

# NEW-ENGLAND SPIRITUALIST.

A JOURNAL OF THE METHODS AND PHILOSOPHY OF SPIRIT-MANIFESTATION, AND ITS USES TO MANKIND.

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"LIGHT! MORE LIGHT STILL!"—GUTHRIE.

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## Phenomenal & Philosophical.

For the New England Spiritualist.

### JOHN'S INSPIRATION.

MR. NEWTON:—The nature and processes of *Inspiration* are becoming subjects of marked interest in these days when multitudes give utterance to thoughts which seem to flow down from the spheres above, and purport to be communications from former dwellers upon earth. Is such a process something new? or can we find operations similar to it in the history of remote ages? My attention has been given to some statements in the book of Revelation, which teach that John was visited by some *finite spirit* who uttered in his hearing a large part of the contents of the last book in the Bible. The Christian world holds that the book of Revelation was given by *Inspiration*. We have no purpose to contest that point, but do design to show how the author himself defined that inspiration. In doing this we shall quote his own words and let them exhibit his meaning. John opens the book as follows:

Chap. I, verses 1st and 2d. "The Revelation of Jesus Christ which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John, who bare record of the word of God."

This passage implies that God is regarded as the originator of the revelation; but that he gave it to Jesus Christ; that Christ sent an angel with it to John; and that John recorded, or wrote it for the benefit of the seven churches of Asia, and of the world. If this be the true connection of the several statements,—and we think it is,—then neither God nor Christ was the direct and immediate communicator, but an *angel* uttered the words which John heard and recorded. And in what condition was John when he was fitted to hear and to see the heavenly visitant and other sounds and sights of the other world? Was he in his normal state, or was he entranced? Let him answer:

Chap. I, v. 10. "I was in the Spirit on the Lord's day, and heard behind me a great voice," &c.

Chap. IV, v. 2. "And immediately I was in the Spirit: and, behold, a throne was set in heaven," &c.

The expression thus used and repeated by John—that he was "in the Spirit"—obviously has some distinct significance, which will not readily harmonize with the supposition that he was in his normal state. Had he been in that state, why use such an expression, or any expression descriptive of his condition? He was "in the spirit," and those words mean something; and when one will furnish us with an interpretation that is more natural and more in keeping with what he saw and heard, than our inference, viz., that he was entranced as modern mediums are, we will consider his views candidly. Till that is done, we must look upon him as having been mesmerized or entranced, and thus enabled to hear the voices and see the forms of spirits.

At any rate an *angel* was the communicator. And who was that angel? Let the answer come from his own lips.

Chap. XIX, v. 10. "And I fell at his feet to worship him. And he said unto me, See thou do it not; I am thy fellow-servant, and of thy brethren that have the testimony of Jesus; worship God, for the testimony of Jesus is the spirit of prophecy."

Again, Chap. XXII, v. 8 and 9. "And when I had heard and seen, I fell down to worship at the feet of the angel which showed me these things. Then saith he unto me, See thou do it not, for I am thy fellow-servant, and of thy brethren the prophets," &c.

From this it appears that the angel was the fellow-servant of John in having "the spirit of prophecy"—and also that he was either one of the prophets or their fellow-servant. That he was subordinate to God and to Jesus, is shown in another text:

Chap. XXII, v. 16. "I Jesus have sent mine angel to testify unto you these things in the churches."

Such are the statements of facts in the book itself. They show beyond controversy that some *finite spirit* was John's teacher. And taken together they exhibit John as having been in a condition very like that in which our modern mediums are often placed. "In the Spirit" he heard a spirit-voice and saw spirit-scenes, and his record of the things then seen and heard constitutes one of the books of the Bible, and is a part of the Inspired Volume. Such, then, as is here indicated, was the process of inspiration in days of Bible composition. And in what does it differ from the processes of spirit-communication now? Who can point out any important difference? You may say that the medium of old was purer and holier than ours. We have no wish to contest that point. Grant it; but that is no argument showing that either the laws or processes of inspiration have been either suspended or changed. Become as pure and loving and holy as John was, and as bright an angel may be sent to you as the one who spoke at Patmos.

What lessons may be learned from these *Scripture* facts? There are two; one addresses itself to all who believe in the ancient inspiration, and calls upon them to see to it that they do not by an *unscriptural* interpretation of the ancient process, close their minds against a process which is truly identical with the one in which they have faith. Believing in the old, ought they not to believe also, in the new, if both are under the same laws, and wrought by the same general processes and agencies? The second lesson is for those who believe in a Spirit influx to mediums now, but question the inspiration of those who wrote the Bible. What! Can dwellers in the spheres above communicate with men now, and do you deem it impossible or improbable that they did the same in the days of Samuel, Isaiah, Jesus and John? To us it seems that a reception of the Bible as inspired in the way in which John explains

that inspiration, ought to prepare the mind for the reception of faith in modern teachings by the spirits; also it seems that the reception of modern Spiritualism ought to fit one for belief in that which came of old. Let inspiration take its interpretation from those texts of the Bible quoted above (and what better authority than the Bible itself?) and all conflict between the Bible and Spiritualism subsides into harmony. A. P. Roxbury, Jan. 19.

### A POINT OF AGREEMENT.

The following article appeared editorially in the *Christian Repository*, and has been copied into several other religious papers. It is a direct endorsement of one of the cardinal points in our faith. Certainly we have reason to be encouraged that our sectarian friends concede so much. Taking hands with us here, we ask them to go a single step further, and we shall all be acknowledged Spiritualists together. If Moses and Elias "were really and personally present and conversed with Jesus" on the mount, God's laws being immutable, the same or other spirits may be really and personally present and converse with men to-day. But we are in no haste. If our contemporaries have been sure of footing thus far, there is no danger but they will stand with us shoulder to shoulder in due time. X.

### THE RESURRECTION NOT ALL FUTURE.

In the ninth chapter of Luke, 30th verse, we are informed as follows: "Behold there talked with him two men who were Moses and Elias." Can language be more definite or positive than this, to prove that Moses and Elias were really and personally present and conversed with Jesus at the transfiguration? Luke says positively:

1. TWO MEN TALKED WITH JESUS.

2. THESE TWO MEN WERE MOSES AND ELIAS.

We believe that Moses and Elias were really and personally present and talked with Jesus. It was not a mere vision, a deceptive hallucination, or a mere appearance in which there was no reality. Jesus was a real person. Peter and James and John were real, living men. They really went with Jesus up into a mountain to pray. Jesus prayed and was transfigured before them so as to present a bright, glorious appearance. Luke testifies that these three disciples saw there "two men,"—that they talked with Jesus, and spoke to him of his decease or crucifixion which he should accomplish at Jerusalem. These three men testify as to what they saw with their eyes and heard with their ears. They give us the evidence of their senses. And they declare positively and unequivocally, that the two men, whom they saw and heard speaking to Jesus, were Moses and Elias. The evidence is as conclusive that Moses and Elias were really there and conversed with Jesus, as that Jesus himself was there, or that Peter and James and John were there.

These witnesses do not testify that "the naked souls," the "disembodied spirits" of Moses and Elias, existing without bodies, between death and their resurrection, were there. No. There were "two men"—not disembodied spirits—and they talked with Jesus. We infer from this account as follows:

1. That these men who had died a natural death, many years before, were not annihilated, or in a state of unconsciousness, at that time; because if they then had no conscious existence, how could they have been present at the mount of transfiguration? or how could the apostles have heard them talk to Jesus? It is evident that these witnesses saw their bodies, and heard their voices. If not so, then their testimony is not worth a straw.

If follows, that Moses and Elias were really in being, as men, in the days of Christ—that they were seen by mortal eyes, and that they were heard talking to Christ. Of course, they possessed a conscious existence.

2. We infer that these men, Moses and Elias, had before this time, experienced the resurrection—that they had put off their "natural or animal" bodies, and had put on their "spiritual" bodies. Indeed, the account of this matter contains no intimation, that these were not really Moses and Elias, in full, but only "the disembodied spirits" of these men who did and said these things in an intermediate state between their death and their resurrection. How could "disembodied spirits" come and appear to mortal eyes? How could "disembodied spirits" talk to Jesus? How could the disciples hear and understand the voices and words of "disembodied spirits?" No. The truth is, these men had put off mortality and corruption, and had put on immortality and incorruption.

We grant you that their animal bodies had not been raised from their graves. The apostle teaches us, that there is, "first an animal body," and after the animal body is put off, "there is a spiritual body." His precise language is, "There is an animal body, and there is a spiritual body: howbeit, that was not first which is spiritual, but that which is animal, and afterwards that which is spiritual." 1 Cor. xv. 44, 46. But, where does he declare that the spiritual body is made out of the substance of the animal body? Can matter be changed so as to become spirit? We know not. The New Testament clearly teaches the resurrection of *men*—yea, of all that is essential to man—and of all men to immortality, but in vain do you search its pages, as it appears to us, to find the doctrine that this "earthy house of our tabernacle" is to be changed so as to become "the house not made with hands eternal in the heavens." Where does the Bible clearly teach the resurrection of "these bodies" from the literal graves in the earth?

Christ's conversation with the Sadducees tends to confirm us in this view of the resurrection. Jesus

said, "Now, that the dead are raised, even Moses showed at the bush." In this conversation, it would seem that Jesus recognized the Patriarchs, Abraham, Isaac and Jacob, as then living in the immortal state—not in *hades*—not their disembodied spirits—but as living in the *resurrection state*, and by virtue of their having experienced the resurrection—having put off the animal body, and having put on the "spiritual body."

### BLAKE THE ARTIST.

William Blake, a native of London, was born in 1757. At ten years of age, he became an artist, and at twelve a poet. At fourteen he was apprenticed to an engraver.

Though Blake lost himself often in the enchanted regions of song, he was always at work. "Were I to love money," he said, "I might roll in wealth; my business is not to gather gold, but to make glorious shapes, expressing godlike sentiments." His wife, whom he married at twenty-six, believed him to be the finest genius in the world; to the wildest flight of his imagination she bowed the knee and was a worshipper. She learned, what a young and handsome woman is seldom apt to learn, to despise gaudy dress, costly meals, pleasant company, and agreeable invitations. She found out the way to be contented and happy at home. She wrought off her husbands' plates from the press, colored them with a neat hand, made drawings much in the spirit of his style, and almost rivaled him in all things, save in the power which he possessed of seeing visions of any individual, living or dead, whenever he chose to see them. As he drew the figure, he meditated the song which was to accompany it; and the music to which the verse was to be sung was the offspring, too, of the same moment. Of his music there are no specimens; he wanted the art of noting it down. We have lost melodies of real value, if they equalled many of his drawings.

The first fruits of his genius were the "Songs of Innocence and Experience,"—a work original and natural, and of high merit, both in poetry and painting. It consists of from sixty-five to seventy scenes, presenting images of domestic sadness and fire-side joy, the gaiety, innocence and happiness of childhood. Every scene has its poetical accompaniment, curiously interwoven with the group of figures. The designs are highly poetical,—more allied, however, to heaven than to earth, indicating a better world and fuller happiness than mortals enjoy. Blake's genius made good use, when he invented his truly original and beautiful mode of engraving and tinting his plates. He was meditating, he said, on the best means of multiplying the sixty-five designs of his "Days of Innocence," and felt sorely perplexed. At last he was made aware that the spirit of his favorite brother Robert was in the room. To him he applied for counsel; the celestial visitor advised him at once. "Write," he said, "the poetry, and draw the designs upon the copper with a certain liquid, (which he named, and which Blake ever kept secret,) then put the plain parts down with aquafortis, and this will give the whole, both poetry and figures, in the manner of a stereotype." The plan recommended by this gracious spirit was adopted; the plates were engraved, and the work printed off. The artist then added a peculiar beauty of his own. He tinted both the figures and the verse with a variety of colors, among which, while yellow prevails, the whole has a rich and lustrous beauty, to which I know little that can be compared. The size of these prints is four inches and a half high, by three inches wide. Sad to say, the original genius of Blake was always confined, through poverty, to small dimensions.

The most propitious time for these "angel visits" was from nine at night till five in the morning; and so docile were his spiritual sitters, that they appeared at the wish of his friends.

Blake was requested to draw the likeness of Sir William Wallace—the eye of Blake sparkled, for he admired heroes. "William Wallace," he exclaimed, "I see him now, there! there! How noble he looks—reach me my things!" Having drawn for some time with the same care of hand and steadiness of eye, as if a living sitter had been before him, Blake stopped suddenly, and said, "I cannot finish him—Edward the First has stepped in between him and me." "That's lucky," said his friend, "for I want a portrait of Edward too." Blake took another sheet of paper and sketched the features of the Plantagenet; upon which his majesty politely vanished, and the artist finished the head of Wallace.

"And pray, sir," said a gentleman who heard Blake's friend tell the story, "was Sir William Wallace a heroic-looking man? And what sort of a personage was Edward?" The answer was: "There they are, sir, both framed and hanging on the wall behind you; judge for yourself." "I looked," says my informant, "and saw two warlike heads of the size of common life; that of Wallace was noble and heroic, that of Edward stern and bloody. The first had the front of a god, the latter the aspect of a demon. I have sat beside him from ten at night till three in the morning, sometimes slumbering, and sometimes waking, but Blake never slept; he sat with pencil and paper drawing portraits of those whom I most desired to see. I will show you some of these works." He took out a large book filled with drawings, opened it, and continued: "Observe the poetic fervor of that face—it is Pindar as he stood a conqueror at the Olympic games. And this lovely creature is Corinna, who conquered in poetry in the same place. There, that is a face of a different stamp—can you conjecture whose it is?" "Some scoundrel, I should think, sir." "There now, that is

a strong proof of the accuracy of Blake—he is a scoundrel indeed: the very individual task-master whom Moses slew in Egypt.—This head speaks for itself. It is the head of Herod."

While Blake was indulging various strange fancies, and seeing visions at the request of his friends, he conceived and drew and engraved one of the noblest of all his productions—the "Inventions of the Book of Job." He accomplished this series in a small room, which served him for a kitchen, bed-chamber, and study, where he had no other companion but his wife, Katharine, and no larger income than some seventeen or eighteen shillings a week. Of these Inventions, as the artist loved to call them, there are twenty-one, representing the man of Uz sustaining his dignity amid the inflictions of Satan, the reproaches of his friends, and the insults of his wife. It was in such things that Blake shone; the Scripture overrode his imagination, and he was too devout to attempt aught beyond a literal embodying of the majestic scene. He goes step by step with the narrative; always simple, and often sublime; never wandering from the subject, nor overlaying the text with the weight of his own exuberant fancy. He reached the age of seventy-one years, and died in 1830. Blake was a most splendid tinter, but no colorist, and his works are all of small dimensions; and therefore confined to the cabinet and portfolio. His happiest flights are thus likely to remain shut up from the world. If we look at the man through his best and most intelligible works, we shall find that he who could produce the "Songs of Innocence and Experience," the "Gates of Paradise," and the "Inventions of Job," was the possessor of very lofty faculties, with no common skill in art; and moreover that both in thought and manner of treatment, he was a decided original. Ten thousand authors and artists rise to the proper, the graceful and the beautiful, for ten who ascend into the "heaven of imagination." A work, whether from poet or painter, conceived in the fiery ecstasy of imagination, lives through every limb, while one elaborated out of skill and taste only, will look, in comparison, like a withered and sapless tree beside one green and flourishing.

His method of coloring was a secret which he kept to himself, or only communicated to his wife. "His modes of preparing his grounds," says Smith, in his supplement to the "Life of Nollekens," and laying them over his models for painting, mixing his colors, and manner of working, were those which he considered to have been practised by the early fresco-painters, whose productions will remain, in many instances, vividly and permanently preserved.

### THE SCEPTICAL "HOW?"

BY REV. THOMAS STARR KING.

We often find that the difficulties of comprehending the ways and conditions in which a religious truth can be fulfilled, are the most powerful barriers that obstruct its reception, or at least its practical influence. Men cannot comprehend how God can be uncreated, how he could have existed from eternity, in what way his thought, love, and will can be involved with the whole sweep of nature, by what agencies he deals with the human soul, nor how prayer is answered; and therefore their belief in these things wavers, and faith finds no vigorous soil. Scepticism not only urges a "but," and a "why," against the great propositions of the New Testament; when these are smothered or satiated,—it trenches itself behind a clamorous and subtle "how?"

This is true especially of the question of immortality. One of the chief obstacles to faith in that great truth, to the sanction it should give to our noblest sentiments, to the nobility it should lend to life, to the restraints it should lay on sin, and the cheer it should give the soul, is that men cannot send their imagination forward into a spiritual world and have it feel a foothold there. Their thoughts cannot locate it. They cannot form any conception of the modes and habits, the joys and pains of an unbodied existence. All their winged speculations, like Noah's exploring dove, return weary to their tossed and drifting minds, and leave them still in doubt. They hear arguments about a future life that for the moment seem plausible; they read assurances of it in the gospel that have the rhythm of authority; they listen to the confession of it in prayers, and to the sweet breathing of it in hymns, and it seems to come into natural and pleasant companionship with devout aspirations and elevated moods;—but they stand by a dying bed, and watch the ebbing breath, and when it stops they ask *where* is the spirit fled? or how could such a wondrous miracle be wrought as the liberation of the soul from its feeble tenement, and our senses take no note of it? They see a frame bowed with age and infirmities, and wonder how an unwasted soul can be hidden in such a tattered robe. They stand in the still enclosures that hold the community of the dead, and ask *how* can it be, if the doctrine of immortality be no delusion, that of all who have died since Adam, not one has returned to sweep away uncertainty, and report something of the place and the occupations of that dim realm?

Paul well understood this tendency. He foresaw, (and provided for the emergency,) that even in the Corinthian Church, his eloquent argument for immortality from the resurrection of Jesus, and the sufferings and heroism of Christian Apostles, would meet with some opposition; that after it was read in the assembly on the Sabbath meeting there would at least be one man who would say—the rhetoric of our beloved teacher Paul is strong and inspiring, but here is the troublesome point, "how are the dead raised up? and with *what* body do they come?" St. Paul was not ill-tempered,

nor prone to sarcasm, yet he begins his reply to this anticipated objection by exclaiming, "Thou fool!"

What more arrogant and presumptuous folly can there be than that which a person exhibits who makes his experience of nature the measure of the possibilities of nature? Yet this is what all of us do who object to the doctrine of the soul's immortality, that we cannot conceive *how* it is released from its fleshy bondage, nor what are the methods of its disembodied life. If we should hear any man soberly affirm that he did not believe that any process could go on in this universe, or anything he true, which baffled his powers of comprehension, we should probably think that the application to him of Paul's apostrophe to the Corinthian doubter involved no dangerous lack of charity. It has pleased God to endow us with five senses, through which we hold conversation with the created realm. We do not know that five other media, of communication might not be opened that would make the physical universe seem as different and as much higher than it now does, as if we were transported into another sphere. Who has told us that there cannot be any other avenues between the soul and matter than the touch, the taste, the ear, and the eye? Who has told us that all which exists right about us is reported by the limited apparatus furnished to our nerves? Conceive, for a moment, that the human race had been created without eyes. Of course, in that case, all the realities of nature would have been included in what the touch and the senses of hearing, smell and taste conveyed to the mind. Let some being come and try to awaken a conception of a different property of matter, and a different phase of the universe, from those which the four senses recognized, and speak of a state in which objects might be perceived far beyond the reach of the arm, yea, even millions of miles away, and what would these people say? They would not understand him. Their imagination could not interpret such a state. The eloquence of the stranger would be damped by the query, *How* can such a power of apprehending the existence of things at a great distance be given to beings who cannot stretch their hands three feet from their bodies? God gives each one of them a pair of eyes, and the air is flooded with light, the world is bathed in colors, and the brain is steeped in beauty, and takes in the image of the firmament.

Is it a wild speculation that another sense might be added to our organs, that the human intellect might be able to see things as they are, as they are, or knowledge of God's works and ways as splendidly as hearing would to a race without ears, or vision to a universe of the blind, and make the horizon of the intellect where it seems to rest, extend to the very heart of things? I do not know that it is wild to imagine that a sense might be given us which would enable us to see *through* things as easily as we now look at them; to see causes as plainly as we now perceive results; to behold the soul and read its thoughts, and understand its superiority to the body, and comprehend at once how it can live independently of its vesture, as we now note the structure, motions and hue of the frame; to apprehend all the operations of nature as we now apprehend a few of them, and feel as immediately the presence, love and holiness of God, as we now feel the presence and temperature of the air. Why, tell me, would such a faculty be more wonderful than that present power that enables me to have knowledge of a constellation that is myriads of leagues in space, or that mysterious capacity by which the present motions of my pen become instant ideas in your mind?

It has been truly said by another that we should "easily believe in a life to come, if *this present life* were the wonderful thing to us it ought to be." Here is the point. Not that there are startling difficulties in the way of conceiving a future existence, but that we lose the fine sense and the nice relish of the mystery and miracle that invest us here. There are a thousand scientific facts that would seem as marvellous to a cultivated mind, if they had not been demonstrated and published in veracious treatises, as the continued existence of the body. What would Plato have said could he have seen a man, without using any flame in the experiment, cause fire to burst out of a lump of ice? Suppose that Newton had never heard of a loadstone, what would he have thought could he have seen an iron weight, in defiance of the law of gravitation which he had just demonstrated, spring from the floor to the wall? Before seeing the fact for the first time would not the proposition have seemed as surprising to him, and as difficult to be believed, as the return of a dead man to life before his eyes, or the appearance of a spirit? And after he had seen it, how could he explain it? how can any man explain the phenomenon now?

Is the statement that there is an enduring spirit within us, entirely distinct from the corporeal organization, and which the cessation of the heart liberates to a higher mode of existence, any more startling than the statement that in a drop of water, which may tremble and glisten on the tip of the finger, seemingly the most feeble thing in nature, from which the tiniest flower, gently nurses its strength while it hangs upon its leaf which a sunbeam may dissipate, contains within its tiny globe electric energy enough to charge 800,000 Leyden jars, energy enough to split a cathedral as though it were a toy? And so that, of every cup of water we drink, each atom is a thunder storm?

Is the idea of spiritual communication and intercourse by methods far transcending our present powers of sight, speech and hearing, beset with more intrinsic difficulties than the idea of conversing by a wire with a man in St. Louis as quickly as with a man by your



side, or of making a thought girdle the globe in a twinkling? And when we say that the spiritual world may be all around us, though our senses take no impression of it, what is there to embarrass the intellect in accepting it, when we know that within the vesture of the air which we cannot grasp, there is the realm of light, the immense ocean of electricity, and the constant currents of magnetism, all of them playing the most wonderful parts in the economy of the world, each of them far more powerful than the ocean, the earth and the rocks—neither of them at all comprehensible by our minds, while the existence of two of them is not apprehensible by any sense?—*Gospel Banner.*

## The Spiritualist.

A. E. NEWTON, EDITOR AND PUBLISHER.

"I have got many things to say unto you, but ye cannot bear them now."—*Jesus*

BOSTON, SATURDAY, FEBRUARY 14, 1857.

### "MORE LIGHT" WANTED.

MALE, N. Y., January 21st, 1857.

EDITOR OF THE N. E. SPIRITUALIST. Respected Sir,—In your valuable paper of the 17th inst., I noticed my former article, with the reply of Mr. "X." The reply as a whole appears to be based on the ground that a healthy moral character is a sufficient guard against the obsession of evil or undeveloped spirits. Now, if such be the fact, why is it that I have known false and perplexing communications flow through the hand of a medium whose moral character stands unimpeached? I need not refer you to other instances of the kind to Judge Edmonds' first volume on Spiritualism, wherein it appears that the Judge himself has been troubled with this phase of Spiritualism. I cannot but believe that the Judge's moral integrity is good—in fact, rather above par.

Then, again, I have known, even in my own humble village, falsities and miserable absurdities, at different times, coming through the hand of those whose moral character is worthy of imitation.

Again, I would ask, must I conclude that all our public mediums, especially our trance speakers, are of a high moral character? I do not write on this, to me, important point, merely to criticize; for you are aware, doubtless, long before this, that criticism is not my sphere. But it is for light I ask, and who will refuse? We wish to know all we can in our spiritual progress; not to satisfy a morbid curiosity, but for the sake of Truth.

Before I close allow me to add that I have known more than one instance, where spirits, seemingly of a high order, have imparted good moral precepts through a medium whose character was very doubtful, judging from every-day life. This being the case, then, why will not your rule work both ways? Why does not the character of such mediums of necessity repulse the higher class of spirits? Or does a fountain send forth at the same time salt and fresh water?

I trust you will forgive, if I have trespassed upon your patience in asking you to elaborate a little more on this subject, and by so doing you will oblige more than one, who are seeking for further light.

R. M. WEST.

### REMARKS.

One correspondent is pleased that it affords him pleasure to impart whatever of "light" we may possess on this or any other topic, especially to honest inquirers. We are aware that many have been greatly perplexed with this matter, and we think of them, they are pretty sure to be surrounded by them. These should be shut entirely out of the mind, and the thoughts serenely fixed on the good, the pure, the holy,—the aspirations continually going up to the highest embodiment of Purity and Goodness of which the mind can conceive. The old saying, "By faith are ye saved," has a deeper meaning than many theologians ever dreamed of.

By this faith, we do not mean that open-mouthed credulity with which some people receive whatever comes from the spirit-world. By no means. Every sentiment uttered from that source should be as thoroughly scrutinized as if it were from any other source. But we mean that calm confidence in Infinite Goodness, Truth and Wisdom, which comes from conscious purity of aspiration and rectitude of purpose, and which feels that truth and right are always safe. This is a condition, we are aware, not to be expected of the inexperienced, the frivolous, and those who use mediumship mainly as a source of amusement. Persons who know little of spiritual culture or discipline may be unable to understand or realize it; but the first duty of such, before expecting to become guides to others, would seem to be to make sure of having light within themselves.

SPRITUALISM IN GLOUCESTER.—The Gloucester Advertiser says: We understand that several of our citizens who are firm believers in Spiritualism, together with quite a number who are willing to give the subject a candid investigation, have procured a room, wherein they hold regular meetings and have communion with the spirits of their departed friends. Their meetings are said to be very interesting, and the subject is treated in a fair and impartial manner. Spiritualism, although it has received the ridicule and frowns of a great proportion of society, is slowly but surely maintaining a firm hold upon society, and there is not the least doubt that in a few years its doctrines will to a great extent prevail throughout the world.

THE NEW ORLEANS PRESS.—Mr. T. B. Neibert, writing us from New Orleans, comments with some severity on the course pursued by the press of that city—more especially the *Bee* and *Delta*—in reference to Spiritualism. Its teachings are misrepresented before the public eye, and the writings of some of its most prominent advocates denounced as senseless jargon. It has always been the case that fruit trees had the most stones thrown at them; and if the tree of progress presumes to fructify, it will be sure to incur many peltings.

THE SPIRITS IN TEXAS.—A correspondent of the *Advocate*, published at Victoria, Texas, relates that the spirits advised some members of his family not to take passage on the train that evening, but declined giving any reason for imparting this advice, save that the trip would be fruitless of enjoyment. He also affirms that when the train was about four miles from town, the locomotive came in contact with two planks which some desperate fellow had placed across the track. The engine was materially damaged, but no person sustained any injury.

Thus our correspondent will see that the cases cited may furnish no exceptions to the general rule,—and yet they may imply nothing against the external moral character, or the common integrity and love of truth of the parties concerned.

Mediums, like other people, are usually compounds of good and (comparative) evil. All are subject to the contest of these two principles within;—and hence no

sweeping conclusions should be drawn either for or against them, as individuals or as a class, on account of particular acts. They are neither to be worshipped nor despised. Conditions and surrounding influences may at times call into activity susceptibilities within them, for good or bad, of which themselves may be unconscious at other times.

For example, a person may be very honest and truth-loving, and yet get into such a condition, through physical or mental infirmity, as to afford ingress to untruthful and unwise spirits. Again, the sphere or magnetism of some gross or inharmonious person present may, unless the medium is able to detect and repel it, insinuate itself into his or her organism, and thus form a channel for the entrance of undesirable influences. Thus a single person in a circle or audience will often do much harm, or prevent much good; and thus it often happens that uncanid investigators,—those "shrewd" people who think they can prove the whole affair a "trick," and others of a like class,—obtain, as they aver, "nothing but falsehoods," where others get nothing but truth. On the other hand, persons whose external character may be bad, have yet something of good in them; and under appropriate conditions that good may be reached, and they may be controlled by good and pure influences. Though the same fountain may not give forth sweet waters and "bitter," yet the same aqueduct may convey both kinds of water. The bitter, however, will be very likely somewhat to impregnate the sweet.

Other considerations should also be taken into account in judging of false and perplexing communications. Spirits unskilled in communication, or using an imperfect medium, may make mistakes, and say what they do not intend to say,—as the beginner at a piano often strikes keys which do not give the response designed. The human nervous organism is a very delicate instrument, and what wonder that beginners in this method of using it should make some blunders? Again, it often happens that unwise or undeveloped spirits, with no really bad intent, but either from curiosity, from a desire to learn, or in mere playfulness, obtain control of a medium. Such should be kindly treated, and may be much benefited; and even those who seem positively evil may, in all cases, be best "overcome with good."

It is, indeed, exceedingly desirable that all mediums should attain that keen susceptibility which will enable them at once to distinguish the character, whether gross or pure, of all spirits who approach them, whether in or out of the mortal body; and also, that *positiveness in good* which will repel all evil. But these come of experience, of pure living, of self-denial, and usually of painful trials and deep internal purifications,—which too few, alas! have as yet had the courage to pass through. Until, however, something of this condition has been attained,—or, at least an earnest yearning for it is felt,—mediums are poorly fitted to become teachers of, or instruments for teaching, moral and spiritual truth to the world.

Among the requisites to the attainments of this condition, is the cherishing of an earnest devotion to truth and purity for their own sake, and an implicit faith in goodness, or "confidence in God," if any prefer the latter term. It is the door through which these enter. So long as people fear to open their eyes and hearts, and think of them, they are pretty sure to be surrounded by them. These should be shut entirely out of the mind, and the thoughts serenely fixed on the good, the pure, the holy,—the aspirations continually going up to the highest embodiment of Purity and Goodness of which the mind can conceive. The old saying, "By faith are ye saved," has a deeper meaning than many theologians ever dreamed of.

By this faith, we do not mean that open-mouthed credulity with which some people receive whatever comes from the spirit-world. By no means. Every sentiment uttered from that source should be as thoroughly scrutinized as if it were from any other source. But we mean that calm confidence in Infinite Goodness, Truth and Wisdom, which comes from conscious purity of aspiration and rectitude of purpose, and which feels that truth and right are always safe. This is a condition, we are aware, not to be expected of the inexperienced, the frivolous, and those who use mediumship mainly as a source of amusement. Persons who know little of spiritual culture or discipline may be unable to understand or realize it; but the first duty of such, before expecting to become guides to others, would seem to be to make sure of having light within themselves.

SPRITUALISM IN GLOUCESTER.—The Gloucester Advertiser says: We understand that several of our citizens who are firm believers in Spiritualism, together with quite a number who are willing to give the subject a candid investigation, have procured a room, wherein they hold regular meetings and have communion with the spirits of their departed friends. Their meetings are said to be very interesting, and the subject is treated in a fair and impartial manner. Spiritualism, although it has received the ridicule and frowns of a great proportion of society, is slowly but surely maintaining a firm hold upon society, and there is not the least doubt that in a few years its doctrines will to a great extent prevail throughout the world.

THE NEW ORLEANS PRESS.—Mr. T. B. Neibert, writing us from New Orleans, comments with some severity on the course pursued by the press of that city—more especially the *Bee* and *Delta*—in reference to Spiritualism. Its teachings are misrepresented before the public eye, and the writings of some of its most prominent advocates denounced as senseless jargon. It has always been the case that fruit trees had the most stones thrown at them; and if the tree of progress presumes to fructify, it will be sure to incur many peltings.

THE SPIRITS IN TEXAS.—A correspondent of the *Advocate*, published at Victoria, Texas, relates that the spirits advised some members of his family not to take passage on the train that evening, but declined giving any reason for imparting this advice, save that the trip would be fruitless of enjoyment. He also affirms that when the train was about four miles from town, the locomotive came in contact with two planks which some desperate fellow had placed across the track. The engine was materially damaged, but no person sustained any injury.

### CHANGES OF OPINION.

Our old friend, Mr. J. W. EMERY, editor of the *Provincetown Banner*, formerly of the *Eastport Sentinel*, who has been "partially, if not wholly" a believer in spirit-agency in the modern manifestations, announces that he is now in a state of "unbelief or extreme doubt" on the subject. He says:

"We do not doubt the facts of Spiritualism, so-called; we have witnessed much more than we can account for, or can possibly attribute to trickery or deception. We simply deny or doubt the conclusions based upon these manifestations; and if it shall appear necessary, we will give our reasons hereafter."

Mr. E. is, however, constrained to bear the following testimony in relation to Spiritualists as a class:

"Our experience has taught us, that in mental development, in morals, in desire to know and to live the Truth, they are behind no other class or sect. There are deceptions, there are vagaries, there are errors, there is some humbug, in and among them; but our testimony as to *generals*, is as we record it. Many of them—perhaps most of them—are over-credulous, some of them are visionary, and all of them, we now think, more or less deluded; but we must think that the motives of the most of them are pure, their character above reproach, in all that is kind, brotherly, humanizing."

We respect and commend the candor and courage which enables a man to frankly confess his mistakes and avow his changes of opinion on any topic. We suppose friend Emery believed in spirit-communication (if, indeed, his leaning that way can be called belief) because of a preponderance of evidence in his mind; and if he has ceased to find the evidence, or to feel its weight,—why, disbelief is the inevitable consequence, and we honor him for its avowal. We shall claim the right to be equally frank and outspoken, when evidence shall change our convictions.

Of this, however, there seems no probability; if there were any, it would grow less and less every day. We took good care in the outset to yield no assent, and especially to take no public position on this question, until we were sure that our feet rested on solid ground—that our evidences were as positive as those on which we believe in any fact outside of internal consciousness. These evidences have been accumulating ever since, each day or each week, not only adding fresh proof, but subtracting nothing from the former. If we are "deluded," then our condition is utterly hopeless, and, if possible, is growing more and more so day by day. If we are mistaken in regard to intercourse with spirits disembodied, then we are obliged to conclude that we are equally so as regards communication with spirits in the body,—in fact the whole external world may be an illusion, and existence itself a chimera. This is strong language, but it is deliberately used; and it expresses the sober conclusion of years of experience, observation and thought.

While, therefore, we have no censures for those who are unconvinced, nor for those whose convictions change through lack of evidence, we can do no otherwise than adhere to our position on this subject, so long as we retain enough of mental capacity to feel the force of evidence.

In addition to the above, we find the following going the rounds:

"Rev. Mr. Harvey, Methodist minister in Carbondale, Pa., who a few years ago, turned Spiritualist, and has been holding sittings, and so on, and so on, with the angels, and finally he and his principal followers have come out in a card, and owned their conviction that the whole is an imposture and delusion."

If this be true of Mr. Harvey, it would much please us to see from him a reply to his own published arguments in favor of Spiritualism. And, too, we would like to have him inform us of the exact value of the testimony of a self-convicted impostor on this subject.

### THE SECRET OUT AT LAST.

The *Christian Index* gives the following account of a remarkable wood found in Africa, on the authority of Rev Mr. Bowen, a missionary, lately returned from that country:

A brother who was lately with brother Bowen, related to us a remark made by himself of a certain tree in Africa which is mostly employed by the natives in poisoning each other. The wood of this tree is, however, sometimes employed for flooring their mud cottages, from the fact that it is the only tree which they can employ that the ants and other vermin will not destroy. There is, however, but little use made of it for any other purpose than poisoning, on account of a singular property which it possesses. Bro. Bowen reports that a table made of this wood will at times give forth raps with as much distinctness as if made by the knuckles or a hammer upon it. When asked for the reason of this singular phenomenon, he replied that none appeared so satisfactory to him as this, that it was owing to some singular property of the wood, which at certain times caused it suddenly to expand or contract—and thus emit sounds similar to a stove-pipe when heated. We understand that tables made of this wood have been seen to move about over the room, like those of the spirit rappers in this country. Those who know Bro. Bowen would never question the truth of any statement made by him.

When folks talked of "toe-joints," "secret machinery" and the like, we repudiated the slander, as in duty bound; but now our missionary friend has made the all-important discovery, it is of no use to stand out any longer. We'll own right up—make a clean breast of it.

Two millions of people have been surreptitiously supplied with furniture manufactured from this wonderful wood—large cargoes of it having been imported by the way of the Sub-marine Telegraph and Underground Railroad. So great has been the demand, that friend Vulcan has left the blacksmith business and gone to cabinet-making. The principal depot on the other side is in the third story of the newly discovered Tower of Babel—branch establishment in vaults of Mormon Temple at Nauvoo, superintended by a certain "Giant," whose private residence is not a thousand miles from there.

Such are the peculiar properties of this material, that many persons in this country have not only used it for "flooring their cottages," but have, times without number, floored their opponents with the same.

Our returned traveller omitted to state that the Egyptian Sphinx was originally carved of this marvelous wood—since petrified. The statue of Memnon was of the same substance. Every morning at sunrise it suddenly expanded and contracted, and thus emitted sounds similar to a stove-pipe when heated; listeners being mysteriously psychologized, imagined it the most delightful music.

### THE RESULT OF ILLIBERITY.

We learn from our exchanges, that recently six "evangelical" clergymen of Manchester, N. H., sent to the directors of the Lyceum, in that city, a protest against the employment of Theodore Parker of this city, as a lecturer, lest he should take advantage of the lecture room to "insinuate" some of his peculiar theological views. The directors replied that they did not feel at liberty to break an engagement already entered into, and suggested to the clergymen some considerations in regard to the matter which must have told with humiliating effect upon those champions who were so desirous of keeping the enemy at a safe distance. The following pungent paragraph is worth reading twice:

"While there is, perhaps, no member of our committee who can be considered as endorsing Mr. Parker's peculiar views, but, on the contrary, there are many who are equally decided with yourselves in the condemnation of those views, we yet believe that truth is mighty and will prevail; that it can occasionally afford to be generous, and to give a candid hearing, on neutral subjects, even to the advocate of error, and if, as may sometimes occur, a bold and unscrupulous man, by implication or assertion, advances sentiments at war with the truths of the Christian religion, we recollect that that religion has in our city able and fearless champions. We recollect that on every Sabbath day you come before our people, standing on no neutral ground, but on the contrary, having the utmost liberty, nay, *absolutely required* by considerations the most solemn and momentous to contend earnestly for what you believe the Eternal Truth of God. If it be so it is invulnerable, and neither covert implication nor bold assertion can subvert it. We should therefore be paying but a sorry compliment, either to you personally or to the doctrine you advocate, by withdrawing Mr. Parker from before a Manchester audience for such reasons as you suggest."

As a result of this intolerant step on the part of these clergymen, a number of the citizens of Manchester have invited Mr. Parker to give a course of lectures in that city on theological subjects, and have raised a fund sufficient to throw these lectures open to the public free of charge!

While we have no special sympathy with Mr. P.'s peculiar theological notions, and while he opposes Spiritualism with all the power of his vigorous intellect, we yet rejoice in this forcible illustration of the effect of illiberality. It always, sooner or later, defeats its own end. They who, through fear of error, refuse free investigation and free promulgation of all opinions, and seek to deter others from it, thereby reveal either a want of confidence in the superiority of truth, or a consciousness that themselves are in error.

### CONFERENCE OF FRIENDS OF PROGRESS.

In another column will be found an announcement which we presume will interest some portion of our readers,—namely, that of a Conference to be held in this city the ensuing month, for the consideration of several topics of a philosophical and practical nature. Though these topics form no part of what is distinctively termed modern Spiritualism, yet they have doubtless received more or less attention from every thoughtful mind among Spiritualists; and if any portion of the class so named feel disposed to enter upon their investigation, and to avail themselves of the aid of spirits for their elucidation, we presume others can have no reasonable objection.

It is a common error of opinion, as called as we understand, at the instance of a body of philosophic and philanthropic spirits, who have suggested the programme of topics for consideration, and who, we presume, intend to present, through such instrumentalities as they may select, some thoughts or treatises, bearing relation to the several points,—though, as will be seen, the best thoughts of minds in the body are at the same time solicited. Having had ourself, some knowledge of the ability of these spirits to treat upon such topics with interest and instructiveness, we have consented to act as a member of a committee in making arrangements for the occasion.

Let it be understood, however, that we do this in our individual capacity, without intending to commit ourself in any manner to the *conclusions* of this Conference (should any be reached), or to make our paper the organ of any sectarian or party movement. So far, however [as its results may be of general interest to our readers, they may expect to be informed thereof.

The range of topics presented for consideration, is almost limitless, and worthy the best efforts of the ablest minds; and should these topics or any one of them, be treated with anything like justice, by either spirits or mortals, the gathering cannot fail to be profitable to those who participate.

We trust the occasion will not be seized upon, as has been too frequently the case with conventions called by Spiritualists, as an opportunity for profitless disputes, visionary extravagances or acrimonious attacks upon existing institutions; but rather for the deliberate affirmation of self-evident, practical truths and constructive principles.

MOVEMENTS IN SALEM.—We learn that the Spiritualists of Salem who have heretofore held meetings in Kinsman's Hall, are now occupying the Lyceum Hall, where they will probably continue for the remainder of the winter. Bro. Toohy, formerly Editor of the *Christian Spiritualist*, has up to the present time been their constant lecturer; but we understand it is proposed hereafter to call in the assistance of others whose services may be available. Any speaker who may travel in that direction will do well to call on friend Toohy, who will be happy to make such arrangements with them as may forward the interests of the cause.

There is argument and evidence enough on the first page alone of this number of our paper to satisfy any reasonable mind of the truth of spirit communion.

A WORD FOR THE CENSORIOUS.—It was a saying of a great divine that he had found more good in "bad" people, and more bad in "good" people, than ever he expected.

I think it one of the greatest and best of human actions to remove prejudices and place things in their truest and fairest light.

Useful knowledge can have no enemies, except the ignorant; it cherishes youth, delights the aged, is an ornament in prosperity, and it yields comfort in adversity.

### METHODISTS MUST ENDORSE SPIRITUALISM.

We have received a small pamphlet entitled "Proceedings of the Methodist Episcopal Church at Bridgeborough, N. J., in the case of JOHN CARRUTHERS, charged with endeavoring to sow Dissensions among the Members, and Promulgating and asserting his Belief in Spiritualism; with his Defence and Acquittal, Dec. 12, 1856." It appears that Mr. Carruthers, in consequence of his practical acceptance of the belief of the early Methodists in the reality of spirit communion, became obnoxious to some of the more narrow-minded of his brethren in the church; and they, instead of confronting him boldly on the real question of the truth or falsity of his convictions, took the less honorable course usually pursued in such cases, and trumped up a charge against his character as a member of their body. This charge he had no difficulty in disproving at once, by the very witnesses cited to substantiate it; and he then proceeded to defend his faith in Spiritualism, from the Scriptures, from the writings of those great lights of Methodism, John and Charles Wesley, Adam Clarke and others, and from facts of his own observation. The defence appears to have overwhelmed and put to shame his persecutors; for not only did the tribunal at which he was arraigned, declare the charge against him "not sustained," but his pastor gave him and his family (as they were about to remove from the place) a certificate that they were "acceptable members of the M. E. Church."

Mr. Carruthers makes no literary pretensions, but tells his story in sufficiently plain English. The following paragraphs will suffice to show the strength of his positions, and make it clear that Methodists must either become Spiritualists or repudiate their Bibles and the founders of their church:—

The Scriptures teach angelic or spirit communion, John Wesley, the founder of Methodism, believed in it, and his brother Charles sung of it in some of his beautiful hymns. [Here I was interrupted by a brother, who denied that he sung of it, when I read the following from the hymn book of the Methodist Church, and which gave C. Wesley as the author:]

"Redeemer of mankind,  
Who on thy name rely,  
A constant intercourse we find  
Opened 'twixt earth and sky."

"Which of the petty kings of earth  
Can boast a guard like ours,  
Encircled from our second birth,  
With all the heavenly powers?"

"Myriads of bright cherubim bands,  
Sent by the King of kings,  
Rejoice to bear us in their hands,  
And shade us with their wings."

"Angels, where'er we go, attend  
With steps, what'er we bid,  
With watchful care their charge defend,  
And evil turn aside."

"A sudden thought 't'escape the blow,  
A ready help we find,  
And to their secret presence owe  
The presence of our mind."

"Their instrumental aid unknown  
They day and night supply,  
And free from fear we lay us down,  
Though Satan's host be nigh."

"Our lives the holy angels keep  
From every hostile power;  
And unconcerned we sweetly sleep,  
As Adam in his bower."

Moreover, the clergy in the Methodist church frequently preach the doctrine of a spiritual friend's presence. Who that ever attended a revival in the church, and who that ever attended a conference of young men and women to come to the Lord, and as an inducement for them to come *now*, assert that the spirit of a sainted mother was hovering around their heads, and was then waiting to bear the glad tidings to the redeemed throng on high? [Here it was again asserted by the two Rev. brethren that they never heard any such thing—I have, often, during the last twenty years—but I told them then to listen to the following.] Moreover, a short time ago a clergyman of the M. E. Church, from Philadelphia, in this very pulpit, said that "it was consoling to him to know that the spirit of a sainted father hovered around his pillow at night;" and added, "this is no delusion, for are they not all ministering spirits sent forth to minister for them who are heirs of salvation?" Will any one deny this? And besides all this, I have in my own experience witnessed sufficient to convince any man that would lay aside bigotry and prejudice, that there was a spiritual intelligence manifested, even if the learned sage across the creek asserted to the contrary.

Our Rev. brethren assert that this spirit communion is contrary to the Scriptures and doctrine of the Methodist Church. I assert that it is not contrary to the Scriptures, nor to the belief of John Wesley, the founder of Methodism, and shall endeavor to prove from the sacred writings and the works of Mr. W. that spirits have communicated with man; and consequently, if they ever were permitted to do so by God, they may and can do so in these days. In the different texts quoted, I understand the word Angel (or messenger) in most, if not all cases, to mean the spirit of a man who once lived upon earth, which the Rev. Mr. Ferguson and others say, is not only the usual signification, but the one which of all others is most clearly justified by scriptural usage. Those who need proof of this may read the 18th and 19th chapters of Genesis. They will there find three men called Lord, and two angels called men, and who had many of the peculiarities of men, for they not only sat down and talked like men, but ate and drank like men? But perhaps the preacher will tell you that in the case of Abraham, it was the Lord himself who was addressed, and who spake to Abraham; but if he does, I ask you to read for yourselves, and tell me if the Bible does not tell you, that no man hath seen God; and besides this, will any one argue that the Eternal God sat down to eat bread, butter, milk, and veal, as a mortal man? I think not. Well, then, they were not the Lord, nor were they mortal men, for they told future events and possessed the power of smiting men with blindness, showing their superior and spiritual power over those who were seeking to injure them. What then were these men? I answer, they were Angels, or messengers of God, and were spirits of men who once lived upon earth. That I am correct in this opinion, I refer to Acts x. 3, where it is stated that Cornelius "saw in a vision an angel of God coming in to him," and of which Dr. Clark says, "the text is as plain as it can be, and in verse 30 of the same chapter, Cornelius himself says, 'a man stood before me in bright clothing.'" In Revelation xix. 10, and xxii. 9, the angel who showed John the holy city, the new Jerusalem, announced himself as the spirit of a man—"I am thy fellow servant"—"no higher in dignity than thyself," says Dr. Clark.

In Matthew xiv. 26 it is recorded, that when the Disciples saw Christ walking on the water, they said "it was a spirit" which clearly shows that spirits had been known to appear, or on this passage Dr. Clark again says, "That the spirits of the dead might and did appear, was a doctrine held by the greatest and holiest men that ever existed, and a doctrine which the cavillers, free-thinkers and bound-thinkers of different ages have never been able to disprove." Time would fail me to quote all the passages in the Scriptures, which















side, or of making a thought girdle the globe in a twinkling? And when we say that the spiritual world may be all around us, though our senses take no impression of it, what is there to embarrass the intellect in accepting it, when we know that within the vesture of the air which we cannot grasp, there is the realm of light, the immense ocean of electricity, and the constant currents of magnetism, all of them playing the most wonderful parts in the economy of the world, each of them far more powerful than the ocean, the earth and the rocks—neither of them at all comprehensible by our minds, while the existence of two of them is not apprehensible by any sense?—*Gospel Banner.*

## The Spiritualist.

A. E. NEWTON, EDITOR AND PUBLISHER.

"I have many things to say unto you, but ye cannot hear them now."—*Jesus*

BOSTON, SATURDAY, FEBRUARY 14, 1857.

### "MORE LIGHT" WANTED.

Malone, N. Y., January 21st, 1857.

EDITOR OF THE N. E. SPIRITUALIST: Respected Sir.—In your valuable paper of the 17th inst., I noticed your former article, with the reply of Mr. "X." The reply as a whole appears to be based on the ground that a healthy moral character is a sufficient guard against the obsession of evil or undeveloped spirits. Now, if such be the fact, why is it that I have known false and perplexing communications flow through the hand of a medium whose moral character stands unimpeached? I need not refer you to other instances of the kind to Judge Edmonds' first volume on Spiritualism, wherein it appears that the Judge himself has been troubled with this phase of Spiritualism. I cannot but believe that the Judge's moral integrity is good—in fact, rather above par.

Then, again, I have known, even in my own humble village, falsities and miserable absurdities, at different times, coming through the hand of those whose moral character is worthy of imitation.

Again, I would ask, must I conclude that all our public mediums, especially our trance speakers, are of a high moral character? I do not write on this, to me, important point, merely to criticize; for you are aware, doubtless, long before this, that criticism is not my sphere. But it is for light I ask, and who will refuse? We wish to know all we can in our spiritual progress; not to satisfy a morbid curiosity, but for the sake of Truth.

Before I close allow me to add that I have known more than one instance, where spirits, seemingly of a high order, have imparted good moral precepts through a medium whose character was very doubtful, judging from everyday life. This being the case, then, why will not your rule work both ways? Why does not the character of such mediums of necessity repulse the higher class of spirits? Or does a fountain send forth at the same time salt and fresh water?

I trust you will forgive, if I have trespassed upon your patience in asking you to elaborate a little more on this subject, and by so doing you will oblige more than one, who are seeking for further light.

R. M. WEST.

### REMARKS.

One correspondent writes: "With yawning mouths, to all the fakes, till in a fall Of pearls the earth is hid, The Danaë-earth is hid!"

The pearls, the crystal pearls!

pleasure to impart whatever of "light" we may possess on this or any other topic, especially to honest inquirers. We are aware that many have been greatly deceived by this medium, and we believe the subject in any measure of doubt and difficulty in such minds.

We are confident that the general principle laid down by our assistant, in his reply above referred to, is correct,—though like all other general principles, in its application to individual cases, it is subject to various modifications. As we know nothing of the facts in either instance cited, (not having ever read the volume referred to,) we will not undertake to explain these specific cases; but would mention some general considerations which we think will not fail to cover all this class of facts.

In the first place, the requisition of perfect physical, mental and moral health, or *harmony*, includes a great deal. We presume few if any mediums of any class will claim that they, more than other people, are *always*, if ever, in that condition; and inharmonious, disturbance, or disease, in either department, may and must, to its degree, mar the operations of the wisest and best influences, or it may open the way for the inroads of the unwise and the discordant.

It is inconceivable that an "evil" or gross and malignant spirit should be attracted to and obtain control of any one, except there be something in that person for such a spirit to be attracted to, and to act upon. How can such a control be established, except through the power of attraction? It is not always safe to judge of a person's health, either physical or moral, by merely external appearances. We repeat only a common proverb when we say that people do not know what is in themselves until circumstances bring it out,—much less do they know what is in others, by merely external observation. No one will, of course, take offence at this statement, since we acknowledge its application to ourselves as well as to all others. Internal evils, to a greater or less degree, (and hence susceptibility to temptations, or outward attractions to evil,) are the common heritage of humanity, at least in its transitional stage. To eradicate these entirely,—to bring the whole being under the control of the higher or spiritual nature,—may cost weeks of "fasting and prayer," and years of struggle;—but it is a condition worth all it costs.

Too many mediums, through ignorance of spiritual laws, and for want of any positive spiritual growth within themselves, are in the habit of becoming passive to any and all sorts of spirit-influences; whereas there is such a thing as being *positive to all evil*, and at the same time *receptive to all good*. There is a condition,—though attainable often only "through much tribulation,"—wherein one can say with a sufferer of old, "The prince of this world cometh, and hath nothing in me." This is the condition implied by perfect physical, mental and moral health, or entire dominion of the higher over the lower nature.

Thus our correspondent will see that the cases cited may furnish no exceptions to the general rule,—and yet they may imply nothing against the external moral character, or the common integrity and love of truth of the parties concerned.

Mediums, like other people, are usually compounds of good and (comparative) evil. All are subject to the contest of these two principles within;—and hence no

sweeping conclusions should be drawn either for or against them, as individuals or as a class, on account of particular acts. They are neither to be worshipped nor despised. Conditions and surrounding influences may at times call into activity susceptibilities within them, for good or bad, of which themselves may be unconscious at other times.

For example, a person may be very honest and truth-loving, and yet get into such a condition, through physical or mental infirmity, as to afford ingress to untruthful and unwise spirits. Again, the sphere or magnetism of some gross or inharmonious person present may, unless the medium is able to detect and repel it, insinuate itself into his or her organism, and thus form a channel for the entrance of undesirable influences. Thus a single person in a circle or audience will often do much harm, or prevent much good; and thus it often happens that uncanonized investigators,—those "shrewd" people who think they can prove the whole affair a "trick," and others of a like class,—obtain, as they aver, "nothing but falsehoods," where others get nothing but truth. On the other hand, persons whose external character may be bad, have yet something of good in them; and under appropriate conditions that good may be reached, and they may be controlled by good and pure influences. Though the same fountain may not give forth sweet waters and bitter, yet the same aqueduct may convey both kinds of water. The bitter, however, will be very likely somewhat to impregnate the sweet.

Other considerations should also be taken into account in judging of false and perplexing communications. Spirits unskilled in communication, or using an imperfect medium, may make mistakes, and say what they do not intend to say,—as the beginner at a piano often strikes keys which do not give the response designed. The human nervous organism is a very delicate instrument, and what wonder that beginners in this method of using it should make some blunders? Again, it often happens that unwise or undeveloped spirits, with no really bad intent, but either from curiosity, from a desire to learn, or in mere playfulness, obtain control of a medium. Such should be kindly treated, and may be much benefited; and even those who seem positively evil may, in all cases, be best "overcome with good."

It is, indeed, exceedingly desirable that all mediums should attain that keen susceptibility which will enable them at once to distinguish the character, whether gross or pure, of all spirits who approach them, whether in or out of the mortal body; and also, that *positiveness in good* which will repel all evil. But these come of experience, of pure living, of self-denial, and usually of painful trials and deep internal purifications,—which too few, alas! have as yet had the courage to pass through. Until, however, something of this condition has been attained,—or, at least an earnest yearning for it is felt,—mediums are poorly fitted to become teachers of, or instruments for teaching, moral and spiritual truth to the world.

Among the requisites to the attainments of this condition, is the cherishing of an earnest devotion to truth and purity for their own sake, and an implicit faith in goodness, or "confidence in God," if any prefer the

pretending to be so. So, leaving Michel aside, they

to interrogate her about the robbery, asking her if she was guilty. "Faith is receptivity; and 'faith in God' is receptivity to all goodness, purity and truth. It is the door through which these enter. So long as people fear to open this door, they are shut out of the mind, and the thoughts are serenely fixed on the good, the pure, the holy,—the aspirations continually going up to the highest embodiment of Purity and Goodness of which the mind can conceive. The old saying, 'By faith are ye saved,' has a deeper meaning than many theologians ever dreamed of.

By this faith, we do not mean that open-mouthed credulity with which some people receive whatever comes from the spirit-world. By no means. Every sentiment uttered from that source should be as thoroughly scrutinized as if it were from any other source. But we mean that calm confidence in Infinite Goodness, Truth and Wisdom, which comes from conscious purity of aspiration and rectitude of purpose, and which feels that truth and right are always safe. This is a condition, we are aware, not to be expected of the inexperienced, the frivolous, and those who use mediumship mainly as a source of amusement. Persons who know little of spiritual culture or discipline may be unable to understand or realize it; but the first duty of such, before expecting to become guides to others, would seem to be to make sure of having light within themselves.

**SPIRITUALISM IN GLOUCESTER.**—The Gloucester Advertiser says: "We understand that several of our citizens who are firm believers in Spiritualism, together with quite a number who are willing to give the subject a candid investigation, have procured a room, wherein they hold regular meetings and have communion with the spirits of their departed friends. Their meetings are said to be very interesting, and the subject is treated in a fair and impartial manner. Spiritualism, although it has received the ridicule and frowns of a great proportion of society, is slowly but surely maintaining a firm hold upon society, and there is not the least doubt that in a few years its doctrines will to a great extent prevail throughout the world."

**THE NEW ORLEANS PRESS.**—Mr. T. B. Neibert, writing us from New Orleans, comments with some severity on the course pursued by the press of that city—more especially the *Bee* and *Delta*—in reference to Spiritualism. Its teachings are misrepresented before the public eye, and the writings of some of its most prominent advocates denounced as senseless jargon. It has always been the case that fruit trees had the most stones thrown at them; and if the tree of progress presumes to fructify, it will be sure to incur many peltings.

**THE SPIRITS IN TEXAS.**—A correspondent of the *Advocate*, published at Victoria, Texas, relates that the spirits advised some members of his family not to take passage on the train that evening, but declined giving any reason for imparting this advice, save that the trip would be profitless of enjoyment. He also affirms that when the train was about four miles from town, the locomotive came in contact with two planks which some desperate fellow had placed across the track. The engine was materially damaged, but no person sustained any injury.

### CHANGES OF OPINION.

Our old friend, Mr. J. W. EMERY, editor of the Providence *Banner*, formerly of the *Eastport Sentinel*, who has been "partially, if not wholly" a believer in spirit-agency in the modern manifestations, announces that he is now in a state of "unbelief or extreme doubt" on the subject. He says:

"We do not doubt the facts of Spiritualism, so-called; we have witnessed much more than we can account for, or can possibly attribute to trickery or deception. We simply deny or doubt the conclusions based upon these manifestations; and if it shall appear necessary, we will give our reasons hereafter."

Mr. E. is, however, constrained to bear the following testimony in relation to Spiritualists as a class:

"Our experience has taught us, that in mental development, in morals, in desire to know and to live the Truth, they are behind no other class or sect. There are deceptions, there are vagaries, there are errors, there is some humbug, in and among them; but our testimony as to *generals*, is as we record it. Many of them—perhaps most of them—are over-credulous, some of them are visionary, and all of them, we now think, more or less deluded; but we must think that the motives of the most of them are pure, their character above reproach, in all that is kind, brotherly, humanizing."

We respect and commend the candor and courage which enables a man to frankly confess his mistakes and avow his changes of opinion on any topic. We suppose friend Emery believed in spirit-communication (if, indeed, his leaning that way can be called belief) because of a preponderance of evidence in his mind; and if he has ceased to find the evidence, or to feel its weight,—why, disbelief is the inevitable consequence, and we honor him for its avowal. We shall claim the right to be equally frank and outspoken, when evidence shall change our convictions.

Of this, however, there seems no probability; if there were any, it would grow less and less every day. We took good care in the outset to yield no assent, and especially to take no public position on this question, until we were sure that our feet rested on solid ground,—that our evidences were as positive as those on which we believe in any fact outside of internal consciousness. These evidences have been accumulating ever since, each day or each week not only adding fresh proof, but subtracting nothing from the former. If we are "deluded," then our condition is utterly hopeless, and, if possible, is growing more and more so day by day. If we are mistaken in regard to intercourse with spirits disembodied, then we are obliged to conclude that we are equally so as regards communication with spirits in the body,—in fact the whole external world may be an illusion, and existence itself a chimera. This is strong language, but it is deliberately used; and it expresses the sober conclusion of years of experience, observation and thought.

While, therefore, we have no censures for those who are unconvinced, nor for those whose convictions change through lack of evidence, we can do no otherwise than adhere to our position on this subject, so long as we retain enough of mental capacity to feel the force of evidence.

In addition to the above, we find the following going the rounds:

"Every nation that has turned Spiritualist, and has had a revival, has been converted by the Rev. Mr. Harvey, of the Greeks, as well as the Romans. Pa., who a few years ago, the error of his ways; pings has been brought to see, the error of his ways; and finally he and his principal followers have come out in a card, and owned their conviction that the whole is an imposture and delusion."

If this be true of Mr. Harvey, it would much please us to see from him a reply to his own published arguments in favor of Spiritualism. And, too, we would like to have him inform us of the exact value of the testimony of a self-convicted impostor on this subject.

### THE SECRET OUT AT LAST.

The *Christian Index* gives the following account of a remarkable wood found in Africa, on the authority of Rev Mr. Bowen, a missionary, lately returned from that country:

A brother who was lately with brother Bowen, related to us a remark made by himself of a certain tree in Africa which is mostly employed by the natives in poisoning each other. The wood of this tree is, however, sometimes employed for flooring their mud cottages, from the fact that it is the only tree which they can employ that the ants and other vermin will not destroy. There is, however, but little use made of it for any other purpose than poisoning, on account of a singular property which it possesses. Bro. Bowen reports that a table made of this wood will at times give forth raps with as much distinctness as if made by the knuckles or a hammer upon it. When asked for the reason of this singular phenomenon, he replied that none appeared so satisfactory to him as this, that it was owing to some singular property of the wood, which at certain times caused it suddenly to expand or contract—and thus emit sounds similar to a stove-pipe when heated. We understand that tables made of this wood have been seen to move about over the room, like those of the spirit rappers in this country. Those who know Bro. Bowen would never question the truth of any statement made by him.

When folks talked of "toe-joints," "secret machinery" and the like, we repudiated the slander, as in duty bound; but now our missionary friend has made the all-important discovery, it is of no use to stand out any longer. We'll own right up—make a clean breast of it.

Two millions of people have been surreptitiously supplied with furniture manufactured from this wonderful wood—large cargoes of it having been imported by the way of the Sub-marine Telegraph and Underground Railroad. So great has been the demand, that friend Vulcan has left the blacksmith business and gone to cabinet-making. The principal depot on the other side is in the third story of the newly discovered Tower of Babel—branch establishment in vaults of Mormon Temple at Nauvoo, superintended by a certain "Giant," whose private residence is not a thousand miles from there.

Such are the peculiar properties of this material, that many persons in this country have not only used it for "flooring their cottages," but have, times without number, floored their opponents with the same.

Our returned traveller omitted to state that the Egyptian Sphinx was originally carved of this marvelous wood—since petrified. The statue of Memnon was of the same substance. Every morning at sunrise it suddenly expanded and contracted, and thus emitted sounds similar to a stove-pipe when heated; listeners being mysteriously psychologized, imagined it the most delightful music.

### THE RESULT OF ILLIBERALITY.

We learn from our exchanges, that recently six "evangelical" clergymen of Manchester, N. H., sent to the directors of the Lyceum, in that city, a protest against the employment of Theodore Parker of this city, as a lecturer, lest he should take advantage of the lecture room to "insinuate" some of his peculiar theological views. The directors replied that they did not feel at liberty to break an engagement already entered into, and suggested to the clergymen some considerations in regard to the matter which must have told with humiliating effect upon those champions who were so desirous of keeping the enemy at a safe distance. The following pungent paragraph is worth reading twice:

"While there is, perhaps, no member of our committee who can be considered as endorsing Mr. Parker's peculiar views, but, on the contrary, there are many who are equally decided with yourselves in the condemnation of those views, we yet believe that truth is mighty and will prevail; that it can occasionally afford to be generous, and to give a candid hearing, on neutral subjects, even to the advocate of error, and if, as may sometimes occur, a bold and unscrupulous man, by implication or assertion, advances sentiments at war with the truths of the Christian religion, we recollect that that religion has in our city able and fearless champions. We recollect that on every Sabbath day you come before our people, standing on no neutral ground, but on the contrary, having the utmost liberty, nay, *absolutely required* by considerations the most solemn and momentous to contend earnestly for what you believe the Eternal Truth of God. If it be so it is invulnerable, and neither covert implication nor bold assertion can subvert it. We should therefore be paying but a sorry compliment, either to you personally or to the doctrine you advocate, by withdrawing Mr. Parker from before a Manchester audience for such reasons as you suggest."

As a result of this intolerant step on the part of these clergymen, a number of the citizens of Manchester have invited Mr. Parker to give a course of lectures in that city on theological subjects, and have raised a fund sufficient to throw these lectures open to the public free of charge!

While we have no special sympathy with Mr. P.'s peculiar theological notions, and while he opposes Spiritualism with all the power of his vigorous intellect, we yet rejoice in this forcible illustration of the effect of illiberality. It always, sooner or later, defeats its own end. They who, through fear of error, refuse free investigation and free promulgation of all opinions, and seek to deter others from it, thereby reveal either a want of confidence in the superiority of truth, or a consciousness that themselves are in error.

### CONFERENCE OF FRIENDS OF PROGRESS.

In another column will be found an announcement which we presume will interest some portion of our readers,—namely, that of a Conference to be held in this city the ensuing month, for the consideration of several topics of a philosophical and practical nature. Though these topics form no part of what is distinctively termed modern Spiritualism, yet they have doubtless received more or less attention from every thoughtful mind among Spiritualists; and if any portion of the class so named feel disposed to enter upon their investigation, and to avail themselves of the aid of spirits for their elucidation, we presume others can have no reasonable objection.

Every nation that has turned Spiritualist, and has had a revival, has been converted by the Rev. Mr. Harvey, of the Greeks, as well as the Romans. Pa., who a few years ago, the error of his ways; pings has been brought to see, the error of his ways; and finally he and his principal followers have come out in a card, and owned their conviction that the whole is an imposture and delusion."

Let it be understood, however, that we do this in our individual capacity, without intending to commit ourselves in any manner to the conclusions of this Conference (should any be reached), or to make our paper the organ of any sectarian or party movement. So far, however [as its results may be of general interest to our readers, they may expect to be informed thereof.

The range of topics presented for consideration, is almost limitless, and worthy the best efforts of the ablest minds; and should these topics or any one of them, be treated with anything like justice, by either spirits or mortals, the gathering cannot fail to be profitable to those who participate.

We trust the occasion will not be seized upon, as has been too frequently the case with conventions called by Spiritualists, as an opportunity for profitless disputations, visionary extravagances or acrimonious attacks upon existing institutions; but rather for the deliberate affirmation of self-evident, practical truths and constructive principles.

**MOVEMENTS IN SALEM.**—We learn that the Spiritualists of Salem have heretofore held meetings in Kinsman's Hall, are now occupying the Lyceum Hall, where they will probably continue for the remainder of the winter. Bro. Tooehy, formerly Editor of the *Christian Spiritualist*, has up to the present time been their constant lecturer; but we understand it is proposed hereafter to call in the assistance of others whose services may be available. Any speaker who may travel in that direction will do well to call on friend Tooehy, who will be happy to make such arrangements with them as may forward the interests of the cause.

There is argument and evidence enough on the first page alone of this number of our paper to satisfy any reasonable mind of the truth of spirit communion.

A WORD FOR THE CENSORIOUS.—It was a saying of a great divine that he had found more good in "bad" people, and more bad in "good" people, than ever he expected.

I think it one of the greatest and best of human actions to remove prejudices and place things in their truest and fairest light.

Useful knowledge can have no enemies, except the ignorant; it cherishes youth, delights the aged, is an ornament in prosperity, and it yields comfort in adversity.

### METHODISTS MUST ENDORSE SPIRITUALISM.

We have received a small pamphlet entitled "Proceedings of the Methodist Episcopal Church at Bridgeborough, N. J., in the case of JOHN CARRUTHERS, charged with endeavoring to sow Dissensions among the Members, and Promulgating and asserting his Belief in Spiritualism; with his Defence and Acquittal, Dec. 12, 1856." It appears that Mr. Carruthers, in consequence of his practical acceptance of the belief of the early Methodists in the reality of spirit communion, became obnoxious to some of the more narrow-minded of his brethren in the church; and they, instead of confronting him boldly on the real question of the truth or falsity of his convictions, took the less honorable course usually pursued in such cases, and trumped up a charge against his character as a member of their body. This charge he had no difficulty in disproving at once, by the very witnesses cited to substantiate it; and he then proceeded to defend his faith in Spiritualism, from the Scriptures, from the writings of those great lights of Methodism, John and Charles Wesley, Adam Clarke and others, and from facts of his own observation. The defence appears to have overwhelmed and put to shame his persecutors; for not only did the tribunal at which he was arraigned, declare the charge against him "not sustained," but his pastor gave him and his family (as they were about to remove from the place) a certificate that they were "acceptable members of the M. E. Church."

Mr. Carruthers makes no literary pretensions, but tells his story in sufficiently plain English. The following paragraphs will suffice to show the strength of his positions, and make it clear that Methodists must either become Spiritualists or repudiate their Bibles and the founders of their church:—

The Scriptures teach angelic or spirit communion, John Wesley, the founder of Methodism, believed in it, and his brother Charles sung of it in some of his beautiful hymns. [Here I was interrupted by a brother, who denied that he sung of it, when I read the following from the hymn book of the Methodist Church, and which gave C. Wesley as the author:]

"Redeemer of mankind,  
Who on thy name rely,  
A constant intercourse we find  
Opened 'twixt earth and sky."

"Which of the petty kings of earth  
Can boast a guard like ours,  
Encircled from our second birth,  
With all the heavenly powers?"

"Myriads of bright cherubic bands,  
Sent by the King of kings,  
Rejoice to bear us in their hands,  
And shade us with their wings."

"Angels, wherever we go, attend  
Our steps, what'er our betide,  
With watchful care their charge defend,  
And evil turn aside."

"A sudden thought 'scape the blow,  
A ready help we find,  
And to their secret presence owe  
The presence of our mind."

"Their instrumental aid unknown  
They day and night supply,  
And free from fear we lay us down,  
Though Satan's host be nigh."

"Our lives the holy angels keep  
From every hostile power;  
And unconcerned we sweetly sleep,  
As Adam in his bowser."

Moreover, the clergy in the Methodist church frequently preach the doctrine of a spiritual friend's presence. Who that ever attended a revival in the church,

has not heard the preacher exhorting young men and women to come to the Lord, and as an inducement for them to come *now*, assert that the spirit of a sainted mother was hovering around their heads, and was then waiting to bear the glad tidings to the redeemed throng on high? [Here it was again asserted by the two Rev. brethren that they never heard any such thing—I have, often, during the last twenty years—but I told them then to listen to the following:] Moreover, a short time ago a clergyman of the M. E. Church, from Philadelphia, in this very pulpit, said that "it was consoling to him to know that the spirit of a sainted father hovered around his pillow at night;" and added, "this is no delusion, for are they not all ministering spirits sent forth to minister for them who are heirs of salvation?" Will any one deny this? And besides all this, I have in my own experience witnessed sufficient to convince any man that would lay aside bigotry and prejudice, that there was a spiritual intelligence manifested, even if the learned sage across the creek asserted to the contrary.

Our Rev. brethren assert that this spirit communion is contrary to the Scriptures and doctrine of the Methodist Church. I assert that it is not contrary to the Scriptures, nor to the belief of John Wesley, the founder of Methodism, and shall endeavor to prove from the sacred writings and the works of Mr. W. that spirits have communicated with man; and consequently, if they ever were permitted to do so by God, they may and can do so in these days. In the different texts quoted, I understand the word Angel (or messenger) in most, if not all cases, to mean the spirit of a man who once lived upon earth, which the Rev. Mr. Ferguson and others say, is not only the usual signification, but the one which of all others is most clearly justified by scriptural usage. Those who need proof of this may read the 18th and 19th chapters of Genesis. They will there find three men called Lord, and two angels called men, and who had many of the peculiarities of men, for they not only sat down and talked like men, but ate and drank like men? But perhaps the preacher will tell you that in the case of Abraham, it was the Lord himself who was addressed, and who spake to Abraham; but if he does, I ask you to read for yourselves, and tell me if the Bible does not tell you, that no man hath seen God; and besides this, will any one argue that the Eternal God sat down to eat bread, butter, milk, and veal, as a mortal man? I think not. Well, then, they were not the Lord, nor were they mortal men, for they told future events and possessed the power of smiling men with blindness, showing their superior and spiritual power over those who were seeking to injure them. What then were these men? I answer, they were Angels, or messengers of God, and were spirits of men who once lived upon earth. That I am correct in this opinion, I refer to Acts x. 3, where it is stated that Cornelius "saw in a vision an angel of God coming in to him," and of which Dr. Clark says, "the text is as plain as it can be, that an angel of God did appear to Cornelius," and in verse 30 of the same chapter, Cornelius himself says, "a man stood before me in bright clothing." In Revelation xix. 10, and xxii. 9, the angel who showed John the holy city, the new Jerusalem, announced himself as the spirit of a man—"I am thy fellow servant"—"no higher in dignity than thyself," says Dr. Clark.

In Matthew xiv. 26 it is recorded, that when the Disciples saw Christ walking on the water, they said "it was a spirit," which clearly shows that spirits had been known to appear, or they never would have thought it was a spirit; and on this passage Dr. Clark again says, "That the spirits of the dead might and did appear, was a doctrine held by the greatest and holiest men that ever existed, and a doctrine which the cavillers, free-thinkers and bound-thinkers of different ages have never been able to disprove." Time would fail me to quote all the passages in the Scriptures, which







## Interesting Miscellany.

## THE MYSTERY.

BY HAYARD TAYLOR.

Thou art not dead; thou art not gone to dust;  
No line of all thy loveliness shall fall  
To formless ruin, smote by Time, and thrust  
Into the solemn gulf that covers all.

Thou canst not wholly perish, though the sod  
Sink with its violets closer to thy breast;  
Though by the feet of generations trod,  
The head-stone crumble from thy place of rest.

The marvel of thy beauty cannot die;  
The sweetness of thy presence cannot fade;  
Earth gave not all the glory of thine eye—  
Death may not keep what death has never made.

It was not thine, that forehead strange and cold,  
Nor those dumb lips that hid beneath the snow;  
Thy heart would throbb beneath the passive fold,  
Thy hands for me that stony clasp forego.

But thou hast gone—gone from the dreary land;  
Gone from the storm that let loose on every hill,  
Lured by the sweet persuasion of a hand  
Which leads thee somewhere in the distance still.

Where'er thou art, I know thou wearest yet  
The same bewildering beauty, sanctified  
By calmer joy, and touched with soft regret  
For him who seeks and cannot reach thy side.

I keep for thee the living love of old,  
And seek thy place in nature as a child  
Whose hand is parted from his playmates' hold,  
Wanders and cries along some dreary wild.

When in the watches of my heart I hear  
The messages of purer life, and know  
The footsteps of thy spirit lingering near,  
The darkness hides the way that I should go.

Canst thou not bid the empty realms restore  
That form, the symbol of thy heavenly part?  
Or in the fields of barren silence pour  
That voice, the perfect music of thy heart?

Oh, once! once bending to those widened lips  
Take back the tender warmth of life from me;  
Oh, let thy kisses cloud with swift eclipse  
The light of mine, and give me death with thee.

## GOOD SPIRITS "ABOVE US."

Never look down on the grave, broken-hearted,  
Seeking in that lonely shrine the departed;  
Never with sighing, and weeping and mourning,  
Speak of the friends who have gone unreturning.

Never look down for the spirits that love us,  
Deeming them lost—"they are above us."

Never look down on the grave, and with sighing  
Dwell on the last scene of the dying;  
Look not upon it, believing the spirit  
Is buried beneath the cold greenward or near it.

"Tis not the place for the beings that love us—  
From the decaying form "they soar above us."

Never look down for the "Star" or the levin,  
Nor in the earth for the blest heirs of heaven.  
To the dark grave or earth-loom they go not—  
Gloom and corruption they see not and know not.

Never look down for the spirits that love us—  
They are beside us, around us, "above us."

## GIVE! GIVE!

The Sun gives ever; so the Earth,  
What it can give, so much 'tis worth.  
The Ocean gives in many ways—  
Gives paths, gives fishes, rivers, bays;  
So too the Air, it gives us breath;  
When it stops giving, comes in Death.  
Give, give, be always giving;  
Who gives not is not living.  
The more you give  
The more you live.

God's love hath in us wealth upheaped;  
Only by giving is it reaped;  
The body withers, and the mind,  
If pent in by a selfish rind;  
Give strength, give thought, give deeds, give self,  
Give love, give tears, and give thyself.  
Give, give, be always giving;  
Who gives not is not living.  
The more you give  
The more you live.

[G. H. CALVERT.]

## MIDNIGHT MUSINGS—THE CLOSING YEAR.

Alone, alone,—amid the gathering gloom,  
I hear soft whispers to my soul addressed;  
Bright wings are folded in my lonely room—  
I have an angel-guest.

But, hark!—the clock strikes twelve—another wave  
Hath broken on the dim eternal shore;  
Another year descends into the grave,  
With those which come no more.

And now the angel's hand removes the seal,  
And opens wide a volume old and vast—  
Ah, me! are these the pages which reveal  
The history of the past?

And he, who with the never-wearying hand,  
Hath traced the sad but deathless record there,  
Closes the latest page, and seems to stand  
Waiting the coming year.

Here lies the history of my own brief years,  
Recorded in unending lines of light,  
Each hidden sin, each secret thought appears  
To my astonished sight.

Childhood with all its sunny smiles appears—  
The brighter dreams, the deeper sins of youth,  
The broken vows, the sad repentant tears,  
Life's falsehood and its truth.

And is this all, kind angel,—is this all?  
Where are the noble deeds, I fondly thought  
In life's bright morn, ere this, a duty's call  
My hands had surely wrought?

Where is the record of the victories won,  
The high and holy purposes attained,  
The self-consuming labors nobly done,  
The precious guardians gained?

Alas, alas!—of three score years and ten,  
Life's little span, already half are gone!  
Come back to me, ye squandered years, again—  
Ye golden hours, return!

With sad-reproving eye the angel stands,  
Pointing down the dimly coming years;  
"Cease, mortal, cease," he cries, "thy vain demands,  
And dry thy fruitless tears."

The past returns not, and the future lies  
Enwrapped in clouds, unfathomed and unknown,  
Seize then the present moment ere it flies,  
This only is thine own.

Let earnest thoughts and noble deeds alone  
Fill up the record of the coming years,  
So for the past, thy future shall stone,  
More than repentant tears.

V. O. L.

STUDY GOD'S WORKS.—No operation of the divine hand can be neglected by the human mind without injury. If there is interest in tracing the pathways of the stars, or value in understanding the movements of the universe, there certainly must be interest and value in knowing the character of our own planet. Infinite wisdom has not set the currents of the sea in their courses round the pole, without some design of good for man. Every discovery serves to make that design more clearly known.

## FRAGMENT OF A SERMON

PREACHED IN 1650, BY DANIEL W. WHITTEMORE.

We are indebted to Mr. L. Gove, of Stoneham, for a remnant of a manuscript sermon preached in this State two centuries since. Though we copy *verbatim et literatim*, it loses somewhat of its interest clothed in other than the quaint guise of the original. Doubtless, however, in this form it will please our readers as a spiritual landmark of "Ye Olden Time."

• • • They that can see no help in themselves nor fellow-creatures—that have no worthiness in themselves nor nothing to bring with them but their one unworthiness and waies—let such pore sinners be incorporated to come unto christ, who is full of grace, and is the fountain of grace; and he has this grace not only to himself but for them that want it. Consider the absolute need which you stand in of the grace of christ; there fore eues your utmost diligents and indevour that you may obtaine grace from christ, who is full of grace. Let all bee incouraged to come unto christ. To git into christ labory; to bee sensible of your sin and misery. The whole need not the vesicione, but the sick. He came not to call the righteous but sinners to repentance. Come all so in a deep sence of your one williness and unworthiness of any marcy from the lord; and dont quarel nor murmur a gainst him if he dus not besto marcy; yet waight one the lord in the euse of the menas, seeing christ has purchast grace and marcy for unworthy sinners,—therefore bee in coriged to come unto christ, seeing he is commanding you and calling you. Come unto christ,—all that do resiove grace receive it from that fountain and fullness of grace that is in christ.

Man by the fall lost the image and favour of god—has no prinsible of spiritual savinge grace. No man in his fallen estate can purchas spiritual savinge grace nor the favour of god. Man by nature is sayed to be dead. Labour after fulnes of grace and truth; for why dus the glase of the gespel shew us the glorious fullness of grace and truth that is in christ; but that by the beholding of him wee might be transfomed in to the likeness of him? What cause have wee to be humbled that wee are so unlike unto christ, and that wee have such unholly an evil hearts! All men by nature are voided and empty of grace; voided of the love and fear of god ande favour of god, havinge lost the image of god; but iesus christ has received fullness of all grace and purchast selvation. In him is the springe of life; there is all fullness of grace layed up in christ for pore, indegent, emty man. Iesus christ is called the seckond adam. No man kroeeth the father but sun, and he to whome soever he shall revele him.

Whence and why ist that sinner the imorality of men and wiming which live under the menes of grace and of offers of grace, and yet remaine emty and void of grace? The reason is because sinners do not venter and go unto christ in whome is all fullness of grace and salvation; but sinners sit still and do not come unto christ. It is not for any want in christ;—for their is all fullness of grace in christ; and power in him; he is able to save unto the otermost. Here is groundes of incorregement and hope for pore sinners he are yet void of grace—that can see no help in themselves nor fellow creitours—that have no worthiness in themselves, nor nothing in sin;—and god will not besto savinge grace only by a mediator. God will not discover his bowelles of compassion and marcy only by a mediator he should and has satisfied his iustice. God out of his meer pity and compassion and infinit grace sent his only begotten sun into the world to accomplish the work of redemption and salvation fore us; and as he has purchast and obtained all for us, so it has pleased the father that in him should all, all fullness of grace dwell. The first adom havinge lost all that stock of grace that god bestured him with, god was plesed to put it in to a more sure hand to keep it for us. Christ has actually accomplished and rougt salvation. Wee might not remaine emty. Let us not be contented with sunwhat of grace; but let us labour to be filled with grace.

## THE TWO ARCADIAN.

The story of the two Arcadians, who travelled together to Megara, (says Catherine Crowe, in her Night-Side of Nature,) though reprinted in other works, I cannot omit here. One of these established himself on the night of their arrival, at the house of a friend, while the other sought shelter in a public lodging-house for strangers. During the night, the latter appeared to the former in a dream, and besought him to come to his assistance, as his villainous host was about to take his life, and only the most speedy aid could save him. The dreamer started from his sleep, and his first movement was to obey the summons, but, reflecting that it was only a dream, he presently lay down, and composed himself again to rest. But now his friend appeared before him a second time, disfigured by blood and wounds, conjuring him, since he had not listened to his first entreaties, that he would at least avenge his death. His host, he said, had murdered him, and was, at that moment, depositing his body in a dung-cart, for the purpose of conveying it out of the town. The dreamer was thoroughly alarmed, aroose, and hastened to the gates of the city, where he found, waiting to pass out, exactly such a vehicle as his friend had described. A search being instituted, the body was found underneath the manure; and the host was consequently seized, and delivered over to the chastisement of the law.

"Who shall venture to assert," says Dr. Ennemoser, "that this communing with the dead in sleep is merely a subjective phenomenon, and that the presence of these apparitions is a pure illusion?"

SELF-FORMATION.—There is a time in every man's education when he arrives at the conviction that envy is ignorance; that imitation is suicide; that he must take himself for better for worse, as his portion; that, though the wide universe is full of good, no kernel of nourishing corn can come to him but through his toil bestowed on that plot of ground which is given to him to till. The power which resides in him is new in nature, and none but he knows what that is which he can do, nor does he know until he has tried. Not for nothing one face, one character, one fact makes much impression on him, and another none. It is not without pre-established harmony, this sculpture in the memory. The eye was placed where one ray should fall that it might testify of that particular ray.—Emerson.

In order to live justly, and be respected, we must abstain from doing that which we blame in others.

## THE SPIRIT'S RETURN.

Mrs. Sarah Norton lived at Newburyport, Mass., early in the present century, or about thirty-five years ago. Her husband, Capt. Benjamin Norton, was a sea-faring man, and had gone on a long voyage. She was sitting one evening, just at twilight, and thinking of him very intently. Presently she looked up and saw the face of her husband, as if shaded by placing a hand on each side, and looking in at the window very earnestly. Supposing him really to be there, and that he taken that mode of approaching to give her a little start, she exclaimed, rather playfully, "Benjamin! Come in! Don't think that I am afraid; you do not frighten me in the least!"

Saying this, she sprang from her chair, and ran out to meet him. As she went out, she saw him jump over the fence. She ran after him, jumping up on a pile of boards in order to see him more distinctly, when she beheld him, as if struggling in the water; and at the sight she fainted away.

The next week she had a letter from the mate of the vessel, saying that there was a severe storm on the night on which this happened; and in that very hour he was drowned. She was a remarkably good woman, very pious and conscientious. She had no direct faith in spirits, or spiritual agency, though she was a very impressive person, and often used the phrase, "I am impressed," in describing her mental phenomena. She was very correct in all her statements.

Joshua Norton, a son of Capt. Benjamin Norton, seemed to inherit his mother's impressibility. He was deficient in physical courage, but nowise superstitious, or inclined to the belief in what was then called the supernatural. Returning home one evening, just on entering the door he heard his name called, when, under the influence of his natural timidity, he rushed into the house, and shut and locked the door.

Directly came a very loud rap, when he heard his name called again. He thought then that it was the voice of his brother, who had gone to sea, and struggling with his fears, he went to the door, really expecting to see his brother. But he saw no one; nor could he find any person about the house. Filled with a strange and indescribable terror, he again closed the door, ran up stairs, and jumped into bed with all his clothes on, never daring to rise or undress himself through the night. He continued to retain a very solemn impression of the scene until intelligence came from his brother, who was drowned that very same night and hour.

POWER OF EXPRESSION.—It is a judicious remark of Archbishop Whately, that the processes through which our own minds pass in coming to the apprehension of a truth, are commonly very different from those by which we attempt to carry the same truth into the mind of others. It is equally true that what is the most natural method of expressing our emotion is not always the best method of exciting emotion in others. Every man has the faculty, more or less, of so expressing his own feelings as to satisfy the instinct for expression; but the power of arousing and intensifying the feelings of others in a high degree is the gift of a few. The giving vent to one's own feelings, however fervid and intense, is not a thing which requires previous practice and drill, or the study of rhetorical and artistic principles; but to move the affections and passions of other souls,—this is the noblest of arts, including within itself the arts of poetry and rhetoric and music, and whatever else is excellent, and demanding for itself the utmost study and labor of the highest intellects.—N. Y. Independent.

CASE OF LETHARGY.—The *Courier*, of Lyons has the following:

"A young married woman of Coullure, near this city, after being ill for some time, fell, one day last week, into a complete state of insensibility, and was supposed to be dead. A medical man who was called in gave a certificate of the death, and the young woman was laid out, and, in due time, fastened up in a coffin. In the night, some women, who were sitting up to watch the deceased, heard subdued groans and sighs in the coffin. They fled in dismay, and the neighbors, on hearing their account of the matter proposed to have the coffin opened; but the husband of the woman would not hear of such a thing, as it would be, he said, a profanation of the dead. The mother of the young woman, however, broke open the coffin with a hatchet, and it then turned out the young woman was not dead, but had only been in a lethargy. Medical assistance was procured for her, and in a short time she recovered perfect consciousness. She is now, we are happy to state, going on well."

THE SOUL ITS OWN PROPHECY.—We are never less alone than when we are in the society of a single faithful friend; never less deserted than when we are carried in the arms of the All-powerful. Nothing is more affecting than the instant furor of God. What He sends by means of his creatures contracts no virtue from the foul and barren channel; it owes everything to the source. And so, when the fountain breaks forth within the heart itself, we have no need of the creature. "God, who has at sundry times and in divers manners, spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son," (Heb. i. 1, 2.) Shall we then feel any regret that the feeble voice of the prophets has ceased? O how pure and powerful is the immediate voice of God in the soul! It is certain, whenever Providence cuts off all the channels.—Fennell.

NATURAL ACTING.—The following remarkable anecdote is extracted from "An Essay on the Science of Acting":

"In the town of North Walsham, Norfolk, 1788, the 'Fair Penitent' was performed. In the last act, where Calista lays her hand on the skull, a Mrs. Berry, who played the part, was seized with an involuntary shuddering, and fell on the stage; during the night her illness continued, but the following day, when sufficiently recovered to converse, she sent for the stage keeper, and anxiously inquired whence he procured the skull. He replied, from the sexton, who informed him 'it was the skull of one Norris, a player, who, twelve years before was buried in the church-yard.' That same Norris was her first husband. She died in six weeks."

He loves you better who strives to make you happy than he that strives to please you.

## NEW-ENGLAND SPIRITUALIST.

This paper has for its leading object the presentation before the community of the evidences, both ancient and modern, which go to establish the following propositions:

- I. That man has an organized spiritual nature, to which the physical body is but an outer garment.
- II. That he has a conscious individualized existence after the death of the physical body.
- III. That the disembodied can and do communicate sensibly with those still in the flesh.
- IV. That incalculable good may be derived from such communication, wisely used.

These propositions embrace what is popularly denominated *Modern Spiritualism*, and the questions involved in, and growing out of them, are becoming THE QUESTIONS OF THE AGE—than which none more important or important were ever raised among men.

Correspondents are cordially invited to contribute facts bearing on the question of spirit-existence, and agency, and thoughts or suggestions, whether their own or from the Higher Life, calculated to throw "more light" on the great problems of Human Life, Duty, and Destiny. Those who write in a kindly, *truth-seeking*, rather than dogmatic spirit, free from censoriousness and needless harshness, with a due appreciation of the value of the Past, notwithstanding its errors, will be most welcome to a place in our columns.

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FOR THE WEEK ENDING SATURDAY, FEBRUARY 4<sup>th</sup>, 1857.

No. 46.

## Phenomenal & Philosophical.

For the New England Spiritualist.

### JOHN'S INSPIRATION.

MR. NEWTON:—The nature and processes of Inspiration are becoming subjects of marked interest in these days when multitudes give utterance to thoughts which seem to flow down from the spheres above, and purport to be communications from former dwellers upon earth. Is such a process something new? or can we find operations similar to it in the history of remote ages? My attention has been given to some statements in the book of Revelation, which teach that John was visited by some *finite spirit* who uttered in his hearing a large part of the contents of the last book in the Bible. The Christian world holds that the book of Revelation was given by Inspiration. We have no purpose to contest that point, but do design to show how the author himself defined that inspiration. In doing this we shall quote his own words and let them exhibit his meaning. John opens the book as follows:

Chap. I, verses 1st and 2d. "The Revelation of Jesus Christ which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John, who bare record of the word of God."

This passage implies that God is regarded as the originator of the revelation; but that he gave it to Jesus Christ; that Christ sent an angel with it to John; and that John recorded, or wrote it for the benefit of the seven churches of Asia, and of the world. If this be the true connection of the several statements,—and we think it is,—then neither God nor Christ was the direct and immediate communicator, but an angel uttered the words which John heard and recorded. And in what condition was John when he was fitted to hear and to see the heavenly visitant and other sounds and sights of the other world? Was he in his normal state, or was he entranced? Let him answer:

Chap. I, v. 10. "I was in the Spirit on the Lord's day, and heard behind me a great voice," &c.

Chap. IV, v. 2. "And immediately I was in the Spirit: and, behold, a throne was set in heaven," &c.

The expression thus used and repeated by John—that he was "in the Spirit"—obviously has some distinct significance, which will not readily harmonize with the supposition that he was in his normal state. Had he been in that state, why use such an expression, or any expression descriptive of his condition? He was "in the spirit," and these words mean something; and when one will furnish us with an interpretation that is more natural and more in keeping with what he saw and heard, than our inference, viz., that he was entranced as modern mediums are, we will consider his views candidly. Till that is done, we must look upon him as having been mesmerized or entranced, and thus enabled to hear the voices and see the forms of spirits.

At any rate an angel was the communicator. And who was that angel? Let the answer come from his own lips.

Chap. XIX, v. 10. "And I fell at his feet to worship him. And he said unto me, See thou do it not; I am thy fellow-servant, and of thy brethren that have the testimony of Jesus; worship God, for the testimony of Jesus is the spirit of prophecy."

Again, Chap. XXII, v. 8 and 9. "And when I had heard and seen, I fell down to worship at the feet of the angel which showed me these things. Then saith he unto me, See thou do it not, for I am thy fellow-servant, and of thy brethren the prophets," &c.

From this it appears that the angel was the fellow-servant of John in having "the spirit of prophecy"—and also that he was either one of the prophets or their fellow-servant. That he was subordinate to God and to Jesus, is shown in another text:

Chap. XXII, v. 16. "I Jesus have sent mine angel to testify unto you these things in the churches."

Such are the statements of facts in the book itself. They show beyond controversy that some *finite spirit* was John's teacher. And taken together they exhibit John as having been in a condition very like that in which our modern mediums are often placed. "In the Spirit" he heard a spirit-voice and saw spirit-scenes, and his record of the things then seen and heard constitutes one of the books of the Bible, and is a part of the Inspired Volume. Such, then, as is here indicated, was the process of inspiration in days of Bible composition. And in what does it differ from the processes of spirit-communication now? Who can point out any important difference? You may say that the medium of old was purer and holier than ours. We have no wish to contest that point. Grant it; but that is no argument showing that either the laws or processes of inspiration have been either suspended or changed. Become as pure and loving and holy as John was, and as bright an angel may be sent to you as the one who spoke at Patmos.

What lessons may be learned from these Scripture facts? There are two; one addresses itself to all who believe in the ancient inspiration, and calls upon them to see to it that they do not by an *unspiritual* interpretation of the ancient process, close their minds against a process which is truly identical with the one in which they have faith. Believing in the old, ought they not to believe also, in the new, if both are under the same laws, and wrought by the same general processes and agencies? The second lesson is for those who believe in a Spirit influx to mediums now, but question the inspiration of those who wrote the Bible. What! Can dwellers in the spheres above communicate with men now, and do you deem it impossible or improbable that they did the same in the days of Samuel, Isaiah, Jesus and John? To us it seems that a reception of the Bible as inspired in the way in which John explains

that inspiration, ought to prepare the mind for the reception of faith in modern teachings by the spirits; also it seems that the reception of modern Spiritualism ought to fit one for belief in that which came of old. Let inspiration take its interpretation from those texts of the Bible quoted above (and what better authority than the Bible itself?) and all conflict between the Bible and Spiritualism subsides into harmony. A. P. Roxbury, Jan. 19.

### A POINT OF AGREEMENT.

The following article appeared editorially in the *Christian Repository*, and has been copied into several other religious papers. It is a direct endorsement of one of the cardinal points in our faith. Certainly we have reason to be encouraged that our sectarian friends concede so much. Taking hands with us here, we ask them to go a single step further, and we shall all be acknowledged Spiritualists together. If Moses and Elias "were really and personally present and conversed with Jesus" on the mount, God's laws being immutable, the same or other spirits may be really and personally present and converse with men to-day. But we are in no haste. If our contemporaries have been sure of footing thus far, there is no danger but they will stand with us shoulder to shoulder in due time. X.

### THE RESURRECTION NOT ALL FUTURE.

In the ninth chapter of Luke, 30th verse, we are informed as follows: "Behold there talked with him two men who were Moses and Elias." Can language be more definite or positive than this, to prove that Moses and Elias were *really and personally* present and conversed with Jesus at the transfiguration? Luke says positively:

1. TWO MEN TALKED WITH JESUS.

2. THESE TWO MEN WERE MOSES AND ELIAS.

We believe that Moses and Elias were *really and personally* present and talked with Jesus. It was not a mere vision, a deceptive hallucination, or a mere appearance in which there was no reality. Jesus was a real person. Peter and James and John were real, living men. They really went with Jesus up into a mountain to pray. Jesus prayed and was transfigured before them so as to present a bright, glorious appearance. Luke testifies that these three disciples saw there "two men,"—that they talked with Jesus, and spoke to him of his decease or crucifixion which he should accomplish at Jerusalem. These three men testify as to what they saw with their eyes and heard with their ears. They give us the evidence of their senses. And they declare positively and unequivocally, that the two men, whom they saw and heard speaking to Jesus, were Moses and Elias. The evidence is as conclusive that Moses and Elias were really there and conversed with Jesus, as that Jesus himself was there, or that Peter and James and John were there.

These witnesses do not testify that "the naked souls," the "disembodied spirits" of Moses and Elias, existing without bodies, between death and their resurrection, were there. No. There were "two men"—*not disembodied spirits*—and they talked with Jesus. We infer from this account as follows:

1. That these men who had died a natural death, many years before, were not annihilated, or in a state of unconsciousness, at that time; because if they then had no conscious existence, how could they have been present at the mount of transfiguration? or how could the apostles have heard them talk to Jesus? It is evident that these witnesses saw their bodies, and heard their voices. If not so, then their testimony is not worth a straw.

It follows, that Moses and Elias were really in being, as men, in the days of Christ—that they were seen by mortal eyes, and that they were heard talking to Christ. Of course, they possessed a conscious existence.

2. We infer that these men, Moses and Elias, had before this time, experienced the resurrection—that they had put off their "natural or animal" bodies, and had put on their "spiritual" bodies. Indeed, the account of this matter contains no intimation, that these were not really Moses and Elias, in full, but only "the disembodied spirits" of these men who did and said these things in an intermediate state between their death and their resurrection. How could "disembodied spirits" come and appear to mortal eyes? How could "disembodied spirits" talk to Jesus? How could the disciples hear and understand the voices and words of "disembodied spirits"? No. The truth is, these men had put off mortality and corruption, and had put on immortality and incorruption.

We grant you that their animal bodies had not been raised from their graves. The apostle teaches us, that there is, "first an animal body," and after the animal body is put off, "there is a spiritual body." His precise language is, "There is an animal body, and there is a spiritual body: howbeit, that was not first which is spiritual, but that which is animal, and afterwards that which is spiritual." I Cor. xv. 44, 46. But, where does he declare that the spiritual body is made out of the substance of the animal body? Can matter be changed so as to become spirit? We know not. The New Testament clearly teaches the resurrection of man—*yea*, of all that is essential to man—and of all men to immortality, but in vain do you search its pages, as it appears to us, to find the doctrine that this "earthy house of our tabernacle" is to be changed so as to become "the house not made with hands eternal in the heavens." Where does the Bible clearly teach the resurrection of "these bodies" from the literal graves in the earth?

Christ's conversation with the Sadducees tends to confirm us in this view of the resurrection. Jesus

said, "Now, that the dead are raised, even Moses showed at the bush." In this conversation, it would seem that Jesus recognized the Patriarchs, Abraham, Isaac and Jacob, as then living in the immortal state—not in *hades*—not their disembodied spirits—but as living in the *resurrection state*, and by virtue of their having experienced the resurrection—having put off the animal body, and having put on the "spiritual body."

### BLAKE THE ARTIST.

William Blake, a native of London, was born in 1757. At ten years of age, he became an artist, and at twelve a poet. At fourteen he was apprenticed to an engraver.

Though Blake lost himself often in the enchanted regions of song, he was always at work. "Were I to love money," he said, "I might roll in wealth; my business is not to gather gold, but to make glorious shapes, expressing godlike sentiments." His wife, whom he married at twenty-six, believed him to be the finest genius in the world; to the wildest flight of his imagination she bowed the knee and was a worshipper. She learned, what a young and handsome woman is seldom apt to learn, to despise gaudy dress, costly meals, pleasant company, and agreeable invitations. She found out the way to be contented and happy at home. She wrought off her husbands' plates from the press, colored them with a neat hand, made drawings such in the spirit of his style, and almost rivalled him in all things, save in the power which he possessed of seeing visions of any individual, living or dead, whenever he chose to see them. As he drew the figure, he meditated the song which was to accompany it; and the music to which the verse was to be sung was the offspring, too, of the same moment. Of his music there are no specimens; he wanted the art of noting it down. We have lost melodies of real value, if they equalled many of his drawings.

The first fruits of his genius were the "Songs of Innocence and Experience,"—a work original and natural, and of high merit, both in poetry and painting.—It consists of from sixty-five to seventy scenes, presenting images of domestic sadness and fire-side joy, the gaiety, innocence and happiness of childhood. Every scene has its poetical accompaniment, curiously interwoven with the group or landscape. The designs are, and highly poetical,—more allied, however, to heaven than to earth, indicating a better world and fuller happiness than mortal eyes enjoy.

Blake made good use, when he invented his truly original and beautiful mode of engraving and tinting his plates. He was meditating, he said, on the best means of multiplying the sixty-five designs of his "Days of Innocence," and felt sorely perplexed. At last he was made aware that the spirit of his favorite brother Robert was in the room. To him he applied for counsel; the celestial visitor advised him at once. "Write," he said, "the poetry, and draw the designs upon the copper with a certain liquid, (which he named, and which Blake ever kept secret,) then cut the plain parts down with aquafortis, and this will give the whole, both poetry and figures, in the manner of a stereotype." The plan recommended by this gracious spirit was adopted; the plates were engraved, and the work printed off. The artist then added a peculiar beauty of his own. He tinted both the figures and the verse with a variety of colors, among which, while yellow prevails, the whole has a rich and lustrous beauty, to which I know little that can be compared. The size of these prints is four inches and a half high, by three inches wide. Sad to say, the original genius of Blake was always confined, through poverty, to small dimensions.

The most propitious time for these "angel visits" was from nine at night till five in the morning; and so docile were his spiritual sitters, that they appeared at the wish of his friends.

Blake was requested to draw the likeness of Sir William Wallace—the eye of Blake sparkled, for he admired heroes. "William Wallace," he exclaimed, "I see him now, there! there! How noble he looks—reach me my things!" Having drawn for some time with the same care of hand and steadiness of eye, as if a living sitter had been before him, Blake stopped suddenly, and said, "I cannot finish him—Edward the First has stepped in between him and me." "That's lucky," said his friend, "for I want a portrait of Edward too." Blake took another sheet of paper and sketched the features of the Plantagenet; upon which his majesty politely vanished, and the artist finished the head of Wallace.

"And pray, sir," said a gentleman who heard Blake's friend tell the story, "was Sir William Wallace a heroic-looking man? And what sort of a personage was Edward?" The answer was: "There they are, sir, both framed and hanging on the wall behind you; judge for yourself." "I looked," says my informant, "and saw two warlike heads of the size of common life; that of Wallace was noble and heroic, that of Edward stern and bloody. The first had the front of a god, the latter the aspect of a demon. I have sat beside him from ten at night till three in the morning, sometimes slumbering, and sometimes waking, but Blake never slept; he sat with pencil and paper drawing portraits of those whom I most desired to see. I will show you some of these works." He took out a large book filled with drawings, opened it, and continued: "Observe the poetic fervor of that face—it is Pindar as he stood a conqueror at the Olympic games. And this lovely creature is Corinna, who conquered in poetry in the same place. There, that is a face of a different stamp—can you conjecture whose it is?" "Some roundel, I should think, sir." "There now, that is

a strong proof of the accuracy of Blake—he is a second-hand indeed: the very individual task-master whom Moses slew in Egypt.—This head speaks for itself. It is the head of Herod."

While Blake was indulging various strange fancies, and seeing visions at the request of his friends, he conceived and drew and engraved one of the noblest of all his productions—the "Inventions of the Book of Job." He accomplished this series in a small room, which served him for a kitchen, bed-chamber, and study, where he had no other companion but his wife, Katharine, and no larger income than some seventeen or eighteen shillings a week. Of these inventions, as the artist loved to call them, there are twenty-one, representing the man of Uz sustaining his dignity amid the inflictions of Satan, the reproaches of his friends, and the insults of his wife. It was in such things that Blake shone; the Scripture overruled his imagination, and he was too devout to attempt to go beyond a literal embodying of the majestic scene. He goes step by step with the narrative; always simple, and often sublime; never wandering from the subject, nor overlaying the text with the weight of his own exuberant fancy. He reached the age of seventy-one years, and died in 1829. Blake was a most splendid tinter, but no colorist, and his works are all of small dimensions; and therefore confined to the cabinet and portfolio. His happiest flights are thus likely to remain shut up from the world. If we look at the man through his best and most intelligible works, we shall find that he who could produce the "Songs of Innocence and Experience," the "Gates of Paradise," and the "Inventions of Job," was the possessor of very lofty faculties, with no common skill in art; and moreover that both in thought and manner of treatment, he was a decided original. Ten thousand authors and artists rise to the proper, the graceful and the beautiful, for ten who ascend into the "heaven of imagination." A work, whether from poet or painter, conceived in the fiery ecstasy of imagination, lives through every limb, while one elaborated out of skill and taste only, will look, in comparison, like a withered and sapless tree beside one green and flourishing.

His method of coloring was a secret which he kept to himself, or only communicated to his wife. "His modes of preparing his grounds," says Smith, in his supplement to the "Life of Nollekens," and laying them over his panels for painting, mixing his colors, and

manner of working, were those which he considered to have been practised by the early fresco-painters, whose productions will remain, in many instances, vividly and permanently.

### THE SCEPTICAL "HOW?"

BY REV. THOMAS STARR KING.

We often find that the difficulties of comprehending the ways and conditions in which a religious truth can be fulfilled, are the most powerful barriers that obstruct its reception, or at least its practical influence. Men cannot comprehend how God can be uncreated, how he could have existed from eternity, in what way his thought, love, and will can be involved with the whole sweep of nature, by what agencies he deals with the human soul, nor how prayer is answered; and therefore their belief in these things wavers, and faith finds no vigorous soil. Scepticism not only urges a "but," and a "why," against the great propositions of the New Testament; when these are smothered or satiated,—it intrenches itself behind a clamorous and subtle "how?"

This is true especially of the question of immortality. One of the chief obstacles to faith in that great truth, to the sanction it should give to our noblest sentiments, to the nobility it should lend to life, to the restraints it should lay on sin, and the cheer it should give the soul, is that men cannot send their imagination forward into a spiritual world and have it feel a foothold there. Their thoughts cannot locate it. They cannot form any conception of the modes and habits, the joys and pains of an unbodyed existence. All their winged speculations, like Noah's exploring dove, return weary to their tossed and drifting minds, and leave them still in doubt. They hear arguments about a future life that for the moment seem plausible; they read assurances of it in the gospel that have the rhythm of authority; they listen to the confession of it in prayers, and to the sweet breathing of it in hymns, and it seems to come into natural and pleasant companionship with devout aspirations and elevated moods;—but they stand by a dying bed, and watch the ebbing breath, and when it stops they ask *where* is the spirit fled? or how could such a wondrous miracle be wrought as the liberation of the soul from its feeble tenement, and our senses take no note of it? They see a frame bowed with age and infirmities, and wonder how an unwashed soul can be hidden in such a tattered robe. They stand in the still enclosures that hold the community of the dead, and ask *how* can it be, if the doctrine of immortality be no delusion, that of all who have died since Adam, not one has returned to sweep away uncertainty, and report something of the place and the occupations of that dim realm?

Paul well understood this tendency. He foresaw, (and provided for the emergency,) that even in the Corinthian Church, his eloquent argument for immortality from the resurrection of Jesus, and the sufferings and heroism of Christian Apostles, would meet with some opposition; that after it was read in the assembly on the Sabbath meeting there would at least be one man who would say—the rhetoric of our beloved teacher Paul is strong and inspiring, but here is the troublesome point, "how are the dead raised up? and with *what* body do they come?" St. Paul was not ill-tempered,

nor prone to sarcasm, yet he begins his reply to this anticipated objection by exclaiming, "Thou fool!"

What more arrogant and presumptuous folly can there be than that which a person exhibits who makes his experience of nature the measure of the possibilities of nature? Yet this is what all of us do who object to the doctrine of the soul's immortality, that we cannot conceive *how* it is released from its fleshy bondage, nor what are the methods of its disembodied life. If we should hear men soberly affirm that he did not believe that any process could go on in this universe, or anything be true, which baffled his powers of comprehension, we should probably think that the application to him of Paul's apostrophe to the Corinthian doubter involved no dangerous lack of charity. It has pleased God to endow us with five senses, through which we hold conversation with the created realm. We do not know that five other media of communication might not be opened that would make the physical universe seem as different and as much higher than it now does, as if we were transported into another sphere. Who has told us that there cannot be any other avenues between the soul and matter than the touch, the taste, the ear, and the eye? Who has told us that all which exists *right about us* is reported by the limited apparatus furnished to our nerves? Conceive, for a moment, that the human race had been created without eyes. Of course, in that case, all the realities of nature would have been included in what the touch and the senses of hearing, smell and taste conveyed to the mind. Let some being come and try to awaken a conception of a different property of matter, and a different phase of the universe, from those which the four senses recognized, and speak of a state in which objects might be perceived far beyond the reach of the arm, yea, even millions of miles away, and what would these people say? They would not understand him. Their imagination could not interpret such a state. The eloquence of the stranger would be damped by the query, *How* can such a power of apprehending the existence of things at a great distance be given to beings who cannot stretch their hands three feet from their bodies? God gives each one of them a pair of eyes, and the air is flooded with light, the world is bathed in colors, and the brain is steeped in beauty, and takes in the image of the firmament.

Is it a wild speculation that another sense might be added to our ordinary five, which would give us knowledge of God's works and ways as splendidly as hearing would to a race without ears, or vision to a universe of the blind, and make the horizon of the im-

mediate line where it seems to *recede* in *the distance* as *it* *is* *not* *he* *hasty* in urging with an air of triumph a sceptical "how?" I do not know that it is wild to imagine that a sense might be given us which would enable us to see through things as easily as we now look at them; to see causes as plainly as we now perceive results; to behold the soul and read its thoughts, and understand its superiority to the body, and comprehend at once how it can live independently of its vesture, as we now note the structure, motions and hue of the frame; to apprehend all the operations of nature as we now apprehend a few of them, and feel as immediately the presence, love and holiness of God, as we now feel the presence and temperature of the air. Why, tell me, would such a faculty be more wonderful than that present power that enables me to have knowledge of a constellation that is myriads of leagues in space, or that mysterious capacity by which the present motions of my pen become instant ideas in your mind?

It has been truly said by another that we should "easily believe in a life to come, if this present life were the wonderful thing to us it ought to be." Here is the point. Not that there are startling difficulties in the way of conceiving a future existence, but that we lose the fine sense and the nice relish of the mystery and miracle that invest us here. There are a thousand scientific facts that would seem as marvellous to a cultivated mind, if they had not been demonstrated and published in veracious treatises, as the continued existence of the body. What would Plato have said could he have seen a man, without using any flame in the experiment, cause fire to burst out of a lump of ice? Suppose that Newton had never heard of a loadstone, what would he have thought could he have seen an iron weight, in defiance of the law of gravitation which he had just demonstrated, spring from the floor to the wall? Before seeing the fact for the first time would not the proposition have seemed as surprising to him, and as difficult to be believed, as the return of a dead man to life before his eyes, or the appearance of a spirit? And after he had seen it, how could he explain it? How can any man explain the phenomenon now?

Is the statement that there is an enduring spirit within us, entirely distinct from the corporeal organization, and which the cessation of the heart liberates to a higher mode of existence, any more startling than the statement that in a drop of water, which may tremble and glisten on the tip of the finger, seemingly the most feeble thing in nature, from which the tiniest flower, gently nurses its strength while it hangs upon its leaf which a sunbeam may dissipate, contains within its tiny globe electric energy enough to charge 800,000 Leyden jars, energy enough to split a cathedral as though it were a toy? And so that, of every cup of water we drink, each atom is a thunder-storm?

Is the idea of spiritual communication and intercourse by methods far transcending our present powers of sight, speech and hearing, beset with more intrinsic difficulties than the idea of conversing by a wire with a man in St. Louis as quickly as with a man by your



side, or of making a thought glide the globe in a twinkling? And when we say that the spiritual world may be all around us, though our senses take no impression of it, what is there to embarrass the intellect in accepting it, when we know that within the vastness of the air which we cannot grasp, there is the realm of light, the luminous ocean of electricity, and the constant currents of magnetism, all of them playing the most wonderful parts in the economy of the world, each of them far more powerful than the ocean, the earth and the rocks—neither of them at all comprehensible by our minds, while the existence of two of them is not apprehensible by any sense?—*Gospel Banner.*

## The Spiritualist.

A. E. NEWTON, EDITOR AND PUBLISHER.

"I have got many things to say into you, but ye cannot hear them now."—*Jesus*

BOSTON, SATURDAY, FEBRUARY 14, 1857.

### "MORE LIGHT" WANTED.

MALDEN, N. Y., January 21st, 1857.

EDITOR OF THE N. E. SPIRITUALIST: Respected Sir,—In your valuable paper of the 17th inst., I noticed your former article, with the reply of Mr. "X." The reply as a whole appears to be based on the ground that a healthy moral character is a sufficient guard against the obsession of evil or undeveloped spirits. Now, if such be the fact, why is it that I have known false and perplexing communications flow through the hand of a medium whose moral character stands unimpeached? I need not refer you for other instances of the kind to Judge Edmonds' first volume on Spiritualism, wherein it appears that the Judge himself has been troubled with this phase of Spiritualism. I cannot but believe that the Judge's moral integrity is good—in fact, rather above par.

Then, again, I have known, even in my own humble village, false and miserable absurdities, at different times, coming through the hand of those whose moral character is worthy of imitation.

Again, I would ask, must I conclude that all our public mediums, especially our trance speakers, are of a high moral character? I do not write on this, to me, important point, merely to criticize; for you are aware, doubtless, long before this, that criticism is not my sphere. But it is for light I ask, and who will refuse? We wish to know all we can in our spiritual progress; not to satisfy a morbid curiosity, but for the sake of Truth.

Before I close allow me to add that I have known more than one instance, where spirits, seemingly of a high order, have imparted good moral precepts through a medium whose character was very doubtful, judging from every-day life. This being the case, then, why will not your rule work both ways? Why does not the character of such mediums of necessity repulse the higher class of spirits? Or does a fountain send forth at the same time salt and fresh water?

I trust you will forgive, if I have trespassed upon your patience in asking you to elaborate a little more on this subject, and by so doing you will oblige more than one, who are seeking for further light.

R. M. WEST.

### REMARKS.

With yawning mouths, to an  
The dakes, till in a fall  
Of words the earth is air,  
The Danae-earth is hid!

pleasure to impart whatever of "light" we may possess on this or any other topic, especially to honest inquirers. We are aware that many have been greatly benefited by this medium, and we are sure that many more will be so, if they will only believe the subject in any measure of doubt and difficulty in such minds.

We are confident that the general principle laid down by our assistant, in his reply above referred to, is correct,—though like all other general principles, in its application to individual cases, it is subject to various modifications. As we know nothing of the facts in various instances cited, (not having ever read the volume referred to,) we will not undertake to explain these specific cases; but would mention some general considerations which we think will not fail to cover all this class of facts.

In the first place, the requisition of perfect physical, mental and moral health, or *harmony*, includes a great deal. We presume few if any mediums of any class will claim that they, more than other people, are *always*, if ever, in that condition; and inharmonious, disturbance, or disease, in either department, may and must, to its degree, mar the operations of the wisest and best influences, or it may open the way for the inroads of the unwise and the discordant.

It is inconceivable that an "evil" or gross and malignant spirit should be attracted to and obtain control of any one, *except there be something in that person for such a spirit to be attracted to, and to act upon.* How can such a control be established, except through the power of attraction? It is not always safe to judge of a person's health, either physical or moral, by merely external appearances. We repeat only a common proverb when we say that people do not know what is in themselves until circumstances bring it out,—much less do they know what is in others, by merely external observation. No one will, of course, take offence at this statement, since we acknowledge its application to ourselves as well as to all others. Internal evils, to a greater or less degree, (and hence susceptibility to temptations, or outward attractions to evil,) are the common heritage of humanity, at least in its transitional stage. To eradicate these entirely,—to bring the whole being under the control of the higher or spiritual nature,—may cost weeks of "fasting and prayer," and years of struggle;—but it is a condition *worth* all its costs.

Too many mediums, through ignorance of spiritual laws, and for want of any positive spiritual growth within themselves, are in the habit of becoming passive to any and all sorts of spirit-influences; whereas there is such a thing as being *positive to all evil*, and at the same time *receptive to all good*. There is a condition,—though attainable often only "through much tribulation,"—wherein one can only with a sufferer of old, "The prince of this world cometh, and hath nothing in me." This is the condition implied by perfect physical, mental and moral health, or entire dominion of the higher over the lower nature.

Thus our correspondent will see that the cases cited may furnish no exceptions to the general rule,—and yet they may imply nothing against the external moral character, or the common integrity and love of truth of the parties concerned.

Mediums, like other people, are usually compounds of good and (comparative) evil. All are subject to the contest of these two principles within—and hence no

sweeping conclusions should be drawn either for or against them, as individuals or as a class, on account of particular acts. They are neither to be worshipped nor despised. Conditions and surrounding influences may at times call into activity susceptibilities within them, for good or bad, of which themselves may be unconscious at other times.

For example, a person may be very honest and truth-loving, and yet get into such a condition, through physical or mental infirmity, as to afford ingress to untruthful and unwise spirits. Again, the sphere or magnetism of some gross or inharmonious person present may, unless the medium is able to detect and repel it, insinuate itself into his or her organism, and thus form a channel for the entrance of undesirable influences. Thus a single person in a circle or audience will often do much harm, or prevent much good; and thus it often happens that uncanal investigators,—those "shrewd" people who think they can prove the whole affair a "trick," and others of a like class,—obtain, as they aver, "nothing but falsehoods," where others get nothing but truth. On the other hand, persons whose external character may be bad, have yet something of good in them; and under appropriate conditions that good may be reached, and they may be controlled by good and pure influences. Though the same fountain may not give forth sweet waters and bitter, yet the same aqueduct may convey both kinds of water. The bitter, however, will be very likely somewhat to impregnate the sweet.

Other considerations should also be taken into account in judging of false and perplexing communications. Spirits unskilled in communication, or using an imperfect medium, may make mistakes, and say what they do not intend to say,—as the beginner at a piano often strikes keys which do not give the response designed. The human nervous organism is a very delicate instrument, and what wonder that beginners in this method of using it should make some blunders? Again, it often happens that unwise or undeveloped spirits, with no really bad intent, but either from curiosity, from a desire to learn, or in mere playfulness, obtain control of a medium. Such should be kindly treated, and may be much benefited; and even those who seem positively evil may, in all cases, be best "overcome with good."

It is, indeed, exceedingly desirable that all mediums should attain that keen susceptibility which will enable them at once to distinguish the character, whether gross or pure, of all spirits who approach them, whether in or out of the mortal body; and also, that *positiveness in good* which will repel all evil. But these come of experience, of pure living, of self-denial, and usually of painful trials and deep internal purifications,—which too few, alas! have as yet had the courage to pass through. Until, however, something of this condition has been attained,—or, at least an earnest yearning for it is felt,—mediums are poorly fitted to become teachers of, or instruments for teaching, moral and spiritual truth to the world.

Among the requisites to the attainments of this condition, is the cherishing of an earnest devotion to truth and purity for their own sake, and an implicit faith in goodness, or "confidence in God," if any prefer the pretending to be so. So, leaving this, let us interrogate her about the robbery, asking her if she had any more to say. "Faith is receptivity; and 'faith in God' is receptivity to all goodness, purity and truth. It is the door through which these enter. So long as people fear to open this door, and shut themselves out, they are pretty sure to be surrounded by them. These should be shut entirely out of the mind, and the thoughts serenely fixed on the good, the pure, the holy,—the aspirations continually going up to the highest embodiment of Purity and Goodness of which the mind can conceive. The old saying, 'By faith are ye saved,' has a deeper meaning than many theologians ever dreamed of.

By this faith, we do not mean that open-mouthed credulity with which some people receive whatever comes from the spirit-world. By no means. Every sentiment uttered from that source should be as thoroughly scrutinized as if it were from any other source. But we mean that calm confidence in Infinite Goodness, Truth and Wisdom, which comes from conscious purity of aspiration and rectitude of purpose, and which feels that truth and right are always safe. This is a condition, we are aware, not to be expected of the inexperienced, the frivolous, and those who use mediumship mainly as a source of amusement. Persons who know little of spiritual culture or discipline may be unable to understand or realize it; but the first duty of such, before expecting to become guides to others, would seem to be to make sure of having light within themselves.

**SPIRITUALISM IN GLOUCESTER.**—The Gloucester Advertiser says: We understand that several of our citizens who are firm believers in Spiritualism, together with quite a number who are willing to give the subject a candid investigation, have procured a room, wherein they hold regular meetings and have communion with the spirits of their departed friends. Their meetings are said to be very interesting, and the subject is treated in a fair and impartial manner. Spiritualism, although it has received the ridicule and frowns of a great proportion of society, is slowly but surely maintaining a firm hold upon society, and there is not the least doubt that in a few years its doctrines will to a great extent prevail throughout the world.

**THE NEW ORLEANS PRESS.**—Mr. T. B. Neibert, writing us from New Orleans, comments with some severity on the course pursued by the press of that city—more especially the *Bee* and *Delta*—in reference to Spiritualism. Its teachings are misrepresented before the public eye, and the writings of some of its most prominent advocates denounced as senseless jargon. It has always been the case that fruit trees had the most stones thrown at them; and if the tree of progress proves to be fruitful, it will be sure to incur many peltings.

**THE SPIRITS IN TEXAS.**—A correspondent of the *Advocate*, published at Victoria, Texas, relates that the spirits advised some members of his family not to take passage on the train that evening, but declined giving any reason for imparting this advice, save that the trip would be profitless of enjoyment. He also affirms that when the train was about four miles from town, the locomotive came in contact with two planks which some desperate fellow had placed across the track. The engine was materially damaged, but no person sustained any injury.

### CHANGES OF OPINION.

Our old friend, Mr. J. W. EMERY, editor of the *Provincetown Banner*, formerly of the *Eastport Sentinel*, who has been "partially, if not wholly" a believer in spirit agency in the modern manifestations, announces that he is now in a state of "unbelief or extreme doubt" on the subject. He says:

"We do not doubt the facts of Spiritualism, so-called; we have witnessed much more than we can account for, or can possibly attribute to trickery or deception. We simply deny or doubt the conclusions based upon these manifestations; and if it shall appear necessary, we will give our reasons hereafter."

Mr. E. is, however, constrained to bear the following testimony in relation to Spiritualists as a class:

"Our experience has taught us, that in mental development, in morals, in desire to know and to live the Truth, they are behind no other class or sect. There are deceptions, there are vagaries, there are errors, there is some humbug, in and among them; but our testimony as to *generals*, is as we record it. Many of them—perhaps most of them—are over-credulous, some of them are visionary, and all of them, we now think, more or less deluded; but we must think that the motives of the most of them are pure, their character above reproach, in all that is kind, brotherly, humanizing."

We respect and commend the candor and courage which enables a man to frankly confess his mistakes and avow his changes of opinion on any topic. We suppose friend Emery believed in spirit-communication (if, indeed, his leaning that way can be called belief) because of a preponderance of evidence in his mind; and if he has ceased to find the evidence, or to feel its weight,—why, disbelief is the inevitable consequence, and we honor him for its avowal. We shall claim the right to be equally frank and outspoken, when evidence shall change our convictions.

Of this, however, there seems no probability; if there were any, it would grow less and less every day. We took good care in the outset to yield no assent, and especially to take no public position on this question, until we were sure that our feet rested on solid ground—that our evidences were as positive as those on which we believe in any fact outside of internal consciousness. These evidences have been accumulating ever since, each day or each week, not only adding fresh proof, but subtracting nothing from the former. If we are "deluded," then our condition is utterly hopeless, and, if possible, is growing more and more so day by day. If we are mistaken in regard to intercourse with spirits disembodied, then we are obliged to conclude that we are equally so as regards communication with spirits in the body,—in fact the whole external world may be an illusion, and existence itself a chimera. This is strong language, but it is deliberately used; and it expresses the sober conclusion of years of experience, observation and thought.

While, therefore, we have no censures for those who are unconvinced, nor for those whose convictions change through lack of evidence, we can do no otherwise than adhere to our position on this subject, so long as we retain enough of mental capacity to feel the force of evidence.

In addition to the above, we find the following going the rounds:

Every nation has a Methodist minister in Carbonade, Pa., who a few years ago, was converted with the help of a spirit, and has since been brought to see the error of his ways; and finally he and his principal followers have come out in a card, and owned their conviction that the whole is an imposture and delusion."

If this be true of Mr. Harvey, it would much please us to see from him a reply to his own published arguments in favor of Spiritualism. And, too, we would like to have him inform us of the exact value of the testimony of a self-convicted impostor on this subject.

### THE SECRET OUT AT LAST.

The *Christian Index* gives the following account of a remarkable wood found in Africa, on the authority of Rev Mr. Bowen, a missionary, lately returned from that country:

A brother who was lately with brother Bowen, related to us a remark made by himself of a certain tree in Africa which is mostly employed by the natives in poisoning each other. The wood of this tree is, however, sometimes employed for flooring their mud cottages, from the fact that it is the only tree which they can employ that the ants and other vermin will not destroy. There is, however, but little use made of it for any other purpose than poisoning on account of a singular property which it possesses. Bro. Bowen reports that a table made of this wood will at times give forth raps with as much distinctness as if made by the knuckles or a hammer upon it. When asked for the reason of this singular phenomenon, he replied that none appeared so satisfactory to him as this, that it was owing to some singular property of the wood, which at certain times caused it suddenly to expand or contract—and thus emit sounds similar to a stove-pipe when heated. We understand that tables made of this wood have been seen to move about over the room, like those of the spirit rappers in this country. Those who know Bro. Bowen would never question the truth of any statement made by him.

When folks talked of "toe-joints," "secret machinery" and the like, we repudiated the slander, as in duty bound; but now our missionary friend has made the all-important discovery, it is of no use to stand out any longer. We'll own right up—make a clean breast of it.

Two millions of people have been surreptitiously supplied with furniture manufactured from this wonderful wood—large cargoes of it having been imported by the way of the Submarine Telegraph and Underground Railroad. So great has been the demand, that friend Vulcan has left the blacksmith business and gone to cabinet-making. The principal depot on the other side is in the third story of the newly discovered Tower of Babel—branch establishment in vaults of Mormon Temple at Nauvoo, superintended by a certain "Giant," whose private residence is not a thousand miles from there.

Such are the peculiar properties of this material, that many persons in this country have not only used it for "flooring their cottages," but have, times without number, floored their opponents with the same.

Our returned traveller omitted to state that the Egyptian Sphinx was originally carved of this marvelous wood—since petrified. The statue of Memnon was of the same substance. Every morning at sunrise it suddenly expanded and contracted, and thus emitted sounds similar to a stove-pipe when heated; listeners being mysteriously psychologized, imagined it the most delightful music.

### THE RESULT OF ILLIBERITY.

We learn from our exchanges, that recently six "evangelical" clergymen of Manchester, N. H., sent to the directors of the Lyceum, in that city, a protest against the employment of Theodore Parker of this city, as a lecturer, lest he should take advantage of the lecture room to "insinuate" some of his peculiar theological views. The directors replied that they did not feel at liberty to break an engagement already entered into, and suggested to the clergymen some considerations in regard to the matter which must have told with humiliating effect upon those champions who were so desirous of keeping the enemy at a safe distance. The following pungent paragraph is worth reading twice:

"While there is, perhaps, no member of our committee who can be considered as endorsing Mr. Parker's peculiar views, but, on the contrary, there are many who are equally decided with yourselves in the condemnation of those views, we yet believe that truth is mighty and will prevail; that it can occasionally afford to be generous, and to give a candid hearing, on neutral subjects, even to the advocate of error, and if, as may sometimes occur, a bold and unscrupulous man, by implication or assertion, advances sentiments at war with the truths of the Christian religion, we recollect that that religion has in our city able and fearless champions. We recollect that on every Sabbath day you come before our people, standing on no neutral ground, but on the contrary, having the utmost liberty, nay, *absolutely required* by considerations the most solemn and momentous to contend earnestly for what you believe the Eternal Truth of God. If it be so it is invulnerable, and neither covert implication nor bold assertion can subvert it. We should therefore be paying but a sorry compliment, either to you personally or to the doctrine you advocate, by withdrawing Mr. Parker from before a Manchester audience for such reasons as you suggest."

As a result of this intolerant step on the part of these clergymen, a number of the citizens of Manchester have invited Mr. Parker to give a course of lectures in that city on theological subjects, and have raised a fund sufficient to throw these lectures open to the public free of charge!

While we have no special sympathy with Mr. P.'s peculiar theological notions, and while he opposes Spiritualism with all the power of his vigorous intellect, we yet rejoice in this forcible illustration of the effect of illiberality. It always, sooner or later, defeats its own end. They who, through fear of error, refuse free investigation and free promulgation of all opinions, and seek to deter others from it, thereby reveal either a want of confidence in the superiority of truth, or a consciousness that themselves are in error.

### CONFERENCE OF FRIENDS OF PROGRESS.

In another column will be found an announcement which we presume will interest some portion of our readers,—namely, that of a Conference to be held in this city the ensuing month, for the consideration of several topics of a philosophical and practical nature. Though these topics form no part of what is distinctively termed modern Spiritualism, yet they have doubtless received more or less attention from every thoughtful mind among Spiritualists; and if any portion of the class so named feel disposed to enter upon their investigation, and to avail themselves of the aid of spirits for their elucidation, we presume others can have no reasonable objection.

Moreover, the clergy in the Methodist church frequently preach the doctrine of a spiritual friend's presence. Who that ever attended a revival in the church, has not heard the preacher exhorting young men and women to come to the Lord, and as an inducement for them to come *now*, assert that the spirit of a sainted mother was hovering around their heads, and was then waiting to bear the glad tidings to the redeemed throng on high? [Here it was again asserted by the two Rev. brethren that they never heard any such thing—I have, often, during the last twenty years—but I told them then to listen to the following.] Moreover, a short time ago a clergyman of the M. E. Church, from Philadelphia, in this very pulpit, said that "it was consoling to him to know that the spirit of a sainted father hovered around his pillow at night;" and added, "this is no delusion, for are they not all ministering spirits sent forth to minister for them who are heirs of salvation?" Will any one deny this? And besides all this, I have in my own experience witnessed sufficient to convince any man that would lay aside bigotry and prejudice, that there was a spiritual intelligence manifested, even if the learned sage across the creek asserted to the contrary.

Let it be understood, however, that we do this in our individual capacity, without intending to commit ourselves in any manner to the conclusions of this Conference (should any be reached), or to make our paper the organ of any sectarian or party movement. So far, however as its results may be of general interest to our readers, they may expect to be informed thereof.

The range of topics presented for consideration, is almost limitless, and worthy the best efforts of the ablest minds; and should these topics or any one of them, be treated with anything like justice, by either spirits or mortals, the gathering cannot fail to be profitable to those who participate.

We trust the occasion will not be seized upon, as has been too frequently the case with conventions called by Spiritualists, as an opportunity for profitless disputations, visionary extravagances or acrimonious attacks upon existing institutions; but rather for the deliberate affirmation of self-evident, practical truths and constructive principles.

**MOVEMENTS IN SALEM.**—We learn that the Spiritualists of Salem who have heretofore held meetings in Kinsman's Hall, are now occupying the Lyceum Hall, where they will probably continue for the remainder of the winter. Bro. Toohy, formerly Editor of the *Christian Spiritualist*, has up to the present time been their constant lecturer; but we understand it is proposed hereafter to call in the assistance of others whose services may be available. Any speaker who may travel in that direction will do well to call on friend Toohy, who will be happy to make such arrangements with them as may forward the interests of the cause.

There is argument and evidence enough on the first page alone of this number of our paper to satisfy any reasonable mind of the truth of spirit communion.

**A WORD FOR THE CENSORIOUS.**—It was a saying of a great divine that he had found more good in "bad" people, and more bad in "good" people, than ever he expected.

I think it one of the greatest and best of human actions to remove prejudices and place things in their truest and fairest light.

Useful knowledge can have no enemies, except the ignorant; it cherishes youth, delights the aged, is an ornament in prosperity, and it yields comfort in adversity.

### METHODISTS MUST ENDORSE SPIRITUALISM.

We have received a small pamphlet entitled "Proceedings of the Methodist Episcopal Church at Bridgeborough, N. J., in the case of JOHN CARRUTHERS, charged with endeavoring to sow Dissensions among the Members, and Promulgating and asserting his Belief in Spiritualism; with his Defence and Acquittal, Dec. 12, 1856." It appears that Mr. Carruthers, in consequence of his practical acceptance of the belief of the early Methodists in the reality of spirit communion, became obnoxious to some of the more narrow-minded of his brethren in the church; and they, instead of confronting him boldly on the real question of the truth or falsity of his convictions, took the less honorable course usually pursued in such cases, and trumped up a charge against his character as a member of their body. This charge he had no difficulty in disproving at once, by the very witnesses cited to substantiate it; and he then proceeded to defend his faith in Spiritualism, from the Scriptures, from the writings of those great lights of Methodism, John and Charles Wesley, Adam Clarke and others, and from facts of his own observation. The defence appears to have overwhelmed and put to shame his persecutors; for not only did the tribunal at which he was arraigned, declare the charge against him "not sustained," but his pastor gave him and his family (as they were about to remove from the place) a certificate that they were "acceptable members of the M. E. Church."

Mr. Carruthers makes no literary pretensions, but tells his story in sufficiently plain English. The following paragraphs will suffice to show the strength of his positions, and make it clear that Methodists must either become Spiritualists or repudiate their Bibles and the founders of their church:—

The Scriptures teach angelic or spirit communion. John Wesley, the founder of Methodism, believed in it, and his brother Charles sung of it in some of his beautiful hymns. [Here I was interrupted by a brother, who denied that he sung of it, when I read the following from the hymn book of the Methodist Church, and which gave C. Wesley as the author:]

"Redeemer of mankind,  
Who on thy name rely,  
A constant intercourse find  
Opened 'twixt earth and sky."

"Which of the petty kings of earth  
Can boast a guard like ours,  
Encircled from our second birth,  
With all the heavenly powers?"

"Myriads of bright cherubic hands,  
Sent by the King of kings,  
Rejoice to bear us in their hands,  
And shade us with their wings."

"Angels, where'er we go, attend  
Our steps, and night and day,  
With watchful care their charge defend,  
And evil turn aside."

"A sudden thought 'scape the blow,  
A ready help we find,  
And to their secret presence owe  
The presence of our mind."

"Their instrumental aid unknown  
They day and night supply,  
And free from fear we lay us down,  
Though Satan's host be nigh."

"Our lives the holy angels keep  
From every hostile power;  
And unconcerned we sweetly sleep,  
As Adam in his bowser."

Moreover, the clergy in the Methodist church frequently preach the doctrine of a spiritual friend's presence.

Who that ever attended a revival in the church, has not heard the preacher exhorting young men and women to come to the Lord, and as an inducement for them to come *now*, assert that the spirit of a sainted mother was hovering around their heads, and was then waiting to bear the glad tidings to the redeemed throng on high? [Here it was again asserted by the two Rev. brethren that they never heard any such thing—I have, often, during the last twenty years—but I told them then to listen to the following.] Moreover, a short time ago a clergyman of the M. E. Church, from Philadelphia, in this very pulpit, said that "it was consoling to him to know that the spirit of a sainted father hovered around his pillow at night;" and added, "this is no delusion, for are they not all ministering spirits sent forth to minister for them who are heirs of salvation?" Will any one deny this? And besides all this, I have in my own experience witnessed sufficient to convince any man that would lay aside bigotry and prejudice, that there was a spiritual intelligence manifested, even if the learned sage across the creek asserted to the contrary.

Our Rev. brethren assert that this spirit communion is contrary to the Scriptures and doctrine of the Methodist Church. I assert that it is not contrary to the Scriptures, nor to the belief of John Wesley, the founder of Methodism, and shall endeavor to prove from the sacred writings and the works of Mr. W. that spirits have communicated with man; and consequently, if they ever were permitted to do so by God, they may and can do so in these days. In the different texts quoted, I understand the word Angel (or messenger) in most, if not all cases, to mean the spirit of a man who once lived upon earth, which the Rev. Mr. Ferguson and others say, is not only the usual signification, but the one which of all others is most clearly justified by scriptural usage. Those who need proof of this may read the 18th and 19th chapters of Genesis. They will there find three men called Lord, and two angels called men, and who had many of the peculiarities of men, for they not only sat down and talked like men, but ate and drank like men? But perhaps the preacher will tell you that in the case of Abraham, it was the Lord himself who was addressed, and who spoke to Abraham; but if he does, I ask you to read for yourselves, and tell me if the Bible does not tell you, that no man hath seen God; and besides this, will any one argue that the Eternal God sat down to eat bread, butter, milk, and veal, as a mortal man? I think not. Well, then, they were not the Lord, nor were they mortal men, for they told future events and possessed the power of smiting men with blindness, showing their superior and spiritual power over those who were seeking to injure them. What then were these men? I answer, they were Angels, or messengers of God, and were spirits of men who once lived upon earth. That I am correct in this opinion, I refer to Acts x. 3, where it is stated that Cornelius "saw in a vision an angel of God coming in to him," and of which Dr. Clark says, "the text is as plain as it can be, that an angel of God did appear to Cornelius," and in verse 30 of the same chapter, Cornelius himself says, "a man stood before me in bright clothing." In Revelation xix. 10, and xxii. 9, the angel who showed John the holy city, the new Jerusalem, announced himself as the spirit of a man—"I am thy fellow servant"—"no higher in dignity than thyself," says Dr. Clark.

In Matthew xiv. 26 it is recorded, that when the Disciples saw Christ walking on the water, they said "it was a spirit," which clearly shows that spirits had been known to appear, or they never would have thought it was a spirit; and on this passage Dr. Clark again says, "That the spirits of the dead might and did appear, was a doctrine held by the greatest and holiest men that ever existed, and a doctrine which the cavillers, free-thinkers and bound-thinkers of different ages have never been able to disprove." Time would fail me to quote all the passages in the Scriptures, which











