



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

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NEW READINGS FROM THE OLD POETS.

For the Christian Spiritualist. All our faithful things pass away with the occasion that produced them; whilst that which is left behind is to be found to open up into the world of spiritual causes. This is true even of systems of religion which are only vital while they have an intimate connection with the heavens. And their decay always commences by a closing up of the portals of their priests and ministers. When the outward-guided is no longer regarded as a symbol, but as a thing to be worshipped for its own sake, then its power commences to decay. So in Christendom, when the outward and outward observances are regarded as means, but ends, there life has passed away. The life may for awhile linger unburied, but the life is dead.

But whence is this charm, and in what does it consist? There is no intricacy of plot, like that which rivets the attention in a modern novel; since familiarity, far from destroying, only increases the zest. The style is simple; the details, in general, natural, and even homely, though intermingled with the supernatural. The manners and customs of the people more resemble those of the Patriarchs of Jewish history than any other of which we have record. The story of Joseph and his brethren, presents a reflex of a similar state of life; and the interviews of Abraham and Jacob with supernatural beings, is constantly paralleled in the Iliad. The great characteristic of those times is a true heart-life; each acting and speaking out as he is moved from within. Thus Achilles exclaims:—

"The man that dare think one thing and another tell, My soul disdain him as the gates of hell!" To illustrate the simplicity of the style and the motive, as the Germans call it, of the whole Poem, the Wrath of Achilles, we will quote from the first book, preferring the simplicity of a prose translation to the more ornate but artificial measures of Pope.

"Ye sons of Atreus, and ye other well-armed Greeks, may the Gods who possess the Olympic mansions, grant that ye may utterly destroy the city of Priam, and return in safety to your homes. But give freedom to my beloved daughter, and receive the ransoms, reverencing the son of Jove, the far-darting Apollo."

"Then all the other Greeks assented to respect the priest, and to accept the rich ransoms. But it pleased not the mind of Agamemnon, the son of Atreus, and he dismissed him with disgrace, and added these threatening words:—

"Let me not find thee, old man, either now loitering at the hollow ship, or again returning, lest the sceptre and garland of the Gods avail thee not. For I will not set her free till old age come upon her, plying the loom and sharing my bed, in my home at Argos, far from her native land. But begone, and irritate me not, while yet thou mayest depart in safety."

"Thus he spoke, and the old man was afraid, and obeyed the order. He walked in silence along the shore of the deep-sounding sea, and having wandered apart from the others, the old man then poured forth many prayers to King Apollo, whom the fair-haired Latona bore:—

"Hear me, Apollo, God of the Silver Bow, thou who defendest Chrysa and the glorious Cilla, and dost bravely govern at Tenedos; if ever I dedicated a crown to thee in thy beautiful temple, or if ever I consumed in honor of thee, the fat thighs of bulls or of goats, accomplish this my prayer. Let the Greeks atone for my tears by thy darts!"

Thus he prayed, and Apollo heard him, and came down like night from the summits of Olympus, enraged in heart. For nine days his arrows fell throughout the camp of the Greeks; first upon the mules and swift dogs, and afterwards upon the wide-spread ranks of the army; and the smoke of the funeral piles was ever ascending; but on the tenth, Achilles, inspired by the white-armed Juno, calls the Greeks to council. Calchas, the interpreter of the will of the Gods, is summoned to declare the cause of these calamities. He hesitates, but being assured of the protection of Achilles, points to Agamemnon, the leader of the hosts. It is for the fair-checked Chrysis, whom he refused to the prayers of her aged father, Priest Apollo. But the King is smitten with the charms of the maid more than with those of his Queen Clytemnestra. If he must give her up, then he will take the prize of Ajax or of noble Diomedes, or even that of Achilles himself. Stung by the haughty reply of the latter, he resolves to take the maid of the terrible Achilles.

"Then pain seized the son of Peleus, and his heart within his furious breast hesitated between two courses; whether, having plucked the sharp sword from his thigh, he should disperse the guards, and put Agamemnon to death, or repress his anger and compose his fury. While he was thus deliberating in heart and soul, and drawing the mighty sword from the sheath, Minerva came from heaven; for the white-armed goddess Juno had sent her forth, for she had an equal love for both. She stood behind him, and pulled the son of Peleus by his yellow hair, apparent to him alone, and none of the rest beheld her. But Achilles was alarmed, turned round, and immediately recognized Pallas Minerva, whose eyes appeared terrible."

The Goddess of Wisdom persuades him to restrain his anger, and yield for the present to the wide-ruling son of Atreus. Obeying the Gods, Achilles commands Patroclus to deliver the fair-checked Briseis to the hands of the heralds, and she unwillingly leaves the tent of her generous captor. Here Achilles sat down by the shore of the foaming sea, and gazed upon the dark waves; and far in the coral depths of Ocean, his goddess-mother, the silver-footed Thetis, heard him complaining. She condoles with her mortal son, and laments alike this dishonor and the untimely fate that awaits him; for it is decreed that he shall perish nor see again his native land, after having slain Hector, the mightiest of the Trojans. At the end of twelve days, she will repair to Father Jove, who now with the other immortals has gone to feast during that time with the blameless Ethiopians. The result of all is, that Achilles shall withdraw till the Trojans pursue the Greeks even to their ships. After various successes, in which the other heroes of the Iliad acquire immortal honors, Jove grants strength to the Trojans, who pursue the Greeks with great slaughter, and threaten even to burn their ships. Patroclus, the dear friend of Achilles,

now puts on the armor of his companion, and with the impatient myrmidons, joins the ranks of the Greeks. He, too, is slain, and stripped of his armor by the mighty Hector; and the Greeks and Trojans contend in direful combat for his dead body.

And here we approach the turning point of the Iliad. The stern and terrible Achilles loved the unfortunate Patroclus without bounds. A more generous sorrow makes him forgetful of his own wrongs. His proud heart is broken in his bosom. Unarmed, he advances towards the wall; but Minerva held before him her invincibleegis, and caused a bright halo to encircle his head. Then standing, he shouted, and his terrible voice carries dismay and horror to the ranks of the Trojans; and the beautiful-maned steeds turned the chariots backward, as they presaged disasters in their mind. The charioteers were panic-struck, when they beheld the dreadful, unwearyed fire blazing over the head of the magnanimous Pelides, which the blue-eyed-Goddess Minerva lighted up. Thrice over the ditch loudly shouted the noble Achilles, and thrice were the Trojans and illustrious allies thrown into confusion."

Once more the silver-footed Thetis repairs to the mansions of Olympus, and brings from thence impenetrable armor, the gift and workmanship of Vulcan. The description of the shield of Achilles, in the original, is one of the finest passages of the Iliad:—

"In it he formed the Earth, and the Sea, and the unwearied Sun, and the full Moon. In it, also, he described all the constellations with which the heaven is crowned; the Pleiades, the Hyades, and the strength of Orion, and the Bear, which likewise they call the Wain, which is there turned round, and watches Orion, and it alone is deprived of the baths of Oceanus."

"In it, likewise, he framed two beautiful cities of articulate-speaking men. In the one there were marriages and feasts; they were leading the brides from their chambers through the city with lighted torches, and the frequent bridal song arose. The youthful dancers were wheeling around, and amongst them pipes and lyres uttered their sound, and the women, one and all, standing at the portals, admired it. * * * * * But round the other city set two armies glittering in armor. * * * * *

"On it also were fields with ploughing oxen, and in others, the reapers, with sharp sickles, gathered the rich harvest. There were vineyards, also, where the vines clomb upon silver poles:—

"And little maids and youths of tender age" bore the luscious fruit in twisted baskets, in the midst of whom a boy played sweetly upon a shrill lyre, and, with tender voice, beautifully sang to it a rustic song, whilst they, beating the earth at the same time, with singing and shouts of joy, followed, skipping with their feet."

There, also, were seen lowing herds in the rich meadows and beside the rolling streams; and a pasture, in a beautiful glen, full of white sheep and folds, and tents and covered cottages.

And here, for the present, we must abruptly close our readings and remarks. The strong tide of Homeric genius has already borne us on beyond our limits. The Spiritual reader will not fail to catch something of the inspiring fervor and lyric sweetness of the antique Muse, even in a bald and prosaic version; the reflecting mind may, perchance, discern a hidden wisdom in these outer symbols. Such must turn to the Iliad for themselves, where they will find an exhaustless mine of wealth. Various translators have rendered the works of Homer, in some form, accessible to all. Read by the light of the Spiritual unfolding of the present day, they will be found to unfold with new beauties, gleaming with an effluence from beyond the mortal veil.

S. E. B.

THE SPIRITUALISM OF THE PAST AGES.

GENII, DEMONS, SPIRITS. NO. XL

PERCEPTION MEN HAVE OF SPIRITS BY MAGICAL PRACTICES.

In our last article under this heading, a narrative was given of a young man, who practiced the magical art. Another similar case is recited by James Matthews, in his book of problems, published at Venice, (1667,) which he says he had from credible persons, and the facts were well attested. After the death of Julius Albertus, a person obtained possession of a magical book belonging to him. He kept the book, but made no use of its secrets. One day he told his son of the possession he had in the book, and shortly afterwards died.—The son having wasted his substance in the pursuit of alchemy, made the acquaintance of a German, who was also addicted to, and skilled in the art, to whom he mentioned the possession of the book. The German proposed to test its truth, to which assent was given. They took the book and a sword, and before sun rising, went into a valley, through which a torrent ran into a thick wood.—They then cleared an area of bushes, and the German made a large circle with a rod, and inscribed certain geometrical figures. Into this circle they both went. Then holding the book in his left hand and the sword in his right, at the German's command he opened it. The German then desired two Demons to appear in soldiers' habits. Amid foot wind and noise, two came, a horse and foot soldier thoroughly armed. The Demons then asked what they wanted. The German then spoke with them, and received answers to his questions. At length he commanded them to return to hell. The other was desirous of asking some questions about their operations, which the German would not permit,

but bade the Spirits be gone. They obeyed, their exit being marked with the same noise and wind which had been observed on their coming. Some time after, the possessor of the book, the German having gone to his own country, being enraged against some connections of his wife, who withheld from him some property, was desirous of being revenged on them. He took the book, and went to the place he had visited in company with the German, formed an area, and made a circle, and summoned the Spirits, forgetting to limit the number, or state in what shape they should come. When suddenly, with a tremendous noise and wind, a great number of Demons appeared in all manner of horrid shapes, and stood about the circle, within which their summoner stood, and made against him many threats. He being frightened, ran to and thro', and unwarily got without the circle, upon which he was seized by the Demons, who beat and pulled him about, and strove to take the book from him, but in this they were unsuccessful, he having put it in his breast. He ran and came to the bridge crossing the river, into which the Demons threw him. From this position he was rescued by a man who was passing. He was taken home insensible. His wife finding the book in his bosom, privately burned it. The man although he lived for a long time after, never had his health.—Matthews attributes this to a waking vision, and says: "it is no strange thing that some men may see when awake that others see in dreams. Nay, perhaps, he will see the very form of the thing, and not its likeness as is said by Gaumar."

Kircher in his *ædip Egypt.* says: "in the midst of the subterraneous *adyta* of the Egyptians, there was an altar, placed on which the whole series of the Genii were represented by hidden symbols."

So there are many relations of houses haunted. The Demons infesting them, throwing stones, &c. Cluvenius tells us, that in the city of Mentz, (1556,) an evil Dæmon used to throw stones against the walls of the houses, and otherwise trouble men, and would tell them of things which had been stolen, and thus sowed discord among the neighbors. At length the Dæmon so affected one man, that into whatever house he went, it took fire, and when the neighbors assembled and would have killed him, he proved his innocence by carrying burning hot iron in his hands. An instance of this kind our author writes, occurred the last year at Mr. Pope's, near Glastonbury, Somersetshire. A son of Mr. Pope often fell into fits, and in them, said the house would be burnt by Spirits, whom he saw, and the house was burned. Stones also were thrown in through the windows, and no one saw whence they came. This continued for some time.

Dr. Becker in his work "The World Enchanted," laughs at things of this nature, and Mr. Scot in his discovery of witchcraft, says many men have forsaken houses said to be haunted, but that all has been by sheer and rank knavery.

Our author says he knows not what answer to make to men of such obstinate prepossessions. If one man only tells a strange story, then it is possible to think it a lie, but when numbers of persons of various countries, religions, professions, and different ages, persons of known sagacity, agree in such relations, and are ready to vouch them by oath, "I think it a violation of the law of nature to reject all these relations as fabulous, merely upon a self-presuming conceit, unless a man can fairly show the thing to be impossible, or wherein those persons are imposed upon."

Dr. Becker doubts the manifestations at Moscow and Tedworth, as being done by a combination of the servants and others, and would have the world acquiesce in such arbitrary dictum without any manner of proof. Mr. Scot indeed says, "there is a peculiar art for doing these things, which for some respects he will not discover."

It has been said in respect to what passed at Tedworth, Mr. Thompson owned privately to Charles II, that it was done by contrivance. But in a letter Mr. Thompson wrote to Mr. Glariv, (1672,) and another to Mr. Collins, (1674,) he says, "he has late been asked, if he had not confessed to his majesty, that he had discovered a cheat about the affair. To which I gave answer, and shall to my dying day, that I must belye and perjure myself to acknowledge a cheat in the thing, when I am sure there neither was, nor could be any." In his letter to Mr. Collins, he says, "it was deposed on oath at the assize at Sarum, by myself, Mr. William Maton, and Mr. Walter Dowse, and Mr. John Cragg, the clergyman of the place. We all deposed to things which we conceive it was impossible to be done by any natural means, as the motion of chairs, stools, bedstaves, no body being near them, the beating of drums in the air over the house in clear nights, with several other things of a like nature, and these things were seen by them and others almost every night for many months together."

Luther in his table talk says, that when he was confined in the castle of Wartburg, and none had access to him but two boys, who brought his food twice a day, and who gave him some hazel nuts, which he put into a box, that in the night the devil came, and cracked them against the bed-foot, making a noise and numbling about the bed, and that when he tried to sleep, he kept a racket and rumbling on the chamber stairs as if many empty barrels and hogsheads were being rolled down. Yet the stairs were guarded with iron bars, and there was no passage either up or down.

Our author says, on his visiting a gentleman near Bath, he said, I wish you had come earlier, for I saw the minister of the parish come into the entry, and go into the hall, but on going to see, he was not there. On sending to the parson's house, he

was found not to have been out the whole day.—And he further said, that at night there were noises in the house, as if some person struck on the head of a hog'shead with a mallet.

The author says to deliver somewhat of his own opinion in regard to magic, he has long been guided by the caution given by Cornelius Agrippa to his friend, the Abbot de aqua Pendente, when he advises him to have a care against the reading of such books, (magic,) which are filled with the merest enigmas, and the sense is hidden.

Thus it is, many labor in vain to pursue the secret arcana of nature, applying their minds to bare words, and so become entangled in false imaginations; by the craft of exterior Spirits become dangerous servants to them, over whom they might rule; seeking without for what they possess within. This I would have you know—that the work of all wonderful things is in ourselves, who know how to effect, and that without any crime, offence to God, or the injury of religion,—despite all astrologers, magicians, and alchemists would say, I say,

"He lives in us, not in the stars, nor hell, That Spirit does it, that in us does dwell."

The true and solid philosophy is to know God, the maker of all things, and to pass into him by a whole image of likeness, as by a certain essential contact, whereby you are transformed and made a God, as the Lord speaks to Moses, "behold, I have made thee a God of Pharaoh." The higher the things we understand, the more sublime virtues we put on, and do the more wonderful things with ease and efficacy, but the understanding being enclosed in the flesh, unless it rises above the rays of the flesh and comes to its own proper nature, it cannot be united to those divine powers, for they do not join but with the like. He who would enter the recesses of secrets, must die to all his senses, and the whole animal man; not that the soul is separated from the body, but the soul leaves the body, concerning which death, Paul says to the Colossians, "you are dead, and your life is hid in Christ;" and elsewhere he says more plainly, "I know a man, whether in the body or out of the body I know not, God knows, rapt to the kind heaven," and I say, we must die this death which happens to but few.

Dr. Willis in his work "On the Souls of Brutes," writes: "The corporeal soul does not obey the rational in desirables as in knowables, for it has a more intimate connection with the flesh, which it is bound to care for, and is drawn by the allurements presented by each object of sense, and under this pretext, is apt to indulge in feasting, and pleasure, and gives a deaf ear to reason. Sometimes the inferior soul being weary of the superior's yoke, a strife commences, a man as it were, is divided against himself. The reason guiding one way, the sensuous the other, and this does not cease until one becomes superior."

Our author speaking of the reasoning of Cornelius Agrippa, "says he does not see how he accounts for the external operations performed by magicians, unless he agrees with the Arabian philosophers, that the soul by the power of the imagination; can perform what it pleases, as penetrate the Heavens, force the elements, demolish mountains, raise valleys, and do all material forms as it pleases."

Paulus Telgenbalder in an answer to an enquiry of Mr. Blunden, (1655,) as to the existence of magic, "divides magic and magicians into three kinds, divine, natural, diabolical." All magic, he says, consists in the Spirit by faith, for faith is the magnet of the magicians, by which the Spirits are drawn to them, and by which they do great things. The Spirits are either the Spirit of God, natural Spirits, or Demons. Magicians who are of God, work by the Holy Ghost, (1 Cor. 12,) natural magicians by the natural Spirits of the elements, but witches and diabolical magicians by Demons.—Magicians which are of God and natural magicians differ. In Matthew 7, 22, natural magicians are shown, who by natural magic, cast forth Demons, but not of all kinds. So divinating and prophecies are wrought by natural magic, (Acts 16, 16,) such as the *Pythionissa* who raised Samuel, (Sam. 28.)—The Spirits of the elements attend this natural magic, but in some, the natural and diabolical are mixed.

"Natural magicians do many works by the efficacy of the Spirits, yet they are not done in the name of God and Christ, and though they talk much of the name *adonai* and call upon it, yet it may be taken in vain. When natural magic is kept within bounds, it is not condemned by Christ, (Luke 9, 49, 50,) therefore both the names of *adonai* and Christ may be used well or ill, as is shown in Acts 7, 13, 14."

He concludes by saying, "natural magic is not to be practiced by a Christian, because all magic is wrought by a Spirit, and we ought not to seek conversation with Spirits, for Satan mixes himself with the natural Spirits." S. B.

From the Philadelphia Sunday Mercury. PRACTICAL SPIRITUALISM.

NO. I.

Messrs. Editors:—Observing in your paper occasional notices of Spirit doings, and believing, as I do, that the whole subject, as a subject, is misunderstood and perverted, I have resolved, should it meet your approbation, to unfold in some order the arcana as given me from time to time, professedly by Spirits of the higher communicating spheres, some of whom I knew during their abode with us on earth, and whose association I am happy in being able still to retain. Notwithstanding the seeming mystery in which this whole phenomena

is held, there is really, to the orderly and reflective mind, nothing involved which is at all mysterious, or is not susceptible of a rational and scientific explanation. In speaking thus, I do not assume capacity, even though time and space were given, to point out the minute cause of every occurrence, but that enough may be given to satisfy the inquiring mind of its ability to comprehend the whole subject with as much exactitude and nicety as in other sciences, which, though of less importance, command the untiring investigation of the learned; and although principles will necessarily be the substances dwelt upon, still these shall not be of so abstract a nature, but they shall be tangible, and experimentally with. Compounds shall be reduced to simples, and simples shown to be the basis of the whole structure. In a word, Human Nature, and this only, is the subject at issue.

We will, however, here premise, that as the remarks which we from time to time shall make are not designed to prove the existence of the phenomena, but to explain it as it exists, we shall make use of facts as we have need of them, without any regard to, or respect for those whose limited perceptions necessarily involve them in outer darkness.

We have already intimated that the study of this subject is that of Humanity. Man is a being of an amphibious nature, capable of, and practically living in two elements at one and the same time, each of which elements forms the atmosphere of a world.

By process of nature, he is brought into and becomes an inhabitant of the world of matter, a portion of which he especially inhabits, and through it has communication with the rest thereof, by contact, &c. This especial portion, which, because of its necessarily constant presence, he calls his person, is in itself, or uninhabited, as dead and unproductive as any other similar mass extant. The life which it exhibits is not inherent in itself, but is consequent upon the presence therein of man—a composition of principles in quality as far above this otherwise inanimate matter, as Life is above Death.

The man himself, although apparently confined within this mass of matter, is in reality often to be found scouring the hidden recesses of distant nature in search of treasure, or what he deems treasure, whereby to enrich his mental, or mayhap his physical self; and it is by means of these sallies forth from his otherwise prison-house, that he becomes an inhabitant of the world of nature, receiving of and reciprocating her favors. Every faculty and facility necessary for this form of existence is his, otherwise he would be less than man—and it is of man that we speak. Without these constituents, as man he could not live. They are his food, his drink, his raiment, his acquisition; these are his treasures, laid up upon and for the purposes of earth, and in order to their acquirement and retention, certain rules of laws are learned, studied, and obeyed—nay, assiduously pursued. The various sciences are brought into requisition, and, by practical use, forced to yield their secreted wealth.

It is said above that these acquisitions are treasures laid up upon the earth, and for the purposes of earth. This is true with the mass of men, but not necessarily so with all. Their uses should be extended to a higher sphere. To effect this, man has only individually thus to appropriate them, and spiritual ends are gained. The fashion of latter years, and even now for the most part, has been and is to devote to the purposes of earth all such treasure as possessed *intrinsic* value, as science, art, inspiration, genius, truth, love, etc.—whilst sophistry, superstition, tradition, error, surmise, and even the grosser passions, are dedicated to things of a Spiritual nature thus sustained, although it may seem to possess some of the constituents of life, is in reality but dead, or still worse, it is delusion. That part of man which is really Spiritual, and consequently eternal, requires for its sustenance substantial nourishment. Truth, and the goods or affections based upon that truth—these, like itself, are immortal. Sensual and corporeal nature may assume its garb, just as the wolflike disposition may assume the sheep's clothing; but true Spiritually—by which we mean all those qualities constituent of man, which, finding no abiding place on earth, soar upward still, and dwell in immortality—this, because of its very nature, can only be sustained, as was said, by that which is immortal. Truth and its accompanying good are its only food, and this varied in quality as it is procured from points in the ever-flowing stream in greater or less proximity with its source—with Him who said "I am the Truth."

By a proper appreciation of the above remarks, it may be seen that, although much may seem to bear upon its face the stamp of Spirituality, yet it follows not that it is really such in truth; for as well might we call the bestial sensualities of our nature manly, and as such encourage licentiousness, so to acknowledge any thing which has not its basis above the earth, as Spiritual. Men, therefore, who have permanently entered the other world without first having acquired a love for or a knowledge of true Spirituality, are not thereby made Spiritual. This is manifest in their desire to return to earth, as manifested through every Medium accessible, and this not for the purpose of elevating us, but that they may indulge their own natural and even diabolical propensities at the expense of our credulity and the detriment of our well being.

The necessity, therefore, that man should distinguish between the truly Spiritual and the diabolical, in all his practical intercourse with the departed of earth, is apparent, and will be enlarged upon in future papers.

S.

"FREE LOVE."

"THE SOCIETY FOR THE DIFFUSION OF SPIRITUAL KNOWLEDGE TO ALL CHRISTIAN SPIRITUALISTS AND LOVERS OF TRUTH, GREETING:"

"Beloved, believe not every Spirit, but try the Spirits, whether they are of God."—1 John, 4 Chap.

Never since the dawning of the "Christian Era," was this injunction of John, more needful or appropriate than at the present crisis.

Never since that period, aye, since "the morning stars sang together, and all the sons of God shouted for joy," down to that of the diviner anthem, of "glory to God most high, on earth peace and good will to man" even to this present, most significant and eventful Era, has there been present to the mind of man, to the intellectual Spiritual and reasoning eye of the age, so powerful, conclusive and convincing facilities, for an acquaintance with, and a "trying" of Spirits.

Now, when the heavens and the earth are as it were "kissing each other," when the spheres seem to be connected, as by an electric agency, approximating ever more and more near, until the dwellers in any or either, commune with each other, with little less hindrance, (sometimes indeed, with far greater clearness and beauty,) than the inhabitants of this sphere, there is no need we should deceive ourselves, or be misled by others.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts."—11 Peter, 1 chap. 19 v.

For "God who at sundry times, and in divers manners, spoke in time past unto the fathers by the prophets, has in these last days spoken unto us by his Son."—Heb. 1 Chap.

Aye, and as a father to his children, speaketh He to us, would we but wait in silence, undismayed by the "whirlwind," unshocked by the "earthquake," and unscathed by the "fire;" fearlessly and patiently biding our time. The "still small voice," so distinct and clear as was never mortal voice, speaking as never man spoke, and teaching as none but God can. There will be no mistaking, no misconceiving the sound or the interpretation, so self evident, and altogether clear, is it.

Into the inmost of our souls—our interior, divine nature—shall this voice enter, an ever abiding, sanctifying presence, a "swift witness" of God, and of Godliness!

"There is a spirit in man, and the inspiration of the Almighty giveth it an understanding!" Believing as we do in direct and immediate revelation of the will of God to man, in the workings of "divine wisdom" within us, the leading of "the Heavenly Hand," and manifestations of that "Higher Power" unto us, in the sweet assurances of that "peace" which this belief—this lofty faith, ever giveth to the soul that abideth therein, have we remained calm and untroubled amid the whirlwind of various and conflicting doctrines, the scathing fires of false and wicked theories, speculative philosophies, and rash and fatal experiments.

Deeply as we regret the advocacy of these, the actualizing of these crude and glowing ideals; earnestly as we lament the sad consequences of the practising of such principles, still more deeply—more earnestly—do we deplore, that within the sacred and heavenly enclosures of Spiritualism, they are to be found in some of their most revolting features!

But, although there be in our ranks those who are misguided by the allurings of sense, or the teachings of a false prophecy; still, Spiritualism as a science, a philosophy, or a religion—holy, high, and pure—is not in any way identified with, or in any way responsible for, the mad or the action of such; does not in any way advocate or countenance the doctrines or practices of that class of reformers known as the disciples of Free Love!

Terrible indeed are the wrongs and criminalities desecrating the marriage institution; still, however imperative the cry for reform—not "as the horse into the battle field"—would we rush into the midst of a great conviction, the enforcing of important principles, as if in haste or heat any great or important enterprise could be, in reality, achieved.

Let this suffice. Those who conduct this Society, will recur to this subject again—enough having been said in the above to indicate its irrevocable purpose, as well as the purpose of those on whom devolves its more immediate duties.

A SHAKER'S COMMENTS ON THE TRIBUNE'S ANTI-SPIRITUALISM.

Some of the Shaker Friends from New Lebanon, N. Y., while on a visit to this city, "exercised the freedom common to all citizens of our State," and made a visit to Randall's Island—which, according to a card from the Shakers, published in the New York Tribune of August 27th, "was made the occasion, by the reporters of the City press, for giving vent to the ignorant and bigoted prejudices that in this day only the "baser sort" of people entertain towards Shakers and Shakerism."

To complain of this attack, Frederick W. Evans writes a "card" to the Tribune, in which he compliments the editors of that paper for not "following the multitude to do evil," and then proceeds to notice the Tribune's treatment of Spiritualism in the following:—

"The course of the Tribune in regard to Spiritualism, in the aggregate, has been for the best good of the cause of truth and righteousness, inasmuch as it presented facts and theories on both sides until lately, when I think—and it is the unanimous feeling of all with whom I am associated—that it has become too conservative; using more poor, weak ridicule than sound logic on that subject; hence I was much pleased to see in yesterday's issue an article under the head of "A Miracle performed at a Fie-Nie of Spiritualists." Spiritualism, whether true or false, is henceforth one of the permanent elements

in a human society. It is a living creature, which, like the serpent of Moses, will swallow up all the religious element of the age, and appropriate them to its own use—mark that!"

To this the Editor of the Tribune makes the following reply, which we copy, that he may have the benefit of the explanation:—

"Friend Evans has a theory to support with regard to what is called 'Spiritualism.' We have none. Our course from the outset has been to publish all facts of moment which seemed to cast new light on this phenomenon, whatever it be, and to add such brief comments as those facts suggested to our minds. In this way, we have gained the ill-will of both parties, and are to day regarded both as indorsing and as scouting the 'Spiritual' hypothesis, when we in truth do neither. We only say that, whenever we go to the world of disembodied Spirits, we aspire to find better company than most of the alleged 'Spirits' would seem to be, and to engage in some better business than cutting up their average diodes. That's all."

The modesty and simplicity of this explanation is really affecting, and would be quite mirth-provoking, were it not for the martyr-tone of the "injured innocent" while making it—but as it is, the whole thing, so far as it relates to the past, is but a bad attempt at a "dodge."

We can assure the writer, however he may excuse himself, and make light of his conduct, that the "unanimous feeling" of a large body of men and women, (many of whom stand in the relations of sons and daughters, children and friends to the "spirit of the age,") have condemned both the method and the matter of the Tribune's attacks on Spiritualism, as alike unworthy of honest men and rational thinkers.

We are not surprised, therefore, in knowing that Friend Evans characterizes the Tribune's efforts as "too conservative," using more poor, weak ridicule than "sound logic" on the subject. But leaving the apologist for the time, let us think of the philosopher, as set forth in the above extract.

The writer says, "whenever we go to the world of disembodied Spirits, we aspire to find better company than most of the alleged 'Spirits' would seem to be, and to engage in some better business than cutting up their average diodes. That's all."

If "that's all," no one can or will have the least objection to his defining his position; but if there is any truth in the saying, "hell is paved with good intentions," it may possibly come to pass, that the dignified Editor of the Tribune, should be permitted to return to the earth-sphere after going "to the world of disembodied Spirits," would cut up and manifest just such "average diodes" as he complains of, for he has already "played such fantastic tricks" before good sense and High Heaven as have tended to alienate friends without soothing his enemies.

However, we know the law of developments, there as here, is in full force, and bounds the heights as well as the depths of genius, and measures the aspirations as well as the limitations of the Spirit—for presumption and assumption have nothing to do with a true valuation of the pure, the beautiful and the good, where each are judged according to the deeds done in the body; and we, therefore, admonish the Editor "to do justly and love mercy, that he may not do things, that may need to be repented of."

"ANOTHER DANIEL COME TO JUDGMENT."

We should have said Daniels, for there seems to be more than one embodied in this individual, who has been preparing himself, and promises soon to overthrow Spiritualism.

We do not believe he will do anything of the kind, although it is possible he may have discovered some inconsistencies in our theories, and some imperfections in our methods, in correcting both of which, we shall be much obliged to him. If the following is anything like a correct outline of the promised book, we would suggest to him the propriety of altering his arguments, or leaving some subjects out entirely, as they either do not belong to Spiritualism proper, or have been urged so often, as to be entirely destitute of such significance and importance, as to entitle them to a republication. Such for instance, as the assumption of the personal presence of the devil and the ministrations of his imps in developing the manifestations, together with all that relates to demons and demonic possessions. We are entirely disinterested in offering this suggestion, because if the truth is told about the modern manifestations of this power, called by such ugly names, the devil will become popular in spite of all that may be said against him. One entire section should be left out, for the simple reason, it is both absurd and untrue. For instance:—

"Spiritualists contend for the abrogation of all laws concerning marriage. Spirits and their devotees deny the existence of a God—commend Polytheism and the worship of heroes. Perversion of the apostolic injunction to try the Spirits. History of Satanic and demonic miracles."

It is possible, however, the author may modify his views before the work is issued, as some of the Spiritualists are determined to be understood on the subject of Marriage. However, we shall be pleased to see the work, for aside of the absurdities and futilities it may contain, the general effort will aid to call attention to the surroundings of the subject, in showing the historic relations of Spiritualism.

We make note of this work, for it seems "The Society for the Diffusion of Spiritual Knowledge" is in some way responsible for its publication judging from the following:—

A BOOK FOR THE TIMES.—"Spiritualism versus Christianity: or Demonology Scripturally Exposed by J. W. Daniels."

The contents of this work, briefly stated, are as follows:—The challenge of the "Society for the Diffusion of Spiritual Knowledge," to the people of the United States, to meet them "in the fight," to "draw the shroud away and expose their 'errors.' The Challenge accepted. Proof of the agency of Spirits in similar "manifestations" anciently.

Modern Spiritual Phenomena exhibited in every phase of development,—from Rochester knockings to Chinese Spirit-writings—from table-tipping to bands of music, in palaces of the Spirits, and processions of demons to raise the dead!

Ample proof that Spiritual phenomena are not the works of the Holy Angels.

Modern Spiritual wonders are never produced by departed saints—the proof: objections considered—the transfiguration scene—the messenger of the Apocalypse—Samuel, Saul, and the Witch of Endor,—an argument from the Mosaic law. The real character of the Spirits, deceptive, arrogant, and malevolent. Spirits fulfill their own predictions. They cause diseases, to gain the reputation of healing the sick. A false Christ.—Early Christian testimony that the most renowned heathen divinities confessed themselves devils.—Converts to demons.—Inconsistencies of the Spiritualists,—they claim to be Christians—ignore the Holy Spirit and acknowledge Simon Magus to have been their ancient "Prince."

Spiritualism an idolatrous devotion to heathen divinities. Pretended animation of a demonic image. Creed of Spiritualists.

Ancient heathen oracles identical in character with modern revelations. Satan's contest with Christ; the question at issue. The works of Spiritualism Antichristian and Satanic. Evils of Spiritualism, its impositions and its multitude of demons. A minister of the

gospel became a demoniac. Demoniacal murder and suicide."

This extract outlines only a portion of the subjects that are to be presented in this forthcoming work.

All persons wishing this book and further information on "demonic" manifestations, should address J. W. Daniels, 108 Second St. Williamsburgh, L. I., N. Y.

SPIRITUALISM IN PROVIDENCE, B. I. WONDERFUL MANIFESTATIONS.

The following may be relied on, as a friend of ours, a few days since, somewhat surprised us by detailing the phenomena wonders he had seen while attending circles in the above city. The only cause for surprise was the sudden manifestation of Spirit power, which, for some reason or other, had not before this done many wonderful things in Providence. The presumption was, that the materialistic and external culture of the theological school in that city—effected, if it did not pervert—the general relations of its society, rendering passivity and receptivity impossible. Be this as it may, what is certain, is that a change has come to the good people of that city, and is thus accounted for by the editor of the New England Spiritualist, who had been lecturing to them:—

"At the time of our former visit, the subject [Spiritualism] had not attracted much public attention; but on the latter occasion, we found the aspect of things much changed. The hall in which we spoke was well filled—at the afternoon lecture it was inconveniently crowded—and among the audience were many of the best minds of the city, including many members of the popular churches."

"The change we found to be owing, in a great measure, to the presence, in the city, of several mediums, through whom Spirits of the departed are able to give remarkable demonstrations of their presence and their power. One of these was Dr. H. C. Gordon, of Philadelphia, who is well known as the instrument of some of the most astonishing manifestations that have yet been made. Another is a young man by the name of Coruy, from Pennsylvania, who has gifts as a medical clairvoyant, a spirit-seer, and a trance speaker. Mr. Pierce, who has had some experience as a developing and speaking medium, with his lady, also sojourning in the city. We learned, too, that quite a number of fomes, mediums, of various gifts, and in various stages of advancement, are to be found in private families. Through all of these channels conviction has of late been ministered to many a yearning soul, that the loved-ones of another sphere can manifest their presence and love to those who are still clothed in mortality."

By comparing the manifestations in the following with the developments of the Devanport Circle, in Buffalo—a report of which is on the fourth page—the reader will perceive a marked likeness, enough, we think, to warrant the propriety of comparing the mediums of the two circles, that their idiocyncrasy and what they possess in common of temperaments and spirit may be known:—

From the Providence Transcript of August 10. "At the sitting of the Circle on Tuesday evening, several things occurred which we deem worth mentioning. The demonstrations, in a physical aspect, were somewhat startling, and in other respects were very unusual. Communications were received from a large number of "Spirits," many of whom were particularly and minutely described, in height, size, complexion, gait, &c., by the medium; and in several instances the name of the Spirit was announced, without having been first mentioned in the medium's hearing.

"In the company, on this occasion, was a gentleman lately returned from a voyage to one of the West India islands as first officer of a barque, then lying at one of our wharves, whose previous history was almost wholly unknown to all present, with the exception of his wife, who was one of the skeptics composing a part of the Circle. Two sisters and a brother-in-law, all deceased, after announcing their names, induced him to follow the medium into a private room, where they detailed to him many events in his life which must have been unknown, not only to Dr. Gordon, but to every other person in the house. Subsequently he asked if there was a Spirit present who could converse in the Castilian tongue. An affirmative response was received; and he immediately commenced asking questions and receiving correct answers in that language. The answers were written down with tolerable exactness, in point of grammatical construction, by the medium, who does not understand a word of Spanish, and who, in this respect, was in the same dilemma with all the rest of the company, our nautical friend excepted.

"The physical demonstrations were made in a darkened room, but were very satisfactory to believers, and very puzzling to skeptics. Some crochets, needles and a reticule were taken from a shelf and handed to one of the company, while all were seated round a table and holding each other's hands. Then followed a lamp and a bottle of Bay-water; the former was placed carefully on the table, the latter was deposited in the left hand of a lady, who, in her right, held the left hand of the medium—his right hand being held, all the while, by another lady. Then came a vase; and finally, a mantle clock was very carefully taken from its place, placed on one side of the table, and gently pushed to the centre, by some unseen power. At the request of one of the Circle, the pendulum of the clock ceased its vibrations for a minute or two, and then commenced them again, with the usual ticking accompaniment. All this while the objects we have mentioned were visible to the persons composing the Circle—the room not having been so completely darkened as to prevent the company from seeing them with tolerable distinctness. In the course of the evening, and while the same precautions against deception—to which we have already referred—were being observed, several of the Circle were touched, apparently by a human hand, on various parts of their bodies.

"These things are certainly very remarkable, and well worthy of thorough investigation. Mesmerism, or clairvoyance, or biology, or psychology, or pathetism, may account for all the intelligence exhibited in the communications received; but the physical phenomena—the moving of lamps, vases, clocks and tables—the tippings, and touchings, and knockings, are really beyond our ken. We own up, and proclaim, most emphatically, our ignorance. They are well attested as stubborn facts; and yet, by any law with which we are acquainted, they cannot be attributed to Spirits in the body or out of the body. They puzzle us, as Patrick would say, altogether and entirely."

From the same paper of August 10. "On Friday evening some twelve or fifteen persons, most of whom had been introduced to Dr. G., called upon him at the residence of Dr. S. Webster, on Broad street, and a Circle was formed. The manifestations, though quite new to several present, were at first by no means remarkable. Some communications were received, the table was raised several inches from the floor, and what purported to be the spirit of a deceased publisher, the late William Simons, Jr., proved his presence to a friend of the Masonic fraternity, by drawing with a pencil upon a sheet of paper, all the emblems and paraphernalia of the order. He also imitated the mo-

tions of a compositor, and exhibited a good deal of dexterity and skill in type-setting.

"At about ten o'clock these manifestations ceased, and a portion of the company retired. Ten persons only, including three members of Dr. Webster's family, remained. These were seated around a table, and the medium, who seemed to be in a state of trance, or under mesmeric influence, extinguished the light. He also shut the door leading into a well lighted parlor, and then took a seat in the circle, and gave his hands into those of a lady and gentleman who were seated on either side of him. In a few minutes two or three books, one after another, were taken from a shelf at the side of the room and thrown upon the table. This was quickly followed by a most astonishing demonstration. The medium—apparently without any effort on his part, and while his hands were held as before—was taken from the Circle and placed upon the table. Here he had remained but a very short time when he was taken up and his head was heard to strike against the ceiling. For a minute or more he remained floating over the heads of the company in a nearly horizontal position, his head sometimes a little higher and sometimes a little lower than his feet. He then came gently down, resting his body upon the table and his head in the arms of some one of the company! This was repeated three or four times; and every person present had ample opportunities of ascertaining that there could possibly be no deception about it. The writer of this, on one of these occasions, had hold of the medium's feet when he went up. Grasping them with his right hand, he searched for his body with the other, and found it at first in a nearly erect, and soon afterwards in a horizontal position, with nobody touching any portion of it. After floating about for a short time it came down, the head first resting upon his shoulder, while the feet were much nearer the ceiling.

"After these demonstrations were ended the medium went outside of the Circle, and was heard against a small table that stood in another part of the room. Fearing that he might sustain some injury, the parlor door was thrown open and a flood of light let into the room. The Medium was found lying perfectly straight, motionless, and as rigid as a bar of iron, upon the table. On his breast rested in perfect quiet a vase of flowers which he had gathered in the afternoon. His body, countenance and hands were the exact appearance of death; and for two or three minutes his flesh seemed as solid as marble.

"When he awoke he again closed the door leading to the parlor, and opening another, walked into an entry. No sooner had he turned away, however, than the parlor door was seized by some invisible power and nearly shaken from its hinges. It seemed as though some person were pulling nervously upon the knob, with one foot braced against the bottom. This was kept up for a minute or two—the Medium all the while in plain sight, and nobody standing or sitting within several feet of the door—which was plainly visible to every person in the room!

"We can give no explanation of these phenomena, and do not propose to comment upon them at present. They are as well attested as any strange and unaccountable occurrence can be; and we leave them with the reader to be investigated at his leisure, and accounted for when he gets at the bottom of the mystery."

LOGIC AND MATERIALITY.

William and Mary Howitt are so well known to the reading public, and so generally associated with the Poetical and Spiritual in Nature, that few would think of looking to them, for either skeptical logic or materialistic proclivities. Yet, the following will illustrate one of two things, either of which makes the Spirit both skeptical and material.

Either Mary Howitt's philosophy is materialistic, or else she lacked the moral courage to acknowledge the full significance of a dream, which if it proves anything, proves that Spirituality is often a marked characteristic of dreaming.

Whichever of these is true, is obvious from the following. She wished to explain away the Spiritual and the marvelous from it. Mr. Howitt and son having translated the "History of Magic" from the German of Joseph Enenmoser, during their voyage to Australia, the printing of which was given to Mary Howitt, and out of which the following seems to have been developed. But the reader must judge for himself. She says:—

"The printing of this Enenmoser translation had commenced, and to a certain extent my mind was imbued with the views and speculations of the author,—when, on the night of the 12th of March, 1853, I dreamed that I received a letter from my eldest son. In my dream I eagerly broke open the seal, and saw a closely written sheet of paper, but my eye caught only these words in the middle of the first page, written larger than the rest and underdrawn, "My father is very ill." The utmost distress seized me, and I suddenly awoke, to find it only a dream; yet the painful impression of reality was so vivid, that it was long before I could compose myself. The first thing I did the following morning was to commence a letter to my husband, relating this distressing dream. Six days afterwards, on the 18th, an Australian mail came in and brought me a letter,—the only letter I received by that mail, and not from any of my family, but from a gentleman in Australia with whom we were acquainted. This letter was addressed on the outside "Immediate," and with a trembling hand I opened it; and, true enough, the first words I saw—and these written larger than the rest in the middle of the paper, and underdrawn,—were "Mr. Howitt is very ill." The context of these terrible words was, however, "If you hear that Mr. Howitt is very ill, let this assure you that he is better;" but the only emphatic words were those which I saw in my dream, and these, nevertheless, slightly varying, as, from some cause or other, all such mental impressions, Spirit revelations, or occult dark sayings, generally do, from the truth or type which they seem to reflect.

Thus it appears to me, that while we cannot deny the extraordinary psychobiological phenomena which are familiar to the experience of every human being, they are yet capable of a certain explanation wherever we are enabled to arrive at the circumstances which render the mind receptive of such impressions. The susceptibility either of individuals or bodies of people to these influences, seems to presuppose an abnormal condition."

CONVERTS TO ROMANISM IN ENGLAND.—The New Jerusalem Messenger says, "the Roman Catholic papers publish a list of prominent 'converts to Romanism in England' during the last six years. The catalogue contains the name of one duchess, one marchioness, two countesses, twelve 'right honorable' ladies, ten right honorable gentlemen, and a large number of the gentry, whose titles are simply 'honorable,' 'sir,' or 'lady.' The clerical list has had the names of two archdeacons and eighty clergymen of the Church of England. The Rev. Edward Beard is the only 'dissenting minister' in the long array."

SPIRITUALISM EXPOSED. MODERN MYSTERIES EXPLAINED AND EXPOSED.

IN FOUR PARTS. I.—Clairvoyant Revelations of A. J. Davis. II.—Phenomena of Spiritism Explained and Exposed. III.—The Bible as given by inspiration of the Spirit of God, as compared with the evidence that these Manifestations are from the Spirits of Men.

By Rev. A. Mahan, first President of the Cleveland University.

"There are more things in heaven and earth, Horatio, Than are dreamed of in your philosophy." Boston: Published by John P. Jewett & Co., 1855.

It is hardly necessary that any word be added to this full and elaborate title page in introducing this last expose of Spiritualism to the notice of the reader, for, at present, we do not wish to do more than introduce it. We have been so anxious to have the religious world examine the manifestations, and form their own conclusion on the philosophy of Spirit intercourse, that we wish the work to have—what we intend to give it—a fair, candid and impartial reading, before we offer an opinion as to its merits or demerits.

This is due alike to the work, and the subject matter on which it treats—for, while we are free to say we have no fear for Spiritualism, its facts or philosophy, when honestly and candidly examined, we nevertheless, feel there may be many adjuncts to its present popular phenomena, which more properly belongs to a Spiritual anthropology, rather than to an exact and reliable Spiritism.

That Spirits do communicate, we have so far satisfied ourselves of; that as an honest expression of opinion, having read much of the work, we might pronounce the book before us a manifestation not Spiritual, but carnal—for the assumptions are so general, the logic so sweeping, and the philosophy of its criticism so one-sided and partial, that few will be able to preserve that nice balance of conscience and reason, so necessary in its study, if they allow the spirit of the author, rather than the importance of the subject, to possess the mind.

We hope, however, the work will be generally and thoroughly read, particularly by the theological and religious world, for the admissions made by President Mahan, favoring the "assumptions of Spiritualists," must be considered as henceforth and for ever, giving "the lie direct" to all who may attempt to represent Spiritualism as "humbug," or Spiritualists as unreliable thinkers or crazed fanatics.

Touching the point at issue between himself and the Spiritualists, President Mahan says:—

"We admit the facts claimed by Spiritualists, and join issue with them simply and exclusively in regard to the conclusions which they deduce from them. We admit the facts for the all adequate reason, that, after careful inquiry, we have been led to conclude that they are real. We think that no candid inquirer, who carefully investigates the subject, can come to any other conclusion."

But proposes to establish the following as his explanation of the admitted phenomena:—

- 1. That from known mundane causes, precisely similar and analogous facts do arise. 2. That these so-called Spirit manifestations actually occur, in circumstances in which such causes are known to exist, and to act, and that, by a reference to such causes, all these manifestations can be accounted for. 3. That from such causes, and not from the agency of disembodied Spirits, these manifestations do proceed.

To make good these assertions, President Mahan has but to use the phrase "oddylic force," and the entire phenomena changes character. How far this theory is likely to furnish the necessary explanation to the various phases of the Spiritual manifestations, the following rather plainly intimates, which we clip from an extended review of the book in the Liberator. We give it, because, while criticizing President Mahan, the writer is not insensible to, nor forgetful of, the imperfections of Spiritualism.

We close this notice with the extract, as there is much significance in his remarks, which it behoves Spiritualists to think well of, for there is much in the heavens and the earth not dreamed of in our philosophies. He says:—

"As convenient facilities have been offered us, from time to time, to test the Spiritual manifestations, so called, we have improved them. The result is, that, with much to perplex us, the weight of evidence seems to preponderate on the Spiritual side of the question. But we are ready for a fresh investigation, and have no darling theory to maintain on the subject; only we believe,

"There are more things in heaven and earth, (Pres. Mahan), Than are dreamed of in your philosophy."

Pres. Mahan brings his examination of Spiritualism to a close by saying, with characteristic self-inflation—"We have examined its high claims, and found them empty and vain. We have handled the Spirits, and found them absolute substantia-licities." Perhaps he is himself a victim to the "oddylic force," and so is indulging in a fancied victory, which may prove at last to be a disastrous defeat. Let time determine.

From pulverizing Spiritualism and putting all Spiritual agencies to flight as non-entities, President Mahan proceeds to show that "the Bible, the whole Bible, and nothing but the Bible, is an all authoritative revelation from God?" "We receive the whole of it," he says, "as coming to us from the heart of infinite wisdom and intelligence!" In the Jewish dispensation, he finds nothing "of which God has reason to be ashamed, or which Christ, with absolute truth, (I) could not affirm to have been, in the circumstances, an infallible application and embodiment of the law of perfect rectitude and benevolence!" And he confesses that "the moral character," who do not agree with him in this matter! There is nothing in the Bible which he cannot readily swallow. He accepts all its marvels and miracles—its apparitions and Spiritual manifestations—as the literal truth. Those who lived from two to five thousand years ago could not have been the victims of delusion, but must have testified truly as to what they saw and heard of a super-mundane nature; but those now living, who testify in regard to similar facts, are grossly deceived by—the "oddylic force!" His credulity on the one hand, and his incredulity on the other, exhibit the power of traditional superstition, religious bigotry, and priestly arrogance, to cloud the vision, to warp the judgment, and to smite with impotency the reasoning faculties. There is not a marvel, not a miracle, recorded in the Bible, that, by his own theory of modern Spiritual phenomena, is not shown to be unworthy the credence of any rational mind. If we cannot accept as truth what is before us—what we can see, and touch, and handle—what is confirmed by a legion of unimpeachable living witnesses—it is irrational and unphilosophical to ask us to believe what is alleged to have taken place, of a similar character, thousands of years ago, and recorded we know not when or by whom, and with what exaggerations it is impossible to determine. The "oddylic force," was then in existence, and in operation as now—if not on so extended a scale, at least operating by the same immutable law, and deluding even the best men in the same manner.

"The facts of Spiritualism sustain the wonders recorded in the Bible, to a great extent, by the closest analogy; and he who rejects them as spurious, or, accepting them as true, finds their solution in the 'oddylic force,' strikes a blow at the credibility of the book—the sophistry and assurance of President Mahan to the contrary, notwithstanding. Had President Mahan lived in the days of Jesus and the Apostles, he would have found it just as easy to dispose of every miracle, and every Spiritual manifestation, at that time witnessed, as he has done in regard to the extraordinary phenomena of our own day. His religious dogmatism about the Bible has an air of pious veneration for the book; but to us it indicates not a love of truth

for its own sake, but only the spirit of ancient phariseism—blind, bigoted, and intolerant.

"The most vulnerable point of Spiritualism, it seems to us, is the general feebleness or positive imbecility of its literature, and the boundless absurdity of supposing that Swedenborg, Bacon, Franklin, Calhoun, Webster, and intellects of a similar stamp, are the authors of what is attributed to them. In this, we entirely agree with President Mahan; the whole thing is utterly incredible. This we have repeatedly stated from time to time, and would deserve to be satisfied from one end of Christendom to the other. Yet, in one every case, the same mysterious agency seems to be operating as in every other instance; but if it be from the source whence it professes to emanate—these eminent minds have had (as assuredly they have had) nothing whatever to do with the truth correspondence laid to their charge—then it is indeed a pregnant question, are any of the phenomena to be attributed to a Spiritual origin, however a just instance confirmatory of what we know or believe in regard to the departed? Aside from this stumbling-block, we find much to make us believe, in the intercourse of the Spirits with the living; but that, per se, is quite insurmountable. We wait for more light."

AUTHORITY IN PHILOSOPHY AND THEOLOGY.

It may be enough to say to our friends of the "Star in the East," that our ignorance was not honest, as we had not seen the number of his issue to which he alludes.

As to the "Law of Antagonisms," hinted at in the following remarks, we should be glad to have friend Gay furnish us with a more extended explanation, as at present we cannot say how far we can minimize, or in what we differ. As others may be more fortunate, however, we give the explanation without comment:—

"DEAR EDITOR—Having a small space, I will fill with a few suggestions to you, your worthy contributors, and to the friends of Christian Spiritualism.

All things must needs have an origin or a beginning, an existence or a premise, and a conclusion or result.

In your kind reference to my title paper (Star in the East), you stated to your readers that "as a general thing, the Editor (Star) looks at the Spiritual developments of the ages from the critical standpoint, though by what authority he decides what is and is not orthodox in its philosophy and theology, we cannot say."

We wish here merely to state, that we thought we were sufficiently explicit in defining our law of authority by which we hold position, in the 112 number of the "Star in the East," published in April last; but we will explain again:—

First. Our authority is DEITY and NATURE.

Second. Their reflection, manifested by the Law of ANTAGONISMS, or opposites, positive, and negative forces, &c. &c.

Third. Their unending progress.

We deem it wise to accept this Omnipresent principle or law, and the blessings it proffers.

"I would merely suggest, not to dictate at whether as "Christian Spiritualists" we should prudently or unwise to reject a law, which is so conspicuously impressed in all things, and by which we impale all known worlds and existences, as we are dictated with unerring accuracy, to seek a normal vision of a sickly fancy, cast upon mental canvases.

Excuse this hasty scrap, and be assured of our best regards and esteem for good.

Respectfully, JEDEDIAH R. GAY.

REV. WOODBURY M. FERNALD.

This Brother has been so long and generally known to the Progressionists and Spiritualists of the East, as an anxious inquirer and seeker of truth, that the following item, from the New Jerusalem Messenger, may interest them:—

"The Rev. Woodbury M. Fernald, of Boston, is undoubtedly known to most of our readers as compiler of the 'Compendium of the Life and Writings of Swedenborg,' and also as a contributor to some of our periodicals, the New Jerusalem Messenger among them, was baptized at the late meeting of the General Convention in Boston, and has since been licensed to preach by the proper officers of the Massachusetts Association.

Societies of the New Church which are with a supply, may do well to avail themselves of his services. His post office address is Boston, Mass.

We have known this Brother for some years, and have "many a time, and oft," compared notes with him on the speculative points, which have at length separated him from Spiritualism and made henceforth a member of the "New Church." We wish him joy in his new-found faith, and he may continue to find every needed blessing and consolation in it; that it may prove to him a well of water, springing up unto eternal life. He has been earnest in seeking for the truth, and his conversion to the theory of "Eternity of Heaven and Hell," very properly preceded his baptism, as we suppose this to be not the main issue that distinguishes the theories of Swedenborg from the communications of Spirits. Let us hope, however, that the testimony of the angels will make this plain to all the Spirits teach of harmony, and union of love and practice among men.

REFLECTIONS.

By MRS. MACREADY.

When the dance of the shadow at daylight is done,
And the cheeks of the morning are red with the sun,
When at each in his planet he sinks from our view,
And calls up his planets to blaze in the blue...

WIN THE PRIMAL AGE AGAIN.

By GERALD MASSEY.

They say this world's a "desert drear,"
Wrought in their own stark blindness;
That men were sent to suffer here:
What! by a God of kindness?

rious Union. And millions are ready and willing
to respond to this fact; that Dr. Gall is the just
pride of Germany and the glory of the world.—
Man, now, is not that mysterious creature once
supposed to be. By the aid of this text-book—
Phrenology—we can peer into the sanctuary of his
soul; and hold communion with him—read his
very thoughts—see the hidden, latent, delicate
workings of his wondrous mind—the fine intricate
network of his inner life.

Yes, of a truth, Phrenology tells us what man-
ner of men we are.
Every man carries a Chart of his soul with him
wherever he goes; 'tis mapped out on his cranium
—written by God's own finger.
Nor can he rid himself of it, without destroying
his precious life. The great book of his dear being
is laid open to us; where we read his true charac-
ter—trace his shades of feeling—threadings of
fancy—course of thoughts by his black and de-
vils, or pure and heavenly. The dear treasure-
house of his life is made public. The veil is re-
moved, and all is transparent. So plain and sim-
ple are the teachings of Phrenology that any one,
possessed of hands, eyes, and a fair share of com-
mon sense, can easily obtain a practical knowledge
of it. The efforts of genius, and learning by
putting to mind, no doubt honest at the time, have been put
forth to overthrow the system. And duplicity, cunning,
and skilful art have all been unsuccessfully
tried; their venomous fangs, and foul, polluting
breath have been unsparingly and vainly expended,
for God's own science still stands as a monument
of unerring truth to guide men safely and happily
through life's pilgrimage. His destiny is now com-
paratively in his own keeping. Still there are some
who yet laugh, scoff, and cry humbug. But un-
fortunately, some cannot reason; others will not
reason—therefore they must go blindly and erring-
ly through life. The world to them seems a mighty
chaotic mass. A heterogeneous conglomeration of
unaccountables.

'Life's a stage and we are mere players.' To the
young man it is all-important to know the part de-
signed for him in this mighty drama for—
"Order is heaven's first law; and this confest,
Some are—must be—greater than the rest."

Hence all are not intended for stars, and to play
the great characters. There must of necessity be
a man for each part. Some for Heroes; others for
'Subs,' and so down to scene-shifters. Nature has
arranged to go on flourishing; but her journeymen
are not all satisfied with their parts. The 'Sub' is
aping the Hero—the intermediates are crying for
promotion ere their time. Therefore disorder, an-
archy and confusion interrupt the drama, blending
the Tragic with the Comic most dreadfully.

PHRENOLOGY—A SPIRITUAL SCIENCE.

He is the last link in the great chain of subli-
mity objects. The epitome of the Universe—the
coronation of earth—a little world in miniature—the
crowning glory of earth! Yet how little is he
studied? How few turn their thoughts inward—
down into the deep, hidden mines of their own
beings—there to study the secret springs of action
in the great throne-room of soul, the machine shop
of mind, and solve the mystery of their wondrous
nature.

Man has ever been a mystery to himself. The
gray-haired man of science has gone down to the
grave unconscious of what was within him—un-
known to himself. Philosophers have expatiated,
Preachers declaimed, and Poets have sung his rise,
progress and decay, but failed in giving us the true
key that opened into the sanctuary of his soul—the
key that solved the mighty problem of his na-
ture.

The external world and its laws had been stud-
ied and explained. The animals classified, named
and placed in their proper order. The Mathe-
matical and Physical sciences had occupied the
men of genius and learning, and added new laurels
to their timeless efforts of mind. But man—the
glory of earth and hope of heaven—stood isolated
and alone, as the 'mystery of mysteries.' No one
knew the key that would unlock the treasure-house
of his mind. All was dark and uncertain—a blank.
But at last—God be praised—that long sought
treasure was found; and the sealed book of hu-
man nature was opened, wherein all could read
their destiny. The blind to see, the lame to walk,
and all mankind to rejoice with exceeding joy.

The intellectual sky of man will ever have for
its great central Sun, around which the lesser orbs
will revolve, Gall, the discoverer of Phrenology.
This man will ever be associated with the greatest
boon that ever fell to the lot of mankind. He
probably has done more for the human race than
all other men combined. Gall has proved himself
a benefactor of his race by the discovery of Phre-
nology.

A pioneer in a great and humanizing enterprise,
running counter to the old school of Philosophy
and striking out a new course in an unexplored
and trackless region in the then unknown and
boundless department of human nature.

He felt himself standing alone; facing the entire
Phenific world upon a subject of vital impor-
tance. One which had baffled the mighty minds
of all ages; though each Metaphysical reasoner
claimed to be right.

strain his passions, check his impulses, fortify his
judgment, cultivate his intellect, adorn and embel-
lish his moral faculties and strike a happy balance.
Then to him the millenium has come—the gates
of joy and peace are thrown open—heaven reigns.
It is the basis of all reform; it strikes at the roots
and then passes up to the branches. It is a whole,
entire—complete system. Formerly Reformers only
labored at the top of the tree, and many do still.—
The religious world has been applying its efforts
at the rough end—at the top, instead of the bot-
tom. The body being the medium of mind and
morals, shows conclusively, that to reform man-
kind we must begin at the Physical, for time and
eternity.

And when Preachers see and adopt this princi-
ple, they will see some fruit from their labors,
which will withstand more than 'six months prob-
ation.'
But happily we have a new set of thinkers and
preachers too, that have knocked the scales from
their eyes, and let in the effulgent rays of Sanity.
Thrown aside the dusty robes of exclusiveness,
and Sectarian Aristocracy; and put on the simple
coat of Democracy and universal brotherhood.

I refer to Spiritualism; which is nothing more
than the grand, sublime and glorious superstruc-
ture of this God written science—Phrenology.—
What this system of philosophy proposes to do is
obvious;—it has the destiny of mankind at stake,
'tis the guide-friend and directing star to all who
heed its friendly teachings; and within the reach
of all.

SPIRITUALISM IN BUFFALO—ITS PRO-
GRESS AND DEVELOPMENTS.

We gave a few days since what purported to be
some of the wonderful developments of this new
doctrine, and promised at the time a continuation
of the subject. In that which follows, the writer
has endeavored to state fairly what he has himself
witnessed, instead of what has been told or related
by other parties, no matter how reliable. Before,
however, proceeding to relate the occurrences at
Mr. Davenport's Circle, it may be proper to state,
for the information of those unacquainted with the
subject, that Mr. D.'s rooms are open in the after-
noon and evening for investigation. No charge for
admission is made in the afternoon, but a fee of 25
cents is asked for the evening, as the room would
otherwise be crowded to such excess that it would
be difficult to obtain any demonstrations. In
making these manifestations, the Spirits claim to
operate by certain laws through certain Media, and
they also require certain conditions, which, to the
new investigator, invariably seem designed to cover
a fraud, but which on further acquaintance become
of little importance. Among these conditions, the
Spirits require harmony in the Circle, and a cer-
tain degree of unity—that is, where a number of
persons are calling for demonstrations of an oppo-
site or varied character, it is generally found im-
possible to obtain any at all. Mr. Davenport in-
forms us that his experience teaches him that the
best manifestations are obtained where the Spirits
are permitted to proceed without interruption. In
such cases, skeptics are more easily satisfied than
when they are constantly calling for experiments
which only serve to satisfy individual minds.

Another condition insisted upon by the Spirits
is, that the most of their important demonstrations
shall be performed in the dark. They claim that
with the presence of light there is a concentration
of will and an eager expectation on the part of the
Circle, which materially interferes with the produc-
tion of the demonstration; and it is generally re-
marked that when a particular manifestation is
promised, the Spirits seldom set to work at once to
produce it, but give some other demonstration first,
to attract attention, and to prevent too great a de-
gree of expectancy on the part of the Circle.

During the past ten days, the writer of this arti-
cle has attended Mr. Davenport's Circle frequently,
both in the afternoon and evening. The usual
manifestations in the day-time are—raising the
table, sometimes alone, and sometimes with from
one to two or three persons sitting or standing
upon it. While thus engaged, it is quite common
for those sitting around to feel themselves grasped
by unseen hands to hear bells rung, violins strum-
med, and other manifestations, appealing to the
different senses. On the afternoon of the 8th ult.,
a Circle of eight or ten, including two or three la-
dies, were engaged in getting manifestations around
the table, and the Spirits were demonstrating their
ability to touch and handle different individuals.
One of the ladies present had brought her little
boy, aged about three years, who was asleep on a
lounge about ten feet from the table. While thus
engaged, with the hands of every person present
laid upon the table, around which all were seated,
except the child before mentioned, with sufficient
light to distinguish clearly every object in the
room, the mother received a sudden shock, which
turned her chair partially around, so that she sat
facing her child. In an instant, and before any
person had arisen from their seats, she exclaimed,
"Why, my child is in my arms!" And, surely
enough, such was the fact. The infant was quietly
sleeping in its mother's arms, as undisturbed as
when lying not a moment before upon the settee,
in which condition it remained until awakened
some time afterwards. Every person in the room
is willing to swear that no one arose or made any
movement likely to lead to such a result, that the
lady herself did not leave the table, and that the
child did not arise and go to its mother—that, in
fact, it was sleeping upon the lounge at the very
instant before the lady received the shock. The
lady herself had no expectation of such a result,
and was perhaps more astonished (besides being
considerably frightened), than any other person in
the room. She states that the only thing she saw
was a slight shadow passing like a flash of light
across the room, and the child was reposing in her
arms.

On almost every evening at Mr. D.'s rooms the
demonstrations, though not perhaps of an equally

satisfactory character, are still wonderful, sufficient,
in fact, to excite astonishment among the most
skeptical. The principal demonstrations which
have been produced in the presence of the writer,
are as follows:—The Mediums, William and Ira,
are generally seated at the table, on which are
placed two violins, a speaking trumpet, a bell, tam-
borine, and two drum-sticks, in the centre of the
floor. From the ceiling overhead hangs a common
snare-drum. The room is about twelve feet high,
and the drum is above the reach of any ordinary
man. The Circle, which comprises all spectators,
is seated around the room. The Mediums' hands
are then tied by some person present; the light is
put out and the doors and windows closed. Almost
immediately the violins commence to float, as it
were, in mid air about the room, all the while the
strings being thrummed so as to guide the ear in
their movements, which are as rapid almost as
thought. The Circle generally join hands in order
to prevent collusion, and while the different objects
are thus flying about, persons are frequently touch-
ed by them, they (the Spirits) passing from one
extremity of the room to the other with almost in-
conceivable velocity. The bell, tamperine and
trumpet are carried about in the same mysterious
manner—the Spirits conversing through the latter,
giving directions, answering interrogatories, &c. &c.
While thus engaged, if any of the Circle leave go
their hands, or stand up, or attempt in any way to
violate any of the prescribed rules of Spiritual in-
tercourse, they are almost sure to be detected and
exposed by the presiding or principal Spirit, and
this too in a room where darkness is almost ren-
dered visible. On these occasions we have known
several individuals, whose skepticism overcame
their sense of propriety, considerably "taken
down."

After trying a variety of experiments of this
sort, one and sometimes both of the Mediums are
taken up bodily in their chairs while thus tied to
the ceiling above. This is sometimes manifested
by thumping the back of the chair upon the ceil-
ing, sometimes by the Medium conversing while
going up and coming down, but most generally by
his making a chalk mark while thus in contact
with the plastering overhead, which the light, im-
mediately introduced, reveals. Occasionally the
Spirits will allow of persons taking hold of the boy,
and his ascension to the ceiling is thus sensibly felt.
The boy will afterwards place his chair upon the
table, and getting upon it, showing the audience
that it is impossible for him to reach the ceiling in
that manner.

Sometimes the Spirits will untie the boys after
this demonstration—the most complicated fasten-
ings yielding apparently to their nimble fingers
without an effort. On several occasions, we, in
company with thirty or forty of the most respect-
able and intelligent citizens in town, have witnessed
(or rather listened to) the following demonstration.
The presiding Spirit apparently summons all his
troupe. The two fiddles are thrummed, the bells
rung, the drum and tamperine beaten upon, the
table rocked violently, while the trumpet is alter-
nately rapped upon the ceiling, the floor and the
table, and used to encourage the exercises. In ad-
dition, fifty pairs of invisible feet are running a
foot-race with the velocity of the wind, around the
table—the whole manifestation being sufficient to
shake the building to its foundation. During all
this, the Circle are guarding each other by having
hold of hands, and it certainly seems impossible for
the Mediums to produce such a variety of noises
within arms' length of us, without detection. The
manifestations are occasionally varied by singing,
in which Spirit voices first accompany the audi-
ence, and afterwards sing independent of them.
There is one, a female voice, exceedingly fine,
which is generally ascribed to the youngest Me-
dium, William. Repeated attempts to ascertain
this fact have thus far failed. Handkerchiefs, ad-
hesive plasters, &c., have been applied by his
mouth, but the voice still sings as loud and as dis-
tinctly as before.

In a preceding article we have remarked that the
Spirits attending this Circle are mostly of an in-
ferior order, belonging to the first sphere, according
to their own account of themselves. There are, how-
ever, some exceptions to this, as the presiding or
controlling Spirit of the Circle is of a very high de-
velopment. The Spirit who has the most to say
generally on these occasions, is known as King,
famously called Johnny King. He purports to
have been a native of Ireland, and to have resided
in the Spirit-land some two hundred years. He has
just begun to progress, and still clings to his native
brogue, while his voice is easily distinguished from
all others who may choose to communicate. This
Spirit has lost none of his national characteristics
for furnishing and enjoying amusement, and often-
times affords considerable fun, by the readiness of
his retorts, and the comic manner in which he
produces many of his demonstrations. On the
whole, Johnny is the favorite for physical mani-
festations, and seldom disappoints any reasonable
expectation on the part of the Circle. The different
Spirits in attendance were easily distinguished by
their mode of action, voice, &c. Among others,
the Spirit of an Indian chief, whose war whoops, if
not genuine, are at least equal to any thing of the
kind which ever struck terror into the heart of a
foe. Mr. Davenport's daughter, a little girl aged
about eight years, is constantly attended by the
Spirit of a child, a former acquaintance, with
whom she is heard to converse, on almost every
evening.

Among the most interesting experiments to us,
however, are the exhibition of the odic lights.
These lights are of a phosphoric nature, appar-
ently; but the rapidity of their production and
movements about the room, would seem to forbid
the idea of such an origin. They are called by the
Spirits "odis," or Spirit lights. The exact defini-
tion of the term "odis," we do not understand, but
it has some reference, we believe, to the nerve or
electrical force which constitutes the medium of vol-
ition. These lights are produced generally every
evening, in greater or less number, according to
circumstances.

As we have before remarked, we do not desire
to be held responsible for the Spiritual nature of
these manifestations. On the contrary, we are prob-
ably as skeptical as any one of our readers on this
subject; but here are certain facts, submitted as
new items only, which have been and may still be
witnessed nightly by the most intelligent persons
in this community, (and we presume the same
things occur throughout the country,) for which
no satisfactory solution has yet been given, not-
withstanding the lengthy philosophical discussions
of learned chemical and medical professors. Spi-
ritualism is rapidly on the increase, and its ad-
herents already number a greater proportion of
cultivated and scientific minds than any other
religious denomination which has proselyted for
centuries. This fact, of itself, is of sufficient im-
portance to attract the grave attention of all candid
persons, in order, if possible, to elucidate the most
astonishing phenomenon of this or any former
age.

CRITICAL THEOLOGY.

We extract the following from the Theological
department of the Westminster Review, of July,
hoping it may be serviceable. Of this it can hardly
fail, as there are so many phrases of opinion to be
educated, refined and harmonized with the re-
quirements of good sense, practical Christianity, and
a comprehensive Spiritual philosophy. But espe-
cially it is necessary that the Spiritualist be made
acquainted with the efforts made elsewhere—and
by others—not technically known as Spiritualists, in
order that honor may be given where honor is due,
and that all may be saved from growing wise in
their own conceits.

To explain this last remark it is enough to say
that, most persons are apt to think their party-ism,
or philosophy, is the one which is destined to give
the sins, sorrow, and imperfections of life, the cor-
rections called for, and thus administer a *quietus* to
all Spiritual angarieties, which shall hold good for
all coming time.
This species of party egotism is well calculated
to produce mental desipia, and interfere with that
steady, healthy development of spirit—that Catho-
licity of soul, that, sooner or later, must ultimate
"peace on earth" and "good will among
men."
Believing mixed diet, therefore, to be as good for
the mind, as we know it is necessary for the body,
we invite the attention of the reader to a consid-
eration of some phases of the Church of England's
Theology, and what the Reviewer says of it. It is
as follows:—
"A volume, entitled "Rational Godliness," by the
Rev. Rowland Williams, of King's College, Cam-
bridge, is a production very striking and significant,
and it contains, apart from its learning and theo-
logy, some of the noblest sentiments expressed in
the raciest English, which it has for a long while
been our fortune to meet with. Mr. Williams is
evidently a person of the warmest feelings of at-
tachment to his College, his University, his Church,
his present charge; but he sees much farther than
many of his brethren, and he has a courage and a
power of expressing what he sees, which are the
endowment of only a few.
The Sermons to which we particularly invite at-
tention are the 19th, preached before the Univer-
sity of Cambridge towards the close of last year,
on the text, 2 Peter i. 21, *Woly men of God spake as
they were moved by the Holy Ghost*, and the 24th
entitled *The Spirit and the Letter, or the Truth and
the Book*, preached in King's College Chapel, in the
same University, on the 25th March of the pre-
sent year. We are reminded, that Holy Scripture,
so justly regarded with veneration, has behind it
something deeper and holier still; that there "was
a time when the Bible was not, and we must not
think that it was necessary to salvation;" that as
nations and churches represent, throughout fleeing
generations, the everlasting providence and
Spirit of God, so it is probable they will strive to
prevent their best thoughts from being swept into
forgetfulness; and they will, by writing, give a per-
manent shape to their record of things temporal,
and to their perception of things divine, and then,
"Every writing, divinely animated, will be use-
ful; they may, or rather they must, be cast in
the mould of the generation in which they were
written; their words, if they are true words, will
express the customs of their country, the concep-
tions of their times, the feelings or aspirations of
their writers; and the measure of knowledge or of
faith, to which every one in his degree had at-
tained;"—291.
And this, whether it be the result of a special, or
of the more reasonable view, of a general Providence,"
for,
"it may be that the Lord writes the Bible, on the
same principle that the Lord builds the city; or
that He teaches the Psalmist to sing, in the same
sense as He teaches his fingers to fing; thus that
the composition of Scripture is attributed to the
Almighty, just as sowing and threshing are said
to be taught by Him; for every part played by
man comes from the divine Disposer of the scene,"
—p. 292.
The Church-of-England-man indeed seems to be
so hampered with creeds, formularies, and articles,
that free inquiry is altogether forbidden him, and
Mr. Williams deserves, accordingly, the higher
praise for grappling with this apparent difficulty.
We say apparent, for—grasp the nettle and it will
not sting. No member of the Church of England
is bound to any theory of inspiration. His formul-
aries are received by him, because provable from
Scripture—and therefore, in the sense in which
they can be proved from it. The key to the creeds,
articles, and liturgy is the Scripture—and the key
to the Scripture is the understanding of each age
to which it is submitted.
It would lead us too far to follow this subject,
even into its more obvious ramifications; but we
may observe how very fruitful is the critical liberty,
which, in fact left, even to her ministers, in the
Church of England itself. The Books of Holy
Writ are enumerated in the sixth article as books
to be received, and canonical; that is, to be
appealed to in matters of faith and practice; but
the dates of the books and the authorship of the
several books is not of faith. A biblical critic is
not precluded in the Church from coming to the
conclusion that the first three Gospels originated in
a way something analogous to the Homeric rha-
podies, or that the Epistle to the Hebrews is not St.
Paul's, or that the Book, so called, of Daniel was
written several hundred years later than the date
usually assigned to it. It will be seen, if in this
latter instance, the Book of Daniel be rightly
thrown by the Jews into the Hagiographa, that the
"arrangement from prophecy" loses its main support,
and the "Messianic idea" becomes a development
not much anterior to the time of Christ himself.
The book, nevertheless, might be inspired; for a
pure intention and a faithful representation of a
good man's condition relatively to divine truths, as
he conceives of them, is of the movement of the
Spirit of God. Nevertheless, this characteristic is
not confined to the books which are bound up in
the *Jussis* called the Bible, and so Mr. Williams
says:—
"Most persons, if they reflected, would acknowl-
edge that Thomas-a-Kempis and Leighton are
more wholesome reading than the Song of Solomon.
But why should they be not so? If Christ has im-
proved the world, and his Church is better than
the ancient Jerusalem, the indwelling Spirit, being
better, must speak better words. These things are
so evident, that they would never be denied, but
for the assumption of inspiration's meaning dicta-
tion, and the fear of supposed evil consequences.
But the regard of a good churchman for his Prayer-
book, or of a Wesleyan for his Hymn-book, is what
we ought to have for our Bible, and would best
secure the true interests of religion."—pp. 298, 299,
note.
These are honest, sensible, and serious-minded
words. Let us hear what this keen critic and true-
hearted scholar thinks of the spirit of inquiry which
is abroad, and how it should be dealt with:—
"One thing, however, is clear, and that I desire
to say very seriously; the spirit of inquiry is most
likely to go hand in hand with reverence, if no other
checks be imposed upon it than such as come of
conscience and truth."—p. 402.
But, on the other hand,—
"If those who have leisure, learning, and authority,
encourage persons less informed, not merely in en-
tertaining as opinions, but in asserting as founda-
tions of the faith, things which scholars are ashamed
to say, there must come a crash of things perish-
able, in which, also, things worth preserving may
suffer shipwreck."—p. 408.
We heartily wish success to Mr. Williams and
those who with him are anxious to save things
worth preserving, by means of clearing away from
them the incumbrance of things perishable."

John was fond of fishing. One morning he took
his new line, with bright, sharp hook, and with a
little basket on his arm, containing a nice luncheon,
which his good ma'ma had put up for him, he went
forth joyous to his favorite amusement.

The sun was rising gradually in the sky; the
birds were singing sweetly in the bushes and among
the tree tops; flowers bloomed in beauty on either
side as the happy boy travelled along a cow-path
towards a deep, clear stream. He was in a thought-
ful mood—thoughts came from somewhere—angels
that attend the young, often suggest good thoughts
when their minds are calm and loving.

John's guardian angel was near to him that
morning. When he came to the brook, shaded by
the tall trees and tinged by the soft mossy willow,
he thought he had never seen the water look so
lovely. Beauty is within us—when our souls are
harmonious—when we have been faithful and
good, and orderly and gentle, then we shall feel
beauty, and every thing that we look upon as we
walk abroad will give us delight. John went to
catch fish. This is proper enough and right,
when boys have destructiveness and emulation and
love of gain in their hearts. Such feelings coming
out in acts in the outward life, help build up, lit-
tle by little, a Spiritual body that is immortal, and
makes the real boy that never dies.

But this time John had not those feelings. He
thought the brook was singing as it swept over
the smooth stones at the bottom. He threw him-
self down upon a soft green turf, and looked into
its crystal vana. The little spotted fish were daz-
zling about, very happy in their cool element. I
suppose, as he lay then on the grass, the good Spirit
was whispering many things in his ear. A
hunter that came along just then, heard him say,
"Every thing has some good use—I do not feel
like pulling the fishes out of the water this morn-
ing, and tearing their cunning little mouths; I love
to see them just where they live, and express what
they correspond to in the Spiritual world, for they
do say, that world is just like this world, only the
things there are real, true things, that form them-
selves around us, just as we want to hear them.
Here we only see the representatives of those real
things, and the good and evil are mixed, because
nature is not plastic like spirit."

John was happier reviewing these good thoughts
than he would have been catching fish. And as
an evidence that he was in a good, patient mood,
when the hunter's dog crept slyly to his basket
of dinner, that he had hid away under the bushes,
and devoured its contents, John looked upon the
thing like a philosopher, and instead of throwing
stones or expressing anger, he stood with the dig-
nity of a Prince, and said, "It is no matter—I can
go without my dinner."

So we see in little things that the soul is greater
than the body, and when the soul-life is active, the
senses are of little account.
Well—do you want to know how John felt, to
go home hungry, without any fish? He had a new
Jack-knife in his pocket, and he saw that there
were plenty of birches growing on the banks of
that little river, that now seemed to John as a
stream of Paradise. He had grown strong; he
thought of many things, and I should not wonder
if angels did not help him more than he knew of.
He cut down a birch sapling that peels very easily,
and having seen people weave baskets, he stripped
its wood in white little splinters, and wore together
a convenient little basket for his mother's caps. He
seemed to have an inspiration how to make the
cover, that was quite wonderful to him. He did
not know that he could make a basket any more
than any other little boy. Inspiration and crea-
tions all come from the Spiritual world, and we
don't know how much we shall be helped if we are
only receptive and true to our inmost thoughts.
After he had made the basket, he made a few little
brush brooms, and went home to his father and
mother with a greater joy than to have carried
home a string of fish, for he felt a life within him
that he knew not of before.

I should have been proud to have been the
mother of that little boy—a boy brave enough to rule
his own spirit, and gentle enough to give up his
own will, and receive the good that comes from
quiet thoughts.

NOTES ON THE BIBLE.

I have spoken of the languages in which the
Bible was originally written, and the way in which
copies of it were multiplied, and the mistakes
which would necessarily be made in making them.
It may be interesting to some readers to know
more exactly how these mistakes are made, and
what some of them were. Without going into the
subject very far, reserving what I have to say upon
the number and importance of these mistakes till
another time, I will say a few words to gratify a
present reasonable curiosity.

One kind of mistakes, and one most likely to
happen, would be the omission of words. The copy-
ist would look upon the page before him and read
a line, more or less, and then write it down. And
writing it down, he might let some word or words
escape his notice, which were of great importance
in sense, and so make a mistake in his copy. We
came, at the close of his day's work, to read
over what he had written, it might escape his no-
tice. If he observed his mistake, he would correct
it by writing the omitted word in the margin at
the end of the line in which it was omitted, making
sometimes a mark in the line to show where it
was longed.

For the Christian Spiritualist.

More generally, however, the mistakes of the
transcribers are of very little consequence, con-
sisting in a different manner of spelling of the same
word, or in changing the order of the words, or in
omitting or inserting unimportant words; as, "Jesus
answered and said," for "Jesus said," or "Jesus
departed" for "Jesus went," or "then the apostles
spoke" for "then spake the apostles."

There are, however, some passages of greater
length which are additions by the copyists, but
they affect no doctrines of faith or practice. I may
be able, before I finish these articles, to give all the
passages in which changes of any importance have
been made. For the present, I leave the subject
to those who are more anxious to show the reader his
errors committed by the divisions into chapters
and verses, and the table of contents over the
chapters and pages.

RUFUS P. STEBBINS.