

CHRISTIAN SPIRITUALIST

"EVERY PLANT WHICH MY HEAVENLY FATHER HATH NOT PLANTED SHALL BE ROOTED UP."

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POPERY AND REPUBLICANISM. SPIRITUAL CHRISTIANITY AND POLITICS. THE FUTURE OF NATIONS.

LECTURE, THE SUBSTANCE OF WHICH WAS DELIVERED AT THE COURT HOUSE IN WASHINGTON, D. C., MARCH 19, 1855, BUT WRITTEN OUT SINCE.

By the author of "The Christian Spiritualist," and "The Christian Spiritualist's Manual."

Such were the principles taught by an obscure individual over 1500 years ago. Since that time they have professed to preach those doctrines and to have practiced accordingly. The world however is yet filled with vice, crime and misery.

The meek have not yet inherited the earth, nor are the peace makers sufficiently numerous to make a majority in any locality.

In Judaea, where these things were first taught, mankind seems to have gone back into deeper superstition and wickedness, until the inhabitants of that country are a mockery to humanity.

In Europe, supported by many to be the locality possessing the highest civilization and the strongest faith in church and state, we find man armed against his brother in all directions.

Even here in young America, considered by us to be the land of liberty and knowledge, four-fifths of the population do not even profess to believe the theology of the churches. Of the one-fifth who do, what share by their faith give evidence that these great principles of spiritual christianity have taken root in their hearts? To each man look into his own conscience and to his neighbor's conduct, and see what share practice truth and honesty.

In discussing important questions there is no use of glossing over vice, but let us look the matter fully in the face and inquire the cause of the present moral disease which pestilence mankind.

It is evident that a new era is now dawning upon the world, and in giving shape to the new child it is well to place at the history of the past, instead of relying entirely upon theory, in regard to the future.

In studying the history of the past to find the cause of all this degradation in man's advancement, the first that strikes the mind is

the principle of Popery. It is confined to the British Church or the head of their Priesthood, but it pervades all churches, sects, societies and parties into which the human family have heretofore associated themselves. The power which one mind, or a majority of minds exercises over the mental freedom of another may be defined to be Popery.

Let us prove this principle and examine its practical effects. First, the Pope of Rome, upon all spiritual subjects compels the millions who adhere to him, blindly to submit to his doctrines and interpretation. No man dare question his infallibility, or to think for himself, and if he does so and asserts his independence, he is punished by the ecclesiastical domination.

It was this authority that was fought so nobly for a while by Luther, but his followers soon fell into the same error under the guise of a reformation. Whatever man or body of men assume the Pope's power, and build a creed, have thereby created a prison house, within which to confine the human soul and prevent its development.

The moment a man is confined into the embrace of this creed, the arms of death are around him, and progress is out of the question until he breaks loose therefrom. One says it is convenient to have the opinions of a priest or a creed to rest upon, it saves all trouble of self-thinking. That is true; but until a man does begin to think independently, he is not started in the highway of his destiny, which is to progress intellectually as well as morally. Until then he can see no other object in man's existence except gratifying the senses, like the ordinary animal. So long therefore as one man in a thousand does the thinking for all the rest, we could not expect them to be full men.

They would be fit subjects to farm mere planks in the great highway of life to be trodden on by kings and priests. We cannot wonder then, that the toiling millions of this world have so long submitted to the crushing yoke of Popery and that they are yet trampled in the dust.

Nor does this principle of Popery rest alone in the churches, but we find its selfish arm organizing and controlling the political parties of every country. Thus any convention which nominates a candidate and erects a platform and by its usage requires blind submission to its decrees, has so far adopted the principle of Popery.

Let our own experience answer when a man has occasionally been bold enough to defy the party, the platform, the convention or the candidate, we have seen him persecuted as a traitor or political heretic, as though he were guilty of heresy to a creed or Pope.

Thank God that our own age has furnished men

in the State as well as Church, who dared to rise above all human shackles and assert their manhood by doing what they thought right.

The lowering clouds in the theological and political atmosphere indicate that a hurricane is near at hand. The battle has already begun in which the forces of Church and State are brought together to fight the battle between Popery and free thought.

The union of Church and State in this country has been wisely dissolved, because the former, or where of Babylon, has been long riding and oppressing the human family. In dissolving, we have gone to the other extreme until our civil rulers have almost forgotten God and justice.

In every election that has taken place for the last two years, this fight between Popery or party on the one side, and individual freedom on the other, has manifested itself. At first it was a cloud scarcely as large as the hand, but now by its commotion the old political parties are torn in fragments and "the Church is in danger," as is apparent by the wallings of priestcraft.

In the hands of Providence a secret organization seems to have been used as a temporary weapon to stir up the elements and prepare for the greater battle. That society however itself is governed by the worst form of Popery, if it be true that the minority surrenders its judgment absolutely to the will of the majority. No society or organization can long be effective and beneficial to mankind, which does not leave each individual full freedom of thought and conscience.

The recent municipal elections have tended to give more shape to the issue which is being formed. Thus, in Detroit last week, the party and Popery men headed by the Bishop of the Roman Catholic Church on the one side, entered the canvass against the advocates of anti-Popery, and were successful by a large majority. Let not the lovers of freedom suppose that the battle is to be slight or the victory easy, but that they will find probably as early as 1856 upon the Presidential question, who country distinctly divided between questions, upon the one side, and all the combined armies of Popery on the other. The latter will be led by the Pope and his viceregent in America, Bishop Hughes, into whose ranks many of the strongest sectarian protestants will enlist. The true Protestant however, will side with freedom even if the choicest standard bearer shall be an avowed Spiritualist.

The most bold and distinguished advocates of freedom throughout the nation are now Spiritualists, and no others, present champions in favor of civil freedom of thought upon religious as well as other subjects. It is obvious, therefore, that the advocates of entire freedom, will insist upon a standard bearer whose purity and firmness are above question, and whose positions are known to the world, in order that the great mental and moral warfare be fought upon the true issue. A contest was never yet presented to the masses of mankind, which has done so much as this will do towards bringing men to think for themselves, and step forward in the cause of mental and spiritual emancipation. The issue boldly made must be loyally met. There will be no half way ground. True Protestantism will take the side of mental freedom while the spurious under that cloak will fall back into the ranks of Popery.

Under a republican form of government like ours this issue can be fully argued and disposed of. The very principles of Republicanism require the individual to assert his manhood, and thereby only can our freedom from kinglycraft as well as priestcraft be maintained. The distinguished advocates of Popery like Bishop Hughes of New York, and Bishop Lefevre of Michigan, clearly see and admit that true Republicanism and Popery cannot exist in the same nation. Hence they pronounce our institutions a failure and are using all means in their power to strengthen the bands of Popery and prevent the growth of mental and spiritual freedom. The following sentiments are quoted to show more clearly their views and intentions.

"Heresy and schism are crimes and in Christian countries, where the people are Catholics, and where the Catholic religion is an essential part of the laws of the land, they will be punished like other crimes."—R. C. Archbishop of St. Louis.

"The absurd and erroneous doctrines or ravings in defence of liberty of conscience is a most pestiferous error. A pest of all others, the most to be dreaded in a State."—Bishop of New York, Aug. 15, 1852.

The recent Convention at Rome consisting of 60 cardinals and 140 archbishops and bishops, full robed ecclesiastical dignitaries, met nominally to

debate the question of the most Blessed Virgin in the first instance, but the speaker, privilege and the voice of God, virtue of the merits of Jesus Christ, Savior of the human race, was preserved except from all touch of original sin.

Does any reasonable man suppose that this was all that called them together? The spirit of liberty or heresy now growing in Europe, and existing in this country, is a thousand time more dangerous to Popery, than the parentage of Mary is to their advantage. They resolve and decrees upon the question of Republicanism and liberty of conscience are not for the public eye. "A dogma of faith" will do to feed the superstitions, but will hardly satisfy the whole world that such was their sole design.

The great battle between Republicanism and Spiritual freedom on the one hand, and Popery on the other, being fought and won by the former, let us look at their position, when instead of Church and State, we thus see wedded together

SPIRITUAL CHRISTIANITY AND POLITICS.

We acknowledge a wide difference between Christianity and modern Churchism. That Chris-

tianity which operates upon the inner man, and makes him practice truth and right, in all cases is what Jesus taught, and can properly be called Spiritual, in distinguishing it from the formalism of the ancient and modern church Pharisees.

Politics as commonly understood from the character of public officers and seekers, has become a stench in the nostrils of decent men. Whoever engages in politic affairs is looked upon with suspicion, supposing that all may be as bad as the majority. Hence in our legislative and executive departments honesty is hardly professed, and seldom practiced. Of course the masses cannot be expected to attain a higher standard of virtue than their rulers, who necessarily give character to the morality of the nation. If frauds are practiced in high places before all the world, what may be expected in other localities.

Thus the head being diseased, the whole body is affected. There are many causes for this state of things. Many well meaning men, and who mean to be honest on Sunday while at church, the moment they turn into worldly or political matters, lay aside all christianity and allow themselves to be blindly led by the sectarianism of party. Instead of using their own judgment in casting their voice in favor of the most honest man, the Popery of conventions is used to select candidates, and the individual blindly follows his political Pope. These conventions are generally controlled by a small minority, and frequently the most vicious of the community. Hence this latter class practically elect all public officers and control the affairs of State.

By abstaining from conventions, or allowing them to have any binding authority over the individual, he surrenders his conscience to the Pope of party.

The only remedy apparent, seems to be for the individual to reserve to himself no binding force his own candid opinion would thus be resolved into an equal jury to try the candidate entirely upon his merits. Then a man's integrity would be appreciated. Men who are not honest themselves admire that trait in others where it is not to conflict with their own selfishness. Conventions are generally made up of men who desire office, and are therefore interested jurors. The great body of the people do not desire office, and therefore are disinterested and may render a righteous verdict. Let a man of unquestioned boldness and integrity be announced as a candidate, who would be honest in all things and do to others as he would that they should do unto him, and there is yet sufficient virtue left to choose him over and above the Popery of any party.

A man thus elected would look only to God and his own conscience to direct the great affairs of State and thus would be united the Spiritual with the governmental. With such a head the body would soon grow healthy, and our glorious country be saved from following in the footsteps of all other nations who have forgotten God and the right. Unless such a change does take place, the present corruptions festering upon us will surely lead us to the same fate which overtook the nations of old. Let us consider next

THE FUTURE OF NATIONS.

This land seems to have been reserved until this era, uncontaminated by the crimes and vices of gone by ages, as the proper Eden in which God's kingdom should first be established. The great prairies of the West seem to have been cultivated by the hand of the Creator, for the land where the kingdom of truth and justice shall be established among men.

First physical, and next mental and spiritual freedom appears to be in the order of Providence. In no country already down trodden by tyranny, poverty and vice, could the seeds of liberty be sown where they would not be choked with those thorns. Here in this new country the seed was cast in good ground and has taken root, and the result has been several Republican States where physical freedom is enjoyed. The United States are not properly one nation, but numerous nations bound together and controlled by a spiritual peace Congress. Some enthusiasts are dreaming of a future peace Congress, without realizing that we have one in full operation which has existed almost a century. The beauty of our system of Government is that each State, county, town, city, district or family is to a certain extent independent, and yet dependent upon each other. So long as each keeps within its own sphere, the machinery goes on as regular as the planetary system, and seems to operate like a wheel within a wheel. Why therefore, should we step out of our own proper locality or sphere to interfere with the local arrangements of any other district? So far as any question relates to the whole nation we are all interested, and none will complain of our action in that behalf. But as soon as a man seeks to offensively thrust his advice into others' business, he arouses passions which do harm rather than good.

It is evident that this physical freedom secured by our system of government is the forerunner of mental and spiritual freedom which is to exist in the future. When each man becomes honest and a law unto himself, of course he will have no occasion to call upon the civil magistrate. Then a Spiritual kingdom of truth and justice will be built up around and within the old system, which will supersede its use, because then the lion and the lamb will lie down together, and no more compulsion will be necessary.

Until then, however, civil government must exist to restrain the vicious and enable true liberty to grow. It seems, therefore, that it is the duty of all

lovers of freedom not to separate from society, but to take part in government and purify it, rather than abandon it to the selfish.

The discovery of America appears to have been the dawning of this era. The second step appears to have been the establishment of physical freedom. The third step may be said to be the organization of the federal system controlled by a peace Congress, which is destined to control the whole world and is to be practically brought into operation by the American system of Annexation. Were it not for our peace Congress, we should have had numerous wars between the different States. Why cannot the same system annex and keep peace in all America? If that can be done, why not extend the same system over the whole world and thus would war cease and the sword be beaten into the ploughshare.

This is practically done already in some places. What man in the State of Vermont ever expects to be called upon again to do military duty? That whole State proceeds upon the principle that war will be known no more so far as she is concerned.

The signs of the times seem to indicate that the despots of Europe are to destroy each other preparatory to the emancipation from kinglycraft, which must soon take place. As soon as that occurs, Republicanism and annexation will probably follow. Thus after the Republican and Federal system is extended over the whole world, will be prepared the way for the Spiritual kingdom of truth and righteousness which cannot precede, but must follow the other.

This latter kingdom will be first established in the most favored places. In the Northern States public sentiment appears to be ripe for

the right seed. Hence it is a sure thing that

if we read the signs of the times right, we are on the eve of great changes, and to thousands those changes have already taken place in their own heart. God grant that they may continue until eny, strife, and war shall be no more, and that man may live in such manner as to fulfil his duty and destiny, and thus unite the whole human family by the strong chords of love in one common brotherhood. Then indeed, shall the meek inherit the earth.

[For the Christian Spiritualist.]

PSYCOMETRY.

Of the various modes of character-reading, Psychometry seems to have proved itself the most perfect. When Gal discovered and reduced to system the phrenological idea, it was believed by those who embraced it to be the initial of a perfect science. But like its successor, physiognomy, it was a limited, because an external science; a kind of attempt to apply the principles of mathematics to the soul. True as regards the active and material developments of the man, it necessarily must ignore the passive and spiritual, which is, after all, the foundation of humanity.

Psychometry, too, seems to be to phrenology as phonography to the old system of spelling by the alphabet; a kind of system of spiritual shorthand. It is difficult by phrenology alone to draw those nice shades which often must be drawn in order completely to individualize a man. Indeed, we believe it to be absolutely impossible for a phrenologist to read the character of his subject without the aid of Psychometry. So necessary is it for soul to come directly into contact with soul in order to comprehend it.

Some one may ask—"What after all, is Psychometry?" Is it anything that our hands can handle, that any of our senses can take cognizance of? No, Thomas, and precisely because not recognizable by any of the external senses, the more powerful and real. It is the development of interior senses; senses that have been tried, and found not only facts, but most available and useful facts. Every man possesses these senses, as every man has hands, feet, sight, smelling, hearing, in the external, though not every one has them in a state of development. The degrees and modifications of growth of this faculty are as various as are individuals. But among Spiritualists this faculty has become as well known and more relied on than the external senses. It has become a fact, that a Psychometrist, by simply putting himself in a passive condition with regard to another person, whether that person be present or absent, can enter into his interior condition, can describe the individual as he is spiritually, without regard to circumstances. True, this cannot be perfectly done, nothing can be perfectly done until men become perfect; until every man is developed to the fullest extent of which he is capable. But there are some mediums of this sort who have attained to a surprising degree of growth and perfectness. We have seen one of those who would sit with his eyes closed, hour after hour, correctly delineating those who were put into rapport with him; and that not only without the presence of the subject, but without any material means of communication, or even without knowing whether the person examined were man or woman, dead or alive.

To give a few instances in point: A lady who is and does not wish to be known as a Psychometrist, possesses a remarkably clear and intuitive knowledge of the states of others. Being called upon to describe several persons, all whom she gave a satisfactory account of; another was given her, of whom she found it very difficult at first to form any idea. Presently she said—"This must be either a very feeble person, physically and mentally, or otherwise an infant. It seems to have the feeblest possible hold on life. But it will not die; it will grow stronger until it becomes very

strong." It was an infant that had been given her for examination, a very feeble child, and it was, as she said. The child improved slowly in strength and health until it attained physical strength and developed very strong powers of intellect.

Getting into rapport afterwards with another person, of whom she knew nothing externally, she exclaimed, "O, what a struggle is in that woman's soul! (she had identified the person as a woman.) Her spiritual nature is constantly striving to soar; but the cares of this world, the physical necessities around her bind her to the external world. She would be grand and noble and angelic, spiritually, were she released from these benumbing circumstances which are a dead weight upon her." This also was peculiarly true; the person she described was one of the noblest of women intellectually and spiritually, but surrounded by conditions that would have crushed a less persevering and elastic nature.

Another medium was one day called upon by a German physician, to whom these things were new and doubtful. He gave her a person to delineate; she described one of great and equal development of mind—a man in fact great in everything. Among other facts she stated that he was a poet. The person proved to be Baron Von Humboldt; and the likeness was very striking to the Doctor. One thing seemed inconsistent—that the medium had described him to be a poet. But the Doctor explained it by saying that, although not generally known as a poet, the Doctor had actually published several poems, which, in the world, had not been overhauled by his poetic character.

These illustrations are given, not for their remarkableness so much as for the purpose of simply proving the fact that one human being can, in the silence of his own retirement, individualize and characterize another human being, as well as though he had possessed the best possible external means of judging of him; nay, better, because more interiorly. "In the mouth of two or three witnesses shall every word be established." We are not wanting to convince those who are in any conviction. The only persons in these days who can doubt these things, are either those who have never investigated them, or those who will not investigate.

Psychometry is new only in name;—in all ages have been found men who had an intuitive knowledge of others. The faculty has most frequently been used without being recognized; and very often has been perverted to illegitimate and evil purposes. By this means great harm has hitherto been done. Men, prompted solely by self-interest, have made use of this holy gift malevolently; and in the way of fortune-telling and necromancy have wrought much harm to their fellows. Not that I would say that all who have been charged with being necromancers were evil men from it. But there is a perversion of this as of every other good gift of God; and the perversion of anything, be it ever so holy, makes it an unholy agent.

It would doubtless be better for all men that this faculty should be fully developed in all; for though some evil might at first result from it, good is so triumphant a principle over evil, that it would finally work itself clear. It would be the most useful of all the faculties. "The proper study of mankind is man." How can it be otherwise, when men are bound together by so many affections; weaving and interweaving so as to form a perfect network of attractions? No man can perform the least act wholly independent of other men. Since then our relations with others are so intimate; since our happiness is so closely entangled with theirs, what could be more valuable to us than the gift of discerning by interior impressions, who are those to whom love would most attract us, or those from whom aversion would most repel us!

Again, what could be more useful to us as benefactors of the race than to be able to see in what our neighbor could be helped; in what respects he needed help, in order for his development! We do well when we clothe and feed the outward man; but does it never occur to us that the inner man may be still more ragged and hungry? The skillful surgeon is he who knows the disease of his patient, and calmly goes to the task of applying his remedies.

A third most valuable use of this faculty is, that it is so available in the education of children. The old fashion of considering all children fit subjects for the same routine of management has become sufficiently forgotten in this enlightened age. Yet few parents and teachers are capable of discriminating well in regard to the differences in the organization of children. Few are capable of inferring, under the circumstances, and in consequence of his peculiar organization, a child should commit an act that is wrong. Consequently few acquire that influence over, and skill in the management of children, which may be attained simply by knowing when and how to change or modify the circumstances which surround them. Some may object that we must teach them to depend upon a Power that is above circumstances. It is very true; we must teach them both. We must develop them as children of nature as well as children of grace. A knowledge of our natural infirmities will, of necessity, lead us to seek for help in overcoming them; and when man's strength fails us, to whom shall we go but to Him who is the Creator and Father of man!

All things being equal, in proportion to the purity of a man's interior being will be the clearness of his psychometric understanding. Being one of the forms of wisdom, it depends for its life and growth

upon its corresponding love. This forms a great motive for self-elevation, self-purification.

The grandeur of the destiny of man is overwhelming. Destined through purified loves to constantly unfold new wisdoms, till he reaches the stature of the angel. Men on the earth will yet become developed to that degree of inward apprehension that they will no longer need to ask another, as they do now, for a character of a third brother; they will be able to understand and appreciate each other's natures, and thereby anticipate each other's wants; for if every man knew his brother as well as himself, it would be inferentially certain that every man must love his brother as himself. This is that "seeing eye to eye," of which Christ speaks—he who had both known and loved all mankind. It is sad to think sometimes how far the world yet falls short of these glorious realizations; but there is, after all, much to encourage the earnest believer in God. In these latter days have been opened up to men so many glorious unfoldings of Divine Wisdom; so many men's hearts have been touched as it were with a live coal from off the Altar of Infinite love; the interior of so many have been opened; so that it has at last become an acknowledged fact in this material world that man is a spirit, with spiritual faculties, spiritual senses—a spiritual body. Hope taught men once to look through uncertainty dimly into the spiritual world; knowledge now points with steady finger, the floods of light which shall illuminate the earth. Let men trust to their higher intuitions; let them open themselves to God, and they will grow rapidly towards that Heavenly state of love and wisdom for which we pray when we say, "thy will be done on earth as it is done in Heaven."

No man then will shrink from nor be afraid of the inspection of his heart by another; nay, rather, he will gladly be understood—gladly feel that he is known even as he knows himself. We regard the fact that this is already the case with many, as a grand proof of the reality and glory of the coming daily manifest, even to our outward senses. We try to talk, and think, and write, and speculate in a thou. and ways upon these things, but at last the great facts of the age so tower above our heads, and so defy investigation as to "whence they come and whither they go," that we can only reverently and with uplifted eyes, like the poor Indians at Niagara, exclaim—O wonderful, O wonderful!

UNDISCOVERED.

HOPE AND MEMORY.

From Theodore Parker's Discourse on "Old Age."

An old poem of the North tells of a brave boy who in his earlier days found his mother's cottage too narrow, mourned at tending the goats on the mountain side, and felt his heart swell within him like a brook from the melting of the snow, when he saw a ship shoot like an arrow into the bay.—He ran from his mother and the goats, the Viking took him on board. The wind swelled the sails.—He saw the hill tops sink in the blue deep, and was riotously glad. He took his father's sword in his hand and swore to conquer him houses and land by the sea. But now, in his old age, his palace in Byzantium is a weariness to him, and he longs for his mother's cottage. He dreams of the goats; all day the kids bleat for him. He enters a bank; he sails for the Scandinavian coast, and goes to the very cottage too narrow for his childhood, and eats the oaken bread of Sweden, and drinks its bitter beer; bares his forehead to the storm; sits on the rock, and there he dies.

"Bury me not I pray thee in Egypt, said old Jacob, but I will lie with my fathers; bury me in their burying place."

The scholar becomes an antiquary; he likes not young men unless he knew their grandfathers before. The young woman looks in the newspaper for the marriages, the old man for the deaths. The young man's eye looks forward; it is a hard world; he does not know it; he works little, and hopes much. The middle aged man looks around at the present; he has found out that it is a hard world; he hopes less and works more.

The old man looks back on the fields he has trod; this is the tree I planted; this is my foot step, and he loves his old house, cat, dog, staff and friends.

In lands where the vine grows, I have seen an old man sit all day long, a sunny autumn day, before his cottage door, in an old arm chair, his dog crouched at his feet in the genial sun. The autumn winds played with the old man's venerable hairs; above him on the wall, purpling in the sun-light hung the full clusters of the grape ripening and maturing yet more. The two were just alike; the wind stirred the vine leaves and they fell; stirred the old man's hair it whitened yet more. Both of them were waiting for the spirit in them to be fully ripe. The young man looks forward, the old man back. How long the shadows lie in the setting sun; the steeple a mile long, reaching across the plain as the sun stretches out the hill in grotesque dimensions. So are the events of life in the old man's memory.

In the economy of God, no effort, however small, put forth for the right cause, fails of its effect. No voice, however feeble, lifted up for truth, ever dies amidst the confused noises of time.—Through discords of Sin and Sorrow, Pain and Wrong, it rises, a deathless melody, whose notes of warning are hereafter to be changed to those of triumph, as they blend with the Great Harmony of a reconciled Universe.—Whittier.

ply giving the soul that antecedent and separate existence here which we claim for it hereafter, and endowing its sentient principle with the force and nature to which it is ultimately designated in the unseen land.

The cry of delusion raised by those whose baffled agency incapacitates them for investigation, does not enfold the relations which the all-wise has knitted into life and light, and whose ways replete with mystery, cannot be explained everywhere and everywhere. In the time of the apostle Paul, says Epictetus, the opponents of religion objected particularly to the doctrine of the resurrection from the dead, on account of its being so mysterious, inexplicable and wonderful; but they did not consider that the apostle reminded them of the fact, that the seed, or the convulsion of the seed sown in the ground, and rising into a plant, to fulfil a law in the economy of nature, was no less wonderful. The mind then, that penetrates the cause of one, masters the other, which Swedenborg has consummated to such a degree, as to divest the whole of mystery.

God in harmony with his creation or with earth, is a faithful exposition of the doctrine of power and dependence. How do we secure this supernatural, but by assimilation to the divine presence? How do we know that he will take compassion on us and set in our behalf? Are the signs not visible enough in the lives of thousands of his elect? Are not accents whispering from the softest lips, and breaking in music upon the soul, giving cheer and solace amidst fever and strife to those desiring for remembrance? Who can sit alone in the silence and darkness of mid-night, when all but the faint of the Spirit is hushed, and not feel a realization that the infinite Spirit presides with him? Starting up in the gloom, flashes of an earthly light break upon every faculty, and the soul is precipitated into a sphere where it is destined to complete the mystic ecstasy it has ordained for itself.

An experiment, with the will of God to sustain it, the notion of Spiritualism is worthy of a full test. It is supported by no organization of power; the wealth of church incorporations are not theirs. It does not manifest itself amid the meddling influences of sacerdotal pomp or the trophies of splendor. A few human beings gather in a circle, and summon the aid and counsel of the invisible creation, and yield to those inclinations which were most strongly under the impress of the Almighty hand. It strikingly recalls the past of eighteen hundred years, when the small band of men, called primitive Christians, met in the early morning, before a ray of light awoke the world, to recite a prayer and make a vow of a holy life. There are thousands who feel that some moment, some period of existence, must be given to the sacred things of life, although they do not follow the world in manning the offering. Let not persecution extinguish their revelations, for God has given one to every soul that needs it.

FOR THE CHRISTIAN SPIRITUALIST

When you know a time of worth,
Reverse the cause from whence it came.
Believe it is of Spirit birth,
And framed in holiest name.
Do likewise when thoughts of good
Shall flow when you try mind.
There is a Spirit lives within,
Of the transcendent kind.

Flesh is the eye which Spirit dwells in,
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