are not the kind which can be readily transmuted into the constitutional currency. On the contrary, his capital chiefly consists of a large stock of *living* slaves—the greatest curiosity in all animated nature. As there are many people, rich as the world goes, who are not yet acquainted with this kind of "live stock," we suggest that they should do well to make a small investment, transferring a few shares of whatever they may possess, and paying the difference of value.

While we have no disposition to advise others, and especially those who are capable of understanding and performing the duty, we will take the liberty to observe, that if the friends of Spiritualism, wherever Bro. Harris may remain for a few days, would tender him the free use of a suitable Hall, and leave him to receive whatever the public might be pleased to contribute, in the form of a small admission fee or otherwise, they would doubtless do much to further the knowledge of the truth and to strengthen the hands of one of its most earnest advocates.

Bro. Harris leaves behind him in this city many true and admiring friends whose sympathies, warm as the Southern states to which he goes, will follow him. Space can not neutralize the soul's attractions, nor time disturb the relations which render kindred spirits one in living affinity, in earnest effort, in desire for a divine life, and in the worship of the Infinite. Our friend will return to us again. When the Spring comes to warn the earth and quicken the latent germs in her cold bosom, he will come to warm the hearts of his Northern friends, and to animate them by the light of his countenance and the power of his inspired thoughts. Until then, farewell, Brother! May the heavens smile above thee, and the earth beneath grow more beautiful because of thy presence and labor of love.

## THE MEMORIAL.

We trust that our friends in every part of the Union are busy in obtaining signatures to the Memorial which we sent out two weeks since. Our desires are embodied in terms which can not be deemed objectionable to any one who believes in the actual occurrence of the mysterious phenomena, though he may wholly reject their claims to a spiritual origin. For this reason all can sign it, except, perhaps, such persons as still persist in treating the whole matter as a mere device of the devil, or a "cunning trick of wicked men;" all of whom will cordially excuse, on the ground of their being *non-committal*. Let every friend of truth, justice, and progress take the Memorial in his pocket and sign all—those last referred to alone—so to sign it, and let the same be returned to this office on or before the first day of February next ensuing. We should have at least one hundred thousand names within thirty days. We shall roll them up on a cylinder provided for that purpose, and forward the same to Washington as soon as we hear from all sections of the Union.

One pass by his neighbor without calling his attention to the Memorial. Even those who want to "put down the humbug" can not more effectually accomplish their object than by adopting our suggestion. Submit the whole subject to a scientific committee and the humbug, if there be any, either among the friends or foes of Spiritualism, will be easily detected and exposed. Let all Spiritualists unite in this movement, and thereby refute, before the whole world, the slanderous assumption that they are disposed to hide this subject in "dark corners and upper rooms." The Memorial is being circulated in this city and vicinity, and great numbers of all classes—not excepting our merchants, officers, insurance companies, bank directors, the masters of art, science, and law, as well as the teachers of theology and religion—are already on the list. If any shrink from the light of this proposed investigation, and retire into the abhorred "dark corners," we trust now of the advocates of Spiritualism will be among the number.

## REVELATIONS OF ANCIENT TIMES.

At a circle held in this city, one evening last week, one of the medium's announced, with a deep voice and sweet intonation, the following:

Fragnites, withered leaves, desolate wrecks, ashes from the conflagration of antiquity, gods, idols, precious gems, on every side are scattered beneath my feet. I stand, or seem to stand, amid the vestiges of departed nations. The Amazons of Babylon, the Minareh, as Thebes, lie prostrate around me. The skeletons of departed ages crumble at my feet. The very dust is formed of the decayed members of shapes human. Come forth, ye spirits of remote antiquity. Who ye are? Ye were dwarfish, sensual, carnivorous, apes in malice, apes in craft! And where are your works? And did ye worship them? Did ye drag your ray by the hair of the head up the steps of these lattices and after them on these stairs to your drowsy gods? Were ye Indians divided and consumed on days of solemn stain by gigantic bulwarks infinite?

A scandal, sensuous, and abominable people roamed through this wilderness. Their empire has become that tomb wherein are these tombs? From Partheia India, The Afghan, the Malay, the Hindoo, the Mongolian, and the Aztec—all beheaded and flogged over游遍 of men. Death deep in the tertiary diluvium of the changes, and evolutions shall be discovered by means of which it shall be established beyond the power of a dead that he was born and raised on the fertile plains of Hindooon and upon the sandbeds

of America. The sun, the stars, the several rivers that water the archipelagoes around. The various geographical forms are created from the same elements, and though identical enough. Evidence from Persian India no small amount of evidence. Indigo blue in parchment and sealings. These show in the language of one of America's oldest historians, with his family, inclined to absolute darkness, vice, and suffering, and independent of general agents. His birth had given him the traits of the central portion of our continent the various colors which have been exhibited from them, like tinted soil on the mountains, on the banks of Lake Superior, the various colors of the country of the Algongian and Huron, and the several shades of the States, the various colors exhibited upon the banks of the Delaware, and bring from the Mississippi fragments of the skeletons preserved there. Subject these to a psychometrical examination in that serial order which shall be indicated by interior truth, and results shall be found, which, in grandeur and importance, shall exceed your highest conceptions. The natives shall speak from the depths of pravoual [sic] and the earth interrogated, shall tell the story of every epoch since man visited theropon

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## SPIRITS OF HEALING.

Mr. J. Smith, Jr., Lynde, Shapleigh Co., Penn., and Dr. P. Laubert, of Auburn, while in our circle, some time since, narrated the following singular phenomena:

Mr. Smith's wife was taken ill, and continued growing worse for about a month, during which time Dr. Laubert attended her without being satisfied as to the nature of her disease, which evidently did not yield in the least degree to his treatment, although he regarded as one of the most skilled physicians in that section of country. The patient's appetite and strength continued to diminish, and for four days and nights she had taken no nourishment, nor had she slept, when, during the night of Sunday, the 3d of October, she said to them that she felt as if she were dying. The family were aroused, and she passed into a trance state, and to those appeared to be wholly unconscious, and so remained until eight o'clock on the succeeding evening, when she spoke, gave a patomimic exhibition of a religious nature, after which she again swooned, and remained apparently insensible until eight o'clock in the morning, when she again opened her eyes and said she had passed through the dark valley, had been in Calvary, and seen the cross, etc. She also said that three crosses were exhibited to her, differing in brightness, and she was told that they were intended for certain persons now living on the earth. She was informed that these were prophet on the earth, and she saw a white stone with a name written on it, which was placed in a man's hand. She was moreover told that whosoever recovers the stone on earth will be able to open the sealed book. The day judgment, it was said, is now transpiring among men, and every singular demonstration in spiritual circles on the earth was shown to be a symbol of the condition of that circle, or the state of some person in that circle. She was assured that each person's state will finally be made known, and that all shall see his or her name. And she said, "I am well known for my unselfishness when the great world forgets the Being PREACHER.

The BEING PREACHER.—We acknowledge the receipt of One Dollar from "His blood and ours" (no name given); Also, Three Dollars from D. Fulton, of Amherst, Ohio, appropriated in a similar manner. We thank him and our known friend in behalf of the poor preachers. These offerings will be doubly acceptable now that the good old confined to the house in consequence of his illness. His large watercourse—the Park—raged wild upon and looks more dangerous than ever. The humble tenant has removed his heavy furniture, and suspended business for a time, because he is lame and sick as well as blind. May the angels of heaven comfort his necessities when the great world forgets the Being PREACHER.

of Congress College, the accomplished education, and future fame for future government. The object of this annual offering is to enable friends to provide a home for the widow of a member of our community (and the widow of one of the members of our church) in the quiet enjoyment of this community (and the discharge of one of America's oldest historical acts, with her family, inclined to absolute darkness, vice, and suffering, and independent of general agents). His birth had given him the traits of the central portion of our continent the various colors which have been exhibited from them, like tinted soil on the mountains, on the banks of Lake Superior, the various colors of the country of the Algongian and Huron, and the several shades of the States, the various colors exhibited upon the banks of the Delaware, and bring from the Mississippi fragments of the skeletons preserved there. Subject these to a psychometrical examination in that serial order which shall be indicated by interior truth, and results shall be found, which, in grandeur and importance, shall exceed your highest conceptions. The natives shall speak from the depths of pravoual [sic] and the earth interrogated, shall tell the story of every epoch since man visited theropon

## THE JOURNAL OF MAN.

We beg the indulgence which obliges us to announce the unexpected suspension of this work, effective from this year back to the first instant. Dr. Brundage is a private letter carrier, recently deceased, causes to the duties of his profession, and other considerations which need not be detailed in this connection, have determined him to remain another year in the West, notwithstanding he had previously resolved to remove to this city, and fully authorized the statement which appeared in the last number of the *Spiritual* and subsequently in these columns. We were not at all prepared to receive this announcement from Dr. Brundage, and of course were surprised and disappointed; besides, it subjects us to little inconvenience, inasmuch as we made arrangements to discontinue the publication of our magazine, with the express understanding that the *JOURNAL OF MAN* should take its place.

We have already received a number of subscriptions for the *JOURNAL* and the *Spiritual*, which, for the present, will hold subject to the order of the subscribers.

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The physical manifestations the circle has had little more than the usual rapping, table-tipping and bending and bending of limbs, which have become too common to be of interest to your readers. One circumstance may be worthy of notice. At a meeting of the circle, some two or three months ago, Mrs. B., who was very susceptible of magnetic and spiritual influences, but who is prevented from becoming a regular member of the circle by circumstances, was present. The circle were seated, through the taps, in an arch from the table and piano keys. This done, they were required to sing. When the singing commenced, the circle commenced bending time by tipping, without a human hand or foot. This kept up till the singing ceased, when it stopped, apparently self-moved, and ran at each end of the circle, till it had given every one a very palpable push, out of the chair, and prostrated, chair and all, and prostrated upon the floor. The member thus complimented, considering it a mark of distinction, gathered himself up again, in great good humor, and repeated himself. Huzzah! Mrs. B. cried out. They are all

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splendid home, where you may enjoy the wife you loved.

"I can't sing out what might happen, friend?"

"Then, dear, why go forth on account of money or safety and of love. Lay thy hand on the sick, and they shall be restored to health."

Judging from my knowledge that man is immortal, I can only assume that I did not make the influence of the spiritual power of the departed. It was fully and faithfully avowed that I was not innocent in this matter. I feel that my heart is not according, day by day, my hopes for immortality are brighter and more glorious than ever now, awakening, and impressing a sense of brighter power and richer reward, but, for that, when I am seated in the pug, the dominion of a partial soul and a state of retrogression before the grave. And I am comforted also that I express the antithesis of a large majority of those world-overuling, world-representing souls, when I say that a belief in it has led me to brighten our employments here, to make us better and nobler citizens, and, to reveal to our vision the bright promise of the spirit to come, to shapeth the ear of man and light up the passage to the tomb.

Yours, always sincerely,

#### NATURAL ARGUMENT FOR IMMORTALITY

BOSTON, Dec. 6, 1855.

*Editor of the Tribune:*—The great question proposed by a skeptical response, has sprung from your weekly discussion was not submitted by him for examination, although, certainly, it must not put them in jeopardy.

It appears to me to be this: that there could never grow out of any correspondence in the human system.

The vital principle of the body of the non-immortalists, however, was evidence to the immortality of man, apart from a prior recognition of the divine nature of the spirit.

Spiritualists, then, what is it in their belief that leads them to believe in the permanence of the material body?

Spiritualists, then, what is it in their belief that leads them to believe in the permanence of the material body?

It is the natural argument for immortality.

