THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM"

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WHOLE NO. 178.

Che Principles of Anture

THE INSTINCT OF PROGRESS. BY JAMES RICHARDSON, JR.

When the poor worm feels his old coat growing too narrow for his free growth and expansion, and finds that he must have more room in which to develop himself, he neglects his food, forgets all other instincts, and is uneasy and restless till the desired change be accomplished. So, forever, the earth-worm, man, if true to his divinest instinct, is never content with the forms, and methods, and customs of the past, that confine him in their straitened limits, and restrain his free motion and development, but seeks new forms in which to expand himself. The old no longer satisfies him; he desires the new. The known ceases to suffice him, the unknown tempts him forward, and, as he goes continually onward and upward, the restless spirit cries out upon the past, "Vanity of vanities, all is vanity." And yet, as we listen to this restless cry, how apt are we to regard the wise preacher of the Hebrews as a discontented and unsatisfied soul, "seeking rest and finding none;" and to condemn, in no measured terms, that spirit of unrest, of never-ending and never-successful SEEK-1xg, which he manifests.

It has been the custom to regard any discontent a man may manifest respecting his position and circumstances, and his physical or mental condition, as worthy of censure and rebuke; to either foolish or impious, and to consider the man who is contented and mentally inactive, and at a stand-still, satisfied with what he has and with what he is, as alone wise and good. That not only a man must not desire a better position, a more comfortable house, finer grounds, and more elevated and influential sphere; but more especially, that he must not seek a truer Theology, a more perfect Religion, a purer Church, a more reason able and consistent Philosophy, or a loftier Morality. That to cry out with a dissatisfied spirit, as he passes through the various forms, and ceremonies, and modes of faith about him, "Vani ty of vanities, all is vanity," is the weakness of an unstable nature. That any endeavor, any wish even, to modify his theology is but a foolish weakness—that it is heresy to overstep the bounds of his creed, or to go beyond the narrow pale of his sect; impiety to throw aside, or doubt even, the old book: irreverence to question the old priest; infidelity to forsake the old church: and very blasphemy to receive any new or farther revelation. That if a man is born a Catholic among Catholics, a Catholic he must always continue to be, no matter how much new and brighter light may dawn in upon his soul to lift him above his of philosophy, sufficiently proves. And he who thus stands forth limits. Tell the youth of quick and generous mind, that he must present darkness. That if he is born a Calvinist among Calvin. ists, or a Unitarian among Unitarians, he must remain so through eternity, no matter how much farther, deeper, and higher he may see, or how earnest may be his aspirations after something truer, better and happier. If he has begun life a Baptist, he must die a Baptist; if he was born a Mohammedan, a Mohammedan he must die: if he was at first a bigot and an ignoramus, he must live on a bigot and an ignoramus still; if he is born a brute and poverty and his nakedness; or like a swathed and swaddled foliage and larger, fairer fruits. Because I have a cottage now. a slave, a brute and a slave he must remain forevermore.

A man who has belonged always to the same party-he is

respectable. A man who has been always firmly and unchangeably bound to one sect, is quite venerable. He who has never gone beyond what he was first taught, or advanced beyond his earliest notions of truth; who has stood still at the very point where he first started; who has never grown a single inch beyoud his boyish stature; who has progressed in nothing; who has never gone forward and reached upward, but has remained forever the same, fixed, stationary, rigid, immovable and lifeless; he alone is the man to be admired and respected-the one most honorable, most venerable, most worshipful. To think what alwavs has been thought-that is praiseworthy; but to reach forward to new ideas, and thus to enlarge the sphere of human thought and knowledge, is altogether unpardonable; and to outrun his party, or out think his sect is damnable. He must rest content with things as they are; take the world, its customs, its of it, the popular church—may censure this restless and unsatisfied institutions, and its beliefs, as it is, without any exertions, any expectation, any thought even, of improving it. "Choke up the little stream, lest it flow on and grow into a mighty river. Dwarf the tree into a poor, stunted bush. Drug the child, lest he shoot upward into a man. Check the ever active, progressive, thinking mind, lest it outgrow our creed, our sect, our party, or our church. Stint and crush, if need be, the aspiring spirit and the expanding soul. Perish all fresh, living thoughts, all new ideas, lest our old musty notions, our rotten institutions, our ancient and moldy doctrines, be overshadowed and destroyed." sary to all real improvement and progress. This is the view, far too commonly felt, expressed, and carried out in the conduct and lives of men. "Let the full grown man keep on the boy's jacket, no matter how much it may fetter the be to his expanded muscles, or how awkwardly his long arms may protrude the scanty sleeves. Keep the coat -the coat is tions of his former state. old and time-honored-then keep the coat, though the man be these; they sufficed him once, and why not now?" "That house is small and inconvenient; a man six feet high can not stand up

the old than live in the new."

al wisdom, as the popular rule would make us?

gnorance, bigotry, and fanaticism, move forever hand in hand. himself, sees and feels the truth of this, their frequent bitter hos- field; give him the field, and he is soon through the fence, into the tility to the progress of science and art, and to the advancemen-streets, and over the whole town. He can not be contained in any in opposition to the advancement of science and philosophy, and not open this book and hear that preacher, and though he knew to all progress in morals, theology, and religion-who chooses to of neither book nor preacher, and cared for neither yesterday, yet remain where he is, without moving onward and enlarging his before to-morrow he will have heard and read them both. sphere of vision, widening his field of thought and attaining to higher and nobler views, and fuller and more extensive knowlof the boy, that are everywhere bursting out, revealing his threatens them; then let the young limbs grow with greener save in leading strings, tickled still with the noise of his shaking rattle, and delighting still to be fed with pap from the spoon of the nursery priestess. And surrounded by such, we feel ourselves among imbeciles or savages. And whatever may be their circumstances and condition, and the outward and apparent civilization of their lot, they but resemble those barbarous chiefs, that the their natural food and stimulus; and I am better prepared and traveler sometimes meets in the wilds 'of benighted Africa, their more strongly incited by what I have learned and thought this heads adorned with the plumed hat of some plundered English | year, to learn and think the more, next. It is not enough for me officer, and their unclad shoulders glistening with shining epau- to see France and England, I must visit China and Japan also. lettes, but they themselves, despite their foreign adornments, naked, imbruted, ignorant and savage still. Such are the mer who have nothing of their own-no inward convictions of right no living principles of truth to depend on-but only the authority tionings. In my new strawberry-bed, I am not content to set and traditions of the past and dead.

But however much the world-and that most worldly portion spirit, this desire of progress, this moulting instinct of the Soul. that is ever aspiring after greater freedom, wisdom, and excel lence; and however much it may exalt that inactivity of thought that fixedness and rigidity, and that reverence for the past and its authority, that stands in the way of all advancement, we shall found to be one-sided, and foolish, and narrow, endeavor to show that this dissatisfaction with the past—this discontent with our former views and opinions—with the ancient

And first: we say this dissatisfaction is natural.

As the infant grows into the child, as the child blooms into the youth, as the youth ripens into the man, he looks back with a free action of his limbs, no matter how tight and chafing it may smile of derision, with a sneer of contempt or it may be with a tear of regret or pity upon the ideas, the pursuits, and the ambi- the sphere of human knowledge—its great thinkers and reformers,

fretted and worrisd-aye! though the man be destroyed. Keep as a child, I spake as a child, but when I became a man I nut the form, the institution, the creed, whether the man's soul can away childish things." With him, too, "he counts himself not Heroes of the World. Copernicus, Galileo and Newton, with be expressed in it or not. Aye! keep the form and the creed, to have apprehended " or learnt all things. The chrysalis in its their new System of the Universe, and their new revelations of its silken tomb has no desire to be again the poor crawling worm laws, are held up to our admiration; while the memory of their world, and no indifference, apposition, or hostility—no power in toy, the infant's rattle, still, and let him content himself with of the past, but is longing and preparing earnestly to spread its opponents or persecutors has fallen into quick decay. The fame the Universe, can prevent them from springing forth, and shootmystic and beautiful wings and soar aloft. The child never looks of our American Channing grows with the growing years, and ing upward, and spreading throughout the nations. backward with the wish to be an infant again. And the youth his glowing words of new and higher truth are extending throughin it without stooping; the windows are but sorry loopholes in scorns the childishness of those early days, and looks forward out the civilized world; while the old drivellers of ancient and the wall, and let in too little light for him to see," "What and presses onward to be a man. The man derides the ignor- moldy creeds, who were so bitterly hostile to his teachings, are

matter? His fathers lived there, let him rest content; is he better ance, the crudities and follies of his youth. And if the old man dying out of our memory with their decaying faith. And Colum-I pray you than his fathers?" "It is old and rotten, it has been longs for youth again, it is no earthly rejuvenescence that he bus, who left an old world to seek a new is held in deathless mended and patched till it can be repaired no longer, and the craves, but the pure, serene and immortal youth in the Spirit- remembrance; while the nameless navigators, who remained elements of nature must soon sweep it away. The house is no land, to which he is ever advancing. Man's eyes are not placed behind, are buried in oblivion. The history of Socrates is immorlonger tenantable." "What godless irreverence for ancient au- behind, that he should look backward, nor is his head like the tal; yet will you tell me who were his poisoners, and what their thorities, for the wise and good of past generations! Impious brutes bent down to the earth, whence he sprung; but his eyes occupations? And can you repeat to me the names of those old man! was not that house built by your pious grandfather?" gaze forth from his forehead, and his face looks ever onward, and Pharisees who crucified Jesus? Praise me not then for my adhe-"But the sills are decayed, the posts are failing, the building is turns upward to his destined Heavens. And thus is it natural rence to a time-worn faith, or an ancient and fashionable theology falling into ruins," "Then perish in its ruins; better perish with for man to be dissatisfied with the past and old, and reach for- - for the fixedness of my views and the unchangeableness of my Such is the tone of the popular thought; such is the popular customed toy when the new plaything is within his grasp. The spiritual advancement. Commend in me no false consistency doctrine, and the nopular life. With such a philosophy as this child soon tires of the old play and the well-thumbed book. The the consistency of remaining always the same in my opinions, theoin the world of action and of business, where would have been smart little boy of the nineteenth century, true to the age in which ries, and belief. The only true and worthy consistency is that our Manufactories, our gigantic Steamers, our Railways and our he lives, plays horse no longer, nor mimics the rattling stage in of constant improvement, perpetual, never-ending progress. If I of God, of man and of religion, shall flourish with them, by the Telegraphs, with the stimulus to life and activity they have given his sports, but now he plays Railroads and sets up Telegraphs. am to be respected and applauded for anything, I would be for to man—with the comforts, the luxuries, the blessings they have And so the man, the real live man of active mind and soul, is that. In all things but theology, man dares always to desire the brought in their train? Where all our discoveries, inventions, never content with his present, but aspires ever to a higher, new. The pious old lady loves the new cap-crowned bonnet, but, and improvements in the physical sciences and useful arts of nobler future. The pictures that pleased his eye so much but strange to say, she hates and curses the new and higher and purer life? Where would have been the outward culture—the intel- yesterday, to-day seem coarse and soulless daubs. The music Religion. Away with your old theories, your antiquated notions ligence? Where would have been this glorious and ever increas- that so lately charmed his soul, as he comes to hear some deeper, that the world is rapidly outgrowing; that the true soul has aling civilization, that spreading over earth like a garment of grander harmony, some more thrilling melody, seems now but a ready outgrown. Away with your moldy philosophy, your light, is continually beautifying, elevating, and ennobling, more poor discord. The writings that delighted him but one short tattered creed, your musty system of ethics and philosophy. and more this world of ours? And can we consent to be men year ago, and the preacher that stirred the very depths of his will be fettered no longer by your parties, your sects, your in Science, gods in the wonderful creations of Art, and mere spirit then, seem now, perhaps, stale, flat and unprofitable, for he leaders and chief-priests, or by your tyrannic "Popular Orinchildren, infants, ignoramuses, in morals, religion and theology- has gone beyond them now. "Milk for babes," he says; "strong lox." I will be no longer tied down by your formulas and look upon all, who are in any way restless and unsatisfied, as in the knowledge of our minds and souls, and in lofty and spiritument for grown men!" What nourished his soul once, feeds it dogmas, by your antiquated customs and conventional usages. now no longer. And so his appetite rejects with loathing that I thank God that this is an impossibility! I thank God that which it craved of yore. The old book is thrown aside: "dust you can not build a Railway for the physical man to advance to dust, ashes to ashes." The old coat of theology or philosophy more swiftly on, without adding greater speed to thought, and has become too straight and narrow for him; he has all outgrown quickening, by the diffusion of ideas, and the extension and reci- it now. Thus the child discards, or breaks in pieces the old tov : procal interchange of knowledge, the progress of the Spiritual the youth is ashamed of the child's play ;- the man of the man: that every invention in Art gives us a new proof of the youth's folly. The living scholar tires of the stereotyped and divine power and wisdom in man, and thus humanizes and en- musty folios of the past; the thinker wearies of the old philosolarges our Religion: that the discovery of every new law of phy that fails to satisfy his queries; and the earnest seeking the Universe increases our knowledge of the great Law-giver, Divine is sick at heart of the foolish old theology of Jewish and thus widens and deepens our picty. That every advance- Savages, and of the Dark Ages. So natural is it for man to ment made in Science, which is the understanding and interpre- look forward and upward—to be discontented with the old and tation of Nature and her revelations, advances our acquaintance past, and to seek for something newer, fairer and better in with the Omniscient Author of Nature; and that thus art and the future! And still and forever, "the eye is not satisfied with true piety, science and religion must, despite all opposition or seeing, nor the ear filled with hearing," neither will the nature That even the narrow-minded conservative and the very bigot active child to play in the narrow ground, and he sighs for the

> The desires and aspirations of man are as illimitable as the Universe. The old boughs are still strong, perhaps, and bear edge seems to me a full grown man in the little coat and breeches fruit, but the ancient moss covers them, and decay already infant, sprawling on the ground, that can neither stand nor go is it any reason why I should not have a palace by and by? The more anxious the youth is to have a silver watch to-day, the more likely he will be to want one of gold to-morrow. Because I have learned so much of truth this year, I am not content. What I have known makes me eager to know more. Still the unknown provokes my mental appetite-excites my kowing faculties as After I have examined the moon through the telescope, I want to see Jupiter and Saturn all the more. I am restless, in the limits be erected. The more thoroughly the land is cleared, and the of the old knowledge. The old science refuses to satisfy my quesout the old unproductive roots, with meager berries, that the old gardener cultivated, but I must plant new kinds with more prolific and mammoth fruitage. Calvioism was my book of A B C's. Among the Baptists I perhaps was taught to spell. Uni- may be preserved." I have always found, that when I trembled tarianism was my School Reader, where I learned to help myself to knowledge; but I found a world of books beyond all these. A sect that seemed wise and liberal enough yesterday, to-day is

> and unmakes them at its pleasure. They are but the cast-off skins let ancient systems perish, but let the new spring up more vigortheology, the old sect, the worn out and unsufficient philosophy- of the caterpillar, and the soul grows at every moulting. Thus it is not only natural, noble and praiseworthy, but that it is neces- is not only natural, but noble and praiseworthy, to feel the vanity of our past opinions and past experiences; to be discontented with what we have been, and with what we are, and to reach forward through the infinite regions of space. Onward move the streams to something higher and fairer in the future. And however the to their destined sea; upward grow the trees; and so the human stationary, unprogressive and bigoted may condemn and anathematize, the world, in its inmost heart, cherishes those who enlarge its distinguished inventors, and its world-renowned discovers-He says, with Paul of Ephesus, "when I was a child I thought as the noblest of the race. Admiring posterity reverences their memory, and History, in its immortal records, deifies them as the spring forth and grow upward to the heavens. Without anxiety,

ward to the future and the new. The infant drops the old ac- opinions. Blame me rather for my want of mental activity and

"Old opinions, rags and tatters,

will be henceforth free to think, to speak, to act. Free to follow the truth, untrammeled by human fashion, unfettered by ancient notions and systems, "where'er she leads the way."

Do not let us indulge in any dread of "freedom of thought," nor fear that the enfranchised mind shall lead us astray-shall carry us to a fabulous perdition. For the mind is created, inspired and directed by the great God; and if the mind could lead me to perdition, I am not afraid but that I should reach through hell to heaven. But fear not, there is no danger in the advance of thought Ideas, opinions, can not damn the soul, even should they prove false. Slavery, confinement, the repression of thought, the destruction of mental activity—of mental and spiritual life—that is damnable; its free growth and progress-that is saving. "This is the damnation," says Jesus, "that light hath come into the world, and men love darkness rather than light, because their deeds are evil." The tree that grows in the open sunlight and free air of heaven, is vicorous, beautiful and fruitful. Confine it, dwarf it, crush it down, and its vigor, beauty and glory are gone. And so with the fettered and enslaved mind; it becomes poor, and mean, and meager: narrow, distorted and deformed, degraded and darkened, and almost extinguished in intellectual night. Look around you and see if this be not the case. The intelligence of man is a breath of the Almighty, and man himself, like nature is a fact of God; a creation, a revelation of the divine mind then fear not its freest, fullest development. In such free and full development does it alone manifest itself most truly and most nobly. Neither dread the destruction of old systems, institutions and forms of faith, for the good can never die-

> "Tis but the ruin of the had The wasting of the wrong and ill, Whate'er of good the old time had Is living still."

Aye! must live forever! The old, dead leaves must fall before the fresh, new foliage can start into luxuriant life, and the tree can grow and bloom and fruit afresh. Every time the old, dead leaves fall, and the young foliage puts forth, the tree renews its youth and strength, its beauty, and its glory. The old house, now tottering, must come down, before the new and nobler edifice can deeper it is plowed, the more flourishing and abundant will the new crop be. Then away with these groundless fears at the destruction of the old and the coming of the new. Put not your new cloth into an old garment, your new wine into old bottles; but "put the new wine," says Jesus, "into new bottles, that both for the results of mental freedom, and feared that new views and new theories would bring destruction in their train, that my still beclouded mind was troubled by some scarecrow of old superstition, or frightened by some bugbear phantom of ancient error. The soul outgrows all sects, all creeds, all philosophies; makes or time-honored absurdity. Then let old opinions be exploded ously from their decaying beds, till man be enfranchised forever from slavery of Error and of Wrong. -

Onward move the earth and planets and great sun himself, world moves over onward, and grows ever upward. Mankind is just beginning to perceive that the great, eternal, all-powerful law of the Universe and of the Soul is "progress," and this must forever put an end to all sectarism and bigotry. Put the seed into the ground, then, quietly and without fear, for it will aye, joyfully, scatter your great ideas and earnest thoughtsthose living seeds of eternal truth-into the seed field of the

> There swells a mighty tide. Upon whose broad and crested waves The broods of commerce ride.

"From out the little fountain,

And on the wingéd tempest A little seed there flies, Whose roots strike down, whose giant arms Reach upward to the skies. And so the little slighted truth, At length more mighty grown, Shall fill the nations with its power And make the world its own."

Superstition, ignorant bigotry, and intolerance, trouble me not, for I know that, sooner or later, the truth I see shall be seen by all: that the great ideas I may chance to hold, the noble principles I am blessed to cherish, shall, ere long, be received in the in the hearts of men everywhere; and that, as civilization and intelligence increase in the world, large, liberal, and noble views eternal and glorious necessity of PROGRESS.

"They may veil their eyes but they can not hide The sun's meridian glow; The heel of a priest may tread thee down And a tyrant work thee woe; But never a truth has been destroyed: They may curse it and call it crime, Pervert and betray, and slander and slay Its teachers for a time; But the sunshine aye shall light the sky, As round and round we run; And the truth shall ever come uppermost, And justice shall be done."

MYSTICAL NUMBERS.

THERE are seven degrees in the holy Sphere That girdles the outer skies; There are seven hues in the atmosphe Of the Spirit Paradise, And the seven lamps burn bright and clear In the mind, the heart, and the eyes Of the angel-spirits from every world That ever and ever arise.

"There are seven ages the angels know, In the courts of the Spirit Heaven; And seven joys through the spirit flow From the morn of the heart till even; Seven curtains of light wave to and fro Where the seven great trumpets the angels blow; And the Throne of God hath a seven-fold glow, And the angel-hosts are seven. Aud every star that shines In the path of degrees for ever runs, And the spiral octave climbs: And a sever-fold heaven round every one

A company of Spirits, whose white arms Are twined like lillies, float above the deep. Their music lulls my spirit into sleep.* Lo! one most beautiful unvails her form-My thoughts are drawn to her as dew-drops to the morn. Oh, rose lipped Scraph, whose celestial charms O'ercome my being with a calm divine-Whose heart of love in love inflows through mine-

In the spiral order twines."

Whose eyes are twin born spheres that blend together As the sweet ocean and the enamored sky, Feeling thy presence dear, I care not whether My being to its primal life returns. To die, To be diffused in love, and made a part Of the divinest Beauty which thou art, Were better, better far.

Where is thy home? in what beguiling star ?"

I hear her sweet reply : "Brother I am a Daughter of the Sky And I am sent to be A Sister Spirit. I will pilot thee-Where Beauty sits in groves of asphodel. And weaves for hearts of love joys's hyacinthine spell,

Charming her human flock. Seest thou you zone Of roseate light? It is a world unknown By wisest-thoughted seers of the earth. Within its fragrant bowers, Death withers not the flowers, And fierce Despair stings not the breast of Worth

There life is calm and holy: The rose and myrtle twine Round loving brows. The frosts of death and time Fall not upon the angel-maidens there ; But Bride and Bridegroom grow divinely fair Within those bowers of amaranth and moly,

Counting their years a span, Though centuries have pass'd since their sweet life began "Thou happy soul, thou blessed soul," The maiden sings to me. "Come, drink from out the golden bowl

Of joy, I pledge to thee; I drink to thee from out the cup Of love and love's delight. Rise! these dear arms shall bear thee up; Let slamber end thy sight. In sleep alone canst thou be borne To that transcendent Land. Where Love hath never learned to mour Or vail her bosom bland.

In sleep alone canst thou ascend And pass the seven-fold gates; In sleep alone, oh, Spirit-friend, Celestial morning waits."

As sink the drowsy billows of the When Night is in the akies, So the long swells of thought su Sleep closes up mine eyes.

The word "sleep" is used in this Poem to signify sease gradually cease to take cogalizance of the sease Benevially mirrored upon the mand. Through this probeing subjectively elevated or transferred into respect

SPIRITUAL TELEGRAPH.

S. B. BRITTAN, EDITOR.

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

NEW YORK, SATURDAY, SEPT. 29, 1855.

MAHAN'S MODERN MYSTERIES.*

CHAPTER I. INTRODUCTORY.

THE reputed social, scientific, and religious position of Rev. A. Mahan, First President of Cleveland University, had prepared us to anticipate from his pen a work of decided interest and power. With the name we had long associated our ideal of the man, which ascribed to him superior natural endowments, liberal culture, and a degree of ingenuousness and logical acumen which are certainly no where discoverable in the volume before us. Entertaining our first impressions respecting the author, and learning that his tation that the claims of the spiritual facts and philosophy were soon to be tried by one whom nature, education, and "the means of grace" had thoroughly qualified for the task. The prospect, though dim and uncertain, was full of novelty and encouragement; for since the time when there was a "Richmond in the field," no independent and magnanimous champion of popular materialism had appeared undisguised before the people. True, the Spiritualists had, from time to time, been introduced to a number of curious automatic machines in human shape, all of which were ascertained to possess the mysterious instinct of knowing which way the wind blows, and a self-adjusting power to spread themselves, more or less as occasion requires, whenever the popular breeze is in the right direction. Inspired and moved by this same invisible agency, many learned and unlearned pre- Prof. Mahan, whose very positive assertions are contradicted by recognize, in the subject, the right to approve or to disapprove tenders to a knowledge of occult forces, abruptly appeared in the polemical arena, and challenged the whole spiritual world to meet Divine Revelations," Mr. Davis was profoundly entranced, and so competent to teach absolute truth, utters his ipse dixit and them! But the innumerable angels and spirits of the Univerccelum did not appear to think that the occasion demanded their immediate presence with the whole "artillery of heaven," and so they kept about their business, leaving those inflated souls to amuse themselves, to feed on their own empty speculations, and to shame even monkeydom by their fantastic tricks.

But at length those who once relished this kind of fare began to be dissatisfied, and the most erratic and reckless opposer seemed to feel the need of something more substantial than the air he had himself corrupted. Even skepticism could not long subsist on that, and hold its own. The opposition had a chill and was other important subject. But the trance measurably released the it regards the question of our immortality and the nature unable to be out much. Knowing that it was daily becoming spirit from its mortal restraints, and give him the key to vast of the soul's life. But his experience is a lucid revelation of more feeble and might ignobly perish for want of suitable nour- treasures of knowledge. So clear and comprehensive was his the most significant and sublime truths. It demonstrates that ishment, we were not inclined to complain if, in one way or another, its most pressing necessities were to be supplied at our expense. Indeed it was a satisfaction to reflect that the opposition had at least one man of more liberal and substantial resources, who was really able and willing to offer the public a in its outward relations, was uninformed. Of course, in his Davis than formerly. How far the powers of this world, which respectable entertainment, even though we might be dissected to state of waking consciousness he was no more accountable for lead most men astray, may have modified his disposition and

serve the guests at his table.

The late work by Prof. Mahan has disappointed one reason able expectations, and it will require but a cursory examination to satisfy the critical reader that the author is out of his appropriate sphere. In reasoning against the spiritual theory of the manifestations, he generally assumes his premises without proof principles. Indeed, the book abounds in arrogant assumptions, which underlie the most significant phenomena, is manifestly superficial. We should be pleased to pause here, but a more serious objection remains to be stated. Professor Mahan is equally unscrupulous in his methods, whether the opinion of an individual, or his reputation, is to be disposed of. His limited information rarely prevents or restrains the expression of his judgment. Whether treating of principles or men, his dogmatic philosophy admits no doubtful issues. All his conclusions are irresistible. Even when his knowledge of the subject under consideration is extremely limited, he often preserves the same confident manner and imperious tone. The well-known attributes of an individual are disregarded, the incidents of personal history overlooked, and the testimony of responsible witnesses is set aside as wholly unnecessary in forming a righteous judgment of his real character and peculiar claims. The first part of the author's work, wherein he essays to canvass the personal claims of A. J. Davis and the principles of his "Nature's Divine Reve. lations," will be found to justify these remarks. Even the beggar in the parable, who depended on the crumbs that fell from the rich man's table, was not more in need of respectable clothing and wholesome viands, than this writer is of genuine facts and reliable information-in this part of his work-and what is still more surprising, he seems unconscious of his poverty. Prof. Mahan may be a gentleman of liberal scientific attainments, for aught we know to the contrary. However, he has not been able to render his learning available in this case; and if Nature ever designed him for an expositor of her subtile mysteries, her purpose has been signally defeated. As a pretended explanation of spiritual phenomena, the claims of his book are simply preposterous. The author himself may, for the present, be held in higher estimation than those who preceded him in the hazardous experiment of writing on a subject which they did not understand; but it is only because he is a fresh sacrifice at the shrine of popular ignorance and prejudice. Being'the last to break his devoted head beneath the unyielding walls of the Spiritual Zion, he may hope to be remembered until the advent of his successor.

CHAPTER II.

MR. DAVIS AND HIS REVELATIONS. We design to limit the present Review to a brief discussion of the general ideas and positions which Prof. Mahan assumes in the recognized methods of testing the truth of a proposition, while tend to say. That some writers on the reforms of the age have first and second parts of his book, wherein he considers the Revelations of A. J. Davis, and attempts to explain and expose the phenomena of Modern Spiritualism. The remaining portions, in which he examines the claims of the Bible to a divine inspiration, and analyzes the clairvoyant revelations of Emanuel Swedenborg, we shall probably have to leave unnoticed.

We do not propose an exposition or defense of the principles comprehended in "Nature's Divine Revelations." There are ideas which appear to the present writer to be fundamental in the philosophy of that book, which we have never believed, and can not now accept. But it is not necessary to defend its cardl-

* Modern Mysteries Explained and Exposed. In four parts. I. Clairvoyant Revelations of A. J. Davis; II. Phenomena of Spiritualism Explained and Exposed; III. Evidence that the Bible is given by Inspiration of the Spirit of God, as Compared with the Evidence that these Manifestations are from the Spirits of Men; IV. Clairvoyant Revelations of Emanuel Swedenborg. By Rev. A. Mahan, First President of Cleveland University. Boston: published by John P. Jewett and Company. servient or it will have none at all. The conscious manhood, and tions—and for the same reason that men continue the advocacy a relative in the Spirit-world. He supposes that relative was there, of her very best selections.

nal principles and doctrines; we need not so much as accept a the divine attributes in man, are all of less account in its esti- of what they before regarded as principles of social reform. single idea it contains, in order to perceive its significance and mation, than the mere records and relies of an ancient inspired value as evidence in behalf of Spiritualism. Our author takes a life. The orthodox classification of sacred books admits of no appetites and errors in the lives of all to whom it has come. Invery narrow view of the whole subject. He views the wonder- reasonable discrimination. It makes one broad distinction and deed, we admit the impotency of modern Spiritualism to inthem. He even denounces, by implication, the passive instru- instincts and the God-given attribute of reason. And while they people," or from the apprehension of sacrificing their own popument through which the Revelations were communicated, as invest the dead letter of the Jewish and Christian revelations larity, crucify their senses, and deny that they are one of us, or consciously giving them utterance. He assumes this illiberal spirit of a living inspiration. and untenable position in the first paragraph following the preface to the book. A brief extract will suffice to show the author's position, and also to expose the arrogance, ignorance and injus-We copy from page 1:

regard, men of real science, theologians especially, pass it by, under WORLD:". he impression that should they expose the imposition, they would appear to the public in the repulsive light of "answering a fool accordbook was in press, we ventured to indulge the agreeable expect to the public welfare, which has shielded modern "Spirit revelations" from that degree of scientific scrutiny requisite to unmask the impos- all men may judge whether the truths therein contained are pure, practical and ture before the world. Whatever may be thought of the subject in general, the writings of the individual whose name stands at the head f this article seem to demand a critical examination.

Here all modern media for "Spirit-revelations" are virtually charged with imposture; but as the chapter under review is esnecially devotedto Mr. Davis and his first book, we shall give our own observations a similar direction and bearing. The writer of this review was personally well acquainted with Mr. Davis long before he was thus employed, and having been present as a witness on several occasions during the progressive unfolding of the work, far removed from the sphere of outward consciousness as to be thus, in a good degree, become incorporated with the ordinary powers and possessions of his mind. But in Mr. Davis' early experience there was no such blending of the two states. In the gifts, and totally unable to converse on any literary, scientific or in the latter is a consideration of secondary importance, as vision, that neither distance nor the most solid substances ap-there is an inner and more perfect life, wherein the lusts of the peared to offer any barrier to his observations. The essential thesh are sublimated or forgotten, the senses quickened and principles and uses, and the techincal nomenclature of many arts spiritualized, and the mind immeasurably expanded and exalted and sciences, were at his command. Of all these things his mind, what had been uttered during the trance, than the reader is re- character, we can not so positively affirm. Suffice it to say, that sponsible for his dreams or for unconsciously talking in his sleep.

the book before us, are far more remarkable than any of the re- of his life might possibly disclose some of the imperfections which cent works of Mr. Davis; and yet, as has been observed, they are so conspicuous in his reviewers. But if we are to discredit were spoken before time had developed his manhood, or his the truth because men make mistakes, who will hereafter honor and against probability, and at the same time his method of faculties had been roused to action by intercourse with the world. the claims of Moses, David, or Solomon? The question which reaching a conclusion suggests the idea of substituting locomo- At that time his habits were extremely simple; we often saw him tion for logic. The author puts forth the most chimerical under the most trying circumstances, and yet he manifested ex- to Spiritualism, must be decided at last by an appeal to facts notions with as much confidence as philosophers assert axiomatic traordinary gentleness and forbearance. All his acts were ap- which no one will presume to deny. In the attempt to decide parently unstudied, and on every occasion he exhibited the art-such a question, by assailing the man, our author justly for-the realization of the great truth, that not only God but our and the most transparent sophistry. Almost every page reveals lessness and spontaneity of a child. He was alike indifferent to feits his claims to the character of a scientific investigator. guardian angels and the spirits of our fathers, mothers, brothers, the author's want of careful observation in the department of fame and the advantages of a commanding social position. The No moral issue, founded on specific acts of his subsequent life, sisters, husbands, wives, children and friends, in the spiritual proved to be wholesome as an article of diet. I am acquainted with sev-Spiritual Science, while his knowledge of the psychological laws, little circle of his thoughts was comprehended within the narrow or deriving their existence from improbable rumors in Ohio or world, are cognizant of our most secret thoughts and actions limits of his youthful experience and observation, save when elsewhere, can influence the final decision.* Mortals may err, but and may for good ends disclose them to mortals, is, of all others, some hand, visible or invisible, was laid upon him, and he was borne away in Spirit to the wider spheres of his interior life. Of like deed in vain. What if great men have fallen from high places, these early revelations we may affirm that they were prompted by and the pure in heart have been corrupted; the laws of Nature no mercenary motive on the part of the medium. A single fact is worth a thousand conjectures, and one will suffice to settle this point forever, in the mind of the candid reader. As soon as the work in question was completed, and while it remained in manuscript Mr. Davis made a donation to a personal friend of his entire in terest in the same. He has never had any worldly concern in the sale of the work. The book has passed through twelve editions in this country, and has been republished in England, and vet we believe, that up to this very hour, all the pecuniary advantage which Mr. Davis has derived from its publication has not amounted to a single shilling.

> In the light of the facts just presented, Prof. Mahan will find it extremely difficult to justify the imputation of imposture, at least so far as the implied charge rests on the origin of these or To Henry J. Raymond Esq., Editor of the New York Times: any similar revelations. To constitute a man an impostor, three things are especially necessary. 1. He must assume a character not his own. 2. He must be conscious of what he is doing at the time. 3. It must be his object to practice deception. Admitting the general correctness of this definition, it is easy to perceive that the Revelations of A. J. Davis contain about as much evidence of imposture as the growth of his hair or the beating of his pulse. We may further add, in this connection, that the trance mediums for Spirit-intercourse are equally irresponsible. Many of them are totally unable to resist the powers but it is sufficiently obvious that your readers generally get the which come to them from the invisible and unknown realms. They are, therefore, no more guilty of imposture than those who it occurs, that Fourierism, Socialism, Free Loveism and Spiritualunexpectedly take cold or "catch the measles." Whoever asserts ism go hand in hand, and are but parts of one system; also, that that they are, not only perverts the English language, but he Free Loveism is omnipresent in the minds and writings of all of his own spiritual faculties, pronounce the truth in regard to a given libels humanity without a cause.

Respecting the intrinsic character of "Nature's Divine Revela- made. tions," we have a word to offer. They certainly contain much important truth that must serve to enlarge the reader's conceptions of Nature, to quicken the mental faculties, and to inspire the heart with deeper human sympathies. We also find many things which do not admit of demonstration by any one of our some things are positively erroneous in statement, and of onestionable tendency. Similar elements enter into the composition of all books, so far as our knowledge extends. It is not our purpose to attempt a further illustration of the truth embodied in the Revelations; nor shall we seek a solution of their doubtful problems; and, least of all, are we disposed to sanction the errors they contain, by so much as an implied indorsement, is now reproached for teaching? Did not the persons to whom Mr. Davis himself, we venture to presume, will never defend you refer, including, as you say, a "large society of Free-Love them. What, then, can Prof. Mahan reasonably hope to accom- Spiritualists about emigrating to south-western Minnesota," enterplish by proving, what no one pretends to deny, viz., that the tain the same views they now hold, before they ever heard of mod-Revelations contain some important errors? (What Revelations do not?) Yet our author seems to imagine, that if he can only Spiritualism—if either—is responsible for it? You, or anybody find a few false facts (?) or scientific, theological, and historical else, may with equal propriety say that "Evangelical religion" errors, they will serve at once to neutralize the truth in the book, (so called) is a result of modern Spiritualism, because it has apand to dissipate its legitimate claims forever. To such absurd peared in like manner to Rev. Drs. Tyng, Burchard, all the

similar authority over the human mind. We are told that Christ involved the potency, efficacy and purity of his systems. because the Seer is "impressed," others are required to believe. But I insist that in the very nature of the case, so far as Spiritutice which disfigure no inconsiderable portion of the volume. It is not so. On the contrary, this is a gross misrepresentation of the whole spirit and purpose of the book. We quote from influence is elevating and ennobling, and tends to make them hap-When any new and very gross absurdity is commended to public the first and last paragraphs of the "Opening Address to the pier and more practical and devoted Christians.

BRETHREN: Fear not, for Error is mortal and can not live, and Truth ing to his folly." It is this fear, we think, rather than a prudent regard vestigation of all conspicuous subjects. Truth may be found in the following Revelation: if so, Nature must be the standard by which onward! Exercise your choicest gift, which is Reason-and fear no corruption from truth, though new; and expect no good from error, though long believed. * * *

Youn duty is to search; and after searching, ask Nature and your ow superior judgments how much practical truth there is herein revealed. It the latter commenced dictating the Revelations. Being on familiar doing this, you will display the dignity of your natures, perform your terms with him and his principal associates during the very time highest duty, receive the most unbounded interior approbation, and obtain mental happiness.

The despot whose word is law is not accustomed to explain we are doubtless better qualified to speak with confidence than the principles of his government, much less is he disposed to our own positive knowledge. During the delivery of "Nature's of his administration. The man who vainly supposes that he is retires. But no such spirit pervades the Revelations. Throughtemporarily absolved from the obligations of the earth-life. At out the volume the reasoning faculties are everywhere addressed that time his states were preëminently distinct. It is true that facts are stated, principles are discussed, reasons are assigned and the impressions derived from the realities of the inner life, have objections anticipated; and the reader is exhorted to subject every since progressively descended to the external memory, and have theory, hypothesis, philosophy, sect, creed and institution, and al books to the ordeal of a calm and searching investigation. Spiritualism is chiefly concerned with the extraordinary psy

chical facts developed in the life of Mr. Davis, rather than in the ordinary condition he was untaught, destitute of extraordinary contents of his books. Whether truth or error predominates During the last six years we have been less familiar with Mr. no act of his recent or his future life can blot out his experience The Revelations which Prof. Mahan undertakes to review in or render his revelations an imposture. A critical examination regards the psychical experience of Mr. Davis, and its importance no man has ever uttered a great thought or performed one God- the most potent influence hitherto employed to reform, clevate are immutable and God is true. The very bones of the ancient

> gotten sepulchers, but the truth that was spoken can never die. in the course of a lecture at Cleveland, suddenly paused, and pretended off. The remarks of the speakers were however interesting, and to go into an interior state, read, as he affirmed, from a manuscript in the possession of Horace Mann. Our author claims that this was a false pretense, and that Mr. Davis copied said paragraph from a report of Mr. Mann's lecture, which had previously appeared in the New York Tribune. We know not whether the real facts accord with this statement, since the Professor neglects to call the witnesses.

philosophers, poets, seers and prophets were long since reduced

to impalpable dust; no friend weeps over their ruined and for-

THE "TIMES" ON "FREE-LOVE."

In your article, entitled "the Free-Love System," published in your daily of Sept. 8th, and your weekly of the 15th, you do Spiritualism great injustice in the following remark: "It (the Free-Love system) pervades the works of Spiritualist and Socialist writers." Whether you really mean to say that Free Love is an essential element in the writings of Spiritualists and the writings of Socialists, or whether you would be understood to mean that it pervades the writings of some persons who entertain both the Spiritualist and Socialist theories, is not very clear idea from the lauguage I have quoted, in the connection in which persons devoted to the systems or reforms to which reference is

Whether, in the article referred to, you have fairly shown the tendency of Fourierism and Socialism to be toward Free Loveism, or have committed Robert Owen, Greeley, Brisbane, Godwin, and others to the Free-Love system, theoretically or practically, through their advocacy of social reforms, I will not preseen phenomena, within the last six years, which demonstrated to their minds the immortality of the human soul, and intercourse between the natural and spiritual worlds, is undoubtedly true; but have these phenomena taught these men the theories they now hold, or has it taught Free Loveism to anybody? Did ern Spiritualism? If they did, I submit whether modern or ancient

Very possibly Spiritualism has not as yet reformed the passions,

Prof. Mahan assumes that the Revelations of Mr. Davis claim of modern Spiritualism than the consenting to the crucifixion of alism exerts any influence on the life and principles of men, that

Modern Spiritualism has demonstrated the immortality of the s immortal and can not die! Duty demands serious analysis and in- be convinced of this fact by the records of ancient spiritual manielevating. Inasmuch as all terrestrial creations are the spontaneous fact no more warrants the conclusion that its tendency is toward productions of the Divine mind, no truth is lessened by disbelief--no error infidelity, than the fact that Christ preached to demons, or as is made true because the learned received it as such. Nothing can be some say, "devils in hell" warrants the conclusion that he was changed that is unchangeable, by man or his actions. Then press a devil. Instead of Spiritualism sanctioning the errors of mortals to whom it appears, its influence is morally reformatory, developing true human charities and Christian graces.

You do Spiritualism injustice in using the words "Spiritualist and Socialist writers" in the above connection, because it covertly deceives the casual reader with the idea that periodicals devoted to Spiritualism and spiritual books generally, have a vein of Free-Loveism running through them, which is far from the fact and entirely untrue. If a person who holds the Spiritual, Social and Free-Love doctrines should undertake to write a book on Spiritualism, we might, perhaps, expect to find those has written a book on Spiritualism? Not one. I find Partridge and Brittan's catalogue of Spiritual books, published in the SPIRITUAL TELEGRAPH, contains one hundred and two different volumes upon Spiritualism, from nearly as many authors, and not one of them can be fairly cited in defense of the Free-Love doctrine. Moreover, I affirm that spiritual literature is as free from the Free-Love sentiment as is the literature of any society or religious denomination in existence; and furthermore without claiming perfection for myself or my friends, I affirm that in morals and Christian charities the great body of Spiritualists will compare favorably with any other society in Chris-

Modern Spiritualism is comparatively new, and it claims th privilege of proclaiming its own Gospel, and its right to stand of fall by its own merits. But it seems as if the devotees of the old dispensation are determined, either to subvert its mission and appropriate its influence to sectarian dogmatism, to Herod-like, hunt it down and kill it out-right, or to force it to stand godfather to some illegitimate or unpopular theory, in order the more effectually to laugh it to scorn before the people. In spite making conquests of the most intelligent, respectable and Christian people in this country and the world.

Modern Spiritualism, in its phenomenal aspects, appeals directly to the natural, external senses of men; but in convincing the indgment through the senses, it does not follow, necessarily, that its full significance is, in all cases, apprehended, nor that its legitimate influence descends into the heart and becomes at once incorporated in the life, in such a manner as to reform the passions appetites, and errors of the individual. But I must insist that and redeem mankind. CHARLES PARTRIDGE.

NEW YORK CONFERENCE. SESSION OF SEPTEMBER 12

Last week the record of our Conference proceedings was incomplete. The concluding portions were inadvertently left out, * We refer to the statement in Prof. Mahan's book that Mr. Davis, and the omission was not discovered until the edition was worked we therefore give place to the absent portions of the dismem bered report. Following Mr. Brown, a synopsis of whose remarks was published in our last issue, Dr. Gray addressed the

> Dr. GRAY stated a recent communication, himself and a medium alone being present, under circumstances of great certainty that none of its elements were in either of their minds. In conversation the medium subsequently remarked, it was to him one of the surest tests of spiritual existence, with which he accorded; for though we stretch our credulity to the point of admitting that the combined influence of a circle might unconsciously impart motion to a table, it is impossible to conceive of the production of a consecutive sentence in this way. That involves the existence of a third mind. It conveyed intelligence which

not belong to the category of imponderables. Dr. WARNER remarked that in his early observation of magnetic seen both phases manifested in the same individual. May it not, said should be ascribed to one or both of two methods clearly belonging to clairvoyance?-that is to say, may not the psychometrist, in the use case, while another, or the same person under different conditions, may, through the sympathetic aid of Spirits, exhibit the same accuracy of knowledge?

Mr. A. W. McDonald expressed his surprise that Mr. Partridge should invoke the aid of Spirits to solve a problem of so common occurrence as psychometry. Before we do that, let us first prove there years, and doubted that fact yet. Belief is nothing. How many in this Conference can say "IVe know?" He had read everything upon the subject that could fairly be deemed worth reading, and yet he was not able to say to himself, It is true. But as to psychometry, that was true, whatever the cause. He placed in the hand of Mr. Finny an envelope containing a letter from a distinguished man several years dead. The letter was written by General Jackson in a state of great mental excitement, just subsequent to a cowardly attempt on his life. Mr. F. not only described the mental state of the writer at the time, not modern Spiritualism find persons advocating the theories it but his general character as well. Now if the psychometrist was not competent to do this, then we are to suppose a Spirit cognizant of the General's character and of Mr. F.'s inability to delineate it, took wing on short notice, and landed in their midst in the nick of time, to help him out of the difficulty. But if this be so, as the spiritual theory would have us infer, why did not Mr. Finny see him? He professes to see Spirits, and often speaks of their presence and of what they say to him; but in this case he spoke of the character as seeing it himself, not as being told to him by another.

and impressed the facts on the spiritual faculties of the clairvoyant. Subsequently, in the same interview, she described his home two hundred miles away, in New York, the persons there, what they were doing, what they said, etc., all of which was correct; but he does not find it necessary to suppose that a Spirit made the journey and brought ful experience of Mr. Davis and his remarkable Revelations, not recognizes no intermediate degrees. It virtually assumes that any spire all men to whom it comes, with true manliness and uncom- back the intelligence; but he thinks rather the spiritual faculties, renin the calm light of a rational philosophy, but as a violent parti- book which claims to be a revelation is either all God's word, or it promising integrity; for we see that men now—as was the case dered objectively potent by the trance state, were fully competent to zan or an intolerant dogmatist might be expected to regard is literally a device of Salan. Thus do men pervert their natural in the introduction of ancient Spiritualism—"for fear of the that branch of the case. A person in the deep trance state is, in a very full sense, in the spiritual world, and to a wonderful degree in possession of his spiritual faculties.

Mrs. French said, on Sunday last, at her own house in Pittsburgh, guilty of "imposture before the world," in the simple act of un- with a divine, unerring authority, they seem anxious to choke the have investigated Spiritualism, and some turn and rend it with Pa., while seated with her family, the door bell rang, and a neighbor ridicule; but this no more militates against the truth and purity entered, which impressed her that he wished to know of the welfare of his wife and sons who were then in the far West. She was not in the trance state at the time, that she was aware of, but immediately a picture was presented of a log cabin on the banks of a stream, in which were the wife and sons of the gentleman whose presence induced the inquiry. She described one less than he supposed to be there. She then saw what she supposed to be a Spirit, who told her why he was not there. A letter received by her while in this city has confirmed the correctness of the statement. She wished all who heard her to form their own conclusions from that and other facts she was about to human soul to thousands of infidels, so called, who could not state: About two years since, at a large circle at which she was present in Pittsburgh, it was asked through the raps if there was a circle festations; neither through the intelligence, skill and eloquence then in session in Philadelphia? To which it was answered by the spent in claborating and enforcing their significance. But this Spirits who claimed to be two of her own children: We will go and see. They did go and see: or, in other words, a message was conveyed from us to a circle in Philadelphia, the time and contents noted, and another returned in the same wonderfu manner. The time and fact which we noted, were subsequently fully proved by correspondence through the mail; our letters of mutual explanation passing each other in transit between the two places. She makes examinations of disease on this wise: Spirits tell her the nature of the disease. Though she sees the disease, she is not competent to the scientific description of it usually employed. Spirits do that; the language—that is, the ideas and terms—is not hers. But if I can by psychometry see the inclosed contents of an envelope, why may not Spirits see as well? In 1839 she was entranced for five days, during which she saw the death of an individual two hours after its occurrence, with all the attending circumstances, and many minute and interesting particulars (which she detailed), though miles intervened between her external person and the scenes and facts she was observing. Now, said Mrs. French, who parrated these facts with unusual dignity and composure, what is the ideas foreshadowed in its pages; but who that holds these views meaning of all this? It could not have been the influence of mind upon mind in the common acceptation; yet it was a mental phenomenon, and therefore must have been the influence of mind in the Spirit acceptation. She closed with an eloquent appeal to common sense and experience for the truth of Spiritualism, and with an invocation that its blessings might speedily find their way to the individual hearts of

VEGETARIANISM VINDICATED.

In our issue of the 8th inst., we published, with remarks, an extract from an Exchange, setting forth opinions adverse to an exclusive vegetable diet. A correspondent, deeming that article injurious in its tendency, has sent us the result of his experience and cogitations relative to the subject broached, and the essential portions of which we give below. After quoting the extract at large, which we here omit for the sake of brevity, our correspondent says:

Now what claim has this to the confidence of one who, like myself, has enjoyed uninterrupted health for twelve years, and his strength, on a diet from which train oil, candles, flesh, fish, fowl, cheese, butter and eggs, have been carefully excluded? And this after having been sick eight years on a mixed diet! But instead of living on the over coats of grains exclusively, I have eaten their entire substance, together with fruits, etc. And instead of macerating my body in rivers of water, I of this, however, it steadily moves on in a silent under-current, have taken my daily bath. This is the way "to make weak men strong." "That's my opinion, and I have tried it."

The exchange quoted says: "It is well known that persons in good health, of sound digestive organs, who take plenty of exercise, and are free from anxiety, may cat almost anything, and in quantities which would kill those in other circumstances." Indeed, so they may, for a time, and perhaps feel no bad effects, but the veriest tyro in physiological knowledge, knows that Nature is keeping a "running account" all this time, and that all violators of her laws must sooner or later "foot the bill." Such gormandizers will find themselves within the category of those in " other circumstances." and very likely be "killed."

It would be quite as absurd to base our philosophy of health and disease on the immediate apparent effects of our habits, as to attribute al to special dispensations of Providence; were it otherwise, toads could bel eral persons who ate heartily of a dinner "shortened." by mistake. The mistake was discovered immediately after dinner; but one of the party, however, was able to rid his stomach of its contents by vomit-

Now the exchange in question ought by all means to know this Here was a case in which the health of the parties was not particularly good, or the digestive organs strong, with the addition, as we may suppose, of mental anxiety, yet no apparent harm resulted. Therefore toads are harmless food, even for those not very strong. The human constitution possesses the power of adaptation to a great extent. Were it not so-were every violation of the laws of health to be immediately folowed by pain and sickness—the whole race would be in continual pain, is none of us yet possess the requisite degree of wisdom (even though ircumstances were entirely favorable) fully to obey the divine laws.

But though multitudes were to deprave themselves to such an extent as to be able to use with apparent impunity, tobacco, opium, alcohol, arsenic, pork, train oil, rotten eggs, toads, etc., in such quantities as to kill those in other circumstances, can any one at this age of the world believe them to be harmless to the consumers? POPLAR RIDGE, N. Y., September 14, 1855.

A QUADRUPLE TEST.-We have the authority of M. W. Janes, who writes us from Conesus, Livingston Co., N. Y., for the following: Our informant, who is a tipping medium, was one day scated at a table, in company with a lady who is also a medium, when the names of two persons, a lady and gentleman, were spelled out, with the announcement that they had recently passed into the Spirit-world, mentioning they had not; and intelligence inheres to the immortal soul; it does the time of their decease, etc. The persons whose names were given were both strangers to our correspondent, but the lady present knew them, though she had not previously received any intimation of their phenomenon, he doubted whether there was any such thing as objective death. The lady whose name was spelled had resided in Pennsylvania. clairvoyance. Subsequent observation has fully demonstrated it to his but the gentleman had been a resident of California. The friends of mind. Yet the sympathetic or subjective is equally true, and he has both were written to, and answers from each were received in due course of mail, stating that the parties, respectively, were actually Dr. W., be fairly inferred that the facts referred to by Mr. Partridge dead, and had died at precisely the time mentioned in the Spirit-communication. Here, in fact, were four truths stated: 1, that the centleman was dead: 2, that he died at such a time: 3, that the lady was dead; 4th, that she died at such a time; and concerning neither one of these facts had the parties receiving the communication any data on which they might have founded a probable conjecture.

The Tribune's Challenge.

I AM in receipt of several communications relating to my reply to the Tribune's challenge, which I have deferred answerare Spirits in communication with men. He had investigated for five ing until the article is published in that paper, which the editors promised to do. I presume they will redeem that promise as soon as they can make it convenient. It must be obvious that the article will do the readers of the Tribune more good in time than in cternity, where they will realize the truth of the several propositions therein contained. CHARLES PARTRIDGE.

"Scenes in the Spirit-world," etc.

WE are now prepared to say that the book which we have in ress, entitled "Scenes in the Spirit-world, or Life in the SPHERES." by Hudson Turrle, Medium, which we noticed in our last week's issue, will be published on the first day of October. Price 50 cts. The trade are requested to send in their orders as early as possible.

BENEFIT TO P. B. RANDOLPH.-P. B. Randolph, the well known speaker, has returned to his native shores, with health sadly impaired, and entirely out of means. In this emergency Madame Leoni, the celebrated Dr. Gray wished to impress the fact that a Spirit in the body is a cantatrice, and her husband, both of whom are staunch Roman Ca-Spirit as well as out of it, and has spiritual faculties. He cited cases tholies, have in the noblest manner come forward and tendered Mr. R. to show that such is the fact, and also that the methods alluded to by a public benefit in Brooklyn, to take place at the earliest date possible. conclusions does theological dogmatism lead its willing victims! Becchers, and many other exponents of that faith who continue Dr. Warner were probably true. A clairvoyant in Boston once de-It must have a revelation to which reason and nature are sub- to preach in their old beaten track—in the line of their predelic-

Original Communications.

LIGHT IN DARKNESS.

BY E. A. KINGSBURY.

Lioht in darkness, gently beaming From that lone and quiet star, Now obscured by clouds, now gleaming Kindly on us from afar; High above the storm it walketh. In a clear and azure sky, And it ever to us talketh Of a sunshine by and by.

Light in darkness! When with anguish Mourns the sorrow-stricken heart. As it sees a dear friend languish, And like morning flowers depart: When the world seems cold and dreary, Then come whispers, full of love, Speaking to the spirit weary Of a peaceful home above.

Light in darkness! Lo! descending From the glorious sun of Truth, Brilliant beams broadcast are wending To the hearts of Age and Youth-Scattering clouds of doubt and error, Driving guilt and fear away, Banishing the reign of terror,

Ushering in the perfect day.

PHILADELPHIA.

MARRIED.

At the Brandreth House in this city, on Wednesday, Sept. 19th, by S. B. Brittan, editor of the Spiritual Telegraph, Renjamin F. Smith, Esq., of Albany, and Mrs. MARY E. MEECH, of New York.

A SHAKER ON FREE LOVE.

FRIEND BRITTAN-Many thanks for your letter to the Herald, in answer to Nichols, purging Spiritualism from Free Loveism. It will take many such articles, published at proper intervals, to keep the public mind right upon that subject, as the morning note sounded by Adin Ballou evidently demonstrates.

I think it will be generally conceded that, not only "all advanced Spiritualists," but also all true reformers, are rapidly verging to the conclusion that, while every other department and phase of human society is obnoxious to censure and rebuke, the "holy ordinance and sacrament of Marriage," with its sequences, is not so immaculate as to be entirely proof against all criticism.

And while the transition is easy from the perception and condemnation of the inherent and irrevocable evils of matrimony, to the abnegation of the institution itself, so also does the "repudiation" and rejection of the marriage system inevitably lead to and land the searching mind either in the more purely abstract and higher forms of Christianity, as understood and practiced by its originators and founders, the noted Twelve, and more particularly by their leader, the spiritual-minded and simplehearted Jesus, who taught his followers that such as practiced marriage were the "children of this world," out of which he and his had been elevated or "raised," into what he designated the "resurrection"-state-that is, a religious celibacy, like the Shakers of our own time; or else in what, in the early days of Christianity, was so bitterly denounced by the greatest revelator and most pure-souled Spiritualist of that age, as the practice and " doctrines of the Nicolaitanes," " which doctrine I hate!" (the vehement and emphatic language of the Spirit who spoke through him as a medium) and which doctrine is now advocated and lived, not only by the advocates of Nichols in the Ceresco community, but also by the six or seven communities of Perfec-

With your permission, I propose to show that both these extremes (the Shakers and Community Free Loveites) are no new thing under the sun; but that in and during the first four centuries of the Christian era, we have the record of similar antipodes in faith and practice.

Previous to the advent of Jesus, the earth was divided into two worlds, with their respective inhabitants, the Jewish and the Gentile: and although the former, in point of numbers, was the inferior, it nevertheless looms up in the pages of sacred history as by far the most conspicuous and important.

The different views entertained by these respective parties, on the Marriage question, lay at the foundation of all the differences and distinctions between the Jew and Gentile. The Jew was circumcised, the Gentile was uncircumcised; and circumcision evidently had reference to the principle of propagation, of which marriage is but an adjunct.

Abraham was a heathen-a Gentile, who, in his dreams in the night, had a Spirit appear to him, who made to him such and such promises, to be fulfilled upon such and such conditions; the first and ever the most important of which was, that he should practice upon himself and upon all his male posterity a mutilation called the rite of circumcision, nothing being said by his spiritual friend respecting the females.

But the man Moses subsequently supplied this deficiency, he also having been directed by some spiritual intelligence to enjoin that every woman who became a "mother in Israel" should pass through certain forms of purification, and be excluded from the camp which was called "holy," forty days for the crime of giving birth to a boy, and eighty days for the crime of giving birth to a girl; and then, before her re-admission into the "holy" camp, she was required to bring a sin offering to the priest as an acknowledgment that, however right it might be for the Gentiles to "multiply and replenish the earth," it was sinful and wrong for the Jews, who were called to be "a holy people," and that they could not do it without "transgressing also the law" (which was love, purity, and universal brotherhood; that they may again "holy and good"); for which transgression they must pay the prescribed penalty to appease its offended majesty. (See also Leviticus 15:18.)

All of which goes to establish the fact that the spiritual being who dictated the Mosaic institutes thought that there were some concomitants of marriage in the present fallen condition of the human race, that were sinful—perversions of the original process of simple generation, as still exhibited in all orders of animals except man-he who, as the lord and the most noble and intelligent head of creation, ought to set an example of law and order, of the due observance of times and seasons, of keeping ever in sight the USE and the end and object of every action, to all the inferior races of sentient creatures-he, man, is himself and herself the most lawless, irrational, and sensually-debased of all God's creation; and more especially in all that pertains to marriage, or the union of the sexes, which is subject to abuses and errors that ought to be abated, either by the re-institution of the spiritually originated physical circumcision, with its checks and restraints, as enacted by Moses; or by the still more highly spiritually-derived spiritual circumcision (of which the former was the significant type), with its perfect celibate virgin life, inaugurated by Jesus, of whom an ancient Spiritualist or prophet said, "his life was cut off from the earth; and who shall declare his generation?" No one. For he was the end of generation to all who fully entered into the spiritual order of which he was the founder and the most perfect exponent.

In contradistinction to the above exposition of the great characteristics of the Jewish world on the subject of marriage, the hear, the blind see, and the sick are made well.

Gentile world recognized nothing wrong, either before or after the deluge, in the indiscriminate and most unrestrained use (or rather abuse) of the reproductive faculties. Most of the famous gods Mr. Joseph P. Hazard: and goddesses were worshiped by acts of licentiousness; and their religious assemblies were mere scenes of debauchery. It was this that constituted the great attraction and incentive of the Jews to idolatry; the allurement and temptation consisted in the manner of worship, and not in the object worshiped. Thus, when Israel worshiped the golden calf, and "corrupted themselves," it is said " they sat down to eat and drink, and rose up to commit fornication."

That this great distinction between Jew and Gentile on the may not be generally known, except to the theological student. Yet that such was the fact can be readily shown. Nor do I consider it possible for any person, without this understanding, to derive clear and connected views and ideas from the New Testament writers. For all the converts to the new faith, called Chris-Pentecost, were Jews; not a Gentile as yet was admitted into the Church. It was a Jewish Christian Church.

vas entirely prohibited.

After entering that Church, some who professed to give u the whole price of their houses and lands, which they had "sold," and "kept back part of the price," dropped down dead by the same spiritual agency which had revealed to the church officer their deception.

And some females who entered the Church, but who, by and by, "waxed wanton against Christ and married," are said to have believe our spiritual manifestations. incurred "damnation, because they had cast off their first faith of living a virgin life.

But, when one of the twelve preachers began to expound Christianity to the Gentiles, which event was brought about by a simultaneous vision or visitation of Spirits to him and a noted Gentile, all the new converts were allowed to marry. "Every man might have his own wife, and every woman her own hus band;" as also they might retain their private or individual pro perty. This was the Gentile Christian Church.

This Church has existed for eighteen centuries, and is that which at this day fills Christendom, under as many names as chamelion has colors; but is recognized as one by the Spiritual ist John, to whom it was represented in a vision, under the figure of a mighty woman, of most notoriously bad character, gaudily dressed, sitting upon a beast; denoting that she subsists by min istering to and gratifying the animal (or beastly) sensual nature of mankind, instead of crucifying it, as true Spiritualism o Christianity would surely do.

The existence of Jewish and Gentile Christian churches; th falling away of the former, and its suppression and enslavement by the supremacy and continued ascendency of the latter or Gen ile Church, together with its hidden abnormal life, under the character of "two witnesses," running parallel with the history of the Gentile Church, until its entire destruction; and the final and triumphant re-establishment of the Jewish Christian Church n all its transcendent and far more than its pristine glory, in consequence of certain principles, called "the accuser of the brethren," which caused its overthrow, being now "cast out," are all graphically and beautifully represented, under certain tropes and characters, by the medium before spoken of as the great Spiritualist of that age, John: "And there was given me a reed like unto a rod; and the angel stood, saying, Rise and measure the temple of God and the altar, and them that worship there in. But the court which is without the temple leave out, and neasure it not, for it is given unto the Gentiles; and the holy city shall they tread under foot forty and two months."

"And I will give power unto my two witnesses, and they shall prophecy a thousand, two hundred and threescore days, clothed in sackcloth,"--Rev. 11: 1-3.

The temple was the Jewish Christian Church. The court, or Gentile Christian Church, would rule forty-two months, or twelve hundred and sixty years, after it had destroyed and trodden under foot the order of the Jewish Christian Church.

The two orders of Monks and Nuns of the Roman Catholic Church have always witnessed to the two principles of community of goods and a celibate life being the true apostolic order of the primitive Jewish Christian Church.

In that Church seven deacons were appointed to distribute the necessaries of life to its communicants every day. One of these, marriage system of the world, and instead of the celibacy of Jesus and his apostles, a community of wives, as well as a comthe "abomination of desolation" itself.

Now, I do not know that there is anything particular in the Nichols are evidently one and the same.

It is a question to be pondered, how far "all advanced Spiritualists" will finally "repudiate marriage," and hold a community of goods; not, however, by ceasing to marry, in order "to do worse "-plunging into the very slough of sensual degradation, unknown to brutes-practicing the community of goods, and at the same time holding "the doctrines of the Nicolaitanes; but in order to live a more spiritual-a purer and higher-a Christian life; in breathing, from the very heavens a Spirit of establish upon earth the lost order of the primitive Jewish Christian Church, with its virgin life and "all things common," acompanied with all the signs that were to "follow those who believe"-speaking in tongues, healing the sick, casting out demons, seeing of Spirits and angels, and, in fine, a practically useful, and perpetual intercourse, in a divine order, with the invisible, spiritual world-this being, as we suppose, the true Re-

FREDERICK W. EVANS. SHAKER VILLAGE, NEW LEBANON, COL. Co., N. Y.

MRS. LORIN L. PLATT.

Mr. L. Robinson, of Bristol, Conn., in a recent letter speaks in erms of high commendation of Mrs. L. L. Platt. We have known Mrs. P. for several years; her sympathies are easily and deeply excited by the sufferings of mankind, and no person has mertality of the soul." "There is another object which God has in spirit," and as different nations were very properly supposed to have a more sincere and earnest desire to relieve the afflicted.

We extract a paragraph from Mr. Robinson's letter.-ED. I know that many of the sick and suffering will bless the memory of Mrs. Platt, and the poor can not but remember her sympathy and kind-

Mr. and Mrs. Platt were my guests several weeks, and during the ime her examinations and prescriptions were quite numerous and satisfactory. One examination was made publicly, and another under the close and critical scrutiny of one of our ablest physicians. The Doctor saw it done, but the modus operandi-that bothers him. There is but one way to get round the dilemma, and that is, to own up every "Calvin" has a right to disclose the design of God, and thus interfere time Science shouts "humbug." Facts send back an echo, that the deaf with his plans.

TEACHINGS OF "KING."

MILFIELD, ATHENS Co., Onto, August 26, 1855.

Dear Sir-I received your letter of the 5th inst., and avail myself of this opportunity to reply to your inquiries.

You wish to know whether "King," who claims to be much more ancient than Adam, remembers anything of the early history of man and the events related in the Old Testament. The account which we have received is this: Adam was a medium, and held some high office at the court of a great Emperor, whose dominions are represented in the Old Testament under the symbolical representation of a garden. The Spirits compare the position of Adam at this Emperor's court, to that of Daniel at the Court of Belshazzar. Adam, like Daniel, had enemies who were jealous of his preferment, and who, in the end, succeeded in Marriage question was continued even in the Christian Church, having him banished from the Emperor's dominions. Adam became the founder of a sect; his descendants, who were mediums, and who continued to have spiritual manifestations, may be traced down to Noah and through him to Abraham, Isaac and Jacob.

At that early period of the world, the records of great events were transmitted to succeeding generations by means of hieroglyphics, or symbolical representations. It was in this manner that the history of tianity, made by its founder up to and at the spiritual day of Adam and his descendants was preserved, until the time when the children of Israel, having emigrated into Egypt, became the slaves of the Egyptians, and the records of their history fell into the hands of their conquerors. Moses, who was educated in all the learning of the All property was held jointly, "in common;" and marriage Egyptians, associated this early heiroglyphical history with the Egyptian theory of the creation of the world, and not being conversant with those ancient hieroglyhics, produced the absurd history which we find related in the first few chapters of Genesis.

The history of Noah's flood is also founded on fact. Noah had comnunications from Spirits who foresaw and predicted that there would be a great inundation in that part of Asia where he lived, and he, in his turn, warned his countrymen of what would happen; but they were as unwilling to believe what he told him as modern skeptics are to

Moses was a medium, and the Spirit that appeared to him in the burning bush, was the Spirit of his ancestor Noah, who announced himself as the God of Abraham, Isaac, and Jacob, meaning that he was the same Spirit who had appeared to them. Noah had willed his possessions to descend to his posterity through the eldest son of each successive generation, and considered that the children of Israel had still a right to possess those lands, which had been held by their ancestors.

It was by using Moses and Aaron as positive and negative mediums. told that the Egyptians had also their magicians, who performed similar wonders. Thus we find that the Egyptians had their spiritual manifestations as well as the Hebrews, and that the Spirits of each people were at war with the other; but it appears that the Spirits of the Hebrews were more highly developed, and consequently prevailed over you were thinking of him instead of the letter while engaged in the those of the Egyptians. The Spirits tell us that the pyramids of Egypt experiment, it is not at all to be wondered at that your mind should are of very remote origin. They were erected at a time when that run en rapport with his sphere, in place of that of the person who wrote vast portion of Africa, which is now occupied by the Great Desert, the letter. It clearly appears from what you relate, that you got strong was a fertile and inhabited country, peopled by a race far anterior to and vivid impressions, and that all those impressions were correct. the ancient Egyptians.

The history of the life of Jesus Christ has often been the subject of permit me to write all that has been given on this subject. King was a witness of his so-called miracles and sufferings, and was among the rectly psychometrized, by your impressions alone, the sphere and the number of angels who, at last, transported him from this earth to the celestial regions. At his crucifixion the Spirits threw him into a trance, or what we call a mesmeric sleep, giving him the appearance of death. The manner in which his ascension was effected is thus explained. A great multitude of Spirits united in a circle over him, and, by the power of their will acting on the atmosphere which surrounded him. produced a circular motion, which formed a vacuum rising from the of gravity was overcome, and he was raised from the earth with inconcomposed his organized body sought their affinities in the surrounding elements, while his Spirit ascended to its destined sphere.

With regard to the size of Spirits, I have another observation to rounded by a luminious effulgence; but when I am enabled to view them as they existed on earth, there is no such brightness round them I give you this fact, and leave others to deduce their theories from it. To corroborate this statement I will add the testimony of Mr. J. Duncan, one of my neighbors, who, though he does not profess to

"When I was a boy, I was hired out to labor, and it fell to my lot to sleep in a garret, where I was regularly visited by human forms of various sizes and appearances. Sometimes the forms were small, and placed themselves in a row in the chamber. At other times sight of the latter excited in me such feelings of terror that I have | rapport is thus at once established. If you are sufficiently impressible, frequently screamed out and alarmed the family, who, on such occasions, you can even psychometrize without physical contact of any sort. The never failed to come to my assistance." These visitations he affirms to only condition needed for the impressible person to psychometrize, is have been made when he was in a perfectly conscious and normal state, that a rapport be established between the psychometer and the indi-

and offers to assirm them by oath, if requested to do so. As to your question concerning trees, flowers, etc., this is how we understand it: From the fifth sphere ascending, Spirits have the you en rapport with that person, and you will then be able to psychomnamed Nicholas, introduced into the Church, in place of the old power to produce plants, trees, and flowers; which exist as long as etrize him. the Spirits hold them under their influence; upon a principle similar to that by which they form a tangible hand in our circles. From the sixth sphere ascending to what the Spirits demoninate the God-spheremunity of goods. This was the "falling away" of the Holy of intelligence, the Spirits can grow durable plants, trees, and flowers This will explain why you succeeded so well with the lady who handed Ghost Church—the using of the religion of Jesus as "a cloak upon what they term the magnetic principle. These productions are for licentiousness," "turning the truth of God into a lie," being grown from magnetic germs or seeds, which are formed by the celestial inhabitants of the God-sphere; which is the first sphere in which the power of forming such germs can be exercised. The Spirits of the sixth he is really en rapport with. To affirm that the psychometer could deand seventh spheres receive those germs from which they cultivate scribe any person with whom he is not en rapport, would be to unship imilarity of the names of Nichols and Nicholas; but I think those celestial productions to their own fancy and taste, and such prothere can be no doubt at all but that their faith and practice are ductions are held sacred by them in honor to the giver. Please publish comogeneous. The "doctrines of the Nicolaitanes" and of this letter in the Spiritual Telegraph, for the benefit of its readers. I shall be happy to answer any other inquiries which may be of public I am, dear sir, yours, as ever,

JONATHAN KOONS.

CONTRADICTORY SPIRIT TEACHING. .

UNDER the head, "What Spiritualism Teaches," I find a communication from one signed "Calvin." He says "My eyes lately fell upon a paragraph in an article in a paper headed, "Spiritualism." The design was to show what Spiritualism teaches. Its doctrines were expressed in ten propositions," etc., etc.

To satisfy himself of the truth of these propositions, or to ascertain the opinion of his gurdian spirit, he took occasion to ask, and it appears from his answers that every one is contradicted, and more, for the Spirit so speaking contradicts himself. In reply to the third proposition, he said, "False! It is true that all who are renewed by the spirit of God, will progress and finally reach heaven; but those who do not yield their hearts to him will not progress. They will finally sink to hell." And in reply to the fourth proposition, he says "It is true that Spirits, after the dissolution of the body, are permitted to remain with their friends for a while, but it is only for a while-they must all soon go to their

In answer to the seventh, he caps the climax of absurdity; hear him 'And does not the Bible teach this? But the Bible does not teach that man should ever look to Spirits for authority or advice. It expressly forbids it. The whole system of consulting Spirits is one of sin, and ere long gian and the philosopher! God will close this channel of deception, and teach that he alone is the director of all human affairs, and that to him alone should man go for discover that giving unto God the attribute of infinity in any respect

Compare this with the statement on the second proposition, where he says, "The system of consulting Spirits was not given to teach the imsoon be made plain."

Here, then, we find a contradiction so palpable as not to escape the sin upon God himself.

whirl millions of his creatures to an endless hell, then man has no al- man," etc. ternative. And he might as well remain ignorant of his condition;

are in accordance with common sense. If not, they should at once be rejected, as coming from minds not qualified to teach, and receive no more attention than such fanatical and superstitious minds would in the body. I am constrained to remark, that, had I a guardian Spirit whose doctrines were so old fashioned and absurd. I would pray God for an

exchange or a dismissal altogether. PORT CLINTON, August 20, 1855.

PSYCHOMETRY. FRIEND BRITTAN-I take the liberty of sending you a short extract

from a letter lately received, together with my reply, trusting that the same may throw some light upon this interesting subject.

I remain yours for truth and true religion,

EXTRACT FROM A LETTER

One evening in a crowded room a stranger handed me a letter, wishing an examin tion. In a few moments I commenced describing the gentleman who gave me the letter, not knowing it was he, but supposing I received the impressions from the letter. I pointed out every trait and peculiarity of his character so vividly that those who were present and knew him, said at once it was he. The letter was not written by the person whom I had thus described.

A while after, a lady, also a total stranger, handed me a blank piece of paper, which supposed to be a note, and after saying that there seemed to be a peculiar impro othness, I went on and gave an accurate description of the character of the lady. These things puzzle me. I begin to think that it is all phantasy and anything else but a science. Can you explain these phenomena satisfactorily.

The fact that you described the gentleman who handed you the letter in place of the person who wrote the letter, does not in the least tend to discredit the claim of psychometry as a fixed science. On the claim. The person who handed the letter to you was a stranger, yet earth. you pointed out "every trait and peculiarity of his character so vividly that all who were present and knew him said at once it was he." If he was a stranger to you, by what means were you able to give so truthful a delineation of his character? The only answer to this question is this, you psychometrized the gentleman who gave you the letter in place o the person who wrote the letter. How did you come to make this mistake? Answer.—You made the mistake because your mind was en ing most fervently, both by action (without which prayer is a mockery) rapport with the gentleman who gave you the letter, in place of being and by raising up our hearts and minds to the gods, as I believe that en rapport with the writer of the letter. How did this happen? Answer. the gods are but finite beings and capable of being influenced by men-The person who wrote the letter was less positive than the person who tal emotion. Pray, pray, I say, intensely to the highest guardian spirit gave you the letter. The person who wrote the letter was less in or god that can benefit you. While working actively in all the duties affinity with you than the gentleman who handed you the letter. The of life, pray for higher spiritual wisdom, and you will have it. Are person who gave you the letter was standing near you—his thoughts you in misfortune? The kind and loving sympathy of a guardian that the Spirits performed their wonders before Pharaoh; and we are and attention were fixed upon you-his hand had touched yours. Your God is to be had for the asking. mind was therefore drawn en rapport with his, in place of flowing en rapport with the letter.

If in addition to these reasons there was anything in his appearance which struck you positively at the time he handed you the letter, or if The only error made was one of your own judgment. You thought you were getting your impressions from the letter as usual, which was our conversation with the Spirits. The limits of this letter will not | not true. Had you been en rapport with the letter, your description would have been just as correct of the writer of the letter. You corperson with which your mind was en rapport. This is all that is claimed for psychometry at any time, or under any circumstance. It is impossible for you to psychometrize any person with whom you are not en rapport. This is the first law of psychometrical science.

The only purpose which the letter serves, is to put the mind of the psychometer en rapport with the person who wrote it. If the letter fails to do this, the experiment will fail. In this case the letter failed earth in the form of a funnel. Then admitting the pressure of the to put you en rapport with the person who wrote it, because your mind atmosphere below him, they caused a suction, by which the attraction | had involuntarily and previously got into rapport with the gentleman who handed it to you. Mistakes of this sort often take place when ceivable rapidity. When raised to the electric region, which we term psychometrical experiments are conducted in a "crowded room." The open space, beyond the reach of the law of cohesion, the atoms which psychometer should never practice his art in a crowded room. If he does so, those present should be perfectly passive, and withdraw, as far as possible, their attention from him; and above all, no person should be in physical contact with the psychometer. When there is a crowd make. When I see Spirits in a dimunitive form, they appear to be sur about the psychometer, his mind is far more likely to flow en rapport with some positive and kindred mind present, than with that of the distant and unknown writer of the letter. If you wish to get good and truthful results, take the letter to be psychometrized and retire to the silence and solitude of your own private room.

The other instance of the experiment with a blank paper, supposed by believe in the present spiritual manifestations, yet relates the following you at the time to be a note, is also easily explained. You do not seem to be aware that the power to impart psychometrical impressions is not confined to letters and autographs. Psychometrical impressions may be obtained from a lock of hair, from a glove, a vail, a shawl, or anything not be without these valuable remedies for any consideration. I am which a person has worn or carried about them for a time. In brief, satisfied they will do even more than is claimed for them, and my advice bright, and luminious. They appeared to enter by a gable window, psychometrical impressions can be obtained from anything which in any to every family is to keep them in store, for we can not tell what a day way has become impregnated with the magnetic emanations of any person. If may bring forth, as the day previous to my illness I was at meeting, and you take a person by the hand, you can psychometrize that person, for a also in the evening, feeling quite well. vidual whose soul is to be measured. A strong wish, will or desire to know a person's character, will sometimes alone be sufficient to throw

If I hold a blank paper in my hand a few moments, and then give it to you, without allowing it to be touched by another, you will be able to you the blank paper. It does not weigh a feather against psychometry, that the psychometer does not know who he is describing, provided he truthfully describes, by the aid of impressions alone, whatever person the whole basis on which psychometry rests. The very fact that the psychometer, without regard to his own belief or any other conditions, lescribes only the person with whom he is en rapport, is one of the strong points upon which we rest our claims.

The fact that, notwithstanding your belief, notwithstanding you held the letter to your forehead, you failed to describe the person who wrote it, not being en rapport with him, but, on the contrary, did describe truthfully another person with whom you were en rapport, affords the highest evidence that independent of all other conditions, the impressions follow the rapport in all cases, and that, therefore, psychometry is a fixed science, governed by fixed laws. For further information on this subject, your attention is called to Buchanan's Anthropology, a book which throws a flood of new light upon man's interior nature. is written by Dr. James R. Buchanan, to whom belongs not only the distinguished honor of having first discovered the facts and phenomena of psychometry, but also of being the author of the beautiful and appropriate term by which that science is designated. The name "psychometry" was compounded by Buchanan from two Greek words, which, turned into simple English, means "soul measuring." Entertaining the hope that this letter will satisfactorily explain the phenomena which nizzled you, and that your faith in psychometry may be revived, I remain yours truly, R. H. BROWN

"GOD" AND THE "INFINITE."

"Gop," "the Infinite!" two distinct terms, but alas! how misunder-

When we look back into the history of the term "God," we so whatever, is of recent origin compared to the origin of the usage of the term "God" or "gods."

The idea attaching itself to the word "God" was first of all "guardian view in opening this communication with the Spirit-world, which will different guardian spirits, so did the Jews speak of "Jehovah," their "guardian spirit," as being their God, and spoke of the gods of other nations as being "strange gods." But though acknowledging "strange attention of the most ordinary mind. To say that God has opened a gods" (consequently a plurality of gols), they denied the attribute of incommunication between the natural and spiritual worlds, and the finity to all except their own God, "Jehovah." That the Jews believed the obscurity is in a measure owing to repeated translations. whole system of communication is one of sin," is charging that very in a plurality of gods is evident from the fact that the Hebrew Scriptures commence with, "In the beginning "the gods (ELOHIM) created It God has indeed opened a channel of deception, which will finally the heavens and the earth." And again, "The cops said, Let us create tion.

The ancient Greeks and Romans believed in a plurality of gods, who yea, far better; and I doubt that the guardian spirit, if it be so, of were, in their opinion, spiritual beings who ruled over the affairs of this earth, and who were of different degrees of power and development. Some had power to produce or develop new forms of being on this long and too mystical for ordinary comprehension; and he will It is well for Spiritualists to try the Spirits, and see if the teachings | earth; others could only influence (or psychologize) the minds of men: | please forward it to us as early as convenient.

some had power over the different forces of nature, and others (genii) were merely attached to different private families.

But in all these, in my opinion very sensible and consistent conceptions of the gods, they never attached the idea of infinity to any of them, except to one being, for whom they had no name, whom they called "Deus summus," "Deus optimus et maximus," etc., the ruler and controller of all things, from whom all things existed, and about whom, by virtue of his infinite nature, nothing could ever be known.

Far more sensible, it appears to me, is the above idea of the nature of "ELOHIM, the gods," than that of modern orthodoxy, which arrogantly asserts the absurd doctrine of special providences from an infinite

If special providences do occur, they come from some special guardian spirit or god, but not an infinite one; for the infinite can only act by universal laws.

If prayer is to be offered to God, it is absurd to suppose that the Infinite can be moved by our petitions; it is only a finite god or guardian spirit that can be so influenced.

The existence of all things in the universe proves the existence of an Infinite Being, and that one of infinite power and intelligence, from whom "all things flow;" but who must necessarily be incapable of doing finite acts. The very existence of a finite act shows that it was conceived and done by a finite being. The creation or development of man, and the different races of plants and animals, as they are on this globe, is a finite act, and therefore the work of finite gods. The rogression of the different races and families of men on this earth, are doubtless influenced by different gods, and some of them of very different dispositions from each other, but all of them under the control of still higher gods, such, for example, as the great Spirit or guardian God contrary, the experiment affords further evidence in support of that of this earth, or rather, perhaps, a circle of guardian gods for this

Again; as we progress, may we not be attracting still higher gods to this earth? and may not this present spiritual movement be caused by this higher influence pouring down upon us from still higher spheres? It has of late been fashionable with some, who have perceived the

absurdity of praying to an infinite God, to decry the use of prayer altogether. But this is going to the opposite extreme. I believe in pray-

Hoping that the above suggestion will influence some of your readers to disconnect the terms "God" and "the Infinite," and thus have ome realizing sense of the sources of special providences,

I remain your sincere friend for progression HOMER, N. Y., Sept. 15, 1855. I have just written the above by impression or inspiration, whichever

you like to call it, and so send it you just as it turned off: E. J. M.

AN EARNEST WITNESS.

MRS. CHARLOTTE SPENCER, of Bloomfield, (what State?) who believes that her life in the form has been preserved by the use of Mrs. Mettler's medicines, renders her emphatic testimony in the following brief epistle:

Gentlemen-Permit me to express my gratitude through you to Mrs. Mettler for the inestimable benefit which I have received from the use of her invaluable Cholera Elixir and Dysentery Cordial. On the morning of the 20th July last, I was most violently attacked with internal pains, purging and vomiting, followed by excessive cramps and spasms, with a freezing chill prevading the entire system, insomuch that the most intense heat was not felt; nothing could produce the slightest effect or relief. All hope was abandoned, and it was thought that my hours were numbered. A message was then despatched to my husband in Hartford, with a request that he would call and see Mrs. Mettler; he did so, and on entering her room found her in the clairvoyant state, examining patients. 'After a few minutes' delay, her attention was called to my case, which she seemed to understand perfectly, remarking that it was the worst case of Cholera Morbus she had ever seen, and if anything was to be done, it must be done immediately, as everything looks ed dark, and she could see nothing that would do any good, except the Cholera Elixir and Dysentery Cordial, which she prescribed.

My husband soon returned, and the medicines were administered freely and promptly, according to directions. The first dose I threw up, but its power was felt through the whole system. The next dose remained. and the two following ones, diffusing a glow of warmth through my whole system. Following up the directions, I was soon convalescent, and now enjoy better health than I have for many years past. I would Yours, affectionately, CHARLOTTE SPENCER.

NEITHER DEAD NOR SLEEPING. MESSRS. EDITORS :--Please do me the favor to publish this: On my

arrival in this city, a week since, from France and England, I was sur prised to learn that a report was current that I had departed this life some time ago; also that my Spirit had rapped out messages, and otherwise manifested itself-some seven or eight mediums in this city, and as many elsewhere, having held intercourse with my departed soul. According to one oracle I had fought a duel and got winged: by anpsychometrize it as well as though I had covered it with my writing. other account, I had committed felo de se, although it seems that I'm a "fellow" yet, d'ye sec. One said I died in Germany; another in France; and still another, between Dover and Dieppe, France or England. But, sir, to quote from Webster, non verbatim, "I aint dead yet," although I labor under a disease that probably will shortly finish my career below.

I write this to correct the false impressions that have gone abroad. and to announce that I expect to go East and West shortly on a lecturing tour. My subjects will be, "The Negro and his Destiny." "Common Sense," "The fallacies, errors and absurdities of Spiritualism." 'Modern Spiritualistic Heroes," being criticisms of the twelve leading Spiritualists and their works; and I have prepared one called "The Dreams of Ramo and Ojavah," being Orientalisms and revelations of the most startling character, obtained during my travels. This list of five, together with one on "Temperance," and one on "The good of Spiritualism," will constitute my repertoire. The first, third, fourth and fifth lectures I expect to publish for the benefit of my friends. I will mounce them through the Tribune (weekly) and Spiritual Press. when ready to speak, and the route I shall take. Probably my health in a week or two will permit me to start. In the mean time letters should be addressed to me, care of Editor Christian Spiritualist, or the office of Spiritual Telegraph. PASCHAL B. RANDOLPH.

EGYPTIAN SPIRITUALISM.

BEAVER, PA., July, 17, 1855.

F Dear Sir-* * * I have been recently reading the work o Champollion Figeac, upon Egypt, and found a most curious relic of the books of Hermes Trismagistus, which has descended through some Greek writer who has had access to the writings of Hermes in the Egyptian colleges. In reading Champollion's works, I translated this relic to my wife, who took it down. It purports to be a conversation between Thoth or Hermes, and Pimander, the Supreme Intelligence. It opens by describing a state of clairvoyance on the part of Thoth or Hermes (they being identical), in which the Supreme Intelligence proceeds to give the former a theogony, which describes Deity as a Trinity in Unity-The Father, Word or Son, and the Holy Spirit. A hell of fire is also set forth for the punishment of the wicked, and a Devil to attend to the business. Heaven is described as consisting of seven spheres, into which the separated Spirits of the good ascend after their withdrawal from the body (which perishes). Their progress from sphere to sphere is described, finally entering the celestial heaven,

where they enjoy the presence of God. Spiritualism, as we have it, is distinctly taught. A cosmogony is

This fragment ascends to an antiquity far antedating all authentic Jewish history. If you desire it, I will send you a copy of the transla-Very sincerely yours,

We think the "Fragment" referred to by friend Barker, will be highly interesting and instructive to our readers, it not too

Interesting Miscellany.

A CONCERT BY THE INVISIBLES.

THE editors of the Portland Transcript and Eclectic have recently attended a musical soireé, the subjoined description of which appears in their editorial columns, under date of the 15th instant:

We have, in the course of our lives, "assisted," as the French say at a great variety of musical entertainments. We have heard all sorts of artistes from Ole Bull to Jim Crow, but never, until last week, did we attend a concert given by invisible performers. It happened in this wise.

We had heard of strange things done in the spiritual circles of this city-of persons taken up bodily, of mysterious writing by invisible hands, and in one instance, of a gentleman who was locked out of his own house by the mischievous spirits. Not being wonder-seekers, however, we had seen none of these things. At last a friend said, Come and hear the spirits give a concert! We went, incontinently. A small, unfurnished room—a company of a dozen pleasant men and

women-a framework from which hung two drums, while upon a sort of table beneath, formed in the framework, lay violins, tambourines, drumsticks, a guitar, etc. In one corner, fenced off by the framework upon one side, and a melodeon upon the other, stood a bass viol, in such a position that a performer in the flesh would be greatly troubled for want of clbow room. A circle was formed, the medium-a young lady-taking her place with her back to the instruments. A profound silence, during which intense expectation sat on every face. "Are there any spirits here who can respond?" Three quick taps upon the table, as if done with a finger-end, indicated "ves." "Is it brother Black Hawk?" "Yes." "Good evening, brother Black Hawk," now went round, every one being expected to salute the chief, he responding to each and all with rapid taps upon the table. The gravity with which we all bowed and spoke at vacancy would have been highly edifring to any disinterested spectator! The old chief was quite communicative, responding heartily to casual observations made by members of the circle. He informed us that he had formed a band of seventeen. sixteen of whom were in the Spirit-world, and one in the flesh-a gentleman present who accompanied the Spirits on the violin. We were somewhat surprised at this, as we never heard that Black Hawk was gifted with musical talents, he having spent all his life in fighting the pale faces. However, he called for a hymn, and the circle gave him "Come, holy Spirit," rolling out the good old tune with great unction. Previous to this, however, it became necessary to seat the circle. Black Hawk as master of ceremonies, giving each one his proper place. This in "seating the meeting." All being seated, it was asked, "Is the Chihis Celestial Highness. After the singing of the hymn, the light was extinguished, and we remained in thick darkness. Presently there was a great rattling in the corner where the bass viol stood, and the word went round, "There's 'Squire Simmons. 'Squire Simmons, of Canton, gentlemen." "Good evening, 'Squire Simmons." To all of which the worthy 'Squire responded with hearty thumps, all the while rosining his bow with great vigor. The viol was one he had played upon when in the flesh, for thirty-five years. A hymn was now sung, accompanied several at the table declared he had touched them with his bow.

A great clatter now arose upon the bass drum, and all cried, "There's to touch me again to-night, brother King?" To all this the good brother responded with a most deafening thumping upon the drum. After tightening up the instrument he drummed out a tune, accompanied by the violin player present in the flesh. While he was playing, we--as also several others-placed our hands upon those of the medium, in order to be assured that she took no active part in the performance. In every instance when the hand touched the medium's, which lay upon the table, it received a stroke from the drumstick in the hands of the invisible performer. This being done in the dark, it was difficult to understand how he managed always to hit so exactly. But of course darkness is no obstacle to the Spirits!

* Black Hawk now undertook to give us a tune upon the tambouring but not succeeding very well, King David came to his assistance, and the two made most horrible discord. At last, apparently disgusted with his want of success, Black Hawk sent the tambourine whirling over our heads into the middle of the floor! The Spirit of Miss Emily Macomber then played several tunes upon the bass viol, in very good style. Hers was decidedly the best performance of the evening. After a few more minor manifestations a bell rang, and we were informed that the Spirits had dismissed us. The concert was over.

"And do you believe it all?" Well, we will tell you what we don't believe. We don't believe that the instruments were moved by any sort of machinery-examination satisfied us upon that point. Neither can we see how any person present could have used the instruments in the positions in which they were. We are therefore forced to admit that the music was made by some power unknown to us. As to the agency of the Spirits, we will only say that we could not see what affinity of spirit could exist between Black Hawk, King David, the Emperor of China, and Miss Emily Macomber. A motley company

surely. "But why was it done in the dark?" Well, upon that point we are in the dark ourselves. They say, however, that the Spirits have more power in darkness, on the principle, we suppose, that during all time. ghosts, witches and hobgoblins have been-forced to depart at break of day. There were a number of well known and intelligent citizens present, and they all concurred in believing that no deception was practiced. We should state that some of the company were positive they saw a light for a few seconds, in the vicinity of the instruments. As we were not looking in that direction, we did not see it.

MAN AND IMMORTALITY .- Man is seed, and birth is planting. He is in life for cultivation, not exhibition; he is here chiefly to be acted on, not to be characteristically an agent. For though man is an actor, he is yet more a recipient. Though he produces effects, he receives a thousandfold more than he produces. And he is to be estimated by his capacity for receiving, not of doing. He has his least value in what he can do; it all lies in what he is capable of having done to him. The eye, the ear, the tongue, the nerve of touch, all are simple receivers. The understanding, the affections, the moral sentiments, all are, primarily and characteristically, recipients of influence, and only secondarily are they as agents. Now, how different is the value of ore, dead in its silent waiting places, from the wrought blade, the all but living engine, and the carved and curious utensil!

Of how little value is a ship standing helpless on the stocks-but half built, and yet building-to one who has no knowledge of the ocean, or of what that helpless bulk will become the moment she slides into her

element, and rises and falls upon the flood with joyous greeting. The value of an acorn is not what it is, but what it shall be when nature has brooded it, and brought it up, and a hundred years have

sung through its branches and left their strength there. He, then, that judges man by what he can do, judges him in the seed. We must see him through some lenses—we must prefigure his immor-

tality. While, then, his industrial value in life must depend on what he can do, we have here the beginning of a mortal value which bears | Healing by Laying on of Hands, almost instantaneously. Also Developing Mediums no realization to his power, but to his future destiny .- Henry Ward

THE SUN HAS RED FLAMES .- Professor Henry, before the American flames on the edge of the sun, as observed during solar eclipses. These projections of red flame were observed again in May. A blackboard representation of them was given—a circle with cloven tongues of fire. of \$5 00, and a lock of hair, or other relic, with name and the residence of the patient During eclipses, it appears, remarkable appearances of these flames have been observed since the year 1838, when Alexander and Henry Box 1703, Philadelphia, Pa. were astronomers together at Princeton. One used a yellow glass, the other a red. It was found that these flames could only be observed through the red glass. To test this, last spring when the big eclipse happened, Mr. Henry experimented at Washington. He took a large burning lens, such as are usually in the light-house service, and concentrated the rays of the sun upon a piece of shingle—the wood began to burn, when presto! the same sort of flame appeared, of a beautiful pink color. A range of different colored glasses was brought to bearbut through none of them, yellow, green, nor anything else but red could the flame be seen. Mr. Henry called in the architect of the Smithsonian Institution, and had him look. He was oblivious of the existence of the flames till the red glass came. A candle was taken up, and it was invisible through the red glass. The inference is, that this phenomenon is real. The pink, according to Mr. Henry, is a subjective color, or color in the eye. This opens, it is said, a field for in-

More of the Vandalism of the Allies .- We have already noted many of the outrages perpetrated by the allies, after the capture of Kertsch, on private property. A writer in the London Standard furnishes the following, which he styles an amusing account:

I went on shore to see the troops land at Yenikale, and was highly mused. About two hundred fellows, soldiers and marines—English. French and Turks-made for a large house, from which the occupants had fled in such haste that they left their dinner on the fire and the cloth laid. The dinner consisted of a leg of mutton, pudding and vegetables, and I happened to be one of a few who got a good dinner. The house was magnificently furnished. During dinner two Frenchmen played on the piano, while two others danced on it. Presently our cellows (who evidently had no taste for music) chopped the instrument in pieces with a pickaxe. As the company finished their dinner they threw the plates and dishes through the windows; some ran their bayonets through the pictures-some oil paintings, perhaps valuable; others amused themselves by burning the beautifully bound books, and there appeared to be competition between half a dozen to see which could destroy the greatest quantity of furniture in the shortest time. By and by some eight or ten Franchmen came out of the caller where they had been locked up, when every one began to regret that he had not found out there was a cellar before. Of course a general rush was made, and in an incredibly short time there was not a full bottle

While this little piece was being acted within doors, a "grand diverisement" was being performed without. The conservatory, a very handsome building, about one hundred and fifty feet long, was totally lestroyed. To see the fellows chasing the poultry and pigs was amusing enough, which were all killed as soon as caught, and cooked too. The village of Kamiesch was set on fire to cook by; several fine cows were killed and cut up with swords, cooked, and eaten in what is often called "no time." Some got possession of a carriage, and some were drawn about by others, who acted the part of draught animals, either horses or asses, which you please.

Another writer gives an account of the sacking of a beautiful mu

ACCIDENT FROM SOMNAMBULISM .-- A few nights since a lady residing in Washington-street met with a serious accident while in a state of somambulism. She had no knowledge that she ever rose from her bed while asleep, nor did any person in the house know that she was a somnambulist, though they had frequently heard voices in the night time for which they could not account. On the night in question she took her child, about a year and a half old, out of bed, descended the stairs and went out to the safe for something to eat. The table had already been set for breakfast the next morning, and she put the food upon it after which she treated herself and child to a hearty meal. Without removing any of the dishes, she returned to her bed-room, laid the ceremony was performed with as much gravity as the Puritans observed | child down, and again started down stairs. As she descended she came in contact with a swinging window sash, which awoke her, and withnese Emperor present?" "Yes, yes!" and that was the last we heard of out knowing where she was, stepped forward and fell headlong to the foot of the stairs. One of her arms was broken by the fall, and she received a severe contusion on the frontal bone, which, however, fortunately did not prove of a serious character. The noise created by the fall awoke some of the family, who immediately got up, supposing that the house had been entered by robbers, when the unfortunate lady was found on the floor, and in a state of insensibility. She soon recovered, but could not tell how she came in that condition. Medical aid was called and the wounds attended to, the fracture proving only by the 'Squire in very good style. He was rewarded with hearty the small bone of the fore-arm. She subsequently remembered and reapplause, in which he joined with great apparent good will. Meantime cited what she called a dream, in which she thought she had taken the child and gone to dinner. On several occasions previously, the food but away at night was found to be much less, and the domestic of the ton; B. F. Clark, No. 92 Archestreet, Philadelphia; Benjamin Urner, Cincinnati, wher brother King." "Glad to see you, brother King." "Are you going family was suspected of the theft, though the lady herself always took charge of the keys. It was fortunate she did not fall the first time she went down, or the child would in all probability have been killed .-Baltimore American.

TO THE PATRONS OF THIS PAPER.

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