## Christian Spiritnalist,

THE SOCIETY FOR THE DIFFUSION OF SPIRITUAL KNOWLEDGE

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#### SPIRITUAL MANIFESTATIONS.

CREATIONS, SUBVERSIONS, REDEMPTIONS, AND

HARMONIES. THEIR RELATIONS TO EACH OTHER.

WITH COPIOUS ILLUSTRATIONS.

PART IV.

#### THE ANALOGIES OF CREATIONS. [CONTINUED.]

129. The above classifications of forms and principles were intended as a preparation for showing that there is such a science as Spiritual Arithmetic, agreeably to what was said in Illustrations m of No. 48, wherein it was said that all numerals are derived from the fundamental one or unit, as all things are derived from the Primary or Fundamental Unit or Divinity, and that as all things are derived from and stand related to this infinite Primary or Unit, and refer to It, so are all numbers derived from, and stand related to, or are referable to the primary number one or unit, which is also unchangeable and self-propagating, like the great Fundamental Primary and Archetype of all things, of which the primary number is the antitype; and as this primary unchangeable unit is the antitype of the great Fundamental or Primary of all things, then, numbers in their scientific relations and conditions must be the antitypes of all creations, subversions, redemptions and harmonics, and their we lations as a consequence. Numbers are the external category or listing of all forms and conditions of all varieties of things.

are the same scientific arrangements of relations that desires to bless all things indiscriminately. progression of man is the systematizing or ballamine his wardrobe or a machine, when the doors among the things of creation, as there are among (No. 92.) Then to add one (love) to five (gravity) ancing into orderly arrangements, all the sensations which leads into them are opened. Every person numerals, all must concede, that we have opened a would increase the strength of gravity, not make he feels, mental and physical. This is evidently who examines his wardrobe or a machine, does it door to the knowledge of all things, Spiritual and material, and their relations, because it necessarily follows, that if such analogous relations exist among creations as exist among numbers, that the relations of creations may be traced by numeral calculations and arrangements, so that from the known, we may advance among the unknown scientifically, and with numeral ccertainty and confidence. If, as far as the analogies of creations are known, they are seen to advance step by step, from the Primary of all things, as do numbers from their fundamental or primary, we have a scientific certainty as a foundation for our belief of what the unknown is, as if we were to say: we know how many square feet there are in a square yard, and also how many square yards in a square mile, but do not know how many square feet are in a square mile. These things being known in numerals, it is easy by arithmetic to calculate, and know with certainty how many square feet there are in a square mile, and so by Spiritual arithmetic solve Spiritual problems.

131. Let the fact be fairly established, that all creations proceed from their primary Unit, as all numbers do from the numeral primary unit, and it will be easy to trace out the analogies of principles by the in which all numbers stand to the primary number, and to each other. The primary unit number, one, cannot be multiplied or divided; it can as a whole be added or subtracted, but it is unchangeable and forever the same, whether applied to things as wholes or halves singly or numerously. It is still one half, one whole, or one hundred, &c. Thus far, at least, it is the antitype of the great Primary Unit, the Fundamental of all things.

132. The most simple method of increase preceeding number, so as to produce a number unchangeable unit, are each in themselves unchangeable, as two or three are two or three present. whether applied to two or three things, two or three halves, or two or three hundred. Numbers and are hence a just and reliable science, standpoint or index to measure conditions by, which which is more suitable, as shown in No. 57 and der of development we have so far specifically con- lower degree of it. That reason is a mere eleva- parts. In short, we propose to show that the Bi- of time and space, with its numberings, weights, will support you.

foregoing.

expressed in numbers by multiplying two by itself, evident. which makes four, without the development of three. 137. So among material formations, one, two,

offsprings in creations, as they are really in arithmetic the offsprings of the multipliers by their re- ly conspicuous. all products of multiplication in the science of num- tached to the science of numbers, among which are such a book as the Bible was developed. identities among the works of the Infinite, and that of numbers in series from radical or root numbers. nally deficient without this development. This will which is represented by the preceding or lower power or cube of the root two, or two in its third as it is, as perfect as an animal, tree or nut, and number, as well as the lower or more inceptive power or involution. We say with equal propriety, | taving given to us the science of Order unchange state or degree of that which is represented by the that an involution of Wisdom, (two,) produces ac- able, to scan it by, it is all it was intended to be, next or higher number. This is especially shown tivity, life, matter, (four;) also that the involuto be the fact in the case of seven (propagation) tion of Wisdom, (two,) into activity (four) produces being an elevation of six (affinity), seven being a sensation, (eight,) all these are activities. (See No. still more imperfect than the book itself, the book number not producible by multiplication. (See 104.) What would sensation be without activity, is not censurable for his mistakes, any more than

is a new identity, or the offspring of two (wisdom), as proximately important to sensation as wisdom by three (power), or the power of Wisdom, or dis-That is, it is not ar elevation of five (gravity), may be seen from this; gravity is the law of subver- ty) so is eight (sensation) to twelve (elevation.) sions, while affinity is the law of redemptions. 130. If, then, we shall be able to show that there (No. 94.) Gravity is also referable to one (love) according to the discriminations of wisdom, so the discriminating affinity, and thus its force of sub- true. verting all the forms which Wisdom in Its discriminations sees necessary. Is it not hence clearer (gravity) is a lower degree or state of affinity? the law of gravity, the fifth of the Spiritual order. No. 95.) And also a lower state of (four) activity? Then at the five or fifth of the material forms, those it than anything that goes before or follows after. mother's womb is the first state of man as a sepa-

numbers. First, by adding one more to the next and fowl, for embryos in the womb, fish in waters, preceding. This is analogous to educations. It is and fowls of the air, all progress continuously; the only possible mode as far as the first three of they float, swim and fly. Instincts by which all arything are concerned, and this, because this is these are governed, are continuous also. Perfect men, or Spirits, to obscure the brightness of the Infinite, or archetype of every identity that ever | do some fowls, as they approach the animal state | his multiplication table. Before this unobscured existed or can exist. This is the most simple, child- in their order, as ostriches and amphibia. Appe- Sun manifested in science, before whom all men like, most heavenly and sacred order. It prevails tites, the law governing animals, like their progresin the inmost of all things, but will not now be sions by steps, are capricious and interrupted. further explained. That with which we have now the | Man, from infancy to rationality, progresses through most to do, is the second, or the order of propaga- all the animal states, from lowest to highest, and tion by multiplication. Proceeding from these two then as he acquires power to scan relations, (No. 1, modes, as Power proceeds from Love and Wisdom, and Ill.) he rises higher than they can. Here it science of numbers, when we consider the relations addition of one or more to all that precedes, as of music, creation passes through seven states, and No. 86, as revealed among men of earth. We three added to four make seren, or that activity with that the fifth of one key note, both in music and think too much of that scientific culmination of al. power, are equal to propagation. When we con- creations, becomes the fundamental or key note to this activity with power is the very essence of tions, and be sure you know what is right, before sion, to the final dacision of the finite, imperfect, propagation. We thus see that as we have two you say we are wrong. among numerals is successively to add one to the dial attributes of the Infinite. There are numbers to be, (No. 11) a book derived from the Infinite, or of His imperfect and impure creatures, but who, as that can be divided equally, or what are called even that is one or a unit, more than the preceding; numbers; and there are those that cannot be di- His works. That it was given to men through pire in His works, in the science of numbers and thus to add one to one makes two, add one to two vided equally, or what are called odd numbers various mediums for various purposes, and to be in creations, hear Him in the voice of men, in the makes three, and add one to three makes four, and The fundamental One cannot be divided at all received as possessing different degrees of quality howl of animals, in the roar of mighty waters, or so on to infinity. All numbers formed from the (No. 131.) Of these things, and the relations to or authority, like everything else in the Spiritual in the gurgling of gentle rills, as also in the

136. One, two, three, five, seven, eleven, nineteen, &c., are numbers that cannot be formed by are the principles of varieties which never change, multiplication, while four, six, eight, nine, ten, fourteen, fifteen, sixteen, eighteen, twenty, &c., are all products of multiplication, and represent in proreally or in appearance are mutable or continually gress new identities, or offspring, while the other could be produced by adding one more to the last, three, represent the infinite Love, Wisdom and by education, that is, the throwing off gradually Identy as He is in Himself. (Nos. 4, Ill. e, 4 Cor. the unsuitable and receiving the addition of that 1.) Where four is activity, which is from Him, but or theological, will ride us. not any part of His identity. (No. 74, Ill.) Five Illustrations. This is the most simple, and there- is gravity, and is a degree as explained above; also fore the more interior and elevated order of pro- that six, (affinity,) is an identity as explained, also tional religious instruction. Commands or direcgression. It is founded on the development of two that seven is not, while eight, nine and ten (sensa-(wisdom) from one (love) in the Infinite, and the tion, instinct, and appetite,) are all distinct identidevelopment of three (omnipotence) in Him by the ties, for sensation is mere consciousness, instinct is same process of adding one (love) to two (wisdom) internal guidance, while appetite is external influence making three (power). Thus is His identity com- or the desire of the creature. Eleven (reason) is pleted without any but self-propagation, by a pro- not a new identity, for it is both an elevated appe- whole, and to the "seven Spirits of God," the ac- ergies to the work. The difficulties of transmuting | Him to direct you and guide you in your search

and material, by successively adding one to the ble of acquiring knowledge by contrasting the rela- and every nut, has a kernel in it, and within that without experience, nor even properly guessed at tions of things, whereas mere animal appetites are 133. There is another more external and shorter functions capable of doing the same among external nating, as well as skin, bones, hard shells and manifesting the names of persons and places to way of arriving at the same results established in things alone, as seen in No. 1 and Ill. That thir- husks, to shiel? the more vital parts from the ap- which the idea of no quality or sentiment is atand by the Two (the Wisdom) of the Infinite, that teen is the elevation of man, and that this is a proach of unprepared hands, that would violate tached. is, from Itself to propagate four (activity), and this is higher degree of twelve, the progressing man, is

This Three (power) is produced by an elevation of three, are the forms of globes, minerals and vegetwo. Then Two by Three (Wisdom by Power,) tables. That these are all degrees of material forms to the Society for the Diffusion of Spiritual Knowledge, can propagate six (affinity), expressed in numbers is evident, for none of these are anything else but by the multiplication of two by three is equal to material forms. Minerals are higher or more per- tions, instincts, appetites and rationals, contained in cult, that they are unwilling to use him in this way six. Having both two and three, the Infinite in fect forms than globes, and vegetable forms are His own Identity has conditions enough to reach higher than what are commonly called mineral with Nature itself, which can be shown of no him to be physically and usefully, but not laboaffinities by multiplication. Affinities are the ac- forms. Globes, minerals and vegetables are all other book that ever was written, or that ever will riously employed, a part of the remaining twenty tual groundwork of all propagations, as amply ex- forms of the material substances, and might be plained in No. 99. Thus in the One, Two and considered as mineral forms, formed by affinity, Three of Divinity, we have the groundwork of all which in its inceptive state separated or curdled creations, by additions (educations), and by multi- the universal material. (No. 95.) Affinity is clearplications (propagations). Thus having arrived at ly the cause of all varieties of forms, because six (affinity), this, in the hands of Two (Divine gravity would of itself if unrestrained, make all Wisdom), or by multiplication from it, as two mul- globular, even all into one globe, and propagation tiplied by six make tucke, that is Human progress, can only continue forms that previously exist. the very apex of creation, both internal and exter- (No. 99.) We shall however continue to call those nal. It may from hence be rationally concluded, forms material, which gravitate, those mineral, that all the products of multiplication represent which are most clearly governed by affinity; and those vegetable, in which propagation is most clear-

> 134. It is also easy to be seen that six (affinity) without four and two? Are love, power or gravity, and activity? No! It is so with sensation (eight) tion (twelve.) Or as four (activity) is to six (affini-This is true, for as affinities systematize activities are in it too many or too few parts. This may be

139. We have stated (No. 98) that in progress the next higher order commences at or with the fifth of rate, material form or identity. Man, with other 135. We have thus three modes of increasing perfect animals, commences with the states of fish

primordial attributes in all things, (No. 120,) so we 140. In the further progress of our work, it will men, Spirits or angels, or all of them together, see have two primordial methods of developing num- be our duty and our pleasure to show, partly by No. 12, Ill. m. To the Creator we appeal. Stand bers, and one method flowing from, or as a conse- the foregoing principles, but mostly by others not in listening silence, all ye selfish and ignorant critics quence of these, as power is from the two primor- vet unfolded to you, that the Bible is what it claims and cavilers. To Him we appeal from all decisions as He is expressed or addressed to our senses in far as they are "pure in heart," can see this umnumbers and creations, we cannot speak more at and material Universes. That it is an epitome, ab mighty involutions and evolutions of Spiritual, rationally and scientifically taught, that they may the smallest to the greatest, from the drop to the know their relations to their Creator, to creation ocean, from the dust of the balance to the weight take an article of commerce in your hands. See save whose mind is thoroughly imbued with an apbeing obliged to ransack Heaven and earth, to the Beginning and the End, the "Faithful and true of value then, no matter how new it may be. changing. More of this hereafter. All numerals two are degrees, and degrees only. Thus one, two, find out the principles of rational religion, the witness," the Yea and Amen, from whom are all Cast it aside if it be worthless; have nothing more true and only way of ascent to true and eternal things, from least to greatest, even to the highest as all things might be developed from the preceding Power of the great I AM. These constitute His felicity. (Nos. 12 to 15, &c.) Deprive mankind of langels and seraphs that fly above them. These this means of elevation, and priests, either theoretic are all, all aids, and only aids, to help to lift us up away, and truth shall continue flowing from that

141. We propose to show that that book contains the three fundamentals of religion, or ra- alone, be all the glory. Amen. tions to be obeyed or observed, blessings as the consequence of obedience, and petitions to give the power of being obedient; and that these three re- knows his Monitors intend to do what they have Believe all the truth which you can find; believe fer themselves generally and particularly to the thus positively promised to perform, and that they more and deeper in the Fountain of All Truth—in

sidered the development of creation, both Spiritual tion of appetite is evident, for it is a function capa- ble is an analogous humanity, and like every seed measures, and proportions, cannot be conceived of kernel a heart, and other forms proper for germi- save by mediums who know of the difficulty of principles, and thus destroy their power to propagate good in themselves. We propose scientifically to scan or examine the three primordial identities ideas of the numberings and measurements of brain; and also extend the investigation to the the medium and the transmutation of Spiritual into them. We will do this to show its parallelism be written.

142. In different versions of the Bible, there are many differences from the same original. For instance, the Ten Commandments, or decalogue, by some are numbered in one way, and by others in another. The Bible, itself, does not settle this rather unimportant question, but science will. There are different orders for the beatitudes pronounced by our Lord. Which is the true and which the erroneous order, will also be settled by science, as all the real or apparent discrepancies may be settled in the same way. Among the infinite va- duties, or that the superintending of some agriculrities and diversities of things developed from and tural, milling, mining, or smelting establishment, spective multiplicands. We hence conclude that | 138. There are many other considerations at- by the Love, Wisdom and Power of the Infinite, The pers represent or are analogous to new or separate powers and proportions. Powers are the raising infinitude of varieties would have remained eterthose numbers which are not products of multipli- For instance, four is two multiplied by two, or the be shown, and also that this development could cation represent an elevated state or degree of that square of the root two, while eight is the third not be absolutely perfect, No. 78; but that given answering all the purposes for which it was writ ten. If man's rules of judging of it have been and wisdom or knowledge? What would eight be a rough unsightly nut would be censurable for the conduct of an ignorant man who might throw i

away, or abuse its proportions or appearances, in

his ignorance of its intrinsic worth.

with parts, and show their relation to each other and to the whole, so as to tell if possible if there done as proportionably easy as a man could exnot every child who has learned to count one, two, three, who knows that it has entered the field of that affinity is a new identity, and not gravity ele- the preceding order. For instance, globes, the one interminable science, see No. 86, and Ill. We shall vated or made more forcible; and also that five or first of the external material creation, are, under not appeal to linguists, critics, commentators or historians. We shall not stop to consider whether the Council of Nice burned too many or too few Gravity is the lowest of all Spiritual degrees rep- of fish and fowl, begins the formation of man, the of the books before it. We shall not let it enter as resenting Omnipresence, which has less of life in next in the ascending scale. The fœtus in the a material argument in our investigations, who wrote the Bible, or when or where it was written, but it will be examined as it is, without appeal to men or councils of men, in reference to its usefulness. But we shall appeal to the Author of all things as judge, and Natural things as jurymen, without the cloudy aspect of any man or set of the case with the three Primordial attributes of the animals all step or progress by interruptions; so Allwise, as a child does when he studies, and learns with their prejudices dwindle into the dust of the balance, or drop in the ocean, we propose to try

the claims of the Bible. 144. By the same immutable laws, we propose to set before the admiring gaze of honest men, the claims of the Son of God, see No. 97, and son or we have a third order of progress, that is, by the may be plainly seen, that like the ascending scale man, the Infinite and the finite in union joined, the principles of humanity, the Infinite and the sider that activity is the direct offspring of wisdom, the next above, (Nos. 91, 98, 100.) Examine these finite in union blended, No. 82, to subject His or two multiplied by two, (No. 133,) we see that things well, before you decide against our posi- claims, either of birth, parentage, standing or mispurblind, and perhaps impure eyes and minds of stract, synopsis or an abridgement of the works mental, physical, and material things, in all growths, (words) of the Infinite, which in great mercy has decays, "oreations, subversions, redemptions and been given to rational finites, so that they may be harmonies, and their relations to each other," from generally, and to each other in particular, without of a mountain, all declare that He is First and Last, in eternal progress toward the Infinite in eternal great Fountain Head, there will be abundance left usefulness and felicity; to Whose name, and to His for millions and millions of generations yet to come.

New York, June 23, 1854.

The Monitors of this Medium have been long in Spirit-life, and have lost almost wholly their former contained in the Bible, its heart, its lungs, and its time and space. This renders the development of "seven Spirits" of them, as well as the sensa- natural language concerning these things, so diffimore than four hours in each twenty-four, but wish

This arrangement is very gratefully received by the Medium, who, from the most active life, has devoted two and a half years to his Spiritual developments exclusively, and mostly in large and crowded cities. His active life has been mostly spent in the open air, in laying out and superintending the construction of public works as Civil Engineer. Without intending any peremptory choice, he thinks employment of this kind could hardly fail to suit the requirements of his life and might answer well for him and his employers. To be with a truth-loving circle, he must prefer, both for his own and the development of others.

J. SHOEBRIDGE WILLIAMS, Medium.

#### SPIRITUALISM AND CREEDS.

[The following was given through a speaking medium, at a unday meeting of the Society.] This is the day, my friends, when a large portion of the inhabitants of this great city, of this great country, are-assembled to worship God. In various churches they are kneeling in prayer. The words are coming from the sacred desk, telling men of the hope of a hereafter—of the fear of a hell; telling men truths, undoubtedly;-but telling them truths in such a manner as strikes upon the outward ear-not upon the hearing of the soul. each andering thundade other ursone becamea construction, or in some tenet of belief. And this s the great evil of churches. They are appointed oy the higher powers, and they have their office as eformative agents in this world. The Church of Luther was such. He established for himself and his disciples a creed which for a time served its purpose; it was an advance from the old creed. It nourly finding their way to the same reservoir.

they have suffered from their error.

It is for you to form a church and establish a precedent; and I would warn you with the whole strength of my soul not to fix boundaries to your faith—a barrier which you and your children, and your children's children shall not pass without fear of their lives. I would have you look into infinity—look forward always, and see a bright temple there, and though you travel the right road never so many thousands of years, it shall still be equally distant from you; -something at which you can never arrive, and in seeking which your souls shall expand. Open your souls to the influx of new wisdom and love from on high. Ascend the nountain high and higher still, but never hope to reach its summit. That summit is for God alonenot for His children. Build not up before you a barrier; bear in mind that progress is change. Look forward to change; believe that it must come: and when a new thought arises in your souls, examine it well; see if it is a step in progress or a step behind. If it be before, take it and cling to t as you would to some gift from heaven-wear it in this world or in the next, unless you open your eyes, expand your vision, and remove the barriers which clog the entrance to your souls. The great Fountain Head-God Himself-never can be exhausted, though for millions and millions of years new truths pour down in one magnificent and continuous volume, as wide as space, as infinite as the Universe. Believe not that God has told you all of truth. No, no. Look up to-day, and every day, in the expectation of receiving something new, and something new will surely come. I tell you this because I know it. I had my own settled opinions. Many years passed away before I could doubt that those opinions were correct. But by and by, with the assistance of my friends, I suc-

ceeded in removing the shroud that enveloped my soul. And since that time, every moment of my life have I been in the reception of new and glorious truths. You may be to-day. Do not hesitate to take an idea which is new to you, because it looks deformed. The image may be deformed in your souls by reflection. At first, you may have wrong views of its meaning; take it as you would what it is-what it purports to be; take it if it be to do with it. But I beseech you to look above with faith, that though millions of years shall pass Such is the truth. The churches say it is not so. But I and common sense say it is. Believe which you will. Put not your souls in parchment; To the above the Medium will add, that he cramp not your souls between the covers of books. Love, Wisdom and Power of the Infinite, as a wish him to devote a reasonable portion of his en- God Himself. Trust in Him; pray to Him; ask cess to which education is analogous. In this or- tite and a foreshadowing of twelve (progress), or a tive principles of the Infinite, as containing several impressions of Spiritual principles into the language for truth, and you need fear no evil, for His staff

## THE NATURE AND RELATIONS OF

EXTRACT FROM A LECTURE BY PROFESSOR DRAFER, OF THE NEW YORK UNIVERSITY.

No living thing can exist, except it contains water as one of the leading constitutants of the va-rious parts of its system. To so great an extent loes this go, that, in a thousand parts of human blood nearly eight hundred are pure water. The listribution of organized beings all over the world is to a very great extent regulated by its abundance or scarcity. It seems as if the properties of this substance mark out the plan of animated nature. rrom man, at the head of all, to the meanest vegeable that can grow on a bare rock, through all the various orders and tribes, this ingredient is absolutely required. Insipid and inodorous itself, it takes the peculiarities of all other bodies; assumes with readiness the sweetness of sugar, and the acidity of vinegar. Distilled with flowers, or the aromauc parts of plants, it contracts from them their frarance, and with equal facility becomes the vehicle of odours the most offensive to our senses,

We talk about the uses of water, and imagine that Nature furnishes us a perennial supply. The common philosophy of people is, doubtless, advanced so far as to admit that in some unknown manner this substance is created in the clouds, descends as rain for the uses of animals and plants; but whence it came, or where it goes, never once enters into consideration. Men constantly forget that in this world nothing is ever annihiliated; an atom, once created, can by no process be destroyed. The liquid that we drink to day has been drunk a thousand times before; the clouds that obscure the sky have obscured it again and again; and if the sorrows of mankind are as many as the philanthropist may well fear, he might suspect a great part of the ocean is, perhaps, made up of tears that have fallen from the human family. In the air their sighs die away, and in the ocean the tears are all lost. This using over and over again is a striking characteristic of the ways of Nature; the beautiful and the vile-the great and the small-are all mingled together; the tears that you shed in the depth of grief to day may oe sqirted tomorrow through a hose pipe to clear the dirt off the street; or whistled away through the squeak of a locomotive to scare some dilatory cow off the track. So much for the sorrows of man. What then becomes of the immense quantities

of water, which, thus entering as a constituent of the bodies of animals, gives their various parts that dexibility which enables them to execute movenents, or combining with vegetable structures, fits them for carrying on their vital process? After the tables pass away; their solid constituents disintegrate and take on other conditions, the water lost, perhaps for a time in the ground, at last escapes in he form of vapor into the air. In that great and nvisible receptacle, all traces of its ancient relations isappear-it mingles with other vapors that are aised from the sea by the sun. From the bodies of living animals and plants, immense quantities are in a crowded city, from the skin, and by the breath of its numerous inhabitants, clouds of vapor are continually escaping—we see this visibly going on in the cold weather of winter; and, though invisible, the process is equally active in summer —the escape arising from the drink that we take, from all those various portions of the system that are dying each moment-for the life of an individual being is made of the successive death of all its constituent particles. In the same manner, from the forests and meadows, and wherever vegetables are found, water is continually evaporating, and that to an extent far surpassing what we at first suppose. In a single day, a sunflower, of moderate size, throws from its eaves, and other parts, nearly twenty ounces weight. How enormous then must be the quantity which escapes from the surface of a great continent! Yet all this is thrown into the air; and there it mingles with other portions, some of which are coming from living races, and some from the decay of the dead, some derived from the surface of the ground, and some from the remote regions of the ea. It seems as if Nature had taken sure means that here all traces of identity should be lost. The winds, proverbially inconstant, blow at one time from the costs of Europe, at another from Africa, at another from Asia. In the republic of the universe there is a stern equality, the breath of the king intermingles with the breath of the beggar, and the same quiet atmosphere receives the exhalations of next your souls. You can never hope to progress, the American, the European, the Asiatic, the African; the particles that have risen from dead intermingle with those of the living; and as if this were not enough, the winds and tempest obliterate every distinction, and dash in one common confusion these relics of every part of the globe. A man of average size requires a

half ton weight of water a year; when he has reached the meridian of life, he has consumed nearly three hundred times his own weight of this liquid. These are statements which may seem to hose ho hear them for the first time very wonderful; and as they are easily verified, they might lead you to doubt whether the existing order of Nature, as dependent on the waters of the sea, could for any length of time be kept up under such a heavy consumption. The human family consists probably of a thousand millions of individuals; it would be a very moderate estimate to suppose, that the various animals, great and small, taken together, consume five times as much water as we do, and the vegetable world two hundred times as much as the animal races. Under such an immense drain it becomes a curious question what provision Nature has made to meet the demand, and how long the waters of the sea, supposing nothing returns to them, could furnish a sure supply. The question involves the stability of existence of animated Nature, and the world of organization; and no man, preciation of the resources upon which the acts of the great Creator are founded, would, I am sure, justly guess at the result. There exists in the sea a supply which would meet this enormous demand for more than a quarter of a million of years. Such is the plan of Nature, and such are the resources on which she depends for carrying out her measures. For the well being of her organized creations she can fall back on a gigantic supply. - Wyoming County Mirror, N. Y.

Boys, READ THE FOLLOWING-We clip, from an exchange, the following noble answer of a boy:—
"Why did you not pocket some of those pears?" said one boy to another; "nobody was there to see."
"Yes there was—I was there to see myself; and I don't ever mean to see myself do a mean thing." Ponder that, young readers. Never see yourself do a mean or dishonest thing. Under all circumstances, maintain your self-respect, and keep a clear conscience. You cannot have a worse companion than the ever-present remembrance of a bad action.

NEW YORK, SATURDAY, JULY 1, 1854.

#### TO OUR BRETHREN IN THE WESTERN STATES.

IST. will depart on the first of July on a Western tour, intending to travel for several weeks. Their that Being, they magnify themselves, and worship mission will be explained to you by themselves.

kindest considerations.

During the absence of Brother Woodman, the Editorial department will be filled by Brother O.

#### IMMORTALITY.

At a meeting of the Society for the Diffusion of Spiritual Bible, a medium was impressed and spoke as follows:

and entered a new life, which it was to enjoy from wish to be. that time forth forever. Those men were few, happiness.

But it was to save the lost that Jesus came. It was to make this knowledge of Immortality uniter before. Christ spoke to the interior perceptions He is a coward, and not worthy the dignity which people know that they should live though their bo- his soul, and he is pure again. dies became corrupt and dead. Men, had they wished it, could have reasoned out this matter for from the bonds and chains of Time, and giving guide its course.

- My friends, I wish to speak to you to-day, upon Immortality-Eternity ;-a subject broad enough; one which I can make command your attention: one which I can make you think upon intently and which I shall utter. Immortality!-I dislike to ty of happiness. apply rules of mathematical reasoning when speaking of a subject like this,—Immortality is truly a matter of interior perception. A man knows that he is immortal, and that is enough. But if you desire arguments upon this subject, in order that you may convince others whose consciences are enveloped in mists and clouds, I will give you arguments to prove that man in immortal. And in doing this, I shall use the words, partially-and reasoning entirely, on some points—of a man who now lives upon this earth.

I say man is immortal, and I prove it thus:

Take the sage in his closet-Plato or Socratesany man who has lived upon the surface of this ning is buried in the heart of that child, and Imearth, and made a business of thinking, and he has mortal Justice takes it in hand to see that the Newreasoned out this fact, and he believes it, because ton or the Channing shall be brought to light, orous in his intellect; he had not arrived at matuhe is obliged, from the very nature of the case, to Take a beggar in your streets. His parents may believe it. These arguments may appear common have been depraved and bad; they may have lived sistible. Man, all over this earth, feels within him- the man you see may have first come forth into cumstances. When he was released from his ment of dependence. For the eyes, there is some | earth, he suffers from those causes and circum- traveled one step, it could travel myriads and my- vegetate. thing to see; for the nose, there is something to stances, and day by day, hour by hour, his soul is riads of miles and centuries. He was not a paintsmell; for the taste, there is something to be wrung by misery, his body is distorted by want er, or a sculptor, or a geologist, or a poet, but every There must be something to satisfay that feeling; here. He may have committed wrong; he may have ber. The greatest good would be to allow every things. Trust in Immortality. Believe it, as every

greater distance, slaughter more enemies, drink here, so is that man judged. more blood. He was the God of the Scandina- I may have wandered from my point. I wish to it; and his Creator would never have placed that vians. And even that imperfect image of them- give you an argument from this eternal Justice, longing in his soul without the fact beyond on selves helps to prove the great truth that there is that Immortality is a necessity of men; that Im- which that longing could be expended. a God above all; for even he, the wild barbarian, mortality is something which men cannot escape. Now an immortality of suffering would be a publican of June 9th, on the subject of the removwas not satisfied with himself—his own physical And thus-wise do I mean to prove it. This poor curse, and not a blessing. How could you, any one all of Miss M. Ball from her office of Teacher on

in their individual souls, who have not a depend- Justice has not been done him: for if Justice had urally ever believed that his Father in Heaven Creeds."

their nations.

of themselves, something on which to depend.

He always tells the truth to his own soul, and his where it shall be expanded in all knowledge and in name of souls—will tell you No. It is the devil General E. F. Bullard, of Troy, and Charles get into fogs and mysteries. Men know that God positive and eternal that Justice shall be done in not speak of that; I will not tell you what my feel viduals—the physical man and the Spiritual man. C. WOODMAN, Editor of the Christian Spiritual- lives, because they feel Him in their own souls; Heaven. but when they endeavor to ascertain the nature of their magnified image. That is where the difficul-Such Gods are universally worshipped:

up for himself? The lion would magnify himself,

the idea—something on which they could depend; ment proves the existence of a God; the reflex of self all that man is capable of being. tributes may never be known.

You may know, from divine reason, guided by conscience or perception, that God lives, and that versal that Christ preached; and the tendency of God is just—that God is wise. Admit this, and proves that every man has within himself a germ go on from now till morning, and talk to you of the his doctrines has been to place before the minds of we have no difficulty. Admit that God is just, and themselves should live so long as their Father, that which we deserve will be given unto us, burning out his brain; he takes the chisel or the Great Father of All. I might tell you that no Christ came to teach; it was the doctrine he pro- that man is a coward, and fit almost to be a beast, mulgated to the peasants on the shores of Galilee. who can commit a wrong, and not stand ready, day Philosophers and sages had reasoned out the mat- or night, to receive the punishment for that wrong. of men, and made them give tangibility to that be- is in store for him. So much of man that is good, lief which heretofore had been a mere matter of for so much shall he reap the benefit in his own sentiment and conscience. But while Christ soul; so much of man that is evil, for so much preached Immortality in this manner, he made shall he suffer, until that evil is expurgated from thrilling purity and fire, that they will penetrate fil those offices; they must accomplish those desti-

The God which you in your intellectual reason worship, is a God of Love, and Wisdom, and Justhemselves. But some there are, and when I tice. God knows the best of all possible things is speak to you, I speak to many others beside, for Immortality. Now, that same God is a being of ers of rhetoric, will astonish your souls, and make more glowing poetry. And he shall engrave pure my words may reach the eyes and ears and per- infinite Power, and His Power will bring about you gaze up to him in admiration and awe, and bewho need reason and logic to settle their belief in possible things—Immortality. It knows tha Hem- tion from Heaven. One will tell you of every man who to-day looks up to the orator of your Immortality. I propose, to-day, to speak to you mortality is better than eternal death. Because bird, another of every fish, another of every flowupon that subject. Saving men, is releasing them all-powerful, He will bring about that which He knows to be true and good. Therefore is Immerthem the freedom of Eternity. I wish to convince tality insured. God is a being of infinite Love. have gone through investigation to produce these and longs to listen more,—that poor man shall one them that their souls can never die; but shall live Infinite Love would say: that Immortality brought so long as a star shall shine in Heaven, or so long about by Power, induced by Wisdom, must and ing shows that each man has within himself a germ My foot upon their necks, but to lift them up as a grow to maturity, do not decay and die while man father lifts up his children, and make them happy around Me. Therefore is it inevitable that this thought and feeling do die without coming to per- position which tells of the manner in which this

been a Newton or a Channing here, suffering from while he dwells here in this world, there must be a causes over which it has had no control; and it time and place for that maturity, that perfection. Firstly, By proving from man himself that there a beacon on the sands of Time, to guide the wayward mariner in the course he should pursue for that maturity can be attained. It must be Immor-- safety and for happiness. A Newton or a Chan- tality.

with all the best feelings of his soul crushed and that your brother was suffering the torments of an Spiritualism. So with the African and his Fetich. He believes buried under a weight of misery, and crime, and eternal hell? You could not do that thing. In

that that child should be punished for the deeds he feelings, and make a new being of you, and give occur. The American Indian lifted up his aspirations to himself commits of wrong, and that he should be you a new birth when you left this world, and not The Committee are in a dilemma from which the Great Spirit. He asked Him for the rain and rewarded for the deeds he himself commits of right. allow you to progress from this world up toward they will find it difficult to extricate themselves. ciously applied, it would in some instances, save the sunshine. He asked Him to mitigate the colds Now, in this world, that Justice is not done. the throne of God. Did you know that, while The shades of retirement constitute their only safe life, where most other remedies would be unsucof winter and the heats of summer. He knew Whether it can be done we leave for you to say, striking your harps in praise of the Judge of all, retreats. that there was a power superior to himself; that I that Justice is not done, and that is sure. The your brother was really in agonizing tortures in could do things which he could not do; could con- child grows up, by necessity, a vagabond and a the depths of hell, you would say, "Oh! give me trol the elements and the harvests. He felt his knave; he comes to the gallows by necessity. Cir- my brother's place; there is no happiness for me ter to a Friend on the Position of the Churches and own dependence upon God. That sentiment proved cumstances over which he has no control drive him while he is there." God would not so crush out their Pastors," in Christian Spiritualist of June the great number of experiments which we have

ence upon something above themselves and above been done, he would have been the beacon I spoke created him for the purpose of eternal misery or of. Now, Justice must be done, for that is infinite, eternal death. That belief is the fabrication of the before, conclusively proves, that there is, outside this earth, it must be done somewhere else. That conscience to tell you whether God, your Father, Man, in his interior senses, never, never lies. Spirit-home—a place where the soul shall go, and of miscry; and your souls—if they are worthy the quainted with the subject of which we treat; own perception. It is only when men begin to all beauty, in spite of the bonds which bind it here. who would do that thing, and not the God and are facts. reason with the external in the world, that they Justice not being done while here on earth is proof Father. No! no! Hell is a libel. Hell—I will

ses, is this: That child does not fulfil its office— eternal existence with the fear of hell before their smell and feel and hear and see. In the physical does not become what of necessity it ought to be- eyes; and that fear has so blinded their vision, so man, the application of the senses is always physi-We commend them and their mission to your ty exists;—not in man's perceptions, but in their come while dwelling here. The Newton and the shut up their perceptions, that for years and years cal—in the Spiritual man, Spiritual. Taking the application of their reasonings to those perceptions, Channing are apparently dead within his bosom; they have lain down in misery, and woe, and long-sense of smell: a delicate perfume produces a deconvincing their external intellects that if there be but they live as you and I live, and you cannot kill ing; they have cursed men who so deceived them. light in both—a delight of feeling in the physical, a God, he must necessarily be something like them, no matter in what close confinement you I tell you, my friends, whatever you may say, if a delight of thinking in the Spiritual. When man selves, only greater, more cruel, and more strong. place the body. Now remember this. I say that you do not wish the curses of Spirits ringing in was in a state of purity—if such a time ever exthose attributes of the soul must germinate and your cars, tell them, every day and every hour, that isted upon the earth—he made use of both the Should the lion have reflective faculties given produce fruit, either here or elsewhere. That is God is a God of love and not of hate; that God physical and mental organizations, and derived him for awhile, what kind of a God would he set my proposition; and I prove it thus: I say that in made Heaven for His children;—if they suffer hell, benefit from them distinctly. One—the Spiritual everything pertaining to the natural world, objects they make it for themselves. God does not wish —may be called the interior man; the other—the and he would worship a lion seated upon a high spring up into life and vigor, grow to maturity, delit; He desires, all the time, that His children physical—the exterior. In order to the highest It was to save those that were lost that the Son throne, with his teeth fixed in the neck of univer- cay and die, and reproduce their form, thus con- should be lifted up to glory and to happiness, and degree of happiness to which man can attain, these of Man came. Before his advent to this world, sal mankind, roaring out revenge, and hate, and tinuing the circle of life and death. Every bird is not plunged down lower and lower to death, and two organizations should be in equilibrium. But, there had been men who, in the retired sanctuary scorn. Such a being would the lion worship. So a perfect bird; it fulfils its mission; it produces degradation, and mental misery. Priests do that from a variety of causes which have been at work of their own reason and in their own souls, had in inferior animals, supposing they were gifted for other birds as perfect as itself, and dies. Every God draws them from the depths in which the since the creation, the external has acquired a suthought out many truths which he afterwards pro- the time with reflective powers; they would con- tree in the old forest is a perfect tree; it comes up priests have placed them. God lives; He is a Be- periority over the internal. Man's knowledge, as mulgated. Some there were who believed in Jus- stitute Gods like themselves, only more strong and from its seed, grows, becomes majestic, spreads ing worthy of worship. Had He done that of well as his habits, relate more to the physical than tice and in Truth. Some there were who believed more great. So has it been with man. Reason forth its sheltering arms, and, having fulfilled its which He is accused, He would merit your hate that the grave did not close over all of man, and has built altars, and upon those altars has placed office, decays and dies. It had arrived at maturi- from this time, forever more. that the better part arose from the body at death, images of Gods like what the worshippers would ty, but, there being no stop in Nature, when ma-But this does not prove that the living, true God any beast of the forest; go into the wilds of Africa ness, and not of misery. That Immortality is one however, who had distinct ideas concerning Immordoes not exist. It only proves that men in the and select a reptile or a lion, and you will find that of growth and advancement, and not of idleness space would be annihilated. Spiritualism, in its only a vague intuition; they could not fully believe His attributes. They worship hundred-headed hy- place to another reptile, another lion, in its turn to hymn of praise, as the bird, yet the soul is work- been diminished and cramped by the influence of that when the body was laid in the ground, the dras; and it is because they would delight to be- grow gradually to maturity, decay and die. Now, ing to-day; the soul is struggling continually toward the external—the physical. When it has comman should again live. The philosophers and come just what they worship—the would become man is never fully grown. There never yet existsages felt it, reasoned it out, and gave tangibility to hundred-headed hydras, nothing more. The senti- ed in this world a man who combined within him-

> thing that man heretofore has preached about, ed that point, it is not what it was designed to be. wrote about, talked about, thought about. That My friends, this subject is exhautless. I might er that earth or ocean contains. And you appreciate them all; you understand that they must effects in knowledge. Now that very understandren." It is not my design to curse ment, the place These gerins do not my well their knoots do not

> > When Channing died, he was full of thought. He had not grown his growth. He was quite vigrity. He had been developed in particular directions. Well, all the other directions in which his Man himself requires Immortality. He longs for than backsliding and misery.

must be some other place, some other life, in which

ings are. But I will tell you this: that millions These two individuals are formed precisely alike; Another argument, drawn from the same premi- and millions have entered upon their Spiritual and they both have limbs and organs; they both can

Take the whole range of science and art, my will always be soaring toward perfection in every- independently. And whenever this state of being will appreciate something concerning every single be all mankind within itself; and until it has reach-

inclined to kneel down and worship the masterly Father, and that every faculty that lies now confossil, every rock. All things seem known to him. are who fulfil their office, their destiny. You caninto your souls; and enthusiasm will rise in you, nies somewhere. That somewhere is their Heavenly and you will look upward to see what manner of home. Every one now who hangs with delight man he may have been. Another will rise before over the pages of the poet, and drinks with rapyou, and with the fires of eloquence and the flow- ture his cup of inspiration, will himself produce fancies upon the tablets of his memory, from land, and hears words of eloquence pouring from his lips, and thinks he must be a being superior to himself to utter such words and feel such feelings, day keep entranced a myriad of souls, hanging, too, upon the eloquence of his lips, filled full of delight by the entrancement which flows from his such as this world never has known, never has conexists upon the earth. And if these shoots of ceived of. That man who now listens to the extice looks down upon the earth, and sees the child man is capable, does not exist upon this earth, is which botanists can never conceive here. One man a paper the names of two medical substances— All these things shall he know, and more. All that knows that Justice has not been done that child. If man fails to become all that he can become while man has done shall he do, and more. There is us; and, without touching or even seeing the en-It knows if Justice were done, it would stand aloft, here, the universal law of Nature teaches that there room enough to grow in eternity. You will not velop, commenced as follows: have to sit around the throne of God, and strike

God wants you, every one of you, to reach for ought to be opium." ward forever and forever, and cultivate everything, tasted; for the hearing, there are sounds. For de- and affliction of all kinds. Poor man! He fails man is capable of being all in all. And that you every individual seed, which He has planted in your to make a man a devil. It rouses up some of the

## FANATICISM IN TROY.

A Correction.—In the third paragraph of "Let- upon the human system."

SPIRITUAL POWERS.

This sentiment of their souls proves, as I said and if not done while the man exists here upon priest, and not of God. Ask your own internal justice, "Of what use is Spiritualism?" In answering this question, we shall say some things somewhere else can be no other place than his would allow one of His children to live an eternity which will at least astonish those who are unacthough we and many others are satisfied that they

In every man there are two almost distinct indi-

As to the disembodied Spirit space is nothing, so circumscribed by the influence of the physical, of science and philosophy will no longer be needed.

We will take one science, and the remarks which of everything which Nature and man can contain. glories of the Spirit-home—of the love of the an- for all others—Geology. The inner man, having men this fact, that they could not die; that they we can feel safe and calm, and rest assured that Here is one, seemingly with the fires of genus gels. I might go on and talk of the Justice of the thrown off the control of the outer, is desirous of becoming acquainted with the facts of this science. God, should exist. This was the doctrine which whether it be of happiness or of punishment; and brush, and produces upon the canvass or the dead matter how dark the present looks to you, yet that Now, instead of reading the primary, secondary marble, forms so true to life, that we feel almost that poor brother is in the hands of the Universal and tertiary strata, etc., he is enabled, by his Spirit sight unaided, to look down from the surface of the creation. Another here will bore down into the cealed in his soul will be brought forth, and will, in earth toward the centre, and examine for himself which this earth is composed, every metal, every around in this great city, and see how many there perception opened, not a fossil or a pebble can be Another, with pen in hand, will write songs of such not find them; they are not here. They must ful- tell the distinct characteristics, the process of formation, and the geological locality from which it is principle has a deeper source than earth.

To show that this assertion is not entirely theohe thus describe, but artificial combinations, showwas enabled to tell not only its general effects upon the human system, but its particular effects upon a particular individual; and his statements were verified by actual experience. His method of examination is simply by actual Spiritual inspection never before have been presented to his mind, and placed upon our table, the Doctor sitting beside

"No. 1 is a substance that should be taken only your harps in continual admiration of Him. It in small quantities. If taken in large quantities, would be as dull to you as to Him. He needs not the tendency would be to a congestion in the your continual praises. It is not your province to frontal portion of the brain. The effect when make music, but it is your province to progress in taken in moderate quantities is very delightful. knowledge. God does not rule over slaves, but The effect is more upon the sensuous system than over children. God does not demand praises and otherwise. It affects the nerves and all parts of admiration, but that His children should show that the system where sensation most resides. If taken self a sentiment of dependence. Now, there must this world you live in. He could not prevent his clayey covering, then, for the first time, his soul majestic trees, which shall shelter the earth and taken in very large quantities, it would corrode the be something in the universe to satisfy this senti- parents' wickedness;—yet, while he lives on this knew that in every path in which that soul had give the young flowers genial shade in which to stomach, and produce mechanical injury upon the parts. From the effects I find myself describing, it

pendence, there must be something on which to de- to find Justice here; and would that he could must believe. Every man is capable of being that souls. Once more, let me say, my friends, that if worst animal feelings; especially a ferocious dispopendence, there must be something on which to destroy and the inner know that there is a God in Heaven, one of whose which he can appreciate and understand in another the opportunity is not afforded you here, if you sition to destroy and kill. It arouses not only the senses correspond entirely with the outer senses. attributes is, eternal and complete Justice. He is man. This fact proves Immortality. This fact cannot, while dwelling upon this earth, exercise disposition to injure, but actually to kill when And so far as the outer senses cannot lie, but indinot to be punished in his future life because his proves that you must live in order to accomplish your faculties, send forth that incense and your taken in proper quantities. It suggests a crawling, cate by their very action something outside of them- parents were bad, although he suffers every day the object of your life. God would not create you longings in the world, the time will come. And so serpentine influence, and whatever it may be, it selves to which they can be applied, so with this and every hour while here on earth. Infinite Jus- to do one thing, when you can appreciate thous- contains a portion of the same qualities which are love. To make His doctrine efficient, a devil neinner sense, that, too, indicates something, inevitatice will say to him, when he ascends to his first ands, and let all this fruit perish in the ground. Promise of maturity and strength, so surely will your in the virus of poisonous serpents, especially of the bly outside of itself, on which it can, and must, sphere in Spiritual life: What are you? That God does not work in that manner. He works to Spirits be able to spread abroad majestic branch- East. When taken into the system in moderate and will depend. All men feel this dependence, which you are by Nature, that shall you be while accomplish the greatest good to the greatest num- es. Immortality gives the means to do all those quantities, it produces only a gentle and pleasant ty. Faggots and dungeons, and the most exquisthat something must be God, and can be nothing been a thief or a robber, or a murderer; but when sentiment and feeling of the soul to have its full man must, from the impulse of his own Spirit. Tell twice and a half the size of a common pin-head, perstition ever devised, have failed to check or turn he ascends from the gallows to his future life, he expansion, its full growth. Infinite Wisdom says your fellows that God is full of love; God will bring and it would not be hurtful in some conditions of The Scandinavians believe in Odin—a MAN su-may be very high above the judge who condemned that would be the best thing for the world and for Immortality about as the best thing; and that that the system, especially in cases of great despondperior to themselves, who could wield a heavier him here. There is no injustice to him there; all. Infinite Power says that best thing shall be Immortality will be one of progress and of happilency; for persons laboring under unpleasant forebattle-ax, draw a heavier sword, march over a for according to man's purposes and opportunities brought about. Justice requires Immortality, ness, because progress and happiness are better bodings. It would be one of the best things in the world for that kind of mental aberrations. Taken in a quantity as large as a pea, it would produce death, if not counteracted. Taken in intermediate This is the title of an article in the Saratoga Re- quantities, it would produce great mental excitement, and in some persons of a sensitive temperaand mental power; but he must needs depend on child, who grows up from infancy to manhood of you, be happy while in Heaven, if you knew account of her acknowledgment of the truths of homeopathically, the effect would be to produce ment would produce mental derangement. Taken great and sudden prostration to the nervous sys-The act of the School Committee has been freely tem, and would be highly injurious, except in in something outside of and greater than himself, bitterness, and woe, may have concealed within order to such a condition as that, your memory criticised by the Press, and we are of the opinion those peculiar cases where there is already a high who holds him in his right hand, to do with him as him a Channing or a Newton. Justice requires would be obliged to cover up your thoughts and that a like attempt at moral suasion will not again degree of mental excitement, great determination of the circulation to the brain; especially where cessful. Yet it should be administered in homœopathic form with great knowledge of its effects

to desperate deeds, perhaps to an ignominious every feeling of your soul as to require you to be 24, instead of "They know that this new be- witnessed. Taken together, they conclusively And so all over the world. There is no tribe of death. When he has become a man, and his cup happy knowing that your brother man was writh- lief is undermining their Creator," read "They prove that there is something in Spiritual percep- main treasured up in our hearts, but they may and ert its entire powers to their fullest extent inde- tempered rays of a hidden sun.

pendent of the physical body, books would lose The question is often asked, and apparently with their present importance, and things would be KNOWN, not believed.

INSPIRATION .- NO. 3.

BY S. M. PETERS

"The law of Heaven is love; and though its name Has been usurped by passion, and profaned To its unholy uses through all time, Still the eternal principle is pure, And by the deep affections that we feel Omnipotent within us, we can see The lavish measure in which love is given Even in the yearning fondness for a child. For every bird that sings above its head, For every tree, and flower, and rushing brook, We see how everything was made to love. Alone they err, who in a world like this,

The first emotion of the infant mind is love :its first pleasure is to behold the light. Its first independent act is a ramble to the fields, or woods, if such are near. And the truant is found by the side of a brook, in companionship of birds and blossoms, its little being in perfect harmony with the Spirit of Nature.

How the young heart bounds when scrambling for the wild flowers, or tracing the banks of the stream, that seem to be laughing at the birds, that ters. And the joys of that first lesson are never forgotten through all the vicissitudes of our perverted lives. I have seen a clergyman lean over turity came, the next inevitably was death. Take and forever; and that Immorality is one of happi- body, providing its powers were not controlled and the pulpit and paint the phenomena of hell on the tions with as much assurance as if he had made tality, and the duties which devolved on them crude state, before they have been melted and pulevery one grows from infancy to age, becomes per- and sloth, and singing. No; although the soul teachings, tends to elevate the Spiritual man—tends a family visit to that region, or was en rapport while here on earth. The mass of mankind had rified by the power of thought, are unable to fix fect in its time and place, and then dies and gives every day, and every hour, may send forth its to renew in the Spiritual those powers which have looking in vain for evidence of the Author of a the mountain-top of truth, and seeks to reach the pleted its mission, and the equilibrium between the hell among the beauties of creation. The broad The soul has not changed with its valley life, but cessity or desire demands, will be enabled to act evidence of wisdom, contrivanc and design; and nal life, and, if they were good men, of eternal ture and attributes. And that nature and those at- friends. Read books on every subject, and you thing of which it is capable of thinking. It will again exists—and this is a proposition which will preserve its minutest particle. Immortality was meet the approval of but few in this world—books written on every page of God's work. And from the granite rock to the highest terrestial forms, the progressive unfolding of properties to higher dewe shall offer upon that will answer equally well grees of excellence, attested the presence of a constantly superintending Power. We may analvze the substance of the plant by the nicest chemical process, without detecting any of the properties, colors, or fragrance, that unfolds with the flower. Perhaps they are not in the stem, but surely the stem is the medium of their unfolding. Delicious fruits develop from the tree, by the onecentre of this earth, and tell you everything of its good time and place, produce its fruit. Look the separate and distinct formations. His Spiritual ration of an immutable law. Trees bearing fruits placed in his hands of which he will not be able to fountain, yet the result proves that the unfolding The sky-lark of to-day warbles the same combi-

nation of notes and modulation of tones, that his retical, we will mention that we are acquainted progenitor sang in the days of Alfred. He builds with a gentleman in this city—Dr. Isaac Harring- his nest in the same architectural style as the lark ton—who can tell the characteristics and peculiar- of olden time. He takes no lessons from his father ities of any object the name of which simply shall lark, for all birds are inspired. The history of one ceptions of other men,—some there were and are, that which His Wisdom dictates as the best of all lieve that he is the immediate recipient of inspira- whence they can be obliterated never more. That be told to him. Not only natural formations can lark is the history of the race from time immemorial. Occupying the finite plane of existence, they ing their nature and effects. For instance, we have need only the instinctive degree of Inspiration: seen a viol of medicine placed in his hands, and he which is an arbitrary and true guide. Passing upward to the indefinite plane, we find man uniting within himself all the elements of the kingdom below him. In addition he possesses an intelligence capable of unlimited expansion. He stands as the connecting link between the material and the Spiritual spheres. A creature of comparisons and exined may be entirely unknown to him; it may periments, the most elaborate description of him would only apply to a single individual, and to him it need not be present, either in the same room or only for to-day, for to-morrow he would be some-Immortality which Wisdom indicated, which Power fection, without having fulfilled their office, they earth was built by the great Master of All, shall in the same continent with himself. Locality is thing new. With him activity is bliss—indolence deeply, if you will pay a little regard to the words deeply, if you will pay a little regard to the words to of her produced, by Love, must and will be an Immortalic large different from everything else in universal National large different from everything else in universal large different from every ture. Now the laws of Nature are perfect, and live on, and of the planets which roll above your arity connected with these Spiritual inspections is, object merely furnishes fuel for the incentive of Now Justice comes to claim her share—and Jus- eternal, and complete, and they are universal. So, heads, than all Geology ever could conceive of; that if a poisonous object or compound is presented higher aim. Clinging to immortality as his birthtice has much more to do in Heaven this day to if the other productions of God's hand grow, ar- aye, ten millions of times more than ever was for his investigation, he experiences somewhat the right, the darkest doubts only urge him onward make good the evils which have been committed rive at maturity, decay and die, must every germ known in this world. That man who listens to effects which would follow its administration to inupon God's children while here upon the earth, within every man's soul send forth its roots, spring the descriptions of the florist, and is told that a dividual cases. And sometimes this effect is so rious being. In view of these well-known facts, than to punish for evil that is perpetrated here. up and grow toward maturity. But man never sunny clime produces this flower and that fruit, strong that, if persevered in, it would produce in how absurd are those systems of religious teach-Justice has its share in that Immortality and the can become mature—so man never can die. If and the Arctic region is beautified by this moss jury. We give below an instance of this gentleman's ings, that seek to set landmarks and boundaries to manner in which it shall be spent by men. Jus- that maturity of thought, that growth of which and that lichen, shall know of beauties of flowers powers. To test the matter fully, we wrote upon the Inspiration of the human soul. No rules of thinking could bind humanity; for of the whole groveling and delving in dirt; one who may have not known here; if man does not become complete kneels in adoration of the sculptured stone, and opium and strychnine—numbering them one and race, not two individuals can be found who have listens with delight to the description of the flower. two, and enclosed them in an envelop. This we the same cast of countenance, act alike, think alike, or entertain the shade of opinion on any given subject. Individual originality is a characteristic of the race. Evidently the Divine Mind designed that every individualized emanation of Itself should possess traits of character distinct from all others No two persons give utterance to the same sentiment in the same form of expression. No two writers adopt the same style of diction, though governed by the same rules of syntax. No two poets clothe the same thought in the same words. and stale, nevertheless they are forcible and irre- lives of vice and misery; and in vice and misery soul was unable to go, had been shut up by cir- they are His children by giving room to all their in large quantities, it at first exhiliarates, then may bear a resemblance to the ideas of a previous Every man has original ideas, and though they faculties to throw forth their foliage, and grow into stupifies, and ultimately produces congestion. If age, yet they are as distinct from them as the man himself is from his grandsire. But to be original ideas, they must have a free, unbiased utterance. If controlled or influenced arbitrarily by others, they are distorted and deformed. How necessary, then, that every mind in its devotional aspirations should be free in its outflow. The erection of an infallible church begat a system of pains and penalties. It was found necessary to smother scientific investigations, and establish the doctrine of fear. predicated upon Divine Wrath. This was a manifest departure from the Christian faith, which is cessarily became an indispensable functionary in

aside the rivers of Inspiration, that water the channels of human life. The whole history of christendom, is a history of wars, persecutions, and slaughter, to sustain the religion of "peace and love." Yet has the authority of the priesthood visibly declined, until that servile reverence, once entertained for theological expounders, has almost vanished from the Protestant world. The Protestant Church has felt the breath of Inspiration, and is now fairly affoat on the sea of Progression. The theology of most of the sects has been sensibly modified in the last twenty years; and the signs of the times indicate that man-made Christianity is destined to fall before the living religion of Jesus. The fallacy of setting the word of God, antagonistic to the works of God, is now considered the climax of folly, by men who once viewed Reason as a monster, and Science as the inveterate foe of Religion. Indeed we have a right to hope that in ten years more, the office of Devil will be abolished in the Church, and the voice of Inspiration sound from the pulpits of America, as it did long ago, from the hill sides of Palestine.

men so debased, having so little of manhood with- is full of gall and bitterness, he knows and feels ing in the eternal depths of misery. No man nat- know that this new belief is undermining their tion, and plainly indicate that could the Spirit ex- will shed their splendor on our actions, like the

#### Noetry.

And Poesy, too, shall lend Her aid, Persuading as she sings,-Scattering o'er your shaded earth Sweet incense from He wings.

[For the Christian Spiritualist.] "TIS ONLY A PENNY." Have you marked the poor sweeper, be-draggled and cold, As her broom plies your mud-stricken path? The tale of her woe on her garment is told; Oh, meet her appeal not in wrath-

Tis only a penny, 'Tis only a penny, she craves. Is she barefoot and loathsome, repugnant to sight? She's a Spirit that one day may shine

Where the sun of her sphere in unclouded light, May out-dazzle the glory of thine,-"Tis only a penny, 'Tis only a penny, she craves.

Oh, scan not that countenance, gloomy and sad, No ray of hope's comfort to show-But speak in thy pity, and bid her be glad, And angelic joy thou shalt know. 'Tis only a penny, 'Tis only a penny, she craves

In the pestilent alley, the hovel of crime,

She drew her first breath in the world: She came here an angel of happier clime, Let your lip not with scorn then be curled 'Tis only a penny, "Tis only a penny, she craves. Her mother, her father, names sacred to you.

Alas! they are demons of sin; And brother, friend, sister, to her clouded view, But holt down the dungeon she's in. 'Tis only a penny, 'Tis only a penny, she craves.

[From the Spiritual Telegraph.] A FRAGMENT OF A DREAM FROM AN UNFINISHED POEM. BY D. C. S.

I have been in Dream-land!
The sedgy margins of her dusky streams,
Through which the winds like wand'ring minstrels pipe,
Have wooded and won my footsteps.
By her lakes and up her mountain steeps,
Shimmering in the glory of the dawn,
My ways have been—Spring, Summer, Autumn,
These companioned me. mpanioned me.

With the coy young Spring Was my first journey to the mystic land; Spring led the way, I, patient following. With eyes and heart a-wonder where she stepped. With eyes and neart a-wonder where she excipted There flowery tulips rose to light her way, And golden, pled, and pure hyacinths Would take a sudden glory from her smiles. The pale-blue violet in her presence grew Bolder, nor seemed a beggar as before, Woolng reluctant bounty from the sun! Amid the green and succulent grasses went (Called a-field by Spring) the glad shaggy flocks and nation kine.

Fain would I linger here,
Lisping the glories that I cannot speak!
Even as a babe that babbles with delight
At moon, and star, and flower, and waving wood,
Whose names are yet a mystery, but whose light,
And beauty, and wild music, are become
A dlin-suspected prophecy!

Fain would I tell the ways the Summer led,
The lessons that she taught me; I would tell
The wonders garnered in the autumn time—
But not for these I went to the eweet land.
Beside a spire-like monument, that rose
Wan o'er the death-sleeping, and just where,
Through shifting boughs and wild-vines, one might catch
Sudden and gorgeous pictures of the sea,
My steps were bent.

Like pallid manden

From a couch of darkness, from the dim East
The white moon rose, dappling the sea with silver.

"Do the dead live again?" I cried aloud,
While the dread vampyre—doubt—sucked the warm blood
From the lath teart of hope! "Do the dead live?"
I heard afar the murmurons-sobbing sea Like pallid maiden Lifting his ancient anthem to the stars, That smote his surges with a silver rain!

Like stoled monks through dim cathedral aisles,

"Hold'st thou in thy heart of darkness, Oh, welrd night! the hope that makes death beauteous? Hast thou no music but a requiren! No light but moon and star-light?"

So I spake,
And lay against the cold white monument
A colder check. Sudden the scene was changed;
A warm palm touched my brow. My vision caught
New ranges, wider than the shore-zoned seas!
Higher than reached the splendor of the stars!
"Oh, man! oh, brother! from thy sandal'd soles
Wipe off the dust of earth! From thy sad brow,
The darkness cleanse, and follow!"

Thus a voice
Made sweet my heart, with music fathomicss!
I looked, and saw whence came the Orphic words.
There stood a youth before me, flaxen-locked,
With eyes of lambent blue, upon whos; brow With eyes of lambent blue, upon whos: brow
The lucid pallor of the autumn moon
Fell, and grew thought-like. "Turn, behold, listen!"
He said, and waved his palms before my eyes.
I turned, and straight the circling Infinite
With interlinking sunsets was a-wreathed,
And in the midst, gardens, and palaces,
And pearly walks that led to sylvan nooks,
Where meekest insidens and sweet fair-brow'd youth
Toyed with the hours in philosophic speech.
Each maiden held a harp, which, as she touched,
A new-fled inusic fluttered from the strings,
Filling the air with silver-sounding winds!
Amid the group was one more tar than all,
The choir-queen, of regal look and word,
And thus her music ran.

\* \* \*
Greenfield, Huron Co., Ohio, April 15, 1554.

#### [For the Christian Spiritualist.] WHAT? WHO? WHY?

My DEAR BROTHER: It is said that children, generally, ask the question as to the why or wherefore of things, long before they ever think of inquiring as to the real facts, or the phenomens that occur. But as we progress from infancy to manhood, and from science to philosophy, the first question we wish answered is, as to What has been done? What has really come to pass? What are all the conditions, laws, and properties of the case? This query answered, the next in order would be By whom? Who has done these things? By what laws, immediate or remote, have these things been brought about? And ground of objection, and compelled to admit that satisfied on these points, we next inquire as to the TSE? Why have they been done? What place do they hold in the universe, in the great whole of things? What was the object of the person acting? And how does this comport with, or really subserve, the design of the Infinite Father who has brought these things to pass?

The importance of a correct answer to the first question, in respect to all that appertains to the world of Spirits, or as our new Church friends would say, to the Spiritual world, will appear, when we consider that it is, chiefly, for a want of this information, that there is no more unity of faith and charity among those calling themselves Spiritualists. Many, perhaps the great majority, do not know what has come to pass. They have seen, heard and felt, a part of what has occurred, but not the whole. All they know is what they have tested with their external senses. They have heard and witnessed certain external phenomena, but these were fragmentary, they did not constitute the whole of what was done. Perhaps the most important portions were out of sight, and could not be seen by any mortal, whether a "medium" or not. And although the medium or seer is in the external world as to his outward form, and in the Spirit-World as to his interiors, it does not follow that he is thus fully qualified to form an accurate judgment of that world of which he is not an inhabitant. That world may, for aught he knows, have its external and inmost, and these corresponding with what is here, the external may be only the apparent, not the real. So, if appearances here are following after, so they may be there. Why, then, should mortals become dogmatical and censorious in respect to that world, into which we have not fully entered? Why should we judge and proscribe one another in respect to matters which neither of us know all about, and which we cannot fully comprehend till we arrive at the full sta ture of manhood, in the Spiritual world, which is so far above and beyond the world we now inhabit? To show how very little is known of the manner in which the Spiritual flows into the external world, let us now ask, what we know of obsession, possession, and infestation of mortals by Spirits out of the body? How is it in cases of Pathetism. I fascinate a mortal, and so completely hallucinate him, that he does not know his own

part of the minerals are not gold. The larger part of the human We do not cannot know all short all the laws, conditions, cirumstances, and causes that have been at work. In a word, we do not know what has been done. And until we obtain this knowledge, it may well become us to be slow in pronouncing adgment as to who has done these things, or the reasons why they have come to pass. LAROY SUNDERLAND. Boston, June 24, 1854.

#### REVIEW OF MR. A. J. DAVIS' LECTURE DELIVERED AT DODWORTH'S HALL, MAY 28, 1854.-NO. 4.

In my last number I referred to Mr. Davis' classification of the ages of the race, and then rethe Practical, which he said now was the present tion. of Spiritualism, and he assumed this included all Mr. Davis and his followers who believe in his the elements of the former ages, or eras to which Harmonial Philosophy, and not in the Bible. But he had referred. He asserted, what to me, is a still there are many Spiritualists who do believe grave truth, and one that calls for most serious both in the inspiration of the Bible, and in the consideration by all true Christians, whether they great truth that God is our Hearenly Father, and believe in modern Spiritualism or not; that the not a mere principle of Nature,—not a mere ab-Christian churches had become materialistic in the straction, who can neither hear nor answer our strongest sense of that term. In the early ages of humble petitions for Light, Life and Salvation!the church they were Spiritual in a high degree; Now with regard to the Harmonial Philosophy of they believed in the direct influx of the Divine Mr. Davis, I can see in it nothing but a metaphysi-Spirit, teaching men the great truths of a divine cal abstraction! The rejectors of the Bible as an life, and a glorious immortality! They believed in inspired Book offer many reasons for thus rejecting the direct superintendence of "Guardian Spirits;" it as the word of God; and here I would be underthat these Spirits were all "ministering angels," stood as speaking mainly of its moral teachings. and that they could, and did sensibly influence the But I have my fears, and being a plain man I actions of men for good; that they were able to speak them out-but let me be understood as doing make their presence known and felt, and that they it in all kindness and affection for those who may were seen frequently, and conversed with by men differ with me-I fear the secret of their opposition on earth. The very children were taught this to the Bible arises not so much from their great doctrine, in songs, taught by their mothers while attachment to the beautics of the Harmonial Phithey rocked their cradles! Who has not heard losophy, as from the fact that the Bible requires of that sweet lullaby, sung by a precious mother: ' Hush my babe, lie still and slumber-holy angels guard thy bed?" Who, that was born in the last a crucifixion of self in all its forms—a rendering century or early in the present, has not heard this to all men their due; -in one sentence, the Bible delightful and consoling doctrine preached? Who that has read the works of the great Reformers, such as Wesley and others, has not found this doctrine fully sustained? But what is the state of the Christian church now? Pride, pomp, display, and a dead formalism, have taken the place of those holy, Spiritual sermons and services, gushing warm from the heart and lips of the good men of God. Who preaches sermons now? I will not say, none, for there are exceptions to this rule; but as a general rule, from Sabbath to Sabbath, the grave dignitary of the tall steeple, with gown and cassock, opens his well conned written essay, and with a grand, and almost disgusting pomposity proceeds to read, what is very often not his own. but the language of some other, in which there is little of God, or Christ, or the Spirit; often a violent tirade against some opposing creed, or church, or perhaps a series of abusive declamations against Spiritualism! when the Bible he professes to believe in, is full of Spiritualism; when that Bible tells him "God is a Spirit, and they that worship Him must worship Him in Spirit and in truth." But in their essays there is little of God, and less of the Spirit, except it be the Spirit of Sectarian Bigotry. In the language of the Quarterly Review, it is often but "a violent tirade against all who profess to know any thing about angels."

One strong and undeniable fact of the Materialism of the Church is found in their uncompromising opposition to these remarkable manifestations, refusing to examine themselves, and even forbidding their flocks to investigate them. However, it is true of them as of old, "the children of this world, are in their generation, wiser than the children of light"; (Luke xvi. 8,) for it is an astonishing and unanswerable argument in favor of the truth of these manifestations, that no one, who will calmly, honestly, and truly investigate the subject, but will be abundantly convinced of their truth: He may bring all his prejudices and preconceived opinions with him, but only let him be honest and candid, and his prejudices will give way under the rays of light, as the snow melts before the genial sun of Spring. I presume to say few men, if any, have ever gone into the investigation of the subject, with more of Scriptural prejudice and of contirmed orthodoxy, with the fixed conviction that it was an imposture, or the result of some hitherto unknown law, than I did; and I know of none, who followed up the investigation so long, and so faithfully, before being fully convinced of its truth. I sought, and obtained test after test, but still referred them to one cause or another, until 1 was driven as an honest and candid man from every it could be nothing else, but what it purported to be-the manifestation of Spirits! and this required near six months' close investigation!

Spiritualism is as old as the race,—it has especially existed and been known since the commencement of the Christian era! Angels were the messengers and first ministers of that glorious dispensation. The law of God was given, as St. Stephen said, "by the disposition of angels;"-(Acts vii. 53,) or as St. Paul expresses it, "It was ordained by angels in the hand of a mediator," (or medium). Gal. iii. 19. The Bible is full of declarations in reference to this great truth; for God are making to develop the mind and expand the energies of humaketh his angels Spirits, and his ministers a manity, must be not only of great benefit to the whole world. flaming fire." Ps. civ. Heb. i. 7. "The angel of the Lord encampeth round about them that fear Him, and delivereth them." Ps. xxxiv. 7. Angels have appeared to men, conversed with, and instructed them in every age! One appeared to Hagar in the wilderness, (Gen. xvi. 7)-to Abraham as he sat in his tent door, (Gen. xviii. 1, 2); the same doubtless that delivered Lot, (Gen. xix. 1, &c.);-to Manoah and his wife, repeatedly, foretelling the birth of Sampson, (Judges xiii. 3, 9)to Daniel in the lion's den, and "shut up the mesmeric or magnetic power of Daniel, but God 'sent his angel" to do it. Dan. vi. 22. With regard to fhe New Testament Scriptures, they are became, and burn to transfer that it is the state of the position of the blossed ministration of angels, from the paper to think of any other distinguished personage le may happen to think of by my mean. Now, how do we have the position of the body may not posses and hallectains me distinguished personage le may happen to think of by my mean. Now, how do we have the state of the position of the choice and gloridal that of the contract tens facination and mean hallectains me carried on by the position of the choice and personage in the position of the position full of the blessed ministration of angels, from the

of the vegetable kingdom is not suitable for food. The larger the "age of miracles," as they are pleased to term part of the animal world is not suitable for food. The larger these manifestations in the Bible, is passed, and organism is not brains; nor are the larger part of phenomena and they have no authority to expect or believe and that the canon of Scripture is foreter closed, and God will never make any further revelation of Himself to man? And strange to say, with the a revolution in the intellectual, moral, religious, and social next breath they will say both in their prayers and sermons:-- "God is the same, yesterday, today and forever"-" He is without variableness or shadow of turning, (Jos. i. 17)—that "God is no respector of persons," (Acts x. 34)—that "He will have all men to be sared, and come unto the knowledge of the truth"-Tim. i. 2,4-with many other Scriptures of similar import, showing clearly what God designed for one generation, He demarked at some length upon his views in reference | signed for all; that what He designed for one huto Christ; and also, briefly upon the Rational or man being, He designed for every one; that His Materialistic age. His fifth classification embraced power is not limited to time, place, age or generaage; especially with reference to the phenomena But these views will afford very little comfort to

them sacrifices and humility,—it requires of them a life of devotion—a pure heart, and clean hands, condemns their sins and selfishness, and points out a PURE and narrow path to Heaven, and they fall out with such teachings. As to the teachings of the Churches, who that closely observes, will not admit as a general rule they fall far below the morality of the Bible! And the example of the so called Christians, alas! Where is the Christian who does not buy as low as he can, and sell as high as he can? Where is he, who does not in every instance get the best end of the bargain even at the expense of truth and honesty? I will not say there is not one, but the instances are exceedingly rare; but that there are such instances, there is no doubt, showing that the thing is practicable in itself, and if it be practicable for one it is for all, and that it is the duty of all "to do unto all men as you would have them to do unto you," and to forgive others their trespasses, as you would have your trespasses and imperfections forgiven.

In my next I shall consider his views upon the subject of creeds, &c. B. C. T.

## DR. DEXTER AND MEDICAL CONSULTATIONS WITE

From communications published in the Tele graph, and from personal inquiries of Dr. Dexter we have ascertained the following facts.

Dr. D. does consult with his Spirit friends concerning the treatment of diseases, but only in the nanner in which he would consult with medica friends in the body. When in doubt or difficulty. he calls to his aid his Spirit friends, lays befor them his own opinions, method of treatment, and the symptoms attending the diseases, and listens to the opinions and arguments of his consulting friends. In the end he forms his own conclusion, and acts accordingly.

With this statement, it will be obvious to those at a distance, who require medical aid, that the Di would not be willing to prescribe for a patient whom he never saw, unless the most minute and complete description of the patient, his or her age, temperament, general health and habits, and or the disease and its attendant symptoms, were forwarded to him: these conditions complied with and the description written by a competent person. forwarded, the Dr. would be enabled to prescribe and consult with his Spirit friends concerning the nature and effects of his prescription.

YORK COUNTY STAR .- The first number of a paper with the above head has been laid upon our

If there be any virtue in an attractive heading our friends of the Star will derive great benefit from their beautiful and well executed design. The entire sheet gives evidence of refined taste, and the reading matter indicates a high order of Edito-

## Review of Books.

New Testament "Miracles," and Modern "Miracles."
The Comparative amount of evidence for each. The nature of both. Testimony of a hundred witnesses. An Essy read before the Middle and Senior Classes in Cambridge Divinity School. By J. H. Fowler. Boston: Bela March. No. 15 Franklin street. New York: Partridge & Brittan. No. 300 Broadway. Philadelphia: B. Percival, No. Scienth Sixth street. 1854.

The efforts that men in the body and Spirits out of the body out to the class of minds, who, from being over sensitive, have in many cases become impatient at the tardy progress of Society Religion we believe to be the great truth, and time will brin all other truths around it, so that universal consciousness wil venerate the laws of God, from spontaneity and fullness of Life It may be, however, that before that time comes, much plain alk will be done, some modification in assumption and presumption take place, and man and woman learn to unlear much that now passes for truth, knowledge and philosophy. These reflections are called to mind by reading the above work, and the "testimony of a hundred witnesses," which w

find to be positive. Still it will seem strange to many, that such a radical an positive "Essay," should be read in any "Divinity School," in or out of Cambridge. But the fact is, the time has come when mouths of the lions;" not as Mr. Davis said, by the the mind will have only true knowledge, and as near first hand as it can be had.

Mr. Fowler while positive, is discriminative, and looks evidence as if it meant something. What he consents to, may be considered, therefore, as of true value, while all else may be loubtful-at least on the subject of Miracles.

precisely what they are taken for by those who witness them. that God will permit them in this age of the world, Mr. F. remarks, "it is already claiming the attention of all The man was "gagged," the subject ignored, and the next quesclasses of people in every part of the civilized world, as no other subject ever aid. It is making the most alarming inroads upon all creeds and churches in christendom. It is commencing world, to which history furnishes no parallel." Of the present state of its progress, he says: "It has been

stated that there are a hundred thousand mediums, and two and the history of Rome. a half millions of believers in this country alone, to say nothing of the many thousands in Europa. The attention of the British Parliament has been called to it, and the French Academy of no smaller a committee than three were in attendance during Science has long been considering it; and a memorial signed the evening to take "notes;" and on Thursday evening, June by thirteen thousand persons has been presented to the Congress of the United States, asking for a Special Committee to of exposing Spiritualism, and telling the Catholics "what to consider the subject." In the examination of the New Testament "miracles." he

brings them under twelve heads, and brings before the mind the statements of the Testament history, that the evidence may be as direct and positive as the facts can make it. Still no one can help thinking there is a great lack of proof when compared with the testimony of the hundred witnesses,—because, these are not only direct and positive, but full, minute, and given by living witnesses, which are known to many as men of truth and moral worth, and many be seen by all men.

Had we the room to spare, it would be a pleasure not only to give many of the notes and letters that form the volume of testimeny given by the "hundred witnesses." but much of Mr Fowler's concluding remarks, as they are sensible, kind and af-

We see so little in the volume from which we are in any way called to differ, that we hope the book will have a wide circulation; for confident we are, nothing but good will come from

Spirit, writing or speaking, whose watchword is HARMONY !!! J. H. W. T. VOICES FROM SPIRIT-LAND. Through Nathan Francis White

Medium. A book "got up" in beautiful style, with the above title, has ust been received from our friends and neighbors, Messrs. Parridge & Brittan. This publication is a most excellent addition

to their already excellent list. We have never heard of Mr. White as a poet, and believe that could he have written, without assistance, a book like this be-fore us, not only ourself, but the whole literary world would ave heard of him long ere this, and more than that, he would have been acknowledged one of the best of the American poets We bear in mind the criticism of W. C. Bryant in the "Post of the Epic of the Starry Heavens, and can hope for no better treatment of the present work from the hands of the literati; but Spiritualists throughout the country will do more complete natice to the production, and we have no doubt will cherish the book as a fire-side companion. We have room only for two extracts this week-one the conclusion of a beautiful poem entitled "The Outcast"-the other a short poem entitled, "They've Laid Her to Rest."

But now thy task is ended, sink to rest; But now the last is ended, fink to rest;
Repose awhile each quivering, trembling string
Unti new fire is kindled in my breast,
And then again each glowing note shall ring
In harmony with inner thoughts, that spring
Unbidden from the ever gushing well,
From which we drink and mount on angel's wing, Far, far above what earthly tongue can tell

And though, amid the songs of joy that rise And though, amid the songs of joy that rise
To ming; with the song of scraph bands,
Are often heard ascending to the sales
Sad notes of grief from recumental lands,
With chords of love those wailing notes will blend,
Till songs of praise the Spirit tree demands,
And joins the happy strains that never end. THEY'VE LAID HER TO REST.

They've laid her to rest where the cypress waves
Its dark boughs over her head;
While willows that droop o'er the scattered graves,
And mourn for the early dead,
Sigh low to the air, with a suddened sound,
And sweep in their sorrow, the freshen'd ground. "We give dust unto dust," the words were said,

Quick followed by Isiling ground;
And they left the place with a nurried tread,
For sad was the muffled sound—
While weeping they thought of the youthful face
And form they had left in that dreary place. They\_wept as they entered the empty room

Where last they gazed on her brow,
For the flowers she loved, though still in their bloom,
Seemed sad and describe now;
The eye was glazed that had watched them unfold,
The hand that nourished was stiffened and cold.

They wandered those chambers wretched and sad, They wandered those chambers wretened and sa
'The light that cheered them had fled;
Hushed was the laugh once so ringing and glad,
Drear silence reigned in its stead;
And their hearts with murmurings bitter rebel
That death's cold hand on their narling had fell.

Oh! could they have seen, as 'round her they pressed Oh! could they have seen, as 'round her they press
And wept at each gasping breath,
The Spirits of loved ones gone to their rest,
Who waited approach of death
To great her, in loving, seraph-embrace,
They could not have gazed with grief on that face.

Could they have heard, as they stood 'round her grave,
The sounds that greeted her ear,
The cypress' dark shade, the willow's slow wave
Would not have whispered of fear,
But told of mansions enduring, above, Where, ever, is heard the sweet music of love They would not have left with such hurried tread

The place where her form was laid; Nor wept as the son above her cold head Was thrown by the sexton's spade— If they could have seen that bright Spirit wave Its joyful, freed pinions o'er the chill grave. Nor would they feel, as they enter that room.

nat all was biasted and drear; That all was bissted and drear;
Could they but pierce superstition s dark gloom,
And show their darling was near,
Their hearts would bound with thanksgiving and praise
That God, in his love, had shortened her days.

Admiring exceedingly many of the poems in rhyme, we can not speak quite as favorably of those written in blank verse This style is altogether the most difficult in English composition. and should always be avoided, in the absence of a deep convicion of ability and power in the mind of the writer. We extract from "Progress of the World" and "The Roci of Truth":-

> What means the sound that breaks upon my ear What means the sound that breass upon my ea Like murn rings of a far-off sea of waves That dash, untiring, on the tow ring chills, Which, like mighty bulwarks, guard the island Vaie gainst their advances?

Upon the shore of time
For countless ages reared a lotty cliff
Its noble head above the foaming waves,
Which, unceasing from the boundless ocer Of immensity, with fury impotent, Dashed in their gathered strength against its base.

We have received "Spirit Intercourse," by Herman Snow, On our table we also find six numbers of the weekly Bizarr.

published in Philadelphia, containing a series of articles on Spirtual Manifestations, by D. H. Barlow, Esq. We are sorry that these papers reached us at so late an hour, forcing us to postpone notice and extracts until our next.

## Correspondence.

DEAR BEOTHER: Sunday found me in Troy, where the friends had been active for the meetings of the day. We were fortunate in finding Bro. Henry Hanson here, known in these parts as the "knife and ribbon medium." from the facts connected with that most remarkable of modern "miracles," mention of which has been made in the Telegraph, and other papers. There are so many facts to be mentioned as significant of the faith of our friends in Troy, that to dwell on any one would be like making capital where the wealth is in abundance.

Still, the fact that the triends were for the occasion "wide

awaka" was in keeping with my own feelings, as my impres sions were on the side of hope, and it said we shall have a good

Now the word "good"-which seems to be a common qualifyer of all kinds of "doings," from the "pic-nic" to the unhappy "spree," which seems to be the common pleasure of some our young men in New-York and other cities.-does not express the full character of our Sunday union, as it was a union of purpose, which brought forth no issue that needs to be re pented of. And this distinction is a broad one. As time devel ops our purpose, and our principles become known to the world, he broader will be the difference between the harmonizing power of Spiritualism and the sectarianism common to almos every department of church association.

At 3 o'clock P. M., there was near eight hundred persons in attendance at Rand's Hall, to hear what might be offered, as a lecture was expected. The time was occupied in reading portions of the testament, prayer, and a lecture, which, it was thought by the friends, had left an impress for good.

exposed by Rev. Drs. and Drs. not so reverend, and from all we can now see will live and grow to the fullness of universal truth, although the Press is publishing another expose.

No one should remain contented with indifference, when, as subject should never again be brought before the Convention.

THE PHILOSOPHY OF SPECIAL PROVIDENCES: A voice of Special Providence. The SPIRIT MINSTELL. A collection of Hymns and consideration, had a stop put to the reading—declaring that the SPIRIT MINSTELL. A collection of Hymns and subject should never again be brought before the Convention meetings. By J. B. Packard and J. S. Loveland. Price 25 tion brought up for examination was, " Why do roosters crow

an hour after midnight?" No doubt posterity will do all honor to Prof. Henry and his friends for throwing some light on so important a subject—as it may be that the "crowing of roosters" is associated in his mind with the safety of the Union-as the cackling of geese is with

Another item of "news" it were well the people should know. The Catholic priests are getting anxious about our progress—as 29, some one "more gifted than his fellows," is to have the honor say;" for the Beston Pilot seems to imply that the Catholics are incapable of thinking for themselves in "matters of fact," as well as on things of faith.

When the meeting closed, some of the friends, including Gov Tallmadge, Gen. Bullard, Miss Jay, Miss Ball, (the young lady that was turned out of the school for her faith in Spiritualism) Henry Hanson and others, (all known and honored friends of our cause) with some unbelievers, formed n "circle" in a friend's house, which for harmony, feeling, inspiration of purpose, and good taste, will compare with anything I ever saw. I only wished some of our so-called religious members were present, that they might compare Spiritualism in conference with what passes in most of our so-called prayer meetings and conferences. I shall long remember it.

Monday evening Gov. Tallmadge finished his lectures. For the present good bye. Your Brother for Humanity,

Geoegetown, D. C., June 25, 1854. DEAR BEOTHER: - I see in the last number of your most welome paper that brother Williams thinks of discontinuing his articles headed "Spiritual Manifestations." L for one, have read this series of papers with increasing interest, and should much regret to miss their continuation. A proper view of God. the Principle of all principles, carried so far as our finite eyes can discern Him, is fundamental to all other truth. We stand. then, in the true centre, from which we discern the real rela tions of all other things to us and to each other. I hope your readers think as I do, and that our good brother will give us

more of his light.

In one or two points, I differ with our brother. Permit me in a few words, to express my disagreement. In all things he goes to work scientifically, and proves every step, so that each proposition is like the Q. E. D. or Geometry. But when he says, There must be a central man, around whom all other men may rally, take him as their ideal and pattern in every particular, and that Jesus Christ is that central man," I do not think that is scientifically proved. He may, perhaps, have been the best nan in the past, but is the brother oure that he will be the best always? that a man may not, next year, or next century, be nearer an ideal of perfection than even Jesus? If the Gospels patronage, and confidently to offer his services to the affiliation. always? that a man may not, next year, or next century, be give a true account of what he taught, I see very clearly that ne was imperfect in many respects. Did he not curse a fig-tree for not having its fruit ripe, though it was not the season for them? That, I see very clear y, was not an act of either Love or Wisdom. Again, his doctrines, or what his biographers re port as his doctrines, are very obviously unphilosophical, many very unjust and contradictory. That man must believe his eachings or be damned :-that is neither the breathing of love of wisdom. Judging of Jesus merely by what is written of him all men of candor must pronounce him imperfect in many respects. For myself, I am inclined to think that he was misunderstood, misreported, his teachings more or less distorted, by nis unknown biographers. I think him more perfect than some of his recorded teachings and acts would imply. They are not in accordance with his true teachings, with his general tone of life and love, above all, with his death.

So, also, with what the Brother says of a "central book, by which to judge of all other books," &c., the same remarks will be necessary. That the Bible may have been once the central ook, but that would not prove it to be so now; or it may be how, and yet may not be next year or the next century. Why must the central man, or the central book, have existed in the past any more than the central, most perfect painting, statue, piece of music, temple, people, government, carriage, mode of raveling, or anything eise, in fact? If man's Eden was really n the past, why did not our wiseCreator place our eyes in the ack of our heads, that we might always keep them fixed upon ne ideal, standard man and book, &c., &c.? Science asks, modstly, why? Does the Brother ready ever expect a more perect man than Jesus is represented to us in the Gospel? and must we grow to his extent and no more? Beyond him must we never look or aspire? So with the central book. Will man' ever have a more perfect book than the one made up of the axty-six books bound up in our Bible? Is truth to be forever iunted to that extent and no more? Science again modestly entures to ask why a man may not aspire to be more perfect han Jesus, to make a more percect and truchful book than the dible, as sincerely as he may strive to paint better than Ilaphaet, or to build a more perfect and noble St. Peter's than Minaci Angelo?

Let us not cramp man any longer, but point him to God, and old him aspire to that extent of goodness and truth, and to noth ing less. Let us have no idols to worship less than Infinite ove-our Father above.

Your paper gives much satisfaction to carnest hearts here. I hope your subscription list grows daily. I am with you, heart and hand. I want to see Spiritualism thoroughly Christianized -i.e., with a soul or essence of real, earnest, practical Love to God and man, and a form of glowing, generous, active charity and good deeds. The old intellectual Faith in Christ, or Faith in some orthodox creed, which embodies and represents Christ, he devils may very probably have. The real hearty faith it him, i. e., in his active life of love to man, thus manifesting his ove to God and his joy, and peace, and trust in Him, is what I want, what I aspire after; and I know He lives still in the Spiritworld as the friend of man, as our elder Brother, and can thus now impress all who would practice his teachings of love and purity, and be indeed His disciples, just as really as when he noved, the centre of his disciples, in Judca. Science, Spiritual science, proves that those, and only those, can b in His society who by the laws of ineverable effinity are like Him in their orm, which is their inmost Nature. May we love our fellow man, as He taught, and be really doers of His Word, and no bearers only. God speed you and all in this good work.

## NOTICE.

Mr. J. H. W. Toohey, Agent of "The Society for the Diffusion of Spiritual Knowledge," will be in Greenfield Centre, July 2 and 3.

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Mr. Toohey proposes to lecture in each of the above places, upon the subject of Spiritualism generally, and upon the objects, ends, aims, constitution, etc., of "The Society for the Diffusion of Spiritual Knowledge."

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#### Poetry.

· [For the Christian Spiritualist.] [The following lines were written in about five minutes, by medium recently developed.]

Night flings her sable mantle o'er the earth, And friendly neighbors gather round the hearth To tell of wondrous deeds in days gone by, And sing of patriots; until every eye
O erbrims with tears; and every heart will throb To hear the deep-drawn sigh and stifled sob! They tell each other of the hard fought fight Which raged with demon fary, until night In pity, o'er the mangled corses threw Her shades of darkness, mingled with the dew Of Heaven. How when soldiers died, And thirsty earth had drunk the bloody tide, Their wives and mothers sought amid the battle, Unmindful of their little children's prattle, Some son or husband, 'midst the many slain, To bear them, dead or wounded, home again.

Could they only feel That those slain friends, whose memories they revere, Had by the law of sympathy drawn near, And then were listening to the speaker's story, As he around them threw a garb of glory, How would their hearts rejoice! How soon the tears Would from their eyes be dried, and all their fears Of death be banished! NEW-YORK, June 24, 1854.

How hearts were wrung with anguish at the woes

Been heaped upon them!

Which, like some scourge, had by their murderous foes

If our unknown correspondent has more of this sort of poetry. we shall be most happy to give it a place in our columns.

#### THE SPIRIT OF BEATH AND THE ANGELS.

BY CHARLES SWAIN. THE ANGELS.

We are waiting, Spirit, waiting!
We have called the scraphs here,
'Mid the outer world creating
Glories of the inner sphere!
From the starry hills of Heaven
Gaze we for thy solemn wing,
Wherefore was thy mission given?
He who sent thee bade thee bring! SPIRIT OF DEATH.

She is sleeping—softly sleeping— Like an infant hush'd to rest; Can I hard the mother, weeping:
Can I snatch her from her breast?
Can I snatch her from her breast?
Can I hart the arms that fold her,
Wound the heart which loves her so?
Let the mother's eye behold her,
Yet a braath—and she shall yo!

THE ANGELS. Lingering yet—and yet delaying
Still thy step from Heaven's dome:
Angels and archangels staying,
Call the wandere to her home!
We have scattered flowers elysian,
Gather'd from immortal streams;
Show her, then, this lofty vision!
Fill her soul with scraph dreams! SPIRIT OF DEATH.

SPIRIT OF DEATH.

She hath ask'd to see their faces:
And her heart is beating fast,
For those sweet and sad embraces
Whilch she knows must be her last!
I have breathed of angel blisses,
Told her Spirit not to grieve:
Must I take her from their kisses?
From the last she must receive?

There were sounds of hosts rejoicing In that scraph realm above;
Angels and archangels volcing
Hymns of triumph and of love!
There were sounds the midnight rending, From a heart with anguish toss'd; And a mother's prayer ascending— Weeping, wailing for her lost!

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## SECOND DIALOGUE.

FASCINATION.

student with whom he walked several times around ment. But let us speak seriously now. Did you was found really dead."

21. The Great Albert performed at Cologne one of his most wonderful sorceries. He gave a mag- admit them so much the more, as I amable to pronificent banquet in the cloister of William II, Earl of Holland, and King of the Romans. It was in the middle of winter, and yet the hall offered to not yet in a lunatic asylum. Let us speak the lanthe admiring guests the delights of a blooming guage of good sense. We may appear in print spring. But at the end of the repast all the flow- one day or the other. Let us endeavor not to be quite doubtful. ers withered and disappeared.

22. Cagliostro, continues this same writer, gave suppers which produced an immense sensation in therefore, to answer any of the objections you may the city. At these parties he evoked the most il- please to address me. lustrious deceased, and caused them to sup with his guests. In the number of these apparitions In your first fact you speak of mirrors and specwere Socrates, Plato, Corneille, D'Alembert, Vol- tres. It seems to me that the nail of a pretty taire, &c., &c.

23. In the seventeenth century, a small magician of Francker, called Nicolas Chassen, showed ripe cherries in the middle of winter. After having ofthe bench on which he sat, and asserted that he wide field of your memory? could perform all these sorceries by the assistance of a certain Spirit whose name was Herog.

cination, that he could make any one believe that of the fact. But I understand still less the No. 2, he was changed into an animal.

25. Faustus caused Alexander the Great to aptle hole in the table, and at once from this hole poured down the most exquisite wines.

fact. It is said that the light assumed a still great- without any machinery to support his body? er splendor whenever any new and illustrious personage knocked at the door; while it burned the air. pale and dim when the intruders were importunate persons. It is even affirmed, that in these cases. the ground opened and swallowed the bores. us what they saw and considered, like you, as in-At any rate, Sauval assures us in his Antiquities de Paris, that St. Louis having heard of these prodigies, summoned this man to his court, and be- the mesmerizer exercises over his subject ought to came perfectly satisfied with his performances.

27. Bodin tells us that Troi-Echelles, a sorcerer

is to be fascinated.

touched by the culprits. These contacts would be edge or power. Now, if you concede that the they protested their courage and wished to prove far and wide.

the judges or assistants."

asked either a dog or a horse, to submit them to come clearer with our future studies.

the same operation. But he became soon aware John. Let us then examine the third fact. I the country savans, no less than those of our acadthat the Bishop was not willing to grant even these confess that the good natured king who was enter- emies. And you know that this kind of people animals. He therefore took a rabbit from his taining his courtiers with the spectacle of a mariner deny every thing others have seen, and reject any pocket; the little thing was quite lively and full of breaking down his oarthenware, was rather a stupid thing but what they say themselves. life, as every one was able to ascertain, having fellow. on the table, and asked in what part of its body it causing their subjects to dance, to express anger, We shall examine again this question at the article passed through the head, and entered deeply into following fact. the table upon which was the animal. To prove 31. My friend Mr. Blesson, undertaker, Rue Aux that the brain had really been transpierced, the Ours, 32, was one day at St. Gratun, near Paris, operator took the rabbit by its two hind legs, and together with a company of laborers, by whem he caused it to turn around the nail. Several of the was very much loved. The peasants happened to assistants did the same thing, and observed it with speak about magnetism, which they did not know the closest attention, remaining perfectly satisfied under its name; but of which they had heard that the rabbit was truly dead. The Englishman several facts that excited their curiosity. Blesson there was no delusion in the fact. The performer had rightly judged of this young man's susceptilectual powers that acted when he failed to obtain humors and blood he could extract from the yawning wounds, poured into them a particular liquid. the animal moved a leg, then another, and finally rose with difficulty, shook itself, and tried to walk, which it did with some pain at first, and soon with its natural agility, and finally took to brows; on a hat off the young man's head, he recovered at once and confidence, the impossible exists no more. plant of celery that was on the floor. This phe-

You must believe, my dear friend, that I am not bibliomania enough to quote everything that has been written on this subject. The books on the occult sciences are so numerous, that their study would occupy a man's life. But I thought that the preceding thirty facts were necessary to give you an idea of the immense variety of this science. Now I am quite prepared to listen to your arguments, and answer your objections.

writer."

John. You are right to stop in your stories they began to impress me rather too painfully, especially the cruelties inflicted upon your poor rabbit. That is really the trick of an Englishman. They are all so eccentric! But finally the rabbit 20. From the Infernal Dictionary of Collin de was called to life again, thanks to God. It is Planey, 3d edition, "Agrippa is likewise said to enough for once, and I hope the miserable animal have killed and afterwards called to life, a young was not submitted a second time to a similar torthe city. But after this promenade, the young man | make a joke in telling me these stories, or are they facts which you yourself believe?

ALEERT. They are facts, and I am disposed to duce similar ones.

John. Let us understand each other. We are hissed away.

ALBERT. It is my intention, too: I am readv.

John. Well, let us then begin at the beginning. hand is rather a small frame to receive such picturesque evocations.

ALBERT. For a material portrait, you are perhaps right. But however small be a hand, any of its fered them to his companions he took them back nails will be large enough for a Spiritual image. and ate them. At church, where the students had Would you please to tell me in your turn, how separate seats, he caused money to spring from much room all the ideas occupy which store the

John. It would be difficult to answer your questions; but I am acquainted enough with the phe-24. Diodore, of Catania, had such power of fas- nomena of magnetism, not to deny the possibility in which Simon, the magician, is beheaded in the er of producing such effects upon us; they possess presence of Nero and his whole court, and where to a still higher degree the qualifications of the pear at the Court of Charles V, where he perform- you say afterwards that they were only lambs, will, and can dispose of it better even than oured many similar miracles. As he was one day sit- I suppose that the lambs, Nero and courtiers, were selves. They generalize moreover its effects by ting with many friends in a tavern, he bored a lit- entertaining the beheaded lamb. The ones lost means of occult connections of which we have no their reason, and the other its head.

26. There was in the time of St. Louis, a certain rather than study. It is a bad method, my friend. harmony of will that depends on a single one of Jew, called Zechiel, who fascinated the eyes to Because we do not understand a fact, it would be them, and which may be compared to the uniformsuch an extent, that he was taken for a sorcerer absurd to turn it into ridicule. Are the faculties ity of an army's movements, when it is commanded by all the inhabitants of Paris. He labored every of our mind the measure of the possibilities or im- by a skilful general. Scarcely has this general utnight with the help of a manyellous lamp in which possibilities in Nature? It is always a proof of tered a word, than a unity of motions takes place the fire without feeling its action. I shall give you no material substance was employed. Yet its vanity and unkindness, to laugh at what other over a greater or less extent of ground. So it many proofs of the reality of this assertion, when light was as dazzling as that of a beautiful sun. carnest people admit. What would you say, if is with the Spirits. Though separated from the The whole population went and ascertained the you should witness, to-day, a man flying in the air, flesh, they may very well act upon our own minds,

> ALBERT. It is just what the historians, or spectaexplicable. But the numerous evidences you have so often obtained about the fascinating power which

render you less skeptical on this matter. Every shall let him speak for himself:day, men in their waking and normal state, confess tance the links of a gold chain, and caused them fore their gaze. Why would you not believe that several occasions, and always in the same manner: afterwards Henry III, was present at this perform- of sympathy, in some nervous diseases? Do not wine, when a stranger came in, and asked perthe anna's of medicine give us the words of facts mission to take a moment's rest. The old man pestilence of the atmosphere, darting from the fas- testify that in these universal trances, what one did, tricks and magic. As the shepherd who was with "Mollet of the Sorcercrs, by Springer, &c., 1843," timony. But, if we enter now the Spirits' world, of magic. We accepted with eagerness his offer. says: "That to force the prisoners to confess the which you know as well as myself, you shall cer- He then prayed all the women of the house to

they were made on the skin, or articulations, of will at once admit that there may be one plant, said he was a Spaniard, shut then the door of their hands. As for the influence of the gaze, it which, like the poppy, the hashish or the bellado- the house, and after having turned himself, drew a may be avoided by introducing the prisoners back- na, may fascinate instantaneously. It is even possi- little book from his pocket. We remained all in wards, so as to prevent them from looking either at | ble to conceive this power so concentrated as to | the most profound silence. 'A few minutes aftertransmit its properties to the organs of the man wards, a knock was heard at the door. The Span-30. I read a no less curious fact at page 221 of who would absorb a dose of this substance. His jard went and opened. Then entered a man ata book called "Notions de l'œuvre des Convul- simple gaze would then generate the curious phe- tired in the most splendid costume; he walked sions," of which I shall speak at length, under the nomena we observe in the hashish and opium eat- around the table, and left the room, by the article "Convulsions." The author says: "About ers. Each herb in Nature has its particular indi- door the stranger had left ajar. Twelve persons ten years ago, an English mountebank was received vidual properties. I do not see why some plant came thus successively, walked around the comby the most respectable people of Lyons. He was would not have that of clothing (shall I say) the pany, all dressed in the most magnificent and even introduced to M. de Montazet, a distinguished fascinator's thoughts with a sort of material existeven introduced to M. de Montazet, a distinguished tascinator's thoughts with a sort of material exist- varied costumes. We stood in perfect shence, and ployment. My Spirit daughter gave my bad states ality and freedom to give up the practice, because prelate, who cannot be accused of credulity in ence, not unlike that we produce in our magnetic every one of us confessed to have seen exactly the these matters. The man begged leave to pierce creations. But we shall treat again of this sub same phenomenon. The Spaniard then retired; his body through any part the assistants would be ject, which I shall illustrate by some quotations of leaving the shepherd quite at a loss to imitate his pleased to point out. But this permission was re- more recent date, and enforce with arguments that performance." I have myself heard the same fused him, in spite of his assurance that he would you may either admit or reject. But let us not man tell this story, with the exact circumstances directly recover from his wounds. Seeing that, he remain longer on this second fact, which will be- I have just narrated. He was not at all credulous

been handed to a score of persons present. The Albert. It may be; yet, in our own days do we rabbit was touched, examined in every sense, and not see mesmerizers amusing themselves with was evoking Spirits, and that these Spirits obeyed then given back to the magician, who stretched it no less ridiculous tricks? Do we not see them was to be struck. The temple having been pointed joy, madness or philosophy, by the most absurd of compacts. out, he took a nail about four inches long and half pantomimes? This man was just as right to break an inch in diameter, and drove it into the head at his pots, as the other to strike his father, the obthe desired place. The nail was so long that it ject of his profound affection, as is proved by the

minutes my friend's prophecy was accomplished. nomenon was accomplished in about a quarter of friend then addressed to the assembly the followan hour. This fact has been witnessed by the ing proposition: "You have seen what I did with great vicars of the bishopric, who told it to the the assistance of my hat. But behold now! By the power of my will, this young man shall insult his father, and disregard him to such a point as to strike him a blow." Blesson was defied by every one, and by the young man more than by any other; for he alone knew the extent of his love for his father. But scarcely was the challenge uttered, than my friend began to act upon the subject, who soon turned pale and haggard. His teeth were clenched, his whole frame trembled in the most appalling manner. Finally, he threw other men took hold of him; but it was not with-For a moment my friend feared that he would not be able to restore him to reason.

You see, then, that the mariner might wall break all his wares, since a young man and affectionate son, was on the point of knocking down his own father. Should we not produce every day in public life, stmilar phenomena, we might be amused by telling tales, and the author I quoted would be considered as a fool or an imposter.

John. From No. 4 to No. 15, you spoke only of in No. 15, that there are families who, by the pow- be discouraged; persevere a minute more in thy till you do so see their deformity and condemn er of their eyes, can render fruitful or barren, immense tracts of land. This assertion seems to me

Albert. I delay giving you my opinions until we shall have treated the question of suspension,

which we shall review a little later. John. Well; you may then continue your demonstrations on the present subject.

ALBERT. I must confess that I see only three ossible interpretations to explain fascination, and the other phenomena I have alluded to. These interpretations are: -1. The intervention of disembodied Spirits. 2. The application of substances belonging to the three kingdoms of Nature. 3. The power of human will. I know the action of the first and third of these agencies; but I am quite ignorant about the second. I am perfectly tations of my heart were such that two or three satisfied that fascination takes place independently of the combinations of physics and optics, and by supported this shock with more courage, and the power either of the human will, or certain availed myself of the great number of atoms which natural substances.

Disembodied Spirits have undoubtedly the pow-

idea. Being like ourselves submitted to certain Albert. I see that you are willing to laugh social organizations, the Spirits act upon a perfect and determine in us movements and sensations, John. I would only say I saw a man flying in just as did the general in my pre-cited example. But their action is still more easy, because the assembly who wish to witness a fact of this nature, tors of these singular phenomena, did; they tell are generally disposed to help and favor their manifestations. That is for me an undoubted Renard, clerk to the deeds-office of Rambouillet. I

32. "The following anecdote was related to me

particularly dangerous to the Judge's freedom, if vegetable kingdom possesses some virtues too, you it by remaining on the spot. The stranger, who in his nature, but rather skeptical, as are generally

> We see from this fact that it required a previous reading in a certain book, which proves that he his summons. Such is at least my conviction.

As for the phenomena which are produced by eccentric or herculean. In those exceptional manthe agency of magnetism. Here is a young man volume of the Celestial Telegraph, how I procured it was not enough for Blesson. Having taken his she was living in me. In such state of excitement incomprehensible things are revealed by others that are inexplicable.

On another occasion I was likewise engrossed and accuse them but little. y this state of fuith, and I obtained similar results. I was willing to judge by myself how far on account of your unavoidable dream that you the fascinating power of the magnetizer could in- suffered those consequences, after you were awake, fluence his subject, without having recourse to the neither could the Lord allow an unavoidable dream state of trance. During her magnetic sleep, I had sometimes tried to pervert Adele's taste and senses. by creating for her imaginary objects and places. or to make her mistake one substance for another. I could never succeed. One day I had the fancy of creating a well in my room. I called in consehimself upon his father, when Blesson and three quence Adele, and prayed her to look at a particular spot on the floor, which I pointed out, asking out the greatest difficulty that he was restained. of her to describe any thing that might appear extraordinary there. After five minutes of the closest attention she said she did not see any thing, and inquired whether I was willing to hallucinate her as I did many others? I answered that and be cast out. If the consideration of their if I had been desirous of producing such effect, I would have previously set her to sleep; while on the contrary I did not magnetize her, but looked myself at the same spot which had excited my caprice. As I was uttering these last words, I was have not sufficiently seen in your rationality, and impressed by a powerful sentiment of confidence, condemned them in your freedom, they will necesfascinations similar to the last one. But you say and I heard a voice saying in my bosom :- "Don't sarily be brought up to judgment again and again, will, and thou shalt be satisfied." I prayed therefore Adele to oblige me by looking a minute longer. She complied with my request, but laughed at my credulousness. Yet scarcely was the minute over, when Adele, frightened, exclaimed the ground was sinking under her feet; and to avoid being swallowed, she jumped by my side. So sudden was her start, that I took her unconsciously into my arms, and ran away with her, as though she had been a very light burden. Yet she weighed 156 pounds. For several days I felt, like herself, the greatest agitation whenever I remembered this movement of terror, or passed over the spot which had been the object of my experiment. The flood seemed always to open yawning under our feet, like the mouth of some immense well. The palpi-Adele doubtless emitted in this lucid state, I am perfectly satisfied I would have been able to make a hundred experiments of the same kind, not only upon a single person, but a great many at the same not with the will of succeeding; and great is the difference between these two states. The first is full of doubt and uncertainty; the second of confidence and faith, which I felt only at the last minute, when I succeeded at once. Since that day, I have often been in this state of confidence, and I affirm, that it would then be possible to enter into

## [To be continued.]

Self Esteem.—It is a well known principle of optics, that shadows are longest when the sun is farthest from the objects which cast them. In the same degree that the sun approaches, the shadows diminish till arrived at zenith, and shining in the fulness of his strength, they disappear altogether. truth, and I may strengthen my views by the fol-lowing fact which was told to me by my friend, Mr. the shadow and stain of vanity observe; distance from the light lengthening and deepening it, while nearness to the light dwindles and attenuates it, till resting under the very blaze of truth, it vanishes altogether. We always think best of ourselves of Charles IX's reign, attracted from a great dis- they see whatsoever you are pleased to evoke be- by M. Sinsard de la Louviere, who repeated it on when we are most ignorant of ourselves. The dimness of moral wisdom occasioned by the absence of light, magnifies the dimensions of our virtues out of to come within his hand; when all the links were what you produce upon a single individual can like- 'As I was harvesting at Sonchamp, we went to all proportions, while at the same time it obscures heaped up there, the chain was unfolded again, wise be produced upon an aggregation of men? Do take our dinner in the shade of a large tree, our vices. Conceit is a plant that, like some noxiand recognized to be entire. The Duke d'Anjou, you not know, too, how wonderful are the effects The farmer—a good old man,—brought us some ous weeds, grows best in the dark. Light is fatal to it, and it accordingly shuns it. The nearer one's heart is kept to the great source of light, the more humble and self-renouncing it will become. Self 28. Springer admits that there is a sort of fas- in which convents, schools or assemblies fell into a asked him to dine with us, which he accepted esteem is possible only where there is great ignocination which is naturally produced by a certain state quite similar to somnambulism? Do they not During the dinner, the conversation fell upon rance of ourselves; and if we would be free from its ignoble influences, we have only to open the pestilence of the atmosphere, darting from the last testify that in these difference of the atmosphere, darting from the last testify that in these difference of the atmosphere, darting from the last testify that in these difference of the atmosphere, darting from the last testify that in these difference of the atmosphere, darting from the last testify that in these difference of the atmosphere, darting from the last testify that in these difference of the atmosphere, darting from the last testify that in these difference of the atmosphere, darting from the last testify that in these difference of the atmosphere, darting from the last testify that in these difference of the atmosphere, darting from the last testify that in these difference of the atmosphere, darting from the last testify that in these difference of the atmosphere, darting from the last testify that it is the atmosphere of the person who all the others did too; what one saw, all saw. Such us boasted of doing such and such things, the the sun introduced into a chamber of bats and are the facts which have been observed until now stranger proposed to show his gratitude for our owls, the heart will resound with flutterings of its 29. M. Pauhappe, discussing a book entitled by men of serious character and disinterested tes- kind hospitality, by making a curious experiment scared and miserable vanities when the truth finds effectual entrance.

The Chinese proverb says a lie has no legs,

#### A SYNOPSIS OF THE SPIRITUAL EXPERIENCE OF A-MEDIUM.

[Continued.] To the Readers of the Christian Spiritual IST:-The following is a portion of a very lengthy manifestation on dreams of various kinds and degrees. This portion of it and much more was given April 7th, 1852. I had had several dreams the night previous, among which was one in which I thought I had indulged in states of highly excited

J. SHOEBRIDGE WILLIAMS, Medium.

Medium-But, Eliza, that state came on when I was asleep; for you know that but a little while before, I was awake, and we were enjoying each been in such a state as admitted of your enjoying me to remember a pleasant dream I had had agreeably to your promise of one on my going to bed. After that was the unpleasant dream we have been speaking of! I hope the Lord's order could not be infringed by me when unconscious and asleep? Monitor-No, my dear father. The Lord has

no such order as that. He never makes any man guilty, except for violations of what he knows to be right. That is, for infringements of his own the human will, I shall relate only one fact which reason and judgment of right. So every man is illustrates how imperfectly defined is this faculty of his own accuser. All that men suffer, in conseour nature; yet it should be better understood; quence of infringements of order by their parents, for we cannot produce a manifestation when we do or in consequence of want of knowledge in themnot believe in its possibility. Faith is then want- selves; or under adverse circumstances over which ing; and faith is the soul of the will,—its principal they could not by any care of their own, remove; agent,-its motive power and life. So it is that that is, if they have not rejected, nor neglected many of our actions are considered as marvelous light, is made up to them many fold, as I told you, and inexplicable, only because they are courageous, under the rule laid down by the Lord Himself that they to whom most is forgiven will love the most, then took and threw it several times with force saw in the middle of his audience a young man ifestations of human nature, we see clearly that and it is known that they who love Him the most, upon the floor. The animal was undoubtedly who appeared to be sensitive to magnetic action. the whole man is in the action he performs; when will be the most happy. This feature in Divine dead; the whole assembly was perfectly satisfied He made a few passes, and was soon convinced he on the contrary it is only a small part of his intel-order, to forgive all that the person who is forgiven could not help nor avoid, and to make up all the then picked up the bloody animal, sucked all the bility. "My friends," said he to the laborers, "I his desired object. Several times did I experience suffering in consequence of order unavoidably shall give you an idea of what can be done through myself this singular impotency. I told in the first broken, is a most precious feature in it. It was the groundwork or inmost of the Lord's last praver of which he alone had the secret, and put the rab- whom I will make tipsy by only putting my hat on an unexpected, incredible, and instantaneous re- for man, while on the cross:—"Father, forgive bit again upon the table. Six or seven minutes his head," Every one began to laugh, and the covery, in consequence of the powerful state in them, for they know not what they do." The had scarcely clapsed when the wounds began to young man louder than the others. Blesson then which I was at that moment. All the learned Lord's prayers are all infinite, because spoken join and cicatrize. After an equal interval of time, put his hat on the young man's head, and in a few men of Europe might have sworn this young girl from the Infinite in Him. In fact, so is every word could not be saved from death, they could not have He spake infinite, and applies alike to all, and evthe whole of its body. A moment more, and it Unable to stand on his feet, the young man fell succeeded in shaking my faith or paralyzing my ery intelligence, on yours or on any probationary upon the ground in the most bachice posture. But action. I felt too well I was living in this child, as world, varied in its application by the conditions and circumstances in and around each. It may be thus seen, that unavoidable ignorance saves, while his reason, and laughed heartily at the trick. My The ordinary laws of Nature are suspended, and avoidable ignorance condemns, and shows you why the Lord spoke to the Jews in parables, that their ignorance might be as excusable as possible,

But, dear father, you must not think that it was so as to pay you for suffering the consequences, as in the case with unavoidable breaches of Divine order, for this would be trifling with you and with His order. You must look deeper to see the cause of this. Your dream was nothing but an effect of previously indulged states. It was a reflex, or resurrection, in your memory, by that bad Spirit, of a hundred such states, treasured up there! You know, dear father, how often you have indulged such feelings toward men on the works you superintended! These states were all stored up in your memory, and must now come to judgment, effects, this morning, has made you to dislike them sufficiently, they will become so distant among better things now being stored up in your memory, that they will annoy you no more; but if you them to be cast out into outer darkness, to be seen

The reason that you now see the deformity of those states more clearly than ever you did before, which I know is the case, is that the Lord has come with me to judgment in you. Had the Lord by me not come, as He has, and placed so many things that are more beautiful in your mind, to contrast those states with, you could not have hated that state, as I felt that you hated it, when you contrasted it with the sweet caresses of which I give you so many, from the Lord. Do you not see wisdom and goodness from the Lord in all these things?

Medium-Indeed, my own dear Eliza, I do; but the reason of that state being brought back in a dream I cannot so clearly see. Why could not times I thought I was fainting away. Had I the Lord through you have told me of the evil of such states, which you could have told me of, and thus caused me to remember them, without experiencing the dream?

Monitor-My father, I will try to convince you in respect to this, to make you see the wisdom of this method, now to be practiced more and more. time. According to my opinion, this fact proves It is fairly begun in you; for the time is now comthat I had been five minutes with the desire, but ing in which the "young men shall see visions, and the old men shall dream dreams, and your sons and daughters shall prophesy." Had you not dreamed, or in some way or other,

had the state itself, brought forward, so as to contrast it with those more beautiful now taking place in your mind, the contrast between those good states and those you used to indulge on the roads, could not have been distinctly made. If made at all, it would have been so remotely, as to have been very indistinctly seen, so that their deformity Lord has an especial care over man, while sleeping, ing of them, by me would have been passed as the mischief of the evil Spirit, whom the Lord unheededly as most if not all the preachings of delighted to indulge, (as far as was best,) in the this day on earth, which are becoming more or gratification of his evil appetite. Evil Spirits feel less useless, and for making which men receive as repugnant as men, that others should know of money. Those preachings were the best expeditheir evil deeds; for like evil men, "they love ent for keeping society in a kind of moral consistency, until a better mode of conviction, the "Son are evil." of man who comes now to judge the prince of your world" brings with him, in the persons of ble that you should exercise your rationality and Spirits and angels. Had I, or any oral monitor, freedom, and thus sin if he continued to infest told you a hundred times of the ugliness of those states, that allowed of your getting so uselessly, and so irrationally vexed with contractors and workmen, you would have done nothing more than had been at. He in a moment saw, by the light of have contrasted that state of things with other Heaven, that he had benefited you, instead of inthings then around you, such as your duties to see juring you, as he intended. He saw, too, that he to the interests of companies; the disposition of contractors to cheat, defraud &c. You would also that he is to be dragged to jail, or to court, to face have tried to excuse yourself for indulging such his accusers, as upon detection of crime upon states, because of the many vexations you had to earth, he is in perpetual fear, which brings torcontend with, which would have prevented your ment, lest he should be caught. This state will Whoever in himself does not try to see the real

uselessness, deformity, irrationality, and injurious Lord is blessed and glorious. tendency of his bad states, so as to dislike them, and pray to give them up, but tries for himself or place. He sits in judgment on his own evils, and out,

from evils in himsef, excuses evils, until they are more confirmed, and harder to be removed, and besides this, he has added another sin to the first, or strengthened another bad state, that is, of usurpping the Lord's place, who says:-"Judgment is mine; I will repay."

But he who forms no excuse, but from himself or rather from the Lord in himself, condemns his own evil states, lets the Lord keep his place or judgment seat. There is none can excuse, there is none can condemn, but the Lord, and He only condemns for the sake of the sinner, so that he may be able to see sin as sin, and be willing in ration-

You then, I trust, see clearly the wisdom displayed by the Lord, in allowing that evil Spirit to infuse the dream, this morning, so as to bring forward your former unrepented states, so as to be other's company. You know I asked you if I had judged in Heaven's high chancery, among more beautiful things of your mind, with which it is yourself, and that you told me I had, and helped now being filled, so that you may the more plainly see their deformity, and the more sincerely to loathe them.

Medium-I do see the wisdom and goodness of the Lord in this, most marvelously! O! how shall I thank Him for all His love to me?

Monitor-By doing the best, and most you can for your fellow mortals, in time, and your fellow finites in eternity. The Lord wants nothing on His own account. It is all for you, and others, who need as you do. He is not to be worshipped as if he needed any thing. All he wants you or others to adore Him, and to pray to Him for, is, that you may put yourselves in positions to see the distance between you and perfection, thus to feel your own necessities, in such a manner as properly to receive blessings He is anxious to bestow upon you and all others, the moment you feel the need and see the good of them, so as to profit by them. Before you arrive at that state of proper appreciation of his blessings, they would only be cares and burthens on your mind, as a superabundance of wealth always is, without being able to bring the least return of happiness.

But, you have not yet discovered one of the wise, and because wise merciful; and because merciful, wise, features of this manner of reviving your former states in a dream. It was better than bringing them up fresh in your experience in a state of wakefulness, for this additional reason:-Had this been done rather than in a dream, you would have been guilty of a breach of Divine order, either by neglect, or open rebellion against light and knowledge, and would have had to suffer the penalty of a guilty and shameful act, seen and known by others, besides yourself, as well as the effect of the act on your own affections, which vou did feel. Had the Lord suffered an evil Spirit to incite your anger at real men, so as to have said the malignant and disrespectful words you felt as if you said in your sleep; ten to one, you would have offended them. They might have talked back, and inflamed your anger more, until in the heat of your mind the bad state might have been rendered more hard and confirmed, instead of being reviewed, and detested, as has been your experience. It is very certain that you could not, so dispassionately, freely, and rationally, have reviewed your weakness, and capability of acting so absurdly, while you thought of the ridicule, in this case justly cast on you by others. Shame before men, would have taken the place of that calm and dispassionate review you took, so necessary to the removal of the cause. By the observation of others, you would have thought, that by your foolish and indiscreet, as well as reprehensible language, you had brought scandal on the cause of Spiritual manifestations; and especially on the watchfulness. goodness, and diligence of your dear Eliza's guardianship. In this case your conscience would have been so aroused, as to have endangered your state of self command. You might have sunk into such a state of self abandonment, as entirely to have prevented the free action of reason, until all possibility of a correct view of the state itself would have been lost. Whereas, all was done in the vivid remembrance of a dream, in which you could not commit any fresh sin to be sorry for, nor let the state be known to others, so as to injure, in their minds, the good cause, your Eliza's guardianship, or your own character and influence. Then, dear father, we will thank the Lord, that all was done just as it was done. The Lord knows best, how things ought to be. Let us praise His ever blessed name forever!

Medium-May I be forever willing to join you in the practice of that excellent resolution, Eliza.

Monitor-But, father, there is still another source of good, for which the Lord should be especially praised forever, that I have not yet mentioned, and that is this:-It is of the Lord's goodness, that all evil Spirits, or rather we should say, Spirits inclined to evil, should be elevated out of their states and inclinations by the quickest, easiest, and most effectual means that they can be; to prevent the confirmation and increase of evil states, so that they may not sink lower, if it be possible to prevent it. That is: The Lord in His wisdom does all the good He can to and for every angel, Spirit and man, whether good or bad, every moment of time or every increment of state, that it is possible, that can be done for him or her. This must be done according to the reason of the angel, Spirit or man, and accepted in freedom. Nothing else can be done by the Lord; for in Him is essential freedom and rationality.

Now, father, the good Providence of the Lord was controlling the dream for the good of the Spirit that infused it, as well as for yours! He was severely rebuked for infusing it, by the good Spirits that clustered around us for our protection! The would have escaped your notice. Such a remind- by protecting Spirits. These all got to know of darkness rather than light, because their deeds

The moment you awoke, when it became possiyou, light from Heaven broke upon the same, and not only discovered to him the good Spirits, but was known, and having no better knowledge but continue in him during the Lord's pleasure; that is, till all the good in it is extracted from it. The

truth, the Judge must be very careful to avoid being tainly have nothing to object either to their knowl- withdraw, lest they might be frightened. But and cannot stand; but it has wings, and can fly others, to make excuses, takes or usurps the Lord's When is a hedge dangerous to walk in?

When is a hedge dangerous to walk in?

When is a hedge dangerous to walk in? When is a hedge dangerous to walk in?