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JOEL TIFFANY, EDITOR AND PROPRIETOR.

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## ANGELS THE SPIRITS OF HUMAN BEINGS.

“And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation.”—*Paul’s Letter to the Hebrews, ch. i. 7, 14.*

I SHALL investigate this subject both intellectually and biblically, and shall demonstrate that Reason and Scripture speak alike on this subject.

The term angel signifies a messenger, and denotes the *office* or *business* in which a being is engaged. Hence the term angel is applied to individuals, whether spiritual or physical, without any respect to the character of their ministrations. Any individual who is engaged in the performance of a mission for another is, in such respect, an angel. Hence the term angel is the title of an office, which one being performs for another, and not of an individual irrespective of such office. In short, it is the untranslated Greek word for messenger; and it is to be used as the English common noun messenger is used. As used in a spiritual sense, it refers to spiritual beings, who are engaged in ministrations to beings both spiritual and physical. In our language it is seldom used in any other than a spiritual sense, because it was introduced for that purpose; but in the original it is more frequently used to designate the office of individuals possessed of physical bodies. I have made these preliminary remarks, to disabuse the common mind of the idea that the term *angel* necessarily refers to a peculiar class of beings.

Angels, as messengers between different beings and conditions, may be considered, first, in respect to Deity, and second, in reference to man or finite beings. The character and attributes of God are such, as to preclude all idea of administering unto Him, either in place or condition. The attributes of omniscience, omnipo-

tence and omnipresence, take Deity out of the sphere of angelic ministration. God's omniscience can not be informed by any or all the angels; neither can his omnipotence be aided. And as he is omnipresent by every faculty and attribute of Deity, he has no occasion, on his own account, to dispatch angelic beings to any part of his universe.

By the foregoing considerations, it must be evident that the uses of angels are not for ministering unto God—that Deity can in no sense become the *object* of ministrations. Hence, while angels may be messengers of God, they can not be *to* God. Their mission must be in respect to other things or beings. They are instrumentalities in the divine administration, by means of which, under the divine law, certain necessary ends and uses are to be accomplished.

But as instrumentalities they must, as between God and his creatures, administer between states and conditions, and not places. We have already remarked that God, being omnipresent, has no occasion to dispatch angels to any part of his universe, so far as space or place is concerned. But, as between God and such finite and imperfect beings as ourselves, there intervenes an almost endless succession of conditions, it becomes indispensably necessary that there should be classes of beings extending through all these conditions, through which communication from the higher to the lower may pass. Hence, as between God and finite beings, angels are ministering spirits, sent forth to minister for them who are heirs of salvation, by translating higher truths into the understandings of those below them, and inspiring them with purer and holier affections; thus fitting them to advance to higher states.

As between individuals, angels may and do administer in space and time, as well as in condition. In their connection with men in the body, as well as with beings purely spiritual, they can be present or absent, and hence can minister in such respects. As spiritual beings, coming into *rapport* with our minds, they can perceive our thoughts, feelings and desires; and hence can be informed of our state and needs. As spiritual beings, they can, under favorable circumstances, impress our minds with thoughts,



feelings and sentiments; and thus induce in us volitions and actions. In this way they can, under favorable circumstances, become instrumental in communicating between distant minds in the body. Thus, perceiving my present desires in respect to an absent friend, they may communicate the same to such friend, provided he is in an impressible condition.

Under the same law, they may become instrumental in fulfilling our wishes or desires. My family are absent; I wish them to be supplied with things needful, and may not know what things they do need. Spiritual beings, as angels, may aid in this matter in two ways, at least. Coming into communion with their minds, they may perceive their needs, and then impress me with a knowledge of them, so that I may take measures to supply them. Or, the spirits or angels perceiving their needs, may impress some persons about them to go to their aid, and bring about speedy relief. It is a beautiful thought, and a true one, and one that reflects much honor upon the wisdom of our heavenly Father's government, that the love we bear for our dear friends and relatives is a perpetual prayer for their welfare, uttered in the hearing of these angels, who, perceiving our thoughts and desires, are the appropriate and heaven-appointed messengers to aid in answering them. As my mind dwells tenderly upon my family this night, I am pointing and directing angels thither, to aid in doing that which I desire for them.

But again: these angelic beings are often the ministers of inspiration, by means of which higher truths and holier affections are communicated to us. The principle by means of which they can impress our minds with their thoughts, feelings and sentiments, when they can come into communication with us, renders them proper instruments for such inbreathed truths. My guardian angel, being able to come into conscious communion with my mind, so as to impress me with his thoughts and feelings, and being angelically instructed in things of which I am ignorant, may impart to me a perception of such things, by impressing them on my mind. In the same manner I may become infilled with purer and loftier aspirations after the true, the pure and the good.

But that which is true in respect to beings in the physical form, as being the subjects of angelic ministration, is true in respect to spiritual beings. All believers in immortality recognize the truth of this position. We all understand, that in the other world our children and friends are the subjects of angelic aid and instruction. They are still under the divine government, where our Father works by means. Our text recognizes the same truth, that all angels are ministering spirits, sent forth to minister for those who are heirs of salvation; and their heirship continues beyond the tomb.

But again: these angels, as spiritual beings, have power, under favorable circumstances, over physical objects. Upon this point, I suppose, there will be no dispute among believers in angelic existences. Those who have faith in the statements of the Bible can have no doubt upon this point. The Old Testament is filled with instances of the kind, where these angelic beings exerted physical force. The two angels that visited Lot, and became his guests for the night, put forth their hands and took him in, when his wicked neighbors were pressing hard upon him; and they closed the door against them. But not to dwell on the Old, I will come to the New Testament. The angel that came and rolled the stone from the door of the sepulchre, and sat upon it, exerted great physical force; and he did it as a spiritual being. The one that came to the apostles when they were imprisoned by the high priests, and opened their prison door and brought them out, exerted physical force. Also the one that came to Peter, when he was sleeping between two soldiers, and struck the chains from his hands, opened the prison door and swung back the iron gate, exerted physical force. The one that liberated Paul and Silas from their imprisonment, did the same thing. That these beings were spiritual, will not be denied; and consequently, that these manifestations were spiritual is equally true.

But again: these angelic beings often became visible, so that they were seen apparently by the natural vision, demonstrating that, under favorable circumstances, spiritual beings, as such, can become manifest to our vision. The instances in the Bible are so numerous on this point, that no one reading it can fail to recog-



nize the fact. Omitting the numerous instances in the Old Testament, where the angels appeared in form to men and women, I will instance a few from the New Testament. The appearance of the angel to Zachariah and Elizabeth—to Mary, and to the Judean shepherds—the appearance of the angels at the tomb of Jesus—to the women—to the keepers, etc.—the appearance of the several angels as mentioned by the Apostles, to Peter, Paul, Silas, etc. All these facts demonstrate the possibility of spiritual manifestations to the sense of sight.

But again: these angelic beings often spake in the hearing of individuals, and thus manifested themselves to man through the sense of hearing. I will not take the time to quote, showing that in nearly every instance where we have an account of these angelic visitations, they addressed themselves to the hearing of those they visited. Such being the case, it becomes most evident that man is or may be the subject of spiritual ministrations in the many ways already mentioned. He may be impressed in his thoughts, feelings, sentiments and volitions. He may be physically aided or restrained by them. He may see them, hear them, and become cognizant of their presence, in such a manner as not to be liable to be mistaken.

These things being so, certain conclusions become inevitable. If these spiritually angelic beings exist, and have thus manifested their presence and power to man in times past, unless there has been a change in the constitution of man or spirit since those days, the same manifestations are possible to day. And whoever affirms any such change in either the potency of spirit, or the susceptibility of man, before his affirmation is entitled to any credit, is bound to make positive proof of the same. I affirm that there is not only no evidence of any such change, but, on the other hand, there is positive proof that no such change has taken place. There is not the slightest evidence that man has gained or lost a single faculty of mind or body since he first came into being.

Upon this subject I propose to deal with facts and logic. The statement that there has been a change in the constitutional potency of spirit, or in the susceptibility of man, is entitled to no credit without positive, or at least very strong presumptive evi-

dence to that effect. And what is the evidence? It cannot be named. So far as we have any positive evidence on the subject, it is that there has been no such change. The like apparent manifestations still continue, and have continued from time to time, from then until now. The same evidences of their actuality and genuineness are given now as were given in former times; and the same positions which are necessary to disprove them to-day, were as applicable to former times as now.

Who then shall say there has been a change? And upon what authority can he say it?

But it is affirmed that the angels referred to in the Bible, belong to a very different class of beings than do those who once inhabited the human form. That, although spiritual, they have an origin distinct from the human family. In the outset let me premise that each shall prove his statement by other evidence than naked assertion before it shall be entitled to any credit. The assumption that the angels are other and different beings than those who have once inhabited the human form, has no foundation in philosophy or fact. Those who are driven to take this position, have nothing to sustain them but their unsupported assumption. They search in vain for any outward evidence of the fact. The Bible can furnish them with no authority on the subject. It is no where intimated that the angels have a different origin from the human spirit. Philosophy does not aid them. So far as it speaks, it speaks against them. All the teachings of God, through the Bible or nature, are against the assumption that angels have a different origin from man. Who then says that they are thus different? And what evidence does he offer to sustain his position?

I affirm that there is no such distinction to be made; and I will sustain my affirmation by the following positions:

1st. These angelic beings were spiritual beings. This point will not be denied by Bible believers. The text is sufficiently explicit on this point. "He maketh his angels spirits;" or, which is the better rendering, "He maketh spirits his angels:" spirits and angels being in apposition. To those who are not satisfied with the proof from the text, I would say, you have only to read the accounts of the appearing and disappearing of these beings, as



recorded in the Bible, to be satisfied that the angels there spoken of were spiritual beings. The laws governing the presence of the physical body were not usually manifested in respect to the bodies of these angelic beings. I will spend no further time on this point, as really there is no disagreement here. "The angels of the Bible were *spiritual* beings."

My second position is, that, being spiritual, they were *human* beings. Because (1) They always appeared in the *human form*. (2) They spoke the human language. (3) They exercised all the faculties of the human spirit, and none other. (4) They were called men when spoken of as individuals, and angels when spoken of in respect to their office or mission.

I will proceed to examine each of these positions separately.

1st. The angels always appeared in the *human form*. It will not be expected that I shall cite all the angelic manifestations for the last six thousand years. I will cite a few of the leading ones on record, and leave it for those who hold a contrary opinion to cite the exceptions, if they can find any.

Those three angels who visited Abraham in the plains of Mamre appeared in the form of three men. Thus: "And he (Abraham) lifted up his eyes and looked, and lo! *three men* stood by him, and when he saw them, he ran to meet them from the tent door," &c.

The two angels that came to Lot in Sodom, were supposed to be men by Lot and his neighbors. As in the case with the three angels who met Abraham, so with these two, they were requested to wash their feet; pretty good evidence that they had them. The men of Sodom, during the evening, came about the door, and requested that the *two men*—meaning the angels—should be brought out and delivered unto them. Lot refused, but offered to bring forth his daughters, saying, "Only unto these men do nothing." Thus the entire account represents Lot and the others calling these angels *men*.

Also the angel of God that appeared unto the wife of Manoah, the mother of Samson, was mistaken for a man. When describing his first appearance, she said, "A *man* of God came unto me, and his countenance was like the countenance of an angel of God." In reporting his second appearance, she says to her husband,

"Behold, the *man* hath appeared unto me that came unto me the other day." And the narrative proceeds, "And Manoah arose and went after his wife, and came to the *man*, and said unto him, Art thou the *man* that spakest unto the woman? And he—the angel—said I am." Manoah then proposed to detain him and kill a kid for him, &c., because "he knew not that he was an angel of the Lord." Thus I might fill pages, quoting from the Old Testament, showing that the angels of old were in the *human form*, and were indiscriminately called *angels* and *men*. I will quote a few examples from the New.

The angels that appeared to the women at the tomb of Jesus, are called by some of the evangelists angels, by others of them, men. Thus Mark speaks of one of them as a young man, clothed in a long white garment. Luke says there appeared unto the women *two men* in shining garments. The two angels who appeared at the time of the ascension, are described as being *two men* in *white apparel*. Paul, in cautioning and advising his Jewish brethren to entertain strangers, tells them that *angels* have thus been entertained unawares; recognizing the truth that angels are so exactly human, that human beings cannot tell the difference, unless their spiritual characters become manifest.

But again, angels are not only *human* in form, but they are sometimes described as being those who have inhabited the form. Thus, John the Revelator mistakes the angel from and through whom he obtains his inspiration, for God; and is upon the point of bowing down and worshiping him, when he is informed that the angel is not God, but only one of the prophets. It reads thus: "And I, John, saw these things, and heard them. And when I had seen and heard, I fell down to worship before 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, and of them which keep the sayings of this book: worship God." Some have denied that this means that the angel was one of the prophets. They say that it is intended to say that the angel was the servant of the prophets, &c. Unfortunately for this class of interpreters, they have nothing to sustain them in their interpretation. If such were the intended



meaning of that passage, the writer was very unfortunate in his selection of language. The grammatical construction of the sentence is against such an interpretation. It is a plain affirmation that the angel was a *fellow-servant*, meaning one like *yourself*; had been a *prophet* before him, and had received like inspirations from angels in his day.

Secondly, that the angels were *human beings*, appears from the fact that they spoke the *human* language. This point I need not argue. Wherever they appeared and communicated with man, they did so in the language of those with whom they had communication. Hence it follows, that, mentally or spiritually considered, they had thoughts, feelings, and sentiments in common with men, and consequently differed in nothing mentally from *human* beings. This fact alone, in the absence of other proof, is sufficient to demonstrate their human character. That human spirits, or those who have once inhabited the human form, can thus appear and speak, is affirmed in the Bible in the case of Samuel, at the solicitation of the woman, not the witch, of Endor. Also in the case of the appearance of Moses and Elias on the Mount of Transfiguration. A single well-authenticated instance of the kind, is as good to prove the possibility of the fact, as ten thousand instances. When we then consider that angels appear in the human form, speaking the human language, and appear and act to all intents and purposes as though they were the spirits of human beings, strong must be the contrary evidence, before their identity can be properly denied—and especially where there is *no* evidence to the contrary, presumptuous and false must he be, who would deny it.

My third position to prove the identity of angels with *human* spirits is, that they exercise all the faculties of the *human* spirit, and none other; therefore they could have had such an origin. If it is contended that the angels have any faculties not possessed by the *human* spirit, let them name the faculty. Holding the affirmative, it belongs to them to make the proof. In every angelic manifestation in the Bible, none other than the *human* faculties have been manifested. And I hesitate not to affirm and challenge contradiction, that none other can be named or imagined.

It then follows necessarily, that in nothing do or can they differ from the spirits of human beings, and therefore they do not *demand* or *need* a different origin.

My fourth position, proving the identity of angels with the spirits of *human* beings is, that they are called men, when spoken of as individuals, and angels when spoken of in reference to their mission or office. Proofs of this have already been cited, under the first position, to show that they appeared in human form. Thus Abraham sometimes called the three messengers who visited him in Mamre angels, and sometimes men. Lot did the same. Manoah did the same—the prophets did the same—the Evangelists did the same. Thus from the beginning of the Old Testament to the end of the New, angels, as spiritual beings, are spoken of indiscriminately as men and as angels.

But further, that angels are the spirits of *human* beings, becomes most positively evident from an investigation of the philosophy and fitness of things under the divine administration. Not only do these beings appear in the *human* form, speaking the *human* language, exercising the faculties of the *human* mind in respect to thought, feeling, and sentiment, and exhibiting no character which does not belong to the *human* spirit, nowhere claiming any different origin, but the harmony and uniformity of the divine government makes it impossible to conceive of any other method of creating or forming finite human intelligences, than that which is involved in the formation and individualization of the *human* spirit.

The history of all formations or individualizations under the divine government, demonstrates that the individual and finite proceeds from the finite side of existence, and is fashioned and unfolded by means of a life and power which proceeds from the Infinite of being. The law of this fashioning and unfolding of the finite, is one of progression from the less perfect to the more perfect; so that all finite individuals depend for their individuality upon that which has preceded them. Thus the vegetable kingdom, in its forms of unfolding, depended upon and was necessarily preceded by the mineral kingdom. So also was the animal kingdom necessarily preceded by the vegetable kingdom; and the



*finite spiritual* or *human*, was necessarily preceded by the animal. In all the workings of nature, these laws of progressive formations are observed. The higher vegetable forms cannot exist or be produced until after the first or lower ones; because the material is not suited for the higher structure until it has been advanced or progressed by and through the lower. Hence, whoever investigates the principles of formations or individualizations, according to the divine method, will discover that all development is necessarily progressive. It took ages before conditions had progressed enough to produce and sustain vegetable organizations; and ages after ages rolled on before they amounted to the value of an animal form; and then ages after ages rolled on before those *animal* forms amounted to the value of one suited for the incarnation of a *human spirit*: and so far as natural law and history unite in their testimony, the *human* form is still advancing. Thus, from the earliest dawn of creation until now, the law of progressive unfolding of form and individuality, has been uniform and constant, proclaiming the unchangeable God's word of creation.

Now then, so certain as the works of nature are the works of God, and thus evince the constancy, potency, and unchangeability of the divine mind, just so certain is it that these laws of nature are but the modes of divine manifestation in the natural plane, or in that department of divine existence and manifestation which comes within the range of man's physical senses, or intellectual perceptions: so that it is certain that in the production of *finite* individualities, the *divine method* is from beneath upward—from the *less to the more perfect*;—and within the range of man's physical senses and intellectual perceptions, there is no exception to this law of progress as to the divine method of formation and individualization.

Since these things are so, he who would affirm the existence of another and distinct race of finite beings, produced under a different law, must furnish good and substantial evidence of such an anomaly in God's universe, before his affirmation is entitled to any respect or credit. He must be prepared to show the fact, or deduce the principle of his conclusion, by means of a premiss which cannot be disputed: and having established such incontrovertible

premiss, he must show the relations between it and his conclusions to be inevitable. For when man assumes a position, which, to be true, must antagonize with every other known principle in science and philosophy, the strong presumption is that his position is false. So, he who affirms that God has produced another race of finite beings, under a different law than that which is universally apparent in his government, must at least show a *higher wisdom*, or an *inevitable necessity* which compelled such a departure from all his other works.

But in respect to the production of angelic beings, no such fact, deduction, wisdom or necessity appears, to indicate such a departure. That angels, as individual messengers for good or evil, are finite beings, no one will deny: that so far as they have revealed themselves to the world, or have been revealed, they are just such as *human* spirits are capable of becoming, is most evident: that they possess and manifest nothing of thought, feeling or sentiment which cannot flow into the *human* spirit, and thus become a resident living truth therein, is also evident. Hence, to infer that angelic beings are other than the spirits of those who have once inhabited the *human body*, is unphilosophical, and for aught that has ever yet appeared, untrue.

The evidence of identity between the angels and human spirits is further confirmed by the *fitness* as well as harmony of the divine administration, upon such an hypothesis. The mission of angels is such as would best accord with the *necessities* and *uses* of the progressing and perfecting human spirit. To administer to the spiritual needs of man in that especial manner which constitutes them angels, or ministering spirits, it is necessary that they should perceive those needs, as well also as to know how to administer to them. This can only be done under the laws of communication, which are the principles of *impartation* and *reception*. Here we are again referred to the modes of divine action and manifestation, which are, so far as man can discover, uniform and unchangeable; and these laws of communication are those of *responsiveness*, or likeness of state or condition. Those beings, which in their consciousness, have nothing in common, can hold no conscious communication. Man can communicate with the lower order of



conscious beings in nothing, except in that wherein they possess a common consciousness. When we attempt speaking to the animal of that involving a spiritual state or condition belonging not to the animal, we fail in making ourselves understood. But by keeping within the range of our common consciousness, and adopting suitable methods of expression, we can make ourselves understood by the animal. Such is the necessary law of communication. Two individuals can communicate only in the plane of their common consciousness.

The same principle is true of men and angels. They may communicate and commune according to their common states, and not beyond. Hence, before angels can administer to men spiritually and consciously, men must spiritually and consciously possess the states and conditions of those angels; and if man has capabilities of understanding and affection equaling his communicating and administering angels, in all things pertaining to such communications and administrations, it must be because he has embryonic states and conditions in himself, corresponding to all the angels; and these states and conditions are only awaiting unfoldment in conscious degree from time to time, to bring him into the society of all the angels; or, which is the same thing, to constitute him an angel of the several spheres.

Thus we see that none but the spirits of *human* beings, or those possessing the like states and conditions with them, would be qualified for the office and ministration of angels. We are compelled to this conclusion by the known laws of spiritual communion. So that, not only do the known and uniform laws of formation and individualization determine that angels, as finite spiritual beings, *must* have proceeded from the human race, but also the known laws of communication and ministration demonstrate that none other could thus administer to the spiritual needs of man.

But further, to make the demonstration absolute, and leave no chance for doubt or equivocation, there is no room left for the interpolation of another and different race of beings between man and God. That the human Spirit has all the capabilities of all the angels, will not be denied, after a moment's consideration.

Man, as the son and child of the Infinite, is begotten in the highest possible image, externally, internally, and inmosty; to wit, the image of God. As such, he has the highest possible capabilities, which no angel can excel, to wit, the capability of becoming the son of God. He is capable of coming into the highest of all *knowledge, love, and wisdom*, to wit—the KNOWLEDGE, LOVE AND WISDOM OF GOD. He is also capable of coming into the highest and most perfect of all communion—the COMMUNION OF GOD. Since, then, man, the spiritually begotten, possesses these highest capabilities in their germinal state, who shall find a plane, state, or condition, between man and God, to which man, by his nature, shall not aspire, and through which, by his external unfolding, he shall not pass?

The evidence, viewed from every point, demonstrates most absolutely, that all angels, as spiritual beings, are unfolded and unfolding human spirits. They are those who, under the administration of the divine government, have gone before us, individualizing in their existence, and perfecting their characters. They are those who commenced earlier than ourselves, investigating the works of their Father in heaven; and who having progressed farther than we, in translating the truth, purity, and love of God into their own understandings and affections, have become our angelic guides and ministers, aiding and instructing us, that we may be begotten more and more into the image and likeness of God.

Thus I have demonstrated the identity of angels with the spirits of human beings, without any reference to modern facts, manifestations, or developments. I preferred to do this, on the account of those whose prejudices have brought them into a false state of mind, in which their constant tendency is to convert truth into falsehood, and make themselves living antagonisms in the divine government. In their efforts to demonstrate the folly and dishonesty of others, they are continually making manifest their own. Daily do I meet those who pretend to be very wise in their incredulity, who are really objects of pity, on account of their ignorance.

They sagely doubt the existence of facts, and very ominously shake the head when those are affirmed, which are known to



thousands and tens of thousands of men and woman. The great difficulty with a large class of unbelievers, is in the fact, that they do not know enough of themselves, or spiritual existences, to know when spiritual existence, action and manifestation, is proved. They are so utterly ignorant on the subject, they do not know what constitutes evidence, that may be received. Take any position you please; bring forward your facts, such as put to utter silence every known principle of material and scientific philosophy, when explanation is sought, and the skeptic sits with his fingers in his mouth, and sneeringly says he don't know whether a Spirit had anything to do with it or not—don't know what may be the latent powers of matter and mind, etc. And there it is; he don't know, and yet calls for proof; and when it is presented, he don't know enough to know what it does prove, or what it does not. It is useless to waste time with such until they first know enough to appreciate the evidence offered. It will be time enough to undertake to prove to such the truthfulness of spiritual manifestations, when they have learned enough of the nature of spirit to know when it is proved. Until then it is like casting pearls before swine.

But to our subject. In addition to the evidence already offered that angels and the Spirits of human beings are the same, we can now bring forward myriads of facts, which are sufficient to put at rest all further cavil. All the evidence ever offered to prove the genuineness of former manifestations of Spirits, can be equalled and thousand-folded daily. There is no species of proof by which the genuineness of ancient manifestations are attested, which can not be produced in favor of the modern. But I do not propose at this time, to enter upon such evidence, for the reasons above stated.

Modern believers affirm nothing in respect to spiritual existence and manifestation, inconsistent with any known principles of science or fact; by which I mean, they affirm no principle of manifestation which may not be true, and every other known principle be true likewise. They affirm no fact which may not exist harmoniously with other known facts; so that with respect to modern manifestations, they do not necessarily involve any

self-evident absurdity, and hence do not become utterly incredible. The main features of the faith of believers in modern manifestations respecting such phenomena are these: They affirm that the spirits of deceased human beings exist in a conscious and active condition immediately after the separation from the physical body. That the spirit thus existing, can, under favorable circumstances, manifest itself in divers ways, to persons in the body; and that it does thus manifest itself. That such spiritual beings can become conscious of our thoughts, feelings, etc., and also impress us with their own thoughts and feelings. That Spirits can obsess or control the physical organism of persons in the body, and make divers other kinds of manifestations. These are among the principal facts affirmed and believed by the advocates of modern manifestations. As we have already seen that there is no self-evident absurdity in these facts, they are to be proved like other facts, by the testimony of credible men and women; and being facts, they belong as much to the divine government as any other. If there is essential folly in the phenomena, making them unworthy of a candid and impartial investigation, they reflect the character of the divine administration in that department, and he must answer for it. I refer all such to him without further notice.

1st. Do the Spirits of deceased human beings live in a conscious condition after leaving the physical form, and can they, under any circumstances, communicate with, and exert an influence over man?

Taking the Bible as authority on this subject, I answer, Yes; and when I have proved that one human spirit thus lives after the decease of the physical body, I have proved that all do, unless the instance be shown to be an exception. At least I have the presumption on my side, and it will remain there until the contrary be shown.

According to the account given of the woman of Endor, she had the faculty of perceiving Spirits, and in the exercise of that faculty, she saw, and conversed with, the Spirit of Samuel, and the Spirit of Samuel conversed with Saul. I give this as fact No. 1.

According to the account given respecting the transfiguration, the spirits of Moses and Elias appeared, and conversed with Jesus,



and were seen of Peter, James and John. I give this as fact No. 2.

According to the statement of St. John, he received his revelations through the agency of the spirit of one of the prophets, who appeared and conversed with him. I give this as fact No. 3.

But again: the Bible recognizes the fact, that men in the body can hold converse with the spirits of departed human beings. The laws of Moses punished with death necromancy, etc. A necromancer is one that foretells future events by consulting the spirits of the dead; and the believer will hardly say that the Bible punished with death an offence which could not be committed.

In the days of Jesus, nothing was more common than demoniacal obsessions; and Jesus recognized the phenomena as real, and treated it as such. But demons were spirits of deceased human beings. Now, unless the spirits of deceased human beings exist in a conscious state, and can manifest themselves to and through man, all this casting them out was a pretence. Here, then, is some of the Bible proof of the conscious and active existence of human beings after physical death. And as before observed, if it be proved that a single human being so exists and manifests after death, or can so manifest, in the absence of every thing to the contrary, the presumption extends to all. We are not justified in referring it to a *special* dispensation, or a *special* providence, unless we can first show that such speciality is necessary.

According to Bible evidence, then, independent of any other proof, the presumption is, that all men and women exist in a conscious condition after physical death, and so exist, that they can manifest themselves, under favorable circumstances, to persons in the body; and as the laws of manifestation will be uniform, according to conditions, it follows that they will *vary* according to conditions. Hence, there will be as great a variety of manifestations, as there are diverse conditions under which they are made. And if the manifestations are genuine, they will exhibit every variety of character to be found among those who thus manifest themselves. It is believed by those who oppose Spiritualism on Bible grounds, that there is every variety of character in the spiritual world; because every variety go thence from this world. Now, until it can be shown that physical death works a radical

change in character, it will not be consistent or rational to infer any such change. And there being no such change, the *variety* which appears in modern manifestations, harmonizes with what we should rationally expect; so that the character of modern manifestations furnishes presumptive evidence that they are what they purport to be.

But further, in aid of Bible proof on this subject, and the deductions of the rational faculties, we have the testimony of thousands in the hour of death, that their friends have come to meet them, and escort them hence. And this testimony may be gathered from the manifestations which took place long before modern Spiritualism was known. I might cite instances until I could fill volumes, without drawing any thing from recent manifestations, demonstrating the presence of the Spirits of departed friends in the hour of death. There are few, indeed, who have not well-authenticated instances to narrate, such as orthodoxy itself is not disposed to deny. I cite this species of evidence, because I know that nine-tenths of those who are disposed to deny the genuineness of spiritual manifestations, do believe in the reality of that to which I have just alluded.

Now, if it be true that the Spirits of our departed friends can come near to us, and perform the office of angels in the hour of death, then it is true that they are qualified, as Spirits, for angels and angelic ministrations. We know, when we consult our affections, when we inquire of our better natures, that by the love we bear to our kindred and friends, as spirits, we should delight in the privilege of coming near to those we love, and breathing our affections into their souls. There is a peculiar fitness which makes such relations and ministrations agreeable to those who have dearly beloved ones in the world of Spirits.

But, in addition to all the foregoing testimony and argument, there are thousands and tens of thousands that *know* that these things are so, from their own observation and experience, and need not that any should testify unto them. They have every evidence that man can have of any existence, and when their testimony can be overthrown, all reliability in spiritual existence and human testimony will be at an end for ever, and the long dark night of Atheism will begin—never again to be broken.



## OUR ANSWER.

I HAVE received numerous letters inquiring if I had renounced Spiritualism. The report has gone abroad to that effect, and many have supposed that it was true. The report originated in Ohio. Some time last fall I gave a lecture in the village of Painesville, upon the subject of the "new birth," giving my views of its meaning, and also of its necessity, as the ultimate to man's salvation. In that discourse I had occasion to speak of certain abuses of Spiritualism, manifested in every community where any considerable attention had been paid to that subject; and to denounce such evil and pernicious practices. Having had much to say and do in the promulgation of spiritual truths and doctrines, I felt myself under obligation to expose and correct, as far as possible, its errors and abuses. The Editor of the *Puinesville Telegraph* was present at the meeting, and in his next issue, published certain remarks which were the foundation of the above report. I will now proceed to answer these inquiries, and state how much of Spiritualism I have renounced.

The first great truth of Spiritualism—that all men are immortal, that immediately after the death of the physical body, the spirit enters upon a state of conscious existence, possessing and exercising all the spiritual faculties it had and manifested in the body—I affirm.

The second great truth of Spiritualism—that the spirit, so existing, can and does manifest itself to individuals in the physical form, in the various ways known to the world through modern manifestations, such as rapping, tipping, writing, exerting physical force, obsessing individuals, impressing them with thoughts, feelings, sentiments, etc., performing works of healing, etc., etc.—can not be denied by any one who has thoroughly investigated the phenomena. I *know* these things to be so, and therefore I so affirm.

The third great truth of Spiritualism—that in the transition from this world or physical state to the spirit world, the spiritual character undergoes no change—is demonstrated to be true by every known principle of philosophy bearing upon that point, as well as by all the facts and testimony connected with these manifestations; and therefore I have not renounced it, but on the contrary, affirm it to be true.

The fourth great truth of Spiritualism—that there are, in the spiritual state, various states and conditions of understanding and affection, corresponding to the like states and conditions of spirits in the physical body, from the lowest plane of lust to the highest plane of purity and holiness, and that the associations and influences between embodied and disembodied spirits, are according to the harmony or agreement of states between them—I believe and affirm.

The fifth great truth of Spiritualism—that all are more or less subject both to the conscious and unconscious influences of spirits, and that their thoughts, feelings, volitions and actions are frequently dictated thereby—I have every reason to believe to be true, and I do so believe.

The sixth great truth of Spiritualism—that the spirits of those who are very dear to us can visit us, and often make their presence manifest to us, that they do thus visit us and become to us angels of truth and love, mediums of inspiration to our souls, guardian angels watching over and protecting us from harm, God's messengers of redemption and salvation, the heaven-appointed means of leading our souls in the way of eternal life—I most truly believe and affirm.

The seventh great truth of Spiritualism—that we can, by our mental and physical states, aid or prevent, to a certain extent, these outward manifestations—every investigator knows to be true; and the rules observed in circles for spiritual manifestations have respect to cultivating these mental and physical states; but the external regulations of the circle do not determine the moral and religious character of the manifestations; that depends upon the internal states and conditions of those composing the circle.

The eighth great truth of Spiritualism—that infinite and eternal



progression is the characteristic of all God's works, and that ultimately all will attain to a high and perfect destiny—I do not doubt.

These are among the leading truths of Spiritualism which I affirm, and which, for many years, I have been endeavoring to establish in the minds of the people. But these truths, like all others, are liable to be misunderstood, and false deductions and false practices are liable to take place; and it is a part of my duty, as a public lecturer and teacher, to detect and expose such abuses so far as I can, wherever they exist.

Among those evils and abuses of Spiritualism which are very extensively manifested, is that of forming circles to get manifestations and communications, without first properly attending to the moral and religious condition of the minds of those who are to compose the circle, and whose characters are to determine the character of influence which shall be present to manifest or communicate. That fundamental doctrine of the spiritual faith, that we are both consciously and unconsciously subject to the influence of spiritual beings, teaches us the importance of attending carefully to the character of those to whose influence we subject ourselves. If it be true, as Spiritualists affirm, that there are diverse characters of spiritual beings with whom we are liable to come in contact in our intercourse with the spirit-world, and that our associations therewith will be according to our states, it becomes a matter of the first importance that we secure to ourselves such states and conditions of mind, as will guard us against the influx of improper influences.

But farther; the circle which meets to obtain manifestations and communications from spirits, without first attending to their moral and religious conditions, is not only liable to be injured through the influence of those spirits no better than themselves, but also such circle is subject to an impure and pernicious influence which may be awakened among themselves. It is claimed by all men, and probably will be certified to by most women of experience, that man is peculiarly susceptible to a lustful influence of a sexual character. Yesterday I had an argument with a professed Christian gentleman, and one who was then rejoicing in

what he denominated the revival spirit, which was then prevailing throughout the country; and he gave it as his opinion, that man could not become so perfect in this life, even under the sanctifying influences of Christianity, as not to feel the monitions of his lust, "when he should see a beautiful, well-developed lady enter the cars." He confessed that, with all his religion, he had not attained to that state of purity, and he doubted if any other person had. I informed the gentleman that I was happy to say I knew one man who had attained to that state of purity, and therefore could certify to the possibility of attainment.

The same confession I have heard from every class and profession of men, not excepting the clergy. In arguing against this lustful exercise between the sexes, I find men almost universally affirming the propriety and necessity of it; seeking every possible excuse to justify the vicious and defiling practice. No one will be disposed to deny that such is the state and condition of mind with the vast majority of men. If any do feel disposed to deny this statement, they have only to commence arguing against the propriety and necessity of such lustful practice, and they will soon become convinced of the fact.

There is another principle which Spiritualists affirm, and with which many are familiar; and that is, that every individual, whether he will or no, emits an influence or sphere corresponding to his state or condition, and one the force of which sensitive minds can feel, and sometimes definitely perceive. And there is still another principle of philosophy which they recognize; and that is, that naturally, the male or man is positive, and the female is negative; and that the positive tends to impart its condition to the negative; and that the negative or receptive is liable to receive such condition, and become influenced thereby.

According to the foregoing principles, these promiscuous circles, composed indiscriminately of men and women, coming in contact, with a freedom and familiarity somewhat dangerous to the condition of purity in the thoughts and feelings of those men who confess that they can not look upon women without suggestions of lust, must become dangerous to the negative and impressible minds, to the extent of their impressibility; unless, by a course of



moral and religious preparation, they become superior to such base influences. The passive condition of those who are seeking mediumship renders them peculiarly liable to all classes of influence present.

If the foregoing principles are true, one understanding them, and reflecting upon their natural operation, would be led to the conclusion that such circles must inevitably become dangerous to those impressible minds who are not most select in their associations. Let strong athletic men, full of vigor and passion, come into such relations to the opposite sex as to have their thoughts and feeling take such a direction, and no one can deny that the tendency would be to weaken the moral power so essential to protect and preserve proper relations.

Such are the conclusions to which the philosopher would arrive without making the experiment. He could not fail, upon proper reflection, to foresee such result. But if he had doubts, let him make the experiment, and his doubts would be removed. History would become to him, philosophy teaching by example.

Upon this subject I must be permitted to speak plainly. During the first year or two of spiritual manifestations, I devoted a great deal of time to these external phenomena. I attended many spiritual circles, and was deeply interested therein. I very early learned that the mediums had a very strong propensity to deceive, and I was surprised at it. Those, in whose presence I had witnessed many very remarkable manifestations, that were beyond all question spiritual in their origin and character, would seem to take delight in practicing deception where there could be nothing to be gained thereby. This I noticed and remarked to others, and they did the same to me.

In the next place, as my impressibility increased, I could not endure the influence or sphere of these promiscuous circles; so exceedingly repulsive did they become to me, that I was obliged to abandon them altogether. - I did not then know the reasons, and therefore did not object because others attended; but begged to be excused myself. Subsequent observation and reflection revealed to me the cause; demonstrated to my satisfaction that their

general influence was pernicious, and therefore I have for some years questioned the propriety of such circles.

As a further evidence of the truthfulness of the foregoing positions, I have paid particular attention to the influence which these circles have had upon mediums, especially upon those who have to any extent become public mediums, holding public and promiscuous circles; and my observations were such quite early, that I was unwilling to have any near friends of mine subject themselves to such dangers, and I so expressed myself. I do not say there are no exceptions; that there are no public mediums who have not become superior to these depressing influences; I hope and trust there may be such exceptions; but if there are, they are the exception and not the rule.

I wish the point I am here setting forth, to be distinctly understood. I do not deny that men and women may come together and hold circles for spiritual intercourse, in such a manner as not to become subject to these dangers; as not to impart or receive these contaminating influences. But to do so, they must come into a higher and purer condition of mind than is generally cultivated in these circles. There must be purer desires and loftier aspirations. They must put on a "breastplate of righteousness" and an "helmet of salvation."

In view of these things, I have no hesitation in saying, that the practice of meeting together in promiscuous circles for the purpose of obtaining spiritual manifestations and communications, without first attending to the moral and religious condition of the mind, and by the cultivation of those aspirations and desires which make men superior to their passions and lusts, make such influences impossible, is evil and dangerous in its tendency, and ought to be discountenanced. In my humble opinion, philosophy and experience unite their testimony on this subject.

There are many facts connected with this subject, which might very properly be noticed. One is, that persons known to be licentious, often mingle in these circles, and seem to be much interested in them. Such not unfrequently become mediums, and practice mediumship without being reformed, if we can judge from appearance. I have known those, taking their words to be



true, who have visited these circles for such purposes, and who have been received, and continued in such circles, imparting their impure influences, while others were becoming passive and receiving the same.

I wish to be understood as writing, not "in haste," or under the influence of "mental depression;" but from long continued observation and reflection. I am speaking the earnest and sorrowful convictions of my soul; I am speaking that which tens of thousands know to be true; I am exhibiting a feature in modern Spiritualism which ought to be renounced and denounced; and that feature is, the formation of circles for purposes of spiritual manifestations and communications, composed of individuals who have not qualified themselves for the same, by the cultivation of those states and conditions of mind which shall make them superior to their lusts, appetites and passions.

There is another feature of Spiritualism which is much to be deplored; and that is the amount of charlatanism and mountebankism connected therewith. One would think that so many of the spiritual host as can absent themselves from the gratification of their lusts, and from preaching, had turned doctors, and were intent upon curing all the ailments that flesh is heir to. Of the healing mediums it can be said their name is "legion;" and of their healing it may often be said truly, that it is "legendary."

By this I do not intend to say that genuine healing mediumship does not exist, and that remarkable cures have not been effected through the agency of Spirits. I have not the slightest doubt that such cures have repeatedly occurred. But while this is so, I have abundant reasons for believing that a very large proportion of professional spiritual healing is arrant humbug. I am certain that these spiritual doctors are, as a general thing, quite as uncertain as mundane doctors; and I am quite of the opinion that in nine cases out of ten, the patient, in the hands of a prudent nurse, is better off without either.

Being somewhat of a healing medium, so far as results would indicate, I think I have some means of judging of the correctness of the opinion above stated. So far as remarkable cures are concerned, I think I could produce as truthful and startling an array

of them as most healing mediums, without the least exaggeration, and without making any pretensions to healing mediumship. Some of these cures I think were effected through the agency of Spirits, beside my own, and some I feel quite confident were effected solely by my own spiritual agency. But be that as it may, I am conscious that the exercise of the power of healing through the imposition of hands, depends as much upon the adaptation of medium to patient, as upon the agency of foreign Spirit influence; and my experience would lead me to believe that *more* depends upon adaptation than foreign agency. While I have been enabled to perform almost a miracle upon those where there was adaptation, I could not exert the slightest influence where adaptation was wanting. I have conversed with many healing mediums, who have assured me that they had the same experience.

When I read in the papers the advertisements of these healing mediums and spiritual doctors, making, as they continually are, promises to the afflicted, that they will cure them, when they must know that lack of adaptation will cause them to disappoint very many, by far the greater number, and yet appropriate their money without giving any equivalent, I cannot but feel that such things are wicked and false, and that those who engage in them, dishonor humanity.

Again, this species of charlatanism also appears among a class of trance speakers, who throng the country. There are unquestionably mediums who are obsessed, and speak under the control and dictation of spirits. And there are those who profess to be so controlled that are not. Persons might be named among this class of mediums who profess to improvise in public, what they have committed to memory and repeated many times. I have in my mind mediums that, after occupying a very high position as such for some time, have proved to be bogus. If an individual wishes to do a large business as a speaker upon a small intellectual capital, he can become a trance medium, and close his eyes; and what he says, coming to the audience through the organ of marvelousness, will become so magnified as to appear wonderful, although it really amount to nothing but "sound and fury."



No one who has examined this subject to any considerable extent, can deny that these things are so. I have not found a Spiritualist who is well informed, who does not admit this to be his experience. Few, indeed, pretend that these communications can be relied upon. All are more or less perplexed with their absurdities and contradictions. There are individual exceptions, but they are rare.

But because I have found these evils attending the popular development of spiritual intercourse, does it follow that I am to deny its great leading truths and principles? I can trace all these evils to their source, and can point out the remedy. If mediums and others in their intercourse have become the victims of untruthful and impure spirits, it is because they have not properly conformed to the laws of pure spiritual communion. They have neglected the cultivation of those conditions by means of which only the good and pure could commune with them.

As I have before stated, I have no doubt of the impropriety of forming these circles in the manner they have usually been formed; bringing together the different sexes, seeking impressibility, without attending to those internal conditions necessary to guard them against improper influences. It is not difficult to demonstrate to any philosophic mind, that such associations must be pernicious in their influence: and I think the fact to be equally clear that they have been so.

My examinations of the subject have satisfied me that we should never seek communication with the Spirit world while we are under the influence of curiosity, selfishness, or lust, in any of its forms. If we cannot, by our aspirations, rise above the sensual, selfish and curious plane of feeling before we seek communication, we had better abstain therefrom. In a future article I will dwell more at length upon this point.

In answer then to the many inquiries if I had renounced Spiritualism, I say most emphatically, I have not. That its great leading doctrines are true, I know. That man can and does hold communion with the spirits of the departed, I know to be true. That he may commune with the good, the pure and the true, is as certain as that he can commune with those of an oppo-

site character. My objections have been and are, that Spiritualists have not placed their moral and religious standards high enough to guard against those influences which tend to degrade and debase the spirit—and that, in consequence, great evils and abuses have been the result.

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PRAYER.

BY L. M. WHITCOMB.

OH God! by thy holy angels, help me,  
 Counsel and sustain me;  
 I am so weak and ignorant,  
 Thou so wise and strong.  
 I bow myself in humble reverent  
 Trust; and though my hopes yet throng  
 My thought of thee, I will  
 Bid even my hopes be still.  
 And wilt thou not counsel me,  
 Help and sustain me?  
 Oh! ardently I implore  
 The while I am trusting thee.  
 For as I reckon o'er  
 Thy wonderous grace to me,  
 In supplication I grow bold.  
 Oh! I beseech thee, hold  
*My every wish within Thy will;*  
 And then I will not claim from thee  
 One other token of thy care;  
 But only seek to fill  
 My soul with this desire,  
 That all Thou givest me may be  
 The blessed surety  
 Of thy love! What thou deniest  
 Not less of love requirest;  
 Help me to make this truth



Unto my heart so clear,  
 That what it deemed as thy reproof  
 Shall as thy love appear,  
 And its best assurance be,  
 Even if thou requirest of me  
 My holiest life: Thou didst give,  
 And wilt not take away again,  
 Tho' what I *deem* the taking be  
 The loss of hopes that could reprieve  
 My life from every pain,  
 And seem the blessed surety  
 Of the longed-for heaven  
 And the sweet peace given  
 After all the storms,  
 The weary longings and alarms.  
 Oh God, again I pray to thee,  
 Counsel and sustain me;  
 Help me to wait THY WILL  
 Lovingly and patiently,  
 Trusting, believing, still  
 Knowing that every ill,  
 When sanctified by faith,  
 Its certain blessing hath.  
 Again I pray, Oh God, to thee;  
 My doubting heart I thus can still,  
 And know thou art helping me  
 To wait THY HOLY WILL.

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## PICTURES AND PEOPLE.

WHAT are pictures? Mere articles of ornament? or do they serve a higher purpose than to decorate plain walls, to make drawing-rooms look cheerful, to display wealth, to afford pretext for a fine frame? One would be almost tempted to apply some of these criticisms on the place and appropriateness of pictures in dwellings and galleries. Whenever it is practicable, pictures should be viewed singly. To see a fine work of art in a gallery, detracts

from its sphere; awarding it at best, but a speciality in art. Let us glance at the space hung closely with pictures, and amidst all the gilded squaring of the wall, discern the ideas set forth, as if an encyclopedia of thought had been struck by lightning. Here we see a Madonna. Is the idea of a Madonna anything beyond that of any other woman and child? Is there in the thought of the Saviour's mother, a special sympathy aroused? or in the two promising infants near her—the bold ascetic, John the Baptist, preaching with inspired certainty of him who should come after him; does the infancy of that remarkable man present any peculiar thought to our mind? Should the conception of another mind, whose expression is before us, offer us any assistance to the thought, any revelation of truth? Does the idea of the Infant Saviour—that precocious infant upon his mother's knees, the object around which clusters all thought, to whose existence and being we owe whatever contemplation endears, the thought of the others to our minds, the one to prefigure whom, the artist has devoted his thoughts and abilities, seem any more vivid to our mind than before? In a word, has the idea of the whole any reality to us? or is the group but idle thought—a convenient incident for the artist to use as a vehicle for certain admiration of one woman and two babies that he entertains? a nucleus for some effect of color? a banquet for the eye alone? Heaven forgive him for the *name* of his picture. But let us take what we can in honesty, and receive all we can, indulge in what reflections are fitting to the expression of the idea before us now. Take it for granted then, that this great subject has been treated with consummate skill, and has suggested a world of reflections, and corresponded to emotions as deep as the heart can measure. Suppose all this; and in that mood let us turn our gaze to the next idea presented. An Indian war-dance, perchance; pretty idea to pile on the top of our serene condition. Quite a variety. Then above it, perchance, the martyrdom of St. Anthony, with its thousand suggestions, the human suffering and heavenly trust; malignity, hate, authority, bigotry, history, ethics, philosophy, religion, in the thoughts upon this one picture; enough to see alone; nothing for an idle moment of sight-seeing; yet



this is the seeing of pictures; neither one nor the other has done its work in going hastily, or even slowly, in this long gallery. Shades of De Vinci, Raphael, Corregio, come forth and arrest the eye, the heart, the mind, on this your *chef d'œuvre*. Blot out these others that surround it, and let this volume reveal its whole interest alone. What have I to do with all this array of color and endeavor; I do not wish alone to know one artist from another; but I would learn from this painter *that* which *he* can reveal to me. Has not Durand taught me a beauty in the atmosphere I would have lost but for his sympathy? Do I not know some charm of tone that nature wears; a beauty in varieties of tint in foliage, or the beauty of a sycamore? Have I not lingered with stronger sense of enjoyment in the beauty of a pile of rocks—seen some high power glazing their varied tones with emotions of Kansett's feelings? Will not these lessons follow ever in my wanderings like a friendly sympathy, making nature more lovely to me, that the natural conceptions of others have become mine? Then, if so, how far better is it to chose a picture *for its idea*; when you buy a picture, buy it because it teaches you something, and you love to have its suggestion with you. Give to art a *reverential* place in your feelings, and do not lose yourself in the cold criticisms of the specialities; the way to appreciate an artist's effort, is to be the wiser for his idea—to have it with you if possible; think on it alone for the time. If a picture is fine, let it stand on its own merits; if you have rooms enough, let your finest picture be a thought to every one, by itself. Place it from its idea alone, if you can. It is an error to crowd all pictures in your drawing-rooms, as if their frames and shapes were all you required. It is an unfortunate necessity which induces artists to have their pictures hung in a gallery, and it is usually in private residences that such a place is selected, because the light is better for each than in the surroundings and constrained position of an ordinary apartment; in visiting them we should try to contemplate the pictures singly, if possible, and not undertake to *do* a gallery too quickly. The great number necessarily clustered together should be regarded as a disadvantage to the artist, the possessor, and to the beholder. GERTRUDE.

## THE DYING MOMENTS OF REV. DUDLEY A. TYNG.

FOR the purpose of illustrating certain principles of religious philosophy, I publish the following statement of facts made by Rev. Stephen F. Tyng respecting the death of his son, Rev. Dudley A. Tyng, of Philadelphia. The particular point to which attention is called is the last colloquy between him and his father, before he ceased breathing.

[From the Chicago Daily Tribune.]

We mentioned yesterday that the Rev. Stephen F. Tyng, D.D., had preached concerning the death of his son, Rev. Dudley A. Tyng, in Philadelphia, on Sunday night last. We quote, as reported in the *Bulletin* of Monday afternoon, a few very affecting passages from this discourse:

On his return to his distant home on Sunday night, previous to this sorrowful event, he said to his wife, after he had come into the house: "I have enjoyed my ride home so much; I have had such sweet and pleasant communion with God all the way upon the road." O, this was the key to all his feelings in the hour, and the work of the trial through which he was to pass. This was the provision for his journey through the valley of the shadow of death; and it is a coincidence a little remarkable, that on that very night, he found her reading, in her solitude, the life of Summerfield; and having just arrived at the period of his youthful departure, she said, "How sad to see such an early death! If you had only been a few moments later, I should have finished the whole book to-night!" little imagining that *another youth* was soon to follow in the same peculiar experience. \* \* \*

At nine o'clock, I perceived him sinking away rapidly, and when his wife and myself were alone by him, I announced to him my conviction that the glorious end was rapidly approaching. He had cherished strong hopes of recovery, in the impression that his work could not have been completed, and he had yet much to do. Yet he had previously, early on this morning, delivered up all his earthly concerns into my hands, and said with sweet com-



posure, "Father, will you take charge of them all for me?" and when I answered him in the affirmative, "Now, father, I will think of them no more."

He received the annunciation of his approaching death with the utmost calmness and delight, replying, "My father dear, I dearly love you all, but I had rather be with Jesus than with my dearest ones on earth. Lay me straight in the bed, father, and cover me up, and let me wait my Father's time."

We arranged his bed as well as was possible, and he lay in quietness in it for a little while. His friends and family were gathered immediately around his bed. As I announced to them the certainty of his approaching departure, we watched his blessed and animated countenance in its repose. During this interval he spoke occasionally, in brief remarks, to those around him, which need have no place here. But at this moment one testimony was given, which has been referred to already in the public prints, and though I should not have introduced it to the public myself, (for I esteem such brief addresses as beyond right of public knowledge,) yet it is my duty, it having been proclaimed, to repeat it correctly. When his beloved and faithful physician had returned from a short absence from the house, a little before ten o'clock, he said to him, "Doctor, my friends have given me up; they say I am dying. Is that your opinion?" The doctor, after a few moments' examination, answered him in the affirmative. "Then," said he, "doctor, I have loved you much as a friend; I long to love you as a brother in Christ Jesus. I cannot repay the obligation I am under to you, unless I am permitted to bring you to a Saviour's feet. Let me entreat you now to come to Jesus, that you may be to me forever a dear brother in Christ, and that you may be far more useful than I have been."

He was presently asked if he had any messages to send to his brethren in the ministry, or to his congregation. He answered us, "Not now, I am too much exhausted." Again he reposed for a few moments, and then opened his eyes with a very elevated expression, and said in a loud and very distinct voice, "Now, father, I am ready. Tell them, 'Let us all stand up for Jesus—let us all stand up for Christ Jesus in prayer—accepted in Christ, having no other claims than His righteousness, that Christ may be glorified in us forever.'"

He again sank in repose and quiet for a season, and then again he raised his eyes and voice, and said with equal distinctness, "Now, father, I want to send a message to my church. I love that church; I love the principles on which it has been founded; I want to see those principles established in the church; I want

to see men gathered into the church on these principles, such as shall be saved. I wish my people to go on vigorously and unitedly, and establish that church for the glory of Christ for ever."

Much exhausted by such effort, he sank at these intervals into perfect quietness; and then he suddenly aroused, and said to us, "Sing! Sing! Can you not sing?" We hesitated—saw it was impossible, when he himself struck the words,

"Rock of ages, cleft form me,"

and we followed him, and we sung the first two verses of that hymn—but he could sing no more—no more could we—sorrow silenced all.

In reference to his own death, he said, "I wish to say in regard to this dispensation, I am perfectly satisfied; I have not one fault to find with it. I say it emphatically, *I have not one fault to find with it*. I desire only that it may be abundantly sanctified to us all."

His beautiful private, personal address to his wife, and two addresses to his family, and particularly to his little children, who were severally brought to him, and to whom he gave separately a father's parting kiss and blessing—these were all so spiritual, so sweet, so solemn, that they can never be effaced from the memory of those who heard and saw the remarkable scene which they made up.

But after all this passed by, his powers of endurance were rapidly failing, and he felt himself just going; he turned to me again with the sweetest smile, "Now, father, dear, kiss me once more;" and as I kissed him he said, "Good night, dear father."

Soon after this, at about twenty minutes before eleven o'clock, his mind began to wander, and all his ungoverned imaginations were connected with his church, and his expressions even then were beautiful and affectionate. He had an hour of imaginary contest with some persons who detained him in the church and would not release him, crying to them, as his mind roamed, "Dear brethren, Oh this is true; you will kill me; that Sunday night's sermon of an hour and a half, killed me—let us go home—why will you all kill yourselves?" Then again, as if a crowd was waiting—"Open the doors and let them come in!"

I never spoke to him. During this period, even, he knew us and would answer us with perfect intelligence, constantly begging us to "go home;" and I could only put him off in peace by telling him that at twelve o'clock we would go home—your Father's time would come. He seemed at last to pass this contest, and I said to him as he lay down, relaxed and prostrate:



"My dear son, have you been surrounded by enemies?"

"Yes, father."

"But," said I, "Jesus was with you, darling."

"Oh, yes, certainly."

"And are you now at rest?"

"Yes, perfectly."

"Is the prospect bright before your eyes?"

"Oh, yes, it is glorious."

But the power of life was now fast going, and he seemed no longer conscious of our presence. I aroused him again and asked him,

"Do you see me, my dear son?"

"No."

"Do you know me?"

"No."

"Do you not know your father's voice?"

"No."

His wife made the same attempt, but with no better result. I then said:

"My darling son, do you know Jesus?"

"Oh, yes," said he, in a voice of wonderful strength and deliberation, "*Oh yes! I know Jesus*—I have a steadfast trust in Jesus—a calm and steadfast trust." He spoke it with astonishing distinctness.

This was, perhaps, within an hour of his departure. After this he could say no more, connectedly; yet, one half hour afterward, perhaps, I thought he might still be conscious to my voice, and I asked him:

"Are you happy, my dear son?"

And he answered me very distinctly,

"Oh, perfectly, perfectly!"

How strange! They were the very words with which his sainted mother closed her testimony to me six-and-twenty years before, within five minutes of her death. From that moment he gently sobbed away his life like an infant who had fallen asleep in crying. His sobs became fainter and fainter, until the last one passed, and *all was quietness and rest.*

After the dying man had ceased to recognize external objects; when the sound of his father's voice could no longer awaken within his spirit the recollection of him who uttered it; when the wife of his bosom, the partner of his heart's love, called in vain to his receding spirit to be recognized, there was a name, the sound of which could summon all his expiring energies, and

awaken a response from his inmost being. There is more meaning in these lines that the superficial observer would notice.

"Do you see me, my dear son?"

"No."

"Do you know me?"

"No."

"Do you not know your father's voice?"

"No."

His wife made the same attempt, with no other result. I then said,

"My darling son, do you know Jesus?"

"Oh yes," said he, in a voice of wonderful strength and deliberation. "*Oh yes!* I know *Jesus*—I have a steadfast trust in Jesus."

The name of Jesus was to him the symbol of all that the soul could conceive of purity, holiness, goodness and love: as such it summoned into action all the energy and power of his being; it challenged the deepest love and reverence of his soul. It was a practical demonstration of the truth of that saying, "My father dear, I dearly love you all; but I had rather be with Jesus than with my dearest ones on earth."

That man, in his inmost love, yearns for the infinite and absolute, is self-evident to all who have felt the monitions of the religious nature. This yearning demands that which the finite and imperfect can not supply; and hence arises the "aching void," which can not be filled by the world. This absolute nature in man, making itself felt through all his being, is the very life of his life, love of his love, and consciousness of his consciousness. It is that which ever leaps forth to embrace the true, the pure, the good: it is that inward angel, ever saying "well done," when we *are* right, and *do* right. It is that which ever bows "to superior worth," "and never fails of allegiance there." It is that inmost and perfect love, beneath which nothing can get.

This inmost and perfect love of the soul acknowledges no other father than the Infinite and perfect; it answers to no other call; and in its native aspirations, it is ever calling unto that Father. The summit of the soul's conceptions and aspirations is the throne of his power: it is the acropolis of its heavenly Jerusalem. Thither it goes up to worship in the presence of the ALL TRUE, the ALL



PURE, the DIVINE. The infinite perfections of this Divine Father remove him beyond the comprehension of the finite and imperfect. This the soul feels, and hence it feels the necessity of symbolizing the presence of that Father within the sphere of its comprehension. He is revealed to the inmost affection; but there must be some symbol to represent him to the understanding, so that when that symbol is presented, the affection and understanding shall *unite* in their expressions of adoration and praise.

This sense of need, to unite the finite in perception and understanding with the perfect in affection and love, gave birth to the idea of a mediator, one who should be a day's man between man and his Maker. This Mediator, to satisfy this sense of need, must be capable of representing the perfect attributes of the Father in union with the finite, which could come within the range of man's comprehension. In the language of Jesus, he must be able "to take the things of the Father, and show them unto the world." Hence this Mediator must exhibit the double character of the Divine and Human, and thus, in the soul's conception be divinely human.

This finite symbol of the Infinite, by means of which the soul is enabled to approach the divine condition, in perfection as well as aspiration, is differently represented to different minds. Among Christians, Jesus of Nazareth, in his life and character, becomes that symbol or type of the Father. At the pronouncement of his name, all the divinity of the soul is stirred within him who has received him as such symbol. With that name is associated all conceivable perfections of the Father. He stands revealed to the soul without spot or blemish—a pure ideal divinity—one with the Father, and destined to make all who receive him as their Mediator one in him as he is one in the Father. To use the form of expression they adopt, Christ is God. By which they intend to say that he is the only translation of the Father they can perceive; and hence God can only be known through him.

Such was Jesus to the Rev. D. A. Tyng. That infinite and absolute Father, after whom his soul yearned more earnestly than for any finite or imperfect object—more earnestly than for the dearest ones on earth—was symbolized to him by the name and

ideal life and character of Jesus of Nazareth. All that his soul could conceive of the divine and perfect—all that after which it could aspire, was in and clustered around the name of Jesus. It was no idolatry in him to worship before that heavenly shrine. His worship was not paid to the finite and imperfect. It was the "*God in Christ*" before whom he bowed, and to whom his soul paid its divinest homage.

The strength and purity of this religious nature is most beautifully illustrated in the dying scene of Mr. Tyng. No one can doubt the purity of the love he bore to his father, wife and family. None can question the intensity of that love which bound his soul to those most dear on earth. But pure, holy, and intense as was that love, there was a deeper, holier, purer and intenser love within. The name of Jesus symbolized that love. And although he could not remember the name and voice of father, wife or child, at the pronounciation of that heavenly symbol, his inmost soul leaped for joy. "He that hath ears to hear, let him hear."

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## THE RIGHTS OF WOMAN.

WE are of the number who believe that women have the same rights as men ; and if they are not permitted to exercise them, they are the victims of force and oppression. By human rights we suppose is meant all rights incident to humanity ; and if women are human beings, we know no reason why they have not all the incidents of humanity.

Rights have their basis in needs. A need, incident to any being or existence, becomes a title-deed from God, of all rights necessary to a proper and legitimate supply of the same. If man, by the constitution of his being, must have air to sustain life, he has an indefeasible right to breathe the atmosphere, and no one can arrest or suspend that right. If man, coming from the hand of his Maker, is compelled to walk the earth, he has a right to walk it, and that right is indefeasible and inalienable. The same is true in respect to the acquisition of knowledge, to develop the



understanding ; in respect to the maintaining of social and domestic relations, to develop the affections ; in respect to following the religious aspirations of the soul, to develop the true religious condition.

All the rights of man have respect to his needs, physical, intellectual, social, moral, and religious. His natural rights have their basis in their natural necessities, and they become as inalienable as his necessities are constant. Therefore, when I wish to settle the question of the rights of woman, I can do so by determining her needs. If she has the same physical, intellectual, social, moral, and religious nature to be unfolded and perfected, as man has ; and if these natures are to be developed under the same laws, without respect to sex, then woman has the same needs as man, and consequently she has the same inalienable rights. Therefore, instead of being required to demonstrate the equal rights of woman, the burden of proof lies upon the other side. Those who assume that there is any right incident to humanity, are required to point out the limits and restrictions, if there be any. If man, as a human being, has rights which do not pertain to woman, what are those rights, and upon what are such superior rights based ?

The truth is so plain, that no mind endowed with any sense, can mistake it. Woman has the same high destiny to accomplish in respect to herself, as man has ; and that destiny is to be accomplished under the same divine government ; requiring obedience to the same laws ; giving birth to the same needs ; and creating the same incidents or rights. And he who would deprive her of the exercise of them is a usurper.

Woman, in her constitution, is naturally pure. She is naturally the embodiment of pure affection, born of love. In her physical constitution, she has not the grossness and strength of man. Physically and externally speaking, she has not the strength necessary to enable her to enter into the conflict and antagonism of the external. When force and fraud govern, she will be the victim, because she has no quality which will enable her to become successful in such a controversy. Where truth, purity, and righteousness are recognized as supreme, there she will be admitted to her position, and her true power will be felt.

Man, under the rule of his appetites, passions, and lusts, is a supremely selfish being, and if governed at all, he must be governed by an appeal to his selfishness through force. Such government will necessarily be one of conflict, antagonism, and blood. "Eye for eye, tooth for tooth," &c., will constitute the principle of its administration. While it may keep the subjects in awe, and cause them, through fear, to respect the rights of one another, it will be fatal to the administrators. Man can not easily engage in the administration of such a government, without being corrupted and depraved by it. The principles by which such a government is administered, antagonize with those by which the moral and religious nature is to be unfolded. Hence it is that all politicians become exceedingly corrupt. The politician *can not* be trusted. Like Esau, he first sells himself to get into place, and then, like Judas, he sells his neighbor. They are an exemplification of what Jesus said, "It must needs be that offenses come, but woe unto him by whom they come." This kind of government seems to be necessary, but its influence is pernicious upon those who administer it.

It is a fact worthy of notice, that woman, when she becomes ambitious, and enters upon the administration of this kind of government, has generally become much depraved by it. They have sometimes descended seemingly lower than man could descend. It is upon the principle that the greater the capacity for good, if perverted, the greater the power for evil. The higher the eminence from which we fall, the more profound will be the fall. This principle is illustrated in the lives and characters of those unfortunates who have abandoned themselves to a life of pollution. It has often been said that a courtesan can become so much worse than man, as to make the most depraved blush at her profanity and obscenity. "Great ill is the achievement of great powers."

From woman's constitution and nature it is most evident that the turmoil and antagonism of a government of force does not furnish proper sphere for her action and administration. She is neither physically nor morally fitted for such a bear garden. It is her right to be exempted from its laws and oppressions. It is



her right to be protected under its administrations; and, when by the laws of progression, it shall come within her reach, it will be not only her right, but her duty to participate in its administration. She stands where the true Christian stands, redeemed from the law of force. His Christian character will not permit him to enter the arena of violence and blood to become a partaker of its deeds. There are those beneath him, better fitted for axe-men and hangmen than Jesus or his worthy disciple, than woman or any worthy the name.

Woman, by nature, is too pure, too holy for any such employment. She is God's best gift to man; as an angel of purity, as a medium of inspiration, none can come more interiorly into his soul, and speak peace to the troubled waters. If man would learn her true value, if he would receive her for what she is, she would lead him in the way of eternal life.

O woman! true, pure, angelic woman! Would to God man would learn to know thee aright. Would that he could prize thee at thy true worth. He would no longer strive to make thee his slave or his concubine. Since I have learned to look upon woman in the divinity of her mission, I have learned to appreciate her character, and truly to enjoy her society. Woman's rights too, I have learned to understand better than before. It is her right not only to rule herself, but also to rule her husband, not in the base, ungodly way that men rule *them*, and rule one another; not by coming out into the world of force and fraud to become participators in the gross wrongs incident to such rulings; but to keep their hands pure and unspotted from such governments, that they may be prepared to govern in the hearts and affections, like the true Messiah, the divine Immanuel.

Yes, woman, your sphere of government is in the affections of the purified soul. Your reign is to be one of peace. You are to tame the lion of men's passions, so that the innocent child, or the innocency of childhood, shall lead and control them. This outward government of force and fraud belongs unto men; women are naturally too high, too pure to participate therein. It is not fit that she should descend into this outward sphere of government. She would be more like a fallen angel there. But it is woman's right

to govern, and the millenium will never dawn upon the earth until she does. But there must be another to go forth in the spirit and power of Elias, turning the hearts of the children unto the fathers, &c., preparing the way, and making the path straight for the incoming Messiah, before she can take the reins and be acting in her divine sphere.

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### ASPIRATION.

WITHOUT aspiration, man cannot attain to any degree of eminence in any undertaking. It is deemed essential to success in all pursuits and professions. The teacher strives to awaken aspiration in the bosom of his pupil, that he may call forth the highest powers of his soul. The masters are held up before the admiring gaze of the young artists to stimulate them to their highest capabilities. The examples of the great and the good are exhibited to our children, and their characters are portrayed in such a light as to awaken in them admiration and love for their virtues. All these things are done for the purpose of awakening in the souls of those who read and hear, higher aspirations after the good, the pure and the true. For the higher and more earnest the aspirations of the individual, the more sure and rapid will be his advancement in that direction.

This principle all men recognize; and they act upon the hypothesis that man will be according to his aspirations. Hence, when they see a young man prudently bending all his energies to acquire wealth, they do not hesitate to prophecy of his success, and say he will become rich. When they see him earnestly poring over his books, they say he will become learned, etc.

This principle of aspiration to attain to eminence in any laudable or praiseworthy undertaking, is recognized as applicable to all pursuits of life; and as commendable in the highest degree. And the higher and more perfect the standards of excellence that are held up before the mind for attainment and imitation, the higher and more perfect will be the probable attainments of those who aspire unto them.



It is deemed to be laudable and proper for man to acquaint himself with history, that he may find characters for imitation; and when he has found them, and studied their development in their history, and, according to the light of their experience, has ascertained their method of discipline, it is not deemed weak and degrading on his part to observe their rules of life, and imitate their examples. Napoleon was a close student of history, that he might learn from the observations and experience of those who had lived before him. He was a pupil of the past, ready, willing and anxious to learn from all, that which pertained to his favorite science. As one seeking to excel in the art of war, he had his models; and in his aspirations after excellence in that direction, he strove to excel them all.

In literature, art and science, we have our models of excellence, each of which marshals its host of disciples; each, according to his earnest aspirations, striving to excel all others in his particular calling or pursuit. And all this is deemed laudable and proper; nay more, is deemed commendable and praiseworthy, and no one thinks it a symptom of weakness for an individual to engage earnestly in striving to equal those earlier masters.

Why then may not we have worthy objects of imitation in the moral and religious sphere of life—those that shall become to us lights illuminating the pathway to the better life and world—those whose spiritual experiences shall have qualified them for models worthy of all imitation? If I may have models for imitation in literature, art, science, etc., and may worthily aspire to attain to their degrees of excellence, how foolish and bigoted is it, to deny the propriety and utility of worthy models in morals and religion?

My mind has been led to make these reflections from the conduct of a class of men and women who profess to be pre-eminently rational and liberal in all their thoughts and feelings, and yet who seem utterly to despise and condemn all models for study and imitation in the moral and religious sphere. The most bigoted and intolerant sectarian is not more jealous of the subtle influences of infidelity, than is this class of the subtle influence of orthodoxy; and they manifest an equal amount of bigotry

and intolerance without the redeeming quality of earnest aspiration.

In an article entitled "Spiritualism," published in the December No. of the Monthly, among other faults and errors I charged that its influence had tended to create a kind of moral and religious Atheism—that these modern developments had not awakened religious aspirations in the minds of those who had been the subject of them. To this charge many took exceptions, as being too severe. I have carefully investigated its truth since that time, and find the charge to be just. My experience has been, go among the Spiritualists where you will, and, as a general thing, they have no faith in a living, conscious, intelligent deity; possessed of love, volition, affection, etc., as an object of religious aspiration and worship. They feel no demand for worship themselves, and they denounce and ridicule its exercise in others. On an examination both of their theoretical and practical faith in God, you will find that it amounts to nothing but an indefinite and incoherent pantheism. The God of which they boast has no moral or religious quality challenging the soul's highest and holiest love of adoration. He is of no value to the soul in supplying its affectional needs. Being one that does not notice or love his children, he does not call forth their love. Being one who does not consciously commune with them, he does not produce in their hearts a desire for communion with him.

I will publish in my next an article on the subject of God as an object of religious worship, according to the revelations of the affections and intuitions, to which article I invite the candid and serious attention of all reflecting minds. In my humble opinion, Spiritualists are sadly deficient in the cultivation and development of their religious natures; and that unless this deficit be speedily remedied, the moral and religious influence of their philosophy will be repudiated and denounced by all true, intelligent minds.

I must say, and I say it in sorrow, that I have found as much bigotry and intolerance among the professedly liberal and enlightened Spiritualists, as among any other class. The name "Orthodox," or "Christianity," or "Religion," seems to throw



many into spasms. I publish the following letter, which I received early on Monday morning, May 10, as a specimen of this kind of feeling. I ask any one to read carefully the January No. of the Monthly, to which the gentleman refers, and then judge of the reasonableness of his feelings, as a philosopher, proposing to investigate the philosophy of mind, in the intellectual, moral and religious planes thereof. I have looked over the No. since receiving the above, and I can not find anything therein that would tend to weaken the moral character of his family. I find nothing which does not appear to me philosophical. If any others can find anything to the contrary, I should be pleased to have it pointed out.

PHILADELPHIA, May 10, 1858.

Dear Sir—Having examined the copy of your "*Monthly*," received from you at "Sansom-street Hall" yesterday (Sunday morning), I am much disappointed at its contents, not ever having seen either you or your monthly before yesterday morning. I was led to believe, from what you said in relation to it, that its character was that of an entirely "*independent journal*," devoted solely and exclusively to the "*investigation of the science of mind*," and that it "*would contain only such facts as were fully known and could be established*." I am also much disappointed at its partaking so much of the *old Orthodox or religious cast*, from the texts or headings of some of the chapters, as also "*The Religious*," if not "*Episcopal formula*," for conducting social worship. You will please excuse me, but being *decidedly infidel* to all such matter, it would be exceedingly disagreeable to have such reading matter in my family. I should not have subscribed to your work until I had seen it, but as you had no copy with you at speaking, I presumed it would be in keeping with your expressed sentiments, which were in harmony with mine; but I find it is not so. It may be that your future numbers may be more agreeable, and I may find it more agreeable to subscribe; at present I positively decline, and you will much oblige by returning by my son the amount of the subscription, two dollars.

Respectfully yours, G. W. D., 14 North Fourth-street.

## SPIRITUAL PHENOMENA.

A SINGULAR INCIDENT.—The following highly interesting statement is given by the Paris correspondent of the *Boston Transcript*:

The interest in Hume, the American medium, has recently been revived by a singular incident, which I will relate to you. A few evenings since, a select company of Russians and Parisians were assembled at Madame la Comtesse de T.'s. The conversation was on spiritual manifestations, when M. Hume entered. Then followed a serious discussion regarding the manifestation of Spirits—if it were possible to obtain from them useful service, salutary information, counsel, advice, or even recompense or chastisement. M. Hume declared that these manifestations, permitted by Supreme Power, could not be considered as frivolous experience by any one in possession of reason; that he had never known of a spiritual manifestation which had not produced good results; and he was convinced that the Supreme Power often employed such supernatural agency to punish the sins of men. This assertion quieted the objections of some, but was received with incredulity by many of the company.

Suddenly M. Hume arose from the couch on which he was seated, and said—

“Madame la Comtesse, you are expecting a visit this evening from a stranger.”

“It is true,” replied Madame de T.; “but how came you to know it?”

“It matters little—you expect him?”

“Yes; Lord R., a young man of much merit, who arrived to-day in Paris. He has not seen any one as yet, and leaves to-morrow morning. How, then, did you know he was coming this evening?”

“I know only he is coming; I have never seen him; I did not know his name; but it has just been revealed to me that an extraordinary event has recently occurred in a chateau belonging to his



family—an illustration of chastisement by spiritual agency. He has arrived—he rings—let him relate the event.”

The door opened, and the servant announced Lord R.

Madame T. presented M. Hume to Lord R., and related the previous conversation of the American medium. Lord R.’s face expressed the greatest surprise.

“I have never related to any one,” he said, “that which I shall now tell you, on account of M. Hume’s curious revelation. He is right; a strange and fearful event has recently occurred in my family; but you shall judge for yourselves.

“My elder brother had been married six years to the daughter of Lord M., when he became acquainted with an actress of Drury Lane Theatre—Miss E.

The *liaison* of my brother and Miss E. being soon known, did him the greatest injury, and was a cause of deep grief to his wife. Blinded by his passion, my brother braved the world’s opinion, and became indifferent to his wife’s sufferings; he obliged Miss E. to leave the theatre, gave her an elegant house in London, and during the summer took her to Scotland that he might not be separated from her. His wife died with sorrow, and in dying committed her two sons to my care. My brother’s unhappiness at this event was mingled with remorse, but he refused to separate himself from Miss E. A year since, he was in Scotland at his chateau near Edinboro’. Miss E. was there also.

One night he had a dream that his wife appeared to him. He saw her figure bending over his bed, and heard her sobbing bitterly.

“Why do you weep, Anna?” he asked in his dream.

“I weep because the actress who robbed me of my husband’s love, will also deprive my children of their father’s affections,” replied the Spirit.

“You are deceived, Anna; nothing can weaken the tender affection I have for my children.”

“Alas! you think so, but she will prove stronger than your will; yet I am come to protect you from her arts. Here is the veil I wore on our wedding day—keep it always—it shall save you and my children from the snares of that woman!” Saying

these words she folded the veil and placed it round my brother's neck, then kissing him on the forehead, she disappeared.

On feeling the icy tears streaming over his brow and face he leaped from his bed, and gazed around him to assure himself that he had been dreaming—but suddenly a piercing cry broke from his lips—the veil was about his neck! This vision, mingled with the reality, touched his heart; he was resting against the bed lost in thought, when Miss E. entered the room. Seeing traces of violent agitation on his features, she demanded the cause.

“My dear Helen,” he replied, “our life is culpable, it must change—God ordains it!” He then related the dream, and showed her the veil.

“Is that all?” asked Helen, laughing heartily. You have indeed lost your wits! Do you not see that it is some trick played on you by some member of your wife's family?—but stay. I will destroy at once the charm with the talisman!”

She tore the veil from his neck, ran to the fire, and threw it into the flames. In the swiftness of her movements, her dress, which was very ample, displaced suddenly a large volume of air, drawing the flames out from the chimney into the room. A tongue of flame swept round the young girl, instantly enveloping her light, free robe, and, in spite of immediate succor, she expired in most horrible sufferings. You will remember, the journals of the day announced the fearful death of Miss E., but the singular history connected with the event has remained until now a secret.

It is needless to add, that the persons present were deeply affected and impressed by the story of Lord R. All Paris is at present occupied with its details. Unfortunately I was not present at the *soiree*, but as a faithful reporter, I repeat to you that which the Count N. has told me, who was not only present, but has since become a faithful disciple of Mr. Hume.



### **Back Numbers of the Monthly.**

The back Nos. of the First, Second and Third Volumes of the MONTHLY can be had by application at our Office.

Nos. of the First and Second Volumes, 25 cents.

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### **Take Notice.**

Those writing to us asking for information, will please forward a postage stamp for the answer. We have found that our postage bill is quite too large for these hard times. It is easier for each one to furnish a stamp for the expected answer than it is for us to furnish for all. A three-cent stamp is not much by itself, but it amounts to a large sum when one finds them in answer to thousands.



## TIFFANY'S MONTHLY FOR 1858.



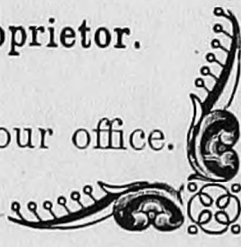

WE would say to our friends, that we have now resumed the publication of the MONTHLY, to be continued regularly until the Fourth Volume is complete. Our Second Number commences with June, and the volume will end with April, 1859. We hope our subscribers will pardon the delay in bringing it forward. Circumstances constrained us to suspend its publication for a few months. We now ask the earnest co-operation of all the friends of a moral and religious Spiritualism. Its facts, phenomena, and philosophy will still claim our attention; but we shall certainly expose its errors and abuses, notwithstanding all the frowns of those interested in perpetuating them. We are satisfied that unless a higher moral and religious standard is taken by Spiritualists generally, the days of Spiritualism will soon be numbered. Phenomenal Spiritualism is at a great discount already, and will be at a greater. Our course in exposing its errors has cost us some of our old friends, which we regret. However, we can better afford to lose them than to sacrifice the truth. When we cannot speak the truth fearlessly, we will cease speaking altogether.

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