

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

NEW-YORK, SATURDAY, JANUARY 12, 1856.

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Two Dourans per anight SINGLE COPIES-Five Ce., entires should be addressed THE DEFESSION OF SPIRITUAL KNOWLEDGE,

TIGION AND ITS DEVELOPMENT. Losnos, December 12, 1855.

a subject upon which all men affect a thates er their pursuit in life, how and, may be opposed to their avowed later along the paths of life in purrecular aims which are specially inhem, whether that pursuit may be in of latere wealth, or the search for as which they suppose to constitute end of life. To a casual observer, such take furthest removed from any relis, and yet these are the men who enter reatest aerimony into the discussion of ries which have for their aim the disenthralind from superstitions and observances. rshate been riveted by ages of misdiwight and helled. And why is this so ? "use these very men are so alive to all bers, that that believe such progressive entiarly at those darling nave become chrapt, and durin interior intrulses have been so

errance and formal belief in a set creed is man the observances due to the Deity have been rity of religion, and the certainty of a life of engulphed. Such is the history of the past. Are we not taught to look upon the past as the type the enemies progress has to deal with of the future? It is true we may not have the trial man, and the religious enthusiast. If burnings and violence of the past ages, but we are was derived from knowledge, then bound to expect all the bitterness of opinion. The Fulls of progress contract that they votaries of the faiths which have been dominant my their embauted lines, for they would reannot but view the march of events which threaten star stating more than investive and ribeld to sweep the existing faiths into the gulph wherein all the weapons they would employ. He sweltering in one undistinguished ruin, that were to resign the vantage (which men formerly reverenced with bitterness, efition- the world's opinion, so dear to and it is to be expected they will do better for the righter not realised the truth that this life is belief they reverence, or have been taught to regard the product the more entry of the true life as holy mysteries. We should not wonder that pitud being, the portal of which is the they use all weapons within their reach, when ar-The Remains insertied over their tember gument, based upon reason, is wrested from them. in active," (death is the rate of life, What Their premises have to be proved, before argua for reflection. The true source of life. ments, to be made on them, can be made available. who at all reflect on that they we around Assertion is the weapon the friends of progress become conscious that the facts and realities have to encounter, not to be met by assertion, but sa are but little known to the news of man- ; by a reasonable showing of the fallibility or imposr when known so internate with which they sibility of the assertion. Reason, in all cases, is to that the facts are swallowed in southistas, be their weapons. Reason only made strong by sent in almost inextricable tragle and facts adduced in illustration. It should be rememin lieu of a plain presentment of facts, bered that existing faiths have only become weak at purpose of which can be solved by the through false philosophies, and asserted impossibilicheated thought. The elements of time ties being engrafted on them, whereby the true are single and consecutive, in accordance fountain of religion-natural law-has been forvitions of the Delty, and so understand- saken, and the fabric has become tottering, and they and philosophies, so intermixt and symbol repel the advances of the foe. It is Tet, that the one is utterly undistinguishable not too much to assert that the religion of that The unlearned look on the mingled Jesus Christ is truthful and pure, because each eventuation of its precepts are the purest philosophy in consoences of ages, and are content to believe, for mance with reason, and a direct advance in man's the analytic anthread the sophistry of the intellectual superiority-nor is it a heresy to say arguments allowed in support of it. The learned that that which the church advances as the reliadjust and then halt in four, for the uproofing gion of Jesus, is contrary to reason, based as it is then fall back on the ingredient, faith. This That Christ lived, was impaled, and died are histothing is diffied and reason becomes a also know, for we have the record. That he was telligible to us-nor can we reject the works imputthe parent of all the bitterness which phase of things at present at work amongst us.-Maronhily enlisted and arrayed against But are we to be called on to believe in a miracublant and moderate. huits aims, and what are its ground works?

with modifications, is the framework of the religion of the most exalted.

The search into the roots of the creeds which have have had, and now have existence in the world, but teaches that all have had the same origin, and reason has been obliged to admit that the basis of all religion st he is the intuition of the soul, which, by some interior process, forces upon the mind a consciousness that beyond this life there is another, both of which are manufer, No. 550 Broadway, New. under the presidency of some superior being. Look. ing still further we find a diversity of creeds, and

by whatever process the mind has arrived at their distinctive features, still the same character is found pervading all. The mediator and supreme object of adoration is to be found in the perception of a principle of good and evil. In some the evil is propitiated by sacrifice, and the good simply adored. All appear to admit inspiration, or a communion with the supreme God through the agency of priests, or, as the term is, revelation. The Christians by Christ; the Mahomedans through Mohammed; the Pagans by their oracles and divinations; the Bramins by the deity who bears three attributes, and is represented by the triple-faced image ; and sacrifices.

students of history know the very broad generality of the religious basis. For me to discuss the manifestations of those various creeds, would be to swell to a needless length these remarks. Sufficient has been said to show that all religions have been derived from the same root, however different the application of collected facts, in each, may have been. The creeds which now exist, or have had existence in the world, may be said to be the mile becomes painful to marks or eros of human intelligence, suiting the cayou any system which shall truly show pacifies of particular races, and giving place to of the hope to which they have others, as the intelligence of the votaries and their the airy nothings they Spiritual inception has been enlarged. The wars of ess of the trust which | particular faiths have ever had a place in the anthem they shall they do and live. These hals of man, with the exception of those ages p the bitter opponents of progression, who termed the pastoral, marking their track with desoincles without the religious element, join lation and blood, with the torch of persecution and reinforce the ranks of those enthusi. flaming in the van. Petty distinctions have been where been taught to believe that a partie- the watchwords of the war, and in the passions of at which ter centrales the world has been weak, because reason has had no pedestal whereon ar gud as religion, is composed of facts, she could rear her crest, and in the purity of her f one tener, lowerer following it may be, they | upon the reception of impossibilities, and the contement to bind the tottering pile, most effica- rical facts. That he preached a doctrine to man by is in an age of ignorance and darkness; but which his Spiritual nature can be advanced, we seen it be what it has been ? Can seen in life after his impalement and death, we can the strated by reason, be an acceptable ex- believe, because the dead have made themselves inlighting, then, is the great opponent of pro- ed to him and his followers; for we have the same is men are taught they can but know, and lous birth, and a mysterious death without proof teaching so is the knowledge to be pro- by a belief in which alone, as it is insisted, man an investigation. It becomes, then, the can be saved, and the penalty of a rejection, an if progress to have charity-to bear with eternity of torment and misery. It may be replied biastruct the unlearned, but, above all, that the same record which narrates the facts accopied, records them also which are rejected. How Dary here led to make the above observations leasy is the answer. We know that which we see that I see currounding me, which has induced and believe, because the same things have place now $h_{0,a}^{\text{formula}} = 10$ what is the nature of religion, with us. We accept the philosophy, because its of religion-to a thinking generation-that of not say with him the book is closed, for he only Carstanity is the most vital, and this, because in simplified that which had been before unfolded, and ^{by re-philosophy}, it is in advance of all the announced a new era for the human race. He is trieds which have, from time to time, shaken the the corner stone of the creed we would advance, group work of society. In all periods of the whose end and glory is the disinthralment of man $\pi_{0.94}$ π_{ord} , we read men have been swayed by some from reliance upon gross superstitions, and the he for the search men have been swayed by some from remained upon grown and a pure object for wor-ter set rest principle, more or less elevated, and in ex. presentment in the Deity of a pure object for worat ratio with the mental culture of the masses. | ship, with the certainty of an eternal existence This would lead to an inference that this universal- when the portals of death have been passed. Beity of faith had its origin in some principle inherent cause the friends of human progress would present in the mind of man, the action of which has been a reasonable creed to man, are they to be condemn-

an interior consciousness of a power or being greater | ed and stigmatized as the associates of the devil? than himself. In the lowest organizations of man, Because they reject a miserable legend which has we find reverence for a superior being, and this, not the merit even of being new, are they to be consigned to an eternal perdition? The Hindoo my-

thology, dating ages before the christian era, abounds in miraculous conceptions and other such stupendous narrations, a Jesuit missionary when reproached for the small number of proselytes he and his brethren had made, made his peace by saying how could it be expected that they could presented as an evidence of the truth of the christian faith, a hundred much more wonderful were intruded in answer. This anecdote, if there was nothing else to be advanced, would show the fallacy of producing miracles as evidences of truth. If such was the test of truth, then that creed supported by the most monstrous imagination would be triumphant. The element of belief would be the same, for he who could have faith in an asserted fact not possible by the sequences of natural law, could receive any other however monstrous and absurd; the only safeguard being the gulf to be past, for the more absurd, the more liable to suspicion. The Protestant quarrels with the Catholic, because he believes in the real presence in the sacramental elements, and which the former avers is show the impossibility that the bread and wine It is but necessary here to speak generally; all can by the invocation or the agency of the ceremonial be changed into the actual body and blood of Christ-although by the process of reason the Protestant attempts to ignore the belief of the Catholic yet, when reason is applied to any element of belief entertained by him, (the Protestant,) and they have in their creed matters equally improbable, and equally assailable by reason ;-'tis then, cast wholly out of the question, and the element of

faith is arrayed and insisted upon, and if admitted as an argument, then invincible. Surely, it would seem if reason is to be insisted upon in one case, it should be equally efficacious in all. The particular array of words in respect to the sacrament, I am aware form part of the argument, but the broad principle insisted upon, is that the belief is unreasonable. Such contests of faith, to my understanding, appear to be the mere splitting of straws, yet we know that these differences have lighted the fires of martyrdom, and deluged nations with blood. sary article of Religion, how is man to judge of that which is necessary for his welfare in the future life? If God is just and reasonable, for reason is an ingredient of justice, of what nature can he be, when there is no progress in future happiness, unless by the acceptance of that which man's reason, his only guide in things unseen, cannot accept. Does not this show how impossible are all creeds based on impossibilities, for man can then only attain to future happiness by ignoring his only guide. No linking of man's Spiritual nature with the eternal elements of love can beget faith, if faith consists in the acceptance of an impossibility-it were in truth, making the great and unerring being deny himself; but it were the greatest of all impossibilities to believe that possible. A reason to be a good one, must be universal in its application. If faith is to preponderate over reason, then it would be a panacea for any doctrine however monstrous and absurd-then indeed, should we see as through a glass darkly. This theme pursued, reduces all religions based upon miracles, or I should say, impossibilities to this point. In the contest for truth, what shall be conassembled in committee. Then if reason is to be the touchstone-how, to what is it to be applied? To facts? If then the application is to be to facts, then of all the creeds by which man has been enlightened, the christian stands pre-eminent. This must be understood of christianity in its true Spiritual significance. Its facts are well attested, nay, more, are reasonable, and so, because of the light thrown upon them by the investigations and experience of the present time. If the facts of christianity was all that are presented to man for belief by the churchmen, then that which is declared at this time, by so many who were great and illustrious in bygone time, was not needed unless for confirmation-for the facts of themselves would stand shiningly forth, even as the beams of the sun in the glory of a cloudless and tropical sky. If the Protestant church admit reason as their touchstone in their argument with the Romanist, why are the friends of progress condemned because they desire to stand upon the same platform? Is it because they have no marvels to amaze the mind, but present natural facts to the scrutiny of those who desire to investigate-a reasonable creed for the acceptance of man, founded on the boundless love of God as manifested to man in the vast riches of natural sequences? I say, no marvels unless they can be deemed such by prejudiced ignorance, for a marvel or miracle is a something which occurs but rarely, and is seen but of fewthat which the ignorant deem to be our marvels, are but the common events of our experience-of the experience of all, in all ages, whose interior faculties have been quickened by the regenerating influence of the Spirit.

For the Christian Spiritualist, THOUGHTS FOR THE NEW YEAR. BY CORA WILBERN.

Merry Christmas is with the past, and the New Year, with its joys and hopes, and promises of coming good, stands smiling at our thresholds. Merry Christmas, whose very name awakens to a sense of social cheerfulness-imposing hospitality as a duty, and rendering charity an obligation of the season when all hearts expand beneath the genial rays of make more progress, when for every miracle, they kindness; when friendly remembrances are given and received; the love-gift is renewed, and friendship's offering and approbation's meed are hastened-merry, time honored Christmas, with its joy ous festivity and generously-given bounties, is with the past 1 and, ushered in by solemn thought and many a blended memory of joy and grief, the new born year advances, clad in the robes of promise, enriched with many a heaven-bestowed gift, where with to bless earth's toiling and aspiring hearts. But there are many hearts, unblessed by the hopeful anticipations, the promises of the coming vear ; uncheered by Christmas offerings ; unaided by the sympathy that blesses; unguided by the light divine of Hope and Faith! There are households that the light of joy revisits not, though around them the happy ones bask in the sunbeams the Fetish and other savage creeds by their priests contrary to reason, and by reason attempts to of love and social gathering; there are many for whom no plenteous board is spread; whose fare is scant and meagre; whose hearts are sore and heavy, and whose care-worn faces and toil-marked hands bear the impress of bitter poverty-the listless, sorrow-subdued air of habitual suffering Poverty, that gaunt enchainer of the soul's best aspirations, denying the utterance of high and aspir ing thought, for the world would not hearken to its humble accents; that grim tyrant that points to they say that human reason is fallible, and is to be the cheerless hearth and tattered raiment, while mockingly contrasting them with the air of luxurious comfort, the well-replenished fire, the imposing ease of the wealthy mansion opposite, and its seem ingly happy occupants.

And the orphaned children, the widowed hearts, shall they appeal in vain to the sympathies of those yet blessed with the household joys and plenteous gifts? Never, while God's sunshine illumines the earth, can charity, his celestial messenger, fail to inspire some if not all hearts, to deeds of silent benevolence; to acts of well timed bounty, at this most appropriate season, when the cold without, If the acceptance of an impossibility is a neces- and the piercing winds of winter render doubly attractive and beautiful, the spontaneous warmth of termination of proving, by example, the heavenly human feeling, the benign influences of pity and fruits of a belief, its opposers denounce as of satanic charity. The tattered garment, the neglected mein origin. Let the New Year smile upon the endea of the child of privation, appeal to eye and heart; and cold indeed to every ennobling emotion must that heart be that could resist that immediate appeal to its best feelings. Forever haunted by that could resist the sorrowing appeal of unsheltered year will give realization to many an, until now, infancy; the trembling accents of imploring womanhood, blending pride with necessity's iron rule, or the faltering petition of unhonored old age. There are other hearts to whom the festive season, the young year's advent, bring painful remembrances; renewal of many a sorrow; reminiscences of days gone by, when loved and kindred hearts met around the social board; when death had not invaded the family sanctuary, and the home circle was as yet unbroken; when change had not passed over the joyous spirit of anticipation, nor cold experience had breathed upon the heart's best wishes, turning their light to gloom. Then distance had not been placed between loving stituted as umpire? The answer would be reason, and communing souls, and estrangement's icy seal and this by acclamation, although the world were had not been set upon hearts that once beat in unison. World-wanderer! hope and dream on! for thy hopes shall meet realization; thy dreams fulfilment, if they be of love and joy unending; thy heart-framed visions shall gloriously surround thee in the fair Future Home. There are many sorrows dwelling upon this beautiful earth ; sorrows as deep, if not as apparent, as the visible signs of destitution and suffering; but Hope, the white-winged seraph, comes to all, and her melodious whisperings fill every listening soul, and mingling with Hope's blissful promises, are the urgent admonitions of sympathy, to live, and strive, and toil for others; and in the endcavor of sharing and alleviating another's woe, bids us be blest! To the guiding hand and ever-watchful heart of friendship, is the mission given of guiding tenderly the faltering footsteps of youth and inexperience. To friendship matured in sorrow, and rendered heaven aspiring by earthly bereavement, is the solemn task imposed of strengthening the trembling spirit, that shrinks appalled upon the threshold of life's opening cares and bewildering tumult. To give encouragement to the timidity that fears a cold world's harsh reproofs, to infuse its own dauntless energy, and world-defying love of truth, to the untried soul; to awaken to a sense of high and holy duty, the despondency that believes in no future brightness, to assuage the mourner's pangs of bereavement, is friendship's holy mission. To spread the inspiring banner of Hope before the tear-dimmed eyes, with its golden motto of "Ever onward in the right," to the gaze riveted upon a gloomy past; to pour the balm of consoling and well-timed words upon the anguished heart, and to prove to

be the inspired messenger of a heavenly mandate. There is the fear of forsaking the beaten path of prejudice marked out by time-honored tradition, though unsanctioned by reason, unacknowledged

by perceived truth, rendered customary by association and habit. Then there is the blinding influence of wealth, the haunting cares that beset its pathway; there is the intoxication of fame, the giddy elevation of the world's honored and applauded idols. From all this, oh ! world-experienced, heaven-directed soul, warn with friendly admonition, guide with leading example, the less experienced, the timid or the erring; proclaim the neverending delights of virtue; the sweet, even earth-felt rewards of a useful life; and depict, oh soul, rendered eloquent by sorrow, and self-earned recognition of the true path, the hallowed blessings of a pure and humble spirit; the false attractions of a life without a high and holy aim; to enhance the beautiful fulfilment of duty; to portray the ever-enduring pleasure of fulfilled obligations; to realize truth and purity, sympathy and usefulness as earth's adorning gems, is woman's loveliest mission, man's highest prerogative; to warn, to counsel, and to guide, along life's thorny pathway-an angel's ministry.

To those whom sorrow for the so-called dead, has endered insensible to the beauty, dwelling yet as ver, upon the earth-tell them thou hast attained to the knowledge, through sorrow and bereavement, hast thyself been led to "the light" that there are no "dead ;" that their loved ones lize, in a land of perpetual Spring, exempted from the trials and disappointments, the regrets and racking cares of earthly life. Strive thou who hast once been thyself a mourner, to arouse them from the unavailing stupor of a groundless sorrow; tell them that their loved ones, if of the "good and pure of earth," are supremely blest; and if enshrouded by the darkness of error, their awakened Spirits shall ultimately behold the right, and attain to the glories of that Upper World. Bid them wipe away the selfish tears, and lay aside the sombre garb that mocks an angel's felicity; and cease the discontented repinings, that would retain for care, and

doubt, and trial, the freed and happy Spirit, rejoicing in the birth of Immortality-that earthly language has miscalled death !

Believer in the consoling doctrines of Spiritual intercourse-thou, who hast cast aside and forever, the teachings of creed and form, be thine the devors of thousands of noble hearts, and enthusiastic souls, aspiring to the attainment of angel attributes, to the extension of a creed for humanity, a religion that blesses and purifies, and closes not its gates imploring gesture, must be the callous soul that upon earth's lamest and vilest beings. And, if the could resist the holy impulse of beneficence; that fervent prayers of one heart be of avail, the coming unavailing hope; and ridicule and sarcasm cease their vain attempts of misrepresenting as frivolous or false, the angel messages from higher worlds; the bands of sympathy binding the human earthstruggling soul to kindred and immortal Spirits The true believer in progression, and ultimate perfection, will not pass by an erring brother with scornful lip and careless eye. The heart to which Spirit mother's messages of love and remembrance come fraught with internal conviction of truth, will give sympathy, aid and human pity, even to the degraded wretch, the habitual inebriate; the soul darkened by vice, who has obscured the brightness of the intellectual gem-the gift of moral worth-by the excesses of sin. Perhaps the tear moistening the eye that bewails a fellow-being's degradation, may set in motion the long unstirred fountains of repentant feeling, and leave the " pure spot" dwelling, a heavenly basis, in every heart; and to the word and look of kindness may a Spirit's moral regeneration owe its commencement; awaking from the apathy of wrong and despair. And thou, lovely maiden, honored wife, and loving mother, oh! pass not by, with soul-chilling glance, thy fallen sister. "Speak gently to the erring," and arrogate not to thyself superior virtue or attainments, for thou art blest and untempted. Judge not, condemn not, oh fellow-mortal ; but pity. succor and upraise ! Ye, blest with fortune's gifts and household joys, hailing the New Year as the commencement of another era of life's continued festival, rejoice not alone; give of the good bestowed upon, and of the good that is within you, to those less favored, less endowed. And while the fire burns cheerfully, the hospitable board is spread, the social sounds of merriment arise---renew your vows to heaven, for the obedience to its mandates: Here to do good to all; to bless and to forgive: and to strive with untiring endeavor for the elevation of the Spirit; the subjugation of every mortal weakness. And may the Spirits of the loved be with you; and a happy, peaceful, and holy Spirit pervade your thoughts on the New Year. PHILADELPHIA: New Year's Eve.

From the New England Spiritualist. SPIRITUALISM NOT INIMICAL TO CHRISTI-ANITY.

LETTER TO A CHRISTIAN FRIEND. CAMERIDGE, Mass., Dec., 1855.

My DEAR A-: When I was last with you we had. as you will remember, much conversation about the new class of spiritual phenomena which have attracted so much attention during the last seven years. While fully admitting its (extra-mundane) spiritual origin,-and that, too, upon an acquaintance with much less evidence than had been required fully to satisfy my own mind on that point,vou nevertheless seemed inclined to regard this most remarkable acquisition of our times as not only wholly useless, but as even likely to prove in the highest degree injurious to man's best interests. The reason you assigned for so strange a belief,namely, "that you regarded Modern Spiritualism as inimical to Christianity," would indeed, if it were itself defensible, amply justify your conclusion. For no one, who duly appreciates the importance to mankind of the prevalence of a pure Christianity, could do otherwise than apprehend evil from the increasing popularity of anything believed to be radically inimical to it. The whole difference be-

tween us, then, on this interesting and (as I think) truly important subject, arises from the opposite answers we think we see reason to give to this all important test question concerning it, namely : "Is modern Spiritualism inimical to a pure Christianity ?"

Now that the blinding haste and heat of our late oral controversy has subsided, and our minds have had time to open themselves again to the "still small voice" of Truth,-most often unheard amidst the heats of undiscerning passion, the quakings of superstitious fear, and the whirlwinds of sectarian bias,-were it not well candidly and dispassionately to reconsider the grounds of the respective opinions then advanced ? Believing that such re-consideration of the subject cannot but be profitable to us both, I shall endeavor, in a few friendly letters. to examine the grounds on which your opinion rests. hoping that you will feel free to do the same by mine. For though, as an old aphorism asserts, "it is well to take lessons even from a foe" (" fas est ctiam ab hoste doceri,") how much more gratifying will it be to receive them from a friend ! Let us, then, discarding, as much as possible, all conventional and sectarian bias, enter at once upon the proposed inquiry: remembering, meanwhile, the wise caution ontained in that profound observation of Coleridge, that (I quote from memory) "He who begins by loving the Bible better than the Truth, will presently find himself loving his particular sect better than the Bible, and will be like to end by loving himself better than either." It will, of course, be evident to you (who admit the extra-mundane spiritual origin of the phenomena) that if Modern Spiritualism,-or spirit-intercourse, for I here use the two terms as synonomous,-be deemed inimical to Christianity, it must be so on one (or both) of these two grounds, viz : I. Because the simple act of holding intercourse with any disembodied spirit is forbidden by Christianity; or

To the church, I would say, bear with us, and hear us. Prove our creed to be a fallacy, and we will reject it. To the friends of progress, I would say, bear with the church, for all are brethren, reason when they will reason, and do not give invective for invective, for it leadeth to strife, but above all beware that you are sure of your facts before you present them to the world, lest you give a handle to

the adversary. In brotherhood, believe I am with you, S. B.

the doubting spirit that Faith and Truth yet abide on earth.

tranquil homestead and the peaceful heart; fear assuming many a shape, appearing in many a guise. | to Heaven.

THE ORIGIN OF SPIRIT .- No Man on Earth or in Heaven can fully comprehend God, and conse- an bias on such a topic as the present; and therefore quently must ever ascend toward a higher and as being an opinion properly to be regarded, in this

broader field of Light Celestial. Spirit entereth the bowels of earth innocent. It is fresh from Jehovah's presence. It is an emanation of his Intelligence, destined to eternally exist-There is the phantom form of Fear invading the a Being. It cometh down in answer to a prayer, and taketh up its load of flesh to battle back its way professed disciple of Christ, as having any binding

All Spirit emanateth from the same source. Yes worldly power; the terror of the worldly great ex- it enters numberless habitations, and cometh forth Jewish (or Old Testament) Scriptures are also bindin different degrees of intelligence and love-in dif- ing upon us-us, who are not Jews but Gentiles There is the moral cowardice, that fear to proclaim ferent grades of comprehension; but is still in professing to be disciples not of Moses but of a new and startling thought, though that thought affinity with the Source whence it came.

II. Because the character of the spirits communicating is *invariably* such that more evil than good nust arise from conversing with them.

We will consider each of these assumptions searately, and in their respective order.

As regards the first, if the simple act of conversng with any disembodied spirit be deemed to be forbidden by Christianity, it must be either (1.) because it is thought to be forbidden by the letter of the primitive Christian records, or else (2.) because it is deemed inconsistent with their spirit. These two smaller, as well as those larger, divisions of the subject, seem to demand a separate consideration.

Concerning the former, then, it is well to observe in the first place, that it is only the primitive Christian records, or New Testament, " without note or comment," that can be claimed by any Protestant to have authority in the case. Were you and I Romanists, my dear A----, the case would indeed be different. For then we should admit the ancient traditional interpretations of our sect, and the present current belief of its clergy, as authorized to fix for us the sense of these primitive records, and so, virtually, to control our belief and conduct. But all such dictation we, as Protestants, repudiate. We claim the right to read and to interpret the Christian Scriptures, individually, for ourselves; and so, of course, to adopt whatever interpretation of them seems the most reasonable, whether this shall agree, or disagree, with the present current belief of the Protestant clergy, or with the traditional or creed-embodied interpretations of our particular sect. I trust, therefore, that in the present inquiry we shall allow the latter to have no weight with us any farther than they are seen to be supported by conclusive evidence; and that we shall regard the former as what in truth it is-that is to say, as merely the opinion of so many fallible mortals like ourselves, better educated, (it may be,) but. from their very position, peculiarly liable to sectaricase, with peculiar distrust.

The second point, my dear A----- to which I wish especially to direct your attention, is the fact, that it is only the Christian (or New Testament) Scriptures which can consistently be claimed, by any authority in the case. Do you doubt this, and incline to favor the too common assumption that the

monstrous an absumption, I beg that you will pause, and seriously consider what numerous absurdities would be involved therein.

For, whatever it may have been that was prohibited by the Jewish Code under the name of "consulting with familiar spirits," it was an insoparable part of that long list of prohibitions and penalties which contain (among many others) the following: "Thou shalt not suffer a witch to live." (Exod. 22: 18.) "Neither shalt thou countenance a poor min in his cause." (Ibid. 23: 3.)—"A man or a woman that hath a familiar spirit, or that is a wizard, shall surely be put to death. They shall stone them with difference between clean beasts and unclean, and most wonderful subject. between unclean fowls and clean." (Ibid. 20:25. the blood, neither shall ye use enchantment. Ye shall not round the corners of your heads, neither mous iniquity." shalt thou mar the corners of thy beard." (Ibid. 19, 26, 27.) "Ye shall kindle no fire throughout

(Exod. 35: 2, 3.) "Ye shall eat no mann er of fat." tooth, &c." (Lev. 24, 19, 20.) Compare Matt. 5: 38, 30.)-" If thy brother . . . or thy son, or thy touch.

daughter, or thy wife of thy bosom, or thy friend who is as thine own soul, entice thee secretly, say-(Lev. 11: 8.)-" If a man have a stub- and puerile arguments. the swine." born and rebelltous son which will not obey the

voice of his father, or the voice of his mother, and that when they have chastened him will not heark-18-21.)-" Neither shall a garment mingled of time to reply. linen and woollen come upon thee." (Lev. 19: 9.)

-"If thou shalt hear say in one of thy cities, 'Certain men... have withdrawn the inhabitants, saying, Let us go after other gods . . . then shalt thou inquire . . . and behold if it be truth and the thing certain . . . thou shalt surely smite and the thing certain . . . thou shalt surely smite the inhubitunts of that city with the edge of the sword, destroying it utterly, and all that is therein." (Deut. 13: 12-15.)

Now if any professed disciple of the Christ can be found in this ninetcenth century, so infatuated as to claim that we Gentiles are bound to comply with all the requisitions of the Jewish Code (including those just quoted, and many others of a like sort) such a person may at least claim the merit are concerned,) though hardly, as I think, of common sense. But he who shall claim, that, while not bound to observe all of them, and, indeed, ex-pressly dissuaded by Jesus himself from obeying some of them, we are, however, bound to observe others of them, (including those supposed to prohibit intercourse with departed Spirits,) although they are re affirmed neither by enlightened reason ployed. nor by the Christian (i. e. New Testament) Scriptures-whoever would take such a position, I say, must do it in defiance both of all common sense,

and of all consistency also. through the Life, Teachings and Death of Jesus And not only so. He must also do it in direct have bound down the human mind, during the are again at their old tricks and misrepresentation. years, the correctors of public opinion. Were this Christ. The former cannot lie, nor will they addefiance of the carnest and oft repeated remonslong night of mental darkness, has been broken ! Thus the State Capital Fuct, heads an account of their practice, as it is their duty, they would soon trances of Christ's Apostles. For Paul declares mit of but one construction. The latter is equally Men will think, will examine, and will reason for Matthews' murder with "Spiritual Fanaticism," and be able "to hold the mirror up to nature," and ' Christ hath redeemed us from the curse of the infallible, when their truths are ascertained. Both themselves; and will proclaim their belief, notwith- states the "fanatics" belonged to a "Circle," im- show the age the express image and loveliness of all law." (Gal. 3 : 13.) "For as many as are of the works teach-the former by analogy, and the latter by positive fact—the immortality of the soul. To the standing the anathemas of the clergy, and the de- plying in the strongest manner, that these deeds of her offices and institutions; thus making themof law, are under the curse; for it is written, Cursed is every one that continueth not in all things writnunciations of the press; and they will be heeded, Spiritual facts and teachings in the Life of Jesus ten in the book of the law, to do them." (Gal. 3: "For I testify again, to every one that is cir- and his Apostles, is Christendom alone indebted for notwithstanding the "song of the charmer, charm he never so wisely." Depend upon it, men will with the N. Y. Herald, and got his information cumeised, [i. e. to every Jew] that he is a debtor to do the whole have. (Gal. 5: 3.) If thou, being a Jew, a belief in immortality—or rather were indebted not surrender the evidences of their own senses, from that sheet, in which case all is explained .until Spiritualism confirmed their teachings. and the convictions of their own minds, to the Still, we wish to remind the reader, there is a falivest after the manner of the Gentiles, why compellest thou the Gentiles to live as do the Jews?" (Gal. 2: 15.) And in that interesting book of me-In those days miracles were wrought and Spiritbigotry and superstition of the day. Why people naticism in misrepresentation, that too often begets modern history-when thus making war on the ual manifestations were made. All this the re-(especially the clergy) should war upon Spiritual- deeds of violence and crime, which scandalize so- beard. moirs which narrates the Acts of the Apostles, we viewer believes. But he says, to quote his own ism, is to us most unaccountable. Its objects are ciety and horrify the mind. We remind him of it, read: "Then rose up certain of the sect of the Pharisees who believed [i. e. embraced Christianity,] saying, that it was needful to circumcise them, final revelation; therefore Spiritualism is not of most benign. It seeks to enlighten and purify the as every earnest and honest man should protest But Peter said, "Why tempt ye God, to put a sequiter. This is, indeed, a most singular mode of moral vision; elevate the entire man, and prepare false reports, be the subject matter what it may. Jesus and his Apostles. him for a blessed immortality. reasoning, if reasoning it may be called. Latters nor we were able to oter? (Acts 10: 0, 10.) And of this same yole Paul says: "Be not en-tangled again with the yoke of bondage. For breth-ren, ye have been called unto liberty . . . This I say, Walk in the spirit . . . But if ye be led by the spirit, ye are not under the late." (Gal. 5: 18 k web and reasoning within the circle his crudi-ties have thus combistically formed. infidels; some of whom are presumed to be in the en counsel and pervert the mind. And let the dis-1, 13, 16, 18.) And elsewhere he says: "Where- ties have thus sophistically formed. fore the law was our schoolmaster [or rather, as it] There is one thing, however, that he does admit reviewer's own vicinity—whom the teachings of criminating reasoner ask, if this is the *fruit*, what clergymen. In looking over a collection of prints, There is one thing, however, that he does admit fore the law was our schoolmaster [or rather, as it should have been translated, 'conductor'] to bring us to Christ . . . But, after that juith is come, we are no longer under the schoolmaster [or rather]. fidelity, now openly proclaim their faith in all the city? they are of the Devil ! the conductor;' having been handed over by him cardinal doctrines of God's word and providence. Now this we humbly conceive is an admission o to Christ, who is the schoolmaster. (Gal. 3: 24, Did we feel at liberty to assign motives to our 25.) And elsewhere he bursts out into these imall we claim, for if evil spirits have the power of rebeavenly Father for these dispensations, this would these fanatical murders onto others, although the passioned remonstrances : "O foolish Galatians! visiting the earth, it is preposterous to pretend who hath bewitched you that ye should not obey that the same power is withheld from the Spirits of alone be quite sufficient. Theological schools have been established for the years, and ripened under their own observation. the truth? . . . How turn ye again to the weak that the same power is and beggarly elements [namely the Jewish law] the just made perfect. where un to ye desire again to be in bondage? ... We will not pause here to discuss the identity, education of the ciergy; missionaries are sent I am afraid of you, lest I have bestowed upon the bodily existence of his devilship, as claimed by abroad to proclaim the great and glorious truths of education of the clergy; missionaries are sent you labor m vain!" (Gal. 3: 1; 4: 9, 11.) the reviewer; this would be to impeach the intell- salvation. The pulpit and the press resound with And so we might go on by the hour quoting igence of the age, but for the sake of the argument complaints of their inability to supply laborers in from the Christian Scriptures passages of a similar import, and clearly showing that, in the opinion of will admit his existence. What then? What does this great cause; and yet, when Spiritualism, with their authors, the Jewish Code (or Mosaic Law) Spiritualism teach? For "by their fruits ye shall its army of teachers, tenders its services, it is spit never was, and never could be binding upon Christknow them," is a mark of unerring wisdom. upon, scoffed at and rejected. We repeat, that ians, and that the contrary supposition was entirely Spiritualism, to most of its advocates, teaches the this to us is most unaccountable, not to say ununworthy of any one claiming the Christian name. But even this is not all. For it may easily be existence of God, the immortality of the soul, a christian-like and wicked. To reject that very aid shown that it was never (before the days of Juda | state of future rewards and punishments, the plan for which they have so long sought and prayed, izing Christians,) even by the Jews themselves, of salvation taught by Jesus Christ, and they adopt and which they deemed indispensable to their efimagined to be binding upon any but Jets (either bis divine injunction as the rule of "religious faith forts, because that aid did not come in the form by birth or by conversion to Judaism;) and thus upon no Gentiles whether, whether Christian or and practice," to "love God with all the heart, soul and manner they expected and required. Is it that heathen, whether living after Christ or before. A and strength, and our neighbor as ourself." These "Othello's occupation is gone?" very few passages will sufficiently illustrate this are the teachings of Spiritualism, and surely it must Thus it was with the people of Israel, who rewell-known fact. Thus in Exodus 19: 3 6, we read: "And Moses went up unto God, and the Lord called unto him out of the mountain, saying, As well might the reviewer himself I Thus shalt thou say to the house of Jucob, and tell devil for accepting and preaching them. As well might the reviewer himself be called a come in the form and manner which they had pre scribed. Let them read their own doom in the the children of Israel : Ye have seen what I did un-The reviewer admits that the power is given to history of that obstinate and rebellious race. Forty to the Egyptians, &c. Now, therefore, if ye will bad Spirits to return to earth, but denies that the years in the wilderness will scarcely atone for their then yest-all be a peculiar treasure to me above all Spirits of the just made perfect can do so. A high and heaven-daring perverseness, bigotry, infithen ye shall be a peculiar treasure to me above all prople, &c. . These are the words which thou strange anomaly in God, to give to the Spirits of delity and sin. shalt speak unto the children of Israel." Also Exo- darkness a power that He would withhold from His But, rely upon it, that with or without the same dus 20: 1-3, "And God spake all these words, saying, I am the Lord thy God which brought the saying, 1 and the fold my cloa which brought the out of the land of Epopt, &c. That shalt, &c. &c. Again, Levit, 1: 1-2: "And the Lord called unto Moses . . . saying, Take ye the sum of all the con-gregation of the children of Israel," &c. And Ibid., last chap. last verse, "These are the commandenjoyment, which He would deny to His angels! the Spirit and after the method of the "still small Was it good or bad Spirits, that saluted Saul on voice," it will move steadily and quietly on, until it his way to Tarsus, that rolled away the stone from shall have accomplished its high and holy mission; the sepulchre of Jesus, that opened the prison door until the whole family of man shall have been ments and the judgments which the Lord command. and broke the shackles of Peter-that at the Trans- brought within its embrace; until a millenial day figuration appeared in the semblance of Moses and shall burst upon a benighted universe, and the hised, by the hund of Moses, unto the children of Israel." So again, Deut. 5: 1-2, "And Moses called all Is-rael and said unto them, 'Hear, O Israel, the sta-tutes and judgments which I speak in your ears Elias, conversed with Christ and were seen by the torian of after years will point an astonished world apostles, that wrestled with Jacob, and that Jacob to the infidels of this day in Spiritualism, with the same in his house in Madison street. The desaw ascending and descending on the ladder from deeper condemnation than do the scriptures to the cision was sustained by the yearly meeting. There this day, that ye may learn them, and keep, and do them. The Lord, our Ged, made a covenant with Heaven; that warned Joseph and Mary to flee to offending and disbelieving Jews; for these have us in Horeb." And Ibid. 33: 4, " Moses command- Egypt with the infant Jesus-that appeared to the accumulated lights of eighteen centuries, and ed us a law, -- even the inheritance of the congregation Zacharias, foretelling the birth of John; that ap- the revelations of modern Spiritualism, to guide Many more passages of the same purpeared to Lot, warning him of the destruction of them. port might be added, but the foregoing sufficiently illustrate the fact that neither the whole, nor any Sodom and Gomarah? In all these and innumer- We have already spent much more time in this Temple, Boston, are worked by steam. So we able other instances in which the Bible abounds, reply than we intended, and now dismiss it with a Yankees are going to be relieved of the work of We have already spent much more time in this part of the Mosaic Code was ever, even by the Jews themselves, supposed to be binding on any but were they good or evil Spirits ?-were they saints single word of advice to the reviewer; and that is, their own nation, -- except, indeed, by a few Judaor devils ? As to these interrogatories, but one that in future he examines before he condemns ; and izing Christians. that in such examination, he consults his reason answer can be given. What then, does faith in Spiritualism require? and Christian obligations, instead of blind and big-We may, then, (may we not ?) regard it as cor-Why, simply and only this, that miracles are now oted prejudice. tuin that any prohibition of spiritual intercourse (if any) to be found in the Jourish Scriptures cannot being wrought, and Spiritual manifestations are be (as it was never intended to be) of any binding now being made, as they were wrought and made Rev. THOS. L. HARRIS'S NEW WORK .- Having force upon us, unless it is re-affirmed unmistakably already published many long extracts from this Christendom is suffering the consequences of excess Spirit, in a very legible hand, notwithstanding the during the time of Christ and his apostles-this, either by the letter or by the spirit of the Christian "Poem," Br. Harris's largest and best, we may be and repletion, both tending towards Spiritual death, pen glided over the paper so swiftly that the eye Scriptures. But that such prohibition is re-affirmed this is all that Spiritualism claims. excused a critical notice of the work in directing as total abstinence and gluttony end in the destrucby the letter of the Christian Scriptures, no one will, But the reviewer says, this would be a new Gosor can, pretend. Is it, then, while certainly not pel, that before this can be claimed, the necessity attention to it, as we simply wish to inform the tion of life. prohibited by their letter, nevertheless forbidden by friends, "the book is out" and for sale. of new manifestations must be established. This, their spirit? Hoping that we shall "stand fast" in all Christwe humbly conceive, is begging the question .-Hoping that we shall stand use ian liberty, I remain affectionately yours, G. B. F. With the designs, the motives of God, we have tended to, and filled at the shortest notice, pp. 381. nothing to do, and we may not enquire. As to our Price \$1,50.

Christian Spiritnalist.

So long as Men are Honest, so long will Success follow in the Foststeps of their Labors. NEW YORK, SATURDAY, JAN. 12, 1856.

THE REVIEWER REVIEWED.

We have recently had our attention called to an

article in "The Church Review and Ecclesiastical Register," for July last, which purports to be a review of sundry works on modern Spiritualism; but in point of fact is a rude and unfeeling attack upon stones." (Lev. 20: 27.) "Ye shall therefore put all the sublime mysteries of that soul-elevating and

This attack is by a clergyman, (who is presumed Compare Acts 11: 6-9.) "Regard not them that to be of the Episcopal faith,) and is characterized have familiar spirits, neither seek after wizards." by all the acrimony and abuse which the clergy (Lev. 19: 31.) "Ye shall not eat anything with of most denominations, and especially of that, never fail to regard as a mammoth sin-as "a blasphe-

Although the article is evidently labored, extending over some twenty pages, it is a miserable aboryour habitations on the Sabbath day." "Whoso- tion-full of confused ideas, thrown together withever doeth work therein shall be put to death."- out "rhyme or reason," and proving nothing but the ignorance, bigotry and vindictiveness of the (Lev. 7: 23.) "If a man cause a blemish in his author, who not only admits that he knows nothing neighbor, as he hath done so shall it be done unto of the subject about which he writes and which he him : breach for breach, eye for eye, tooth for broadly and unfeelingly condemns, but his unwillingness to enquire lest he be polluted by its foul

Under these circumstances we should not feel called upon to reply, did we not apprehend that ing 'Let us go and serve other gods' . . . thou silence on our part would by the superficial enqui-shall surely kill him, - thy hand shall be first upon rer be regarded as an acknowledgement of the him to put him to death . . . and *thou shall* rer be regarded as an acknowledgement of the stone him with stones that he die." (Deut. 13: 6- truth of his assertions, or as an admission of our 9.)-"Ye shall not cat of the camel, the hare, or inability to meet his broad denunciations, his weak

It is this consideration, coupled with a resolution en unto them . . . all the men of the city shall subject from all rude attacks, however formidable stone him with stones, that he die." (Deut. 21: or insignificant, that induces us to devote a little

> We pity the man who dare not investigate any subject that is presented to the mind, and we more than pity him who assumes to condemn without examination.

That we may be the better understood, we premise a few general propositions, as to which nearly all will agree.

First: Progress is the order of nature, and is stamped upon every thing animate and inanimate. Second : The five senses were given to man to be employed for his protection and usefulness, and he was endowed with the faculty of reason, that he of consistency (so far as these several prohibitions might the better understand his duty towards God and his fellow man-that he might the better understand the material world around him, its constitution and uses, and that by the employment of tians, no two of them agree, and yet by these we this faculty he might elevate and improve his own destiny. These faculties to be useful must be em-

> In addition to the teachings of the great Book of Nature, God has unveiled His purposes in the Providences of History and made known His Will,

duty, that stands upon a different basis. It is sufficient for us, that these manifestations have been made, and have been presented in such a manner, that we cannot, if we would, doubt or deny the

facts. But the reviewer says, that the Bible and its gument, we grant it, what then? Spiritualism does chaff," or write of this phase of Spiritualism as its tremes the true path that leads to health, wealth and add one jot or tittle to the teachings of that Holy tations, deserves. Still, it may be well to remind in Spiritual as in natural things, for all truthful and Book. As well might it be said, that the reviewer's the investigator of the necessity of caution, for he just action tends towards and fraternizes with "the own preachings were sinful, because he sought to owes to himself as well as the public to see to the true, the beautiful, and the good."

illustrate and enforce its sacred doctrines. The best of his ability, that collusion nor delusion is teachings of Spiritualism properly understood, are neither accepted or practiced by those composing REV. JNO. PIERPONT AND THE BEARD. in strict accordance with the precepts of the Bible, the Circle.

and much more reliable than the teachings of the Clergy, no two of whom, of different denominations agree in doctrinal points, in matters of faith and which, some of them at least, hold as essential and dogmatic in their conclusions. to salvation.

Instead of entering into this wicked crusade against Spiritualism, the Clergy should hail its re- to a foregone conclusion, and therefore liable to appearance, its manifestations through miracles partiality, if not bias. This the world knows, and and clairvoyance, &c., as an old and powerful ally hence the necessity for Spiritualists to be cautious and co-worker with them in the great business of and thorough in their investigations, if their testimopreparing souls for the joys of a never ending ny is to have any weight for this or after ages. This eternity. Such was the original object as proclaim- is true of the manifestations in general, but espeed in the Scriptures, and so were they regarded by cially true is it of the manifestations and develop-Christ and His apostles, and surely it is safe to fol- ments of all dark Circles. We say this after due low in their footsteps.

ing the test given by the Savior himself, viz: that deeds there and then developed, are either evil or 'the tree is known by its fruits," the influence of of low character. evil Spirits is rendered harmless to those who seek the truth. But let us return to some of the general ists, that Spirits have and do communicate in these propositions which we laid down at the commence- Circles, but this conclusion should not be made to ment of the article.

stamped on every thing animate and inanimate." | hibited in them. Nor should the true Spiritualist long since taken to defend this great and glorious This law is immutable, and has no exception but shrink from saying the plain word, when he is conin God himself. This being so, the reasoning fa- scious there is imposition associated with the maniculties being given us that we may perceive our festation, for if this stern duty is lost sight of, imduty to God and our fellow man, what becomes of position and imposture will be sure to take adyanthe finality, the limit which the reviewer would tage of the weakness, and degrade the manifestaattach to the aspirations and longings of the soul? tions into tricks of jugglery and necromancy. We Everything else stamped with progress, and yet are the more earnest in urging this duty, as the the immortal soul, that jewel of inestimable value time cannot be far off, when it will be necessary for in comparison with which millions of worlds of in- Spiritualists to say, what will and will not be conanimate matter sink into insignificance is to remain sidered as satisfactory evidence for the presence stationary;-it alone is to be circumscribed by a and manifestation of Spirits, for while we write, finality-by limits beyond which it cannot go, and developments have been made in the Davenport into which it must not enquire!

To use an elegant expression of the reviewer, 'out upon such tom-foolery and nonsense." We are required to believe the word of God according to the teachings of the Clergy, when out ly prepared to tell the truth, the whole truth, and of the great number of different sects of Chrisare not permitted to believe the evidences of our own senses, or the convictions of our reason given construction of our faith and the regulation of our have been perpetrated with insane and brutal cool-

conduct. This is requiring rather too much for the nine-

DARK CIRCLES AND UNEXPECTED DEVELOPMENTS.

By reference to A. C. McC.'s communication in cles are apt to have objectionable phases as well as and the contact.

In all cases, let it be observed, that as the heart is extraordinary manifestations. We have not the teachings are a finality. For the sake of the ar- time, however, to separate the "wheat from the in the centre of the body, so is the medium between exnot alter, but confirms its teachings. It does not importance, or the place it fills in modern manifes- length of days. And this, be it remembered, is as true

This caution may by unnecessary to the external critic and the carping skeptic, as these parties are sufficiently prone to be exacting in their demands

Not so the Spiritualist, for he too often, although honest and thoughtful in his investigations, is party reflection and proper investigation, for no amount That evil Spirits as well as good have the power of plausibility will convince the intelligent skeptic, of revisiting the earth is admitted, but by adopt- that darkness is to be preferred to light, without the

Still, we believe in common with most Spiritualcover all kinds of extravagances and excesses that "Progress is the order of nature, and is may be developed, and are from time to time ex-Circle in this city, which throw doubt and suspicion over the general manifestations of the Circle. Of these, we will not make note at present, as we shall return to the subject, when we are thoroughif possible, nothing but the truth.

FANATICISM.

Last week we made a note of the murder of Matbe approbated and made satisfied with its hollow and authorized to us by an All-wise Creator for the thews by Sly, since when other deeds of blood and unnatural mannerisms.

Very different, however, would be the results of ness in the same city. We should not, however, their labors, did those gentlemen give lectures on make note of this, or call attention to the subject | the philosophy of wearing the beard ; for then they teenth century. Thank God! the chains which again, were it not, that some of the secular press, would be the educators of the mind, and, ere many

blood are to be laid at the door of Spiritualism. selves the true glass of fashion, and the "observed It may be the editor of the Fact is in affinity of all observers."

As it is, they are atheistical in logic; irreverent in character; impious in example; and inconsistent with their honored antecedents in bible times and

This must be obvious to the reader, when he remembers the custom of the Jews; the example of whole family of man; to clear his mental and against the abuse of the press and the circulating the Patriarchs and Prophets, and the fushion of

Christian, he can hardly fail to observe that in so- had brought upon her parents. But as I have cial, religious and business life, extremes meet, and ready told enough to convince the most skeptice too often crush out manhood, or destroy Spiritual I will only add that if required, I can furnish By reference to A. C. MCC. S communication in two offers and respectful modesty by the proximity best of testimony as to these facts. H. S. WILLIAMS

Port Washington, June 22, 1855.

SOMNAMBULE WONDERS.

The following case from the Durham Chronick may interest the reader, and lead him to this dreams and dream land more highly than have his wont.

"A few mornings ago, about five o'clock, ODeto our policemen on duty discovered a man sitting to This gentleman has been so long and deservedly the stairs of a house occupied by a man named Carnes in Crossgate. He was almost in a state of known to fame, that it was with marked surprise we learned that, during the delivery of his poem of nudity, having nothing on but a shirt and waiscoat the "Golden Calf," at the Hope Chapel, a few eve-and blood was flowing from a wound in his head the "Golden Can, at the hope chapter, a to othe on being interrogated, the man stated that he had things against the wearing of the beard. Why he been sleeping at a public house in Silver street should make this issue on the developments of the which he dreamt was on fire; that he had come age, and seek to vulgarize one of the "institutions" out of the window to save himself from the fiames. age, and seek to vulgarize one of the entermember he and that he had left his watch and trowsers under of nature, is to us a marves, much no realized him the pillow of a bed in the same house. From the "Nature's priest," for teaching and obeying the condition he was in, the officer took him to the infirmary, and afterwards went to the Fleece Inn, in Silver street, and rapped up the landlord to inquire Now, if it was wisdom to teach these laws, it how near his story was correct. On proceeding to a We are reminded, however, that in these days of room, at the top of the house in which the land. we are reminded, however, that is is expected lord said there was a man named Hindle sleeping, that the candidates for public favor and lyceum they were much surprised to find the window open, preferments, "hit off" the fashionable follies of the the room unoccupied, and the watch and trowsets times-as thousands wear the beard and moustache under the pillow, as the man described."

to be seen of men, without regard to principle, or AGAIN: The special correspondent of the N.Y. the uses they were designed to fill in the human Times tells the following curious story : economy. This lampooning and caricaturing,

"A young and frail Scotch girl, scarcely more therefore, may be considered by Mr. Pierpont as than a child, and beautiful as any of Walter Scott's practical wisdom; but the world's experience proheroines, has lately attracted the public attention in Paris by sleeping wherever she goes. Her name for satire and ridicule have never corrected the ex- is Erina Walton, and her mother has brought her cesses of life, or regulated the extravagances of to Paris to try by travel to cure her of her singular

malady. At the opera she no sooner takes her seat in a box than she falls to sleep, and thus remains company with the Revs. E. H. Chapin, Henry W. until she is awakened, and it is while in this post. Beecher, Starr King, and others, think the CHANGES tion that she has gained the title of "La Belle Der. of fashion are legitimate subjects for ridicule and meuse." While she sleeps she is said to enjoy burlesque; and consequently beneath the dignity dreams so lovely and so attractive that the awaken of an inquiry into the nature and tendency of the ing into the commonplace surroundings of this change; since that would be philosophic and sci-world displeases her, and she hastens back into dream land. At home, in a carriage, at the the

We say "in company with," for one and all of tre, wherever she is left alone for a moment, she these gentlemen have had something to say against settles into a calm and sweet sleep; and with a wearing the beard and moustache. A sorry blend- lovely and child-like face, and dreams such as the enjoys, one can readily imagine that her face in that she well merits the title of "The Beautiful Sleeper." The symptoms of this case betray on: of the curious forms of hysterics; and, no doubt after time has cured her of the abominable condby the All Wise Father, that conventionalism might tion in which she now finds herself, she will look back upon that period with as much fear as she now does delight.

> "Aside from the diseased condition of this childs nervous system, it would be curious to know how much there is of materiality, how much of immaie iality in this Swedenborgian-like communion with the land of dreams."

IS TENNYSON A SPIRITUALIST?

This question is suggested by reading the follow. ng note and extract. The writer intimates heis both a Spiritualist and a medium, which in one sense, is undoubtedly true, for most poets are not only impressible, but subject to influx from the higher life. But these phases of soul experience and Spiritual manifestation, are upt to be explained away in these days of metaphysical skepticism, so that we cannot predict any longer "what manner of man" a person may be from what he less bea. Of Tennyson is this especially true, since he has asked and answered-

"But what am

ing enough of the sublime and the ridiculous, when we remember how tenacious these gentlemen are of sleep is the centre of attraction for all eyes, and church observances; and of what "stuff" these observances are made. A sorry picture, indeed, when these reverend gentlemen ridicule the productions of Nature, and caricature a fashion instituted

The truth, however, is, that Mr. Pierpont, in

entific, and therefore "unministerial."

nounces it practical folly, and conventional twaddle ;

"laws" of his Creator.

fashion.

surely cannot be *folly* to live them.

lievers in the United States, it numbers among its ism of New Haven, which for years has been send- it contains multum in parro:

If however, any person or party is to be made re And, that the reader may thoroughly appreciate sponsible for these murders, let the responsibility this modern ecclesiastical warfare on nature, we sub-In addition to more than three millions of be- be laid at the door or on the altar of the Sectarian- join the following extract from Notes and Queries, as

> "When the episcopal wig came in fashion, it would seem that the beard was no longer worn by

seeds of these crimes have been planted for many

We think so, for within a few days, a mob had collected with the intention of breaking up a small

Spiritual Circle, which for a few months had been formed in that city. It may be, however, that these murders are the

first developments of a history, the unfolding of which will amaze the world, as these revelations of religious fanaticism and theological frenzy blend with, and outline the "student life" in New Haven.

"EXTREMES MEET."

This, like all pet sayings and popularisms, has its weak as well as its strong side, and has, therefore, been considered paradoxical by the knowing ones; but time, that has already worked so many wonders, is causing the objection to be forgotten, if, indeed, it is not already obsolete. It is now, however, a mere statement of fact to say "extremes meet," for it is abundantly illustrated in physics, morals, and practical life. In physics we know that extreme heat and extreme cold produce the same effect, since both destroy life. In morals extreme innocence and extreme knavery are alike insensible to shame, for both disqualify the mind for moral perception and Spiritual discrimination. Perhaps this simple statement may furnish the key by which the thoughtful may unlock many of the brazen absurdities and extreme inconsistencies of practical life. Take the following as an illustration :---

"A highly respectable Quaker in New York, has been disowned by the Hicksite Friends in that city, because he had purchased a piano-forte and had are said to be about forty families in that city liable to the same charge."-Er.

A Boston paper gives the following, which may be taken as the counterpart of the above extreme:

"The bellows of the great organ in Tremont praising God. We have not even to turn a crank to grind out our praise, but invoke the aid of steam power. What would Fulton say could he look into the Temple and see that the veritable steam with which he propelled his boat up the North River, is employed to drive an organ in praise of God ?"

become insensible to the charms of music, while

All orders sent to this office will be promptly at- tremes and practical excesses in a great variety of clined to doubt the truth of the phenomena, are ways. As it is, we wish the reader to make his now convinced that it is a reality. The Spirit also own observations, for be he Quaker, Civilizee or censured herself for her conduct, and the grief she

instance of a clergyman wearing his gown and cassock in the streets; the custom apparently died out in the reign of one of the early Georges."

A TEST FACT TO BE DISPOSED OF. The following fact, although a few months after

date, can hardly fail of interesting the mind and awakening thought, as it is one of that large class which has placed at defiance all hypothesis and explanations that does not involve Spirit agency. It appeared in the Spiritual Universe, September 22d.

"A short time since, our whole neighborhood was in the most intense excitement caused by the

sudden disappearance of a wealthy and respectable young lady, about eighteen years of age. She was last seen on the bank of the river, near her father's residence, and the opinion generally prevailed that she had met with an untimely death in the swift, and then maddened waters of the Tuscarawas river. A search was immediately instituted, out was of no avail.

About one week after this occurrence, a few friends met at my house, and we resolved to pass way the evening by conversing with Spirits. The first Spirit that responded to the call, was Miss -, the young lady who had so mysteriously disappeared. In answer to the questions How she came into the Spirit-land, and what was she doing? she said: "About one year since, I became acquainted with a young man who, some months after our acquaintance, proposed marriage. I

thought him sincere, and my flesh being weak, and my passions almost ungovernable, I was deceived -my virtue yielded to his base purposes, and I was ruined forever. He left the country-leaving me to lead a life of remorse and shame. An hour before my death, I gave birth to a beautiful and lovely daughter. I preferred death to my disgrace, and the sorrow I would bring upon my parents should they know my true fate. I determined to destroy myself and infant; and accordingly tied the infant to my body, plunged into the river, and sunk to rise no more. Our bodies are lying close to the spot where I was last seen, lodged against the projecting roots of a large tree."

Strange as it may appear, the bodies were found the day after, in the place stated, the infant being Quakerdom, from long habits of abstinence, has held tightly in the death grasp of the guilty moth er. The medium wrote down the statement of the could scarcely follow it.

This is the strangest case I ever heard of, and Had we the room we might illustrate these cz- many in this vicinity, who have heretofore been inAn infant in the night; An infant crying for the light, And with no language but a cry."

For the many fine things said and sung by Te nyson, we hope we are neither insensible for a thankful, but the experiences of life have a sudden effect at times, and prove destructive rather the constructive to faith, dimming the Spiritual visat while imposing silence on the "Spirit life" to make It is very probable the theological partizans of New Haven may attempt to shift the burden of New Haven may attempt to shift the burden of Uthere fanatical murders onto others although the wear it. We have been unable to trace the latest propriety credited to, if not appropriated by man the soul " poor indeed." So true is this, that while He says :

"Oh, could I feel as I have felt, Or be what I have been; Or weep as I could once have wept O'er many a vanished scene, As springs in deserts found seem sweet, All brackish though they be, So 'mid the wither'd waste of life, Those tears would flow to me.

If however, Tennyson is a Sphitualist, none mil rejoice more sincerely than ourself, but ere weled free to claim him, we must have "grounds more relative," for we have a horror of dressing any in in borrowed plumage.

We shall feel much obliged to any paise for "more light" on this question, as " info 200" is still " wanted." Will H. S. C. favor us?

> For the Christian Spirituaist. New Lospos, Dec. 20th

MR. EDITOR: As a counterpoise to your artice on Tennyson, under the head "INFORMATION WANTED," in No. 33 of the Spiritualist, I take in liberty to forward you the enclosed extracts for "IN MEMORIAM," by the same author! No read of "IN MEMORIAM" can fail to perceive the pad deep conviction of the truth of Spiritualism, and belief in the possibility of his own mediumship. is also worthy of consideration that your extract from "MATD" is the language of an imaginary da racter; while In Memoriam is, professediy, and; tense expression of the poct's own impressions H. S. CORNEL experiences.

-dare I sav No Spirit ever brake the band That stays him from the native land, Where first he walked when clasped in day

No visual shade of some one lost But he, the Spirit himself, may come, Where all the nerve of sense is numb; Spirit to Spirit, Ghost to Ghost.

How pure in heart and sound in head With what divine affections bold, Should be the man whose thought would held An hour's communion with the dead.

In vain shalt thou, or any, call The Spirits from their golden day, Except, like them, thou too canst say My Spirit is at peace with all.

They haunt the silence of the breast, Imaginations calm and fair, The memory like a cloudless air. The conscience as a sea at rest:

But when the heart is full of din. And doubt beside the portal waits, They can but listen at the gates, And hear the household jar within.'

IS PROTESTANTISM A FAILURE?

EDI

Spi

This question although of general import to the ecclesiastical relations of christendom at the pt

et lay, has for us on this occasion a special inet dy, has to as it is by the following poem : "INVESTIGATION."

The Spirits are a knocking, The good, the bad, and all; The people, they are flocking At every wizard's call. Merery manage can We should inquire—investigate, Be open minded'—so they prate be open innece -so they] In-restign-tion-gation, that's the word, of late!

dideen, that had warning To look not in the well, To took not in the well, Is mother's mandate scorning, Extrup peoped in, and fell. East up for this true-a sorroy fate, Instantion must 'investigate.' Bares deriven-gation, lares derive word, of late!

IIs = ed self, reflected, saw in the lake; the cheat detected, this precious steak. stary of its imaged mate stration-gation, us the word, of late !

la condie flying, meth in flame is wrapt; a mersel prying, cautous mouse is trapt. and light, the fatal bait, all they not ' investigate !' restigation-gation, ats the word, of late !

Eastee of knowledge evil--ve shall not die; Tracision, said the devil, transbelieved the lie. t was fair as yellow gold : id investigate,' be bold ! land then tion-gation, The was the word, of old !

Isation the" Langendent," an orthodox and mitter par excellence. So orthodox inthe the trade world h

fear protects of all we survey, a there are none to dispute.

fim the centre all round to the sea. while down the dictions of truth. agides they think this all very wise and entry having " searched the Scriptures," as the schools, and concluded they had lev new propose to put an end to and theological agitaton " through ind, sarcasm and inuendo." Some when "Cenne Outerism" was quite St. Orestes, commonly called O. A. a name the boost assertion, (no doubt insuch terror into the heart of Protesmail out an end to theological in-ves-ti-gahat there was no resting place between the Email "Catholic Church and Defidelity." more was hart by the assumption, for the Blong been familiar with the climates, antino and mental somersets of this same St. a. In like manner, Spiritualists will need to armalliar with the reckless issues of Protesindexians, who, in their insane crusade "in-vestigation," and mental progress, come so define ded as to ignore the faith of tet the age, all of which are summed up Sadmonition, "let every man be fully per-

in to "the kingdom of Heaven and other writer.

noble Swedenborg lived and died with but few conceived of God as an infinite personality-he friends-and followers fewer still. His great and most voluminous writings were for a long time comparatively unknown; and when they began to it will bring together those who are pursuing the Rev. Dr. Bethune lectured in this city on "epidebe read and loved by a few, those few were called same end by somewhat different paths. fanatics by the rest of the world; and many who might have read and delighted in them, were withheld by the false impression of them which they

received from that most omnipotent "world." But, little as the works themselves were read, the truths they taught began to take root and grow in men's lives. The gospel of Swedenborg became incarnate in many forms. But "rivers to the ocean run," and the truths

which have so pervaded all forms of literature and of society, and that thus have become incorporated with men's very thoughts and daily acts, are now opening the way for a more general understanding and appreciation of Swedenborg's writings. They are now beginning to be sought for, and read with time-till, by-and-bye, another takes its place, and its day is over. It is far otherwise with such wri- to a more public mode of communication with you. tings as Swedenborg's. All the new and living

truths that have been insensibly, yet surely, working the and spirit, its writers are apt to ing their way into the inmost souls of man for a come in their beginning.

times, has now accumulated into a deep and living in your sermon, as reported in the Troy Daily stream, of which all have drank. No man in these Times, that any distinction is made between Spiritdays who thinks, thinks independently of Sweden | ualists, Communists, Socialists, Free Lovers, &c. borg. He taught the "doctrine of corresponden- If the sermon is falsely reported, I will make it ces;" how fully that doctrine is understood and known to the public as soon as you authorize me eliminated in the nobler part of our literature, to do so. But in order to let the public judge needs not to be said. Goethe must have read whether your language has been wrongly "in-Swedenborg. Carlyle certainly must. Our own terpreted as to give needless offence" to the Spirit-Emerson; Channing; Longfellow, and Lydia Maria | ualists of Troy, I will give an entire section of the | teachings" of Scripture respecting Spirit-life and Child, if not Swedenborgians, are at least wonder- sermon referred to :--fully Swedenborgian. Then his doctrine of conjugial "Although, then, we were sure that the designs love-has it not pervaded literature and life in and delusions of Communists and Spiritualists, who. these days? Was there ever a time, since the as it is said, exist to the number of hundreds of world stood, when the true conjugial idea was so generally received and understood? When in even be openly exposed and denounced-even though the "monthly" literature, this great Spiritual idea | the friends and adherents of the popular movements was brought out fully and entirely?

The doctrines concerning the Spiritual worlds,

nears who need the second of this piece of our own age; hard is it for us to believe that he with the plainest teachings of Holy Writ. And let anchge der will help themselves bounti- wrote so many years ago what was never believed it be said to the honor of Christianity, that it is reand the state of t analy i to even this " word invention of the are few now who do not, in some sort, recognize with mischievous Spirits and holding commerce the great facts concerning man's Spiritual relation- with the dead. But without becoming converts to

shamilating, nevertheless, to know that Pro- ship with the heavens. We are astonished, many this new system which comprehends such princithe has given up argument for of us, to find that what we had regarded as new which spirit and legic is locking towards truth, is fully developed by the Swedish sage, and public prints, have been disturbed in their religious marithe Vation for safety and for suc- classified and set forth more perfectly than by any convictions, and now regard with feelings of suspi-

"wisdom of the angels."

he uttered was for all the world-for all time. And been of a better knowledge of Swedenborg. They by thirty years experience. And, moreover, the

would have helped them in that. Therefore we hail the " Crisis" because we think

> UNDINE. For the Christian Spiritualist, LETTER NO. 5.

TO THE REV. MR. TUCKER, OF THE CHURCH OF THE HOLY CROSS, OF TROY.

RESPECTED FRIEND: After having written what I designed should be the fifth and last number of this epistle, I received your friendly letter, which I

to do justice to both parties. TROY, Dec. 24, 1855. Dear Sir—On my return to this city on Saturday evening last, I read in the Christian Spiritualist your letter addressed to me, bearing date Dec. 10th. In reply to the same, permit me to say that I did ing father. You will appreciate the feelings, I trust, which induce me to choose a private, in preference

Respectfully yours, J. J. TUCKER. S. M. PETERS.

I do appreciate your feelings my friend, and you long time, find a response there, for thence they have my warmest sympathy. You are honorably exempted from any further reply until your mind Earnest and seeing men, like Emerson, now look is free from all afflictions. In the meantime i will at Swedenborg across the dim ages, and pronounce finish my epistle to you, and await your pleasure. him a living man. Well they may, for the mind- I accept your disavowal of intent to identify Spiritcurrent to which he gave impulse in those far-off ualism with Free Love, although I cannot discover

leave some large vacant spots in the body of the church, and break up some of the best choirs in the city. In view of these things, let us pray for thousands amongst us, would be carefully analyzed the triumph of truth. and the error and wickedness connected with them of the day should be convinced of their error and should publicly renounce their immoral principles and anti-Christian practices-how would any such and the possibility of communicating with them in exposure or confession repair the injury which has the natural, have also been developed gradually already been done by their agitation, to religion among us—have been made familiar through litera- and good morals? How can any subsequent deture; though it seems as if these were, in nunciation, as we imagine, soften the shock which some sense, a new and sudden revelation. We has been already given to many weak and skeptical minds? Those who pretend to give revelations now read Swedenborg with reference to that subthere are any "chickens" among ject, with a strange feeling that he must belong to statements which they know to be irreconcilable

ples and practices, how many of those who only know of Spiritualism by what they read of it in the cion any claims to Spiritual influences or obliga-

As it has been said of Washington, that no coun- truth in "modern manifestations." We hail the and it is not so difficult to do it as some people im- most deplorably unpopular even when known try could claim him, so it may be said of Sweden- | signs of Swedenborgianism and Spiritualism joining | agine. Priestcraft is a contemptible coward, if you | These people had laughed at and opposed the manborg, that no sect can appropriate him. The word hands. The great want among Spiritualists has look the animal straight in the face. I know that ifestations. But to the account:

There hung the bell-wire, all in scraps, dangling his wonderful doctrines have pervaded society, lit- have wanted a conservative principle, and his phi- clergy in their mad zeal against Spiritualism, are down the wall. Who broke it? Some unseen his wonderful doctrines have pervaded society, lit-erature, and religion in these days to an extent that is illimitable. Truth always spreads itself in-sensibly. Christ compared the kingdom of heaven to a grain of mustard seed, and also to "leaven which a woman took and hid in three measures of meal;" and it has always proved to be so. The tionary and exposed his ignorance and ill manners, ther freak: the old clock left the shelf in the kitch-BEVIEW OF THE CONCLUSION OF BEV. CHARLES he departed. I was not present, if I had been, I en, and sprawled upon the floor, uninjured. Bu. to the Agency of Evil Spirita. By John S. Adams. Price 6

should have administered to his Spiritual wants .--

Rev. Dr. Bethune fectured in this city on "epide-mics." Every movement in the world of humanity that Moses had not written about, was a mental hallucination,—a moral epidemic to Dr. Bethune. The Dr. ought to know that he was furnishing ar-guments whereby atheists and infidels include the autor of the sector appropriate place. This bonnet is now in the appropriate place. This bonnet is now in the hands of one of our friends, as a relict. We sat for manifestations until the bright-faced New Year bad near made his bow to the waiting world; but got nothing. Who the medium is, we do not know. They have three domestics; one of whom, doubtless, is the battery used for these strange doings.
doubtless, is the battery used for these strange though its progress does not seem rapid. I think the friends here are sensible of the need of breaks, the friend of epidemics. They repeat his very words in condemnation of all revelation as mental delusion .---The Dr. says in substance that it is revolting to had near made his bow to the waiting world; but common sense to suppose that the Spirit of Wash- got nothing. Who the medium is, we do not will append that the general reader may be enabled ington would return to earth and communicate with mortals. I wonder if Dr. Bethunc ever read doubtless, is the battery used for these strange of one Jesus, who returned to earth and rapped doings.

Saul of Tarsus from his horse, and then rebuked him for persecuting his followers? If he has, I would ask him which he considers the greatest the friends here are sensible of the need of breaks, are now beginning to be sought for, and read with an avidity which is the more promising that it is founded on a real want, and not on the mere impulse of the hour. Most books are psychological in their influence; they are read; they psychologica a few minds; these psychologize others, and the book spreads—is, for a season, the book of the ing father to pread the the second edi-ing father to preads the fallenge to the fall the fall the fall work. Fride the sub the spreads the fall work. Fride book spreads—is, for a season, the book of the is fall the the spreads the fall the spreads the fall work. Fride the sub the spreads the preads the work. Fride the sub the spreads the clear. My acquaintance with his devilship is so *fishness* of *priestcraft*, it has become a suge, even extremely limited, that I will not presume to dis-*ragged Babel*; and they desire that the second edi-*SPIRIT-INTERCOURSE*: Containing incidents of Persona Experience, while investigating the new Phenomena of Spirit etcs. By A. Combe, M. D.; 80 cts. *SPIRIT-INTERCOURSE*: Containing incidents of Persona Experience, while investigating the new Phenomena of Spirit etcs. By A. Combe, M. D.; 80 cts. extremely limited, that I will not presume to dis-pute a learned clergyman, who for aught I know, is practically posted up in all the domestic affairs of Pandemonium. The Rev. Mr. H. is a medium, but he was tempt-ed even as Jesus was tempted. The honors of the

world rose up before him, and he decided to grieve away the Spirit, and preach in accordance with the wishes of his friends and the restraints of his edu-cation. Twice did he essay to preach, and each time the Spirits closed his mouth in the pulpit. He left his home and went among strangers, and in the act of preaching a funeral sermon, the Spirit of an Indian compelled him to scandalize the congrega-tion by whooping and dancing and doing other the size and the size and

Indian compelled him to scandalize the congrega-tion by whooping and dancing and doing other things inappropriate to the occasion. One more reference to Troy, and I close this number. Certain dignitaries in certain churches, are discussing the *expediency* of excommunicating such of their members as believe in the "plainest teachings" of Scripture respecting Spirit-life and communion. If this measure is carried out, it will

lieth. Thou dost enter and self by his side. Pain hath almost removed the Spirit's hold upon the body, and dissolution seem-eth unto others inevitable. Thou dost see the struggling Spirit opposing the onward march of disease, and when the flesh seems overcome with disease, and when the flesh seems overcome with disease. And when the flesh seems overcome with dise brow. Sleep, not of death, but in which cometh new life, visits the suffering one, and when it pass-es off, thy stimulating help hath overcome and quelled the disease. quelled the disease.

> MISS KATE FOX. FREE COMMUNICATIONS.

For the Christian Spiritualist. It is with pleasure that the Society for "THE THE CAUSE IN PHILADELPHIA. DIFFUSION OF SPIRITUAL KNOWLEDGE," informs the Seemingly the cause is not making rapid head public of the return of Miss Fox from her summer public of the return of Miss Fox from her summer tour in Canada and the West, as she resumes her labors at the Rooms of the Society, subject to the direction and pay of the same. She will in this, as in her former engagements, sit, without charge wav here. When it does so, we may properly deplore it. This may appear strange talk; but, candidly, I think rapidity a most dangerous feature direction and pay of the same. She will in this, in any reform. An avalanche has no respect for any interest; down it thunders, spreading destruc- to the public, for the benefit of Skeptics or such

of Spirit-intercourse, and know not the consolations

We have already experienced something of the of Spirit Mediation.

our book list.

Now received and for sale at the Office of THE CHERENIAN SPIRITUALIES, the following Works:-LIDA'S TALES OF EURAL HOME: A Collection of Sto-ries for Children. By Emily Gay, Hopedale, Mass. A series -interseting tales for very small children. A prokage contain one conv of each series 40 cents: natises 10 cents.

reaus were moved; tables walked out from the wall as though life was in the legs thereof; the silk dresses (one of which I saw) were torn into string.

DISCOURSES ON THE MINISTRY OF ANGELS: The Upon the couch of sickness the poor sufferer lieth. Thou dost enter his room, and station thy-self by his side. Pain hath almost removed the Spirit's hold upon the body, and dissolution seem-the unto others inevitable. Thou dost see the

our incluse at a unstance win be attended to promptly as soon as received. THE RELIGION OF MANHOOD, or the Are of Thought. An excellent work. By Dr. J. H. Robinson. Price in paper cents in cloth, 75 cents. PHILOSOPHY OF ELECTRICAL PSYCHOLOGY, in Twelve Lectures. By Dr. J. B. Dods; 62 cts. COMBE'S LECTURES ON PHRENOLOGY. A complete course. Bound in muslin, \$1 25. CONSTITUTION OF MAN. By G. Combe. Authorized edition: paper, 62 cts.

edition; paper, 62 cts. PSTCHOLOGY; or, the Science of the Soul. By Haddock RELIGION, NATURAL AND REVEALED; or, the na-tural Theology and Moral Bearings of Phrenology; 25 cts. PARENTS' GUIDE, and Child-birth Made Easy. By Mra. W Bandloop; 60 cts.

MRS. LINES, tion in its path. God save Spiritualism when it ENQUIRERS as are not yet convinced of the reality CLAIRVOYANT, HEALING AND DEVELOP. ING MEDIUM, Will give examinations daily, (Sundays excepted.) upon

But by reading Swedenborg we can easily see tions. Porchase of God," that lighteneth every man constants the world. "How has the mighty i

HAPPY LAND.

In W bas of Albion, (Mich.) in a note in- and understand why so wise a man could believe profanity. as a the loger he lives, the more he thinks

has "Madsuy of Angels," by men who that he is human, we shall better appreciate the intercourse with the invisible world." scientially hasherly lose for all men, but debecame for all phases of religious belief. inconsistency is made a lditionally aggravatknowing that they have no just cause of at her their hymn books, Bibles, and school whit facts that authorize and teach Spiritand grandialiship. In greaf whereof, "kat" from "the Student's Series" (a staral manifestation of the soul. ary" seems to be old, as it has all the a has composition that characterized the consistency of teaching one thing in a ad another thing in practice, we extract

લેલ્ટ પ્રદેશનું ન

That a protity dream last night; Salad where all was bright. Is not as no sun, nor stars, nor moon, And yat it was as light as noon.

How to a know what made it light, ddalfow was pure and white; And all the little children, too, Wei justify dresses, white and new.

"How mindow bok me by the hand, And led the through that hap py land ; They told me has by stories too, And I will tell them all to you.

They said they never could grow old, aver feel the heat nor cold ; They herer mound, her weep, nor ery, they taken days they nev-er die.

"Her lind is from the earth, above, as to prove a land of love; Waad that I. your ht the boy, the in that bright land of joy.

They sold there was a book on earth, about a zav-iour's birth ; and had that book to-day,--acollier, teach me how to pray.

to her, look! up in the air; playtly children there-Bather, do not cry and weep, " set well, if I can sleep.

^{(0, 55}) I can not stay here longlist, do you hear that pret-ty song? low sweet it is-bow soft and lowhis me, dear moth-er, I must go.'

For the Christian Spiritualist, EDENBORG AND THE SWEDENBORGIANS.

that he belongs externally to the past, and to the ercise the longings of a restless curiosity, rather peculiar time and place in which he lived. We can to move the feelings and excite to deeds of holiness. account for so much that seems erroneous and im-What once were respected at least as solemn sub-

be associated with imaginary scenes of levity and can take into account too, his peculiar organism, "It is not necessary for a man actually to be a deer he lives, the more he thinks himself the *only* competent medium between the Spiritualist to be injured, and perhaps for eternity, natural and Spiritual worlds. Seeing by his faults by the bold assumptions of those who claim to hold

> In the spirit of kindness, my Brother, I submit counterfeited, so the fact of real phenomena is both grandeur of that revelation that comes through him to the world-shall more easily believe it to be the that the language of the above extract is inflamato- attractive to those who would palm off the false,

> ry, and eminently calculated to excite superstitious and opening to the faith of the wonder-seeker. We believe that the time has but just come for sectarian minds against those who are thus repre- One who has seen no real phenomena is less liable Swedenborg to be read and appreciated. Those sented to them as the enemies of the Christian re- to be deceived, than he who has seen much, and

who call themselves his followers, are familiar, it is ligion. And yet I am not offended. This is no consequently has ceased to doubt. true, with his works; but only with the externals personal matter between you and me. It is the of them. They read them as other Christians read agitation of principles, and as an apostle of the New as to be entirely free from all suspicion. The comwhich recognizes Spiritual premoni-the Bible-as authority, as oracular but not to be Dispensation I must do my duty. Personally I pany has a right to demand this. She should sit at understood. They hold up their creed, "I believe care nothing about persecution; I have been per- the farthest point from the table legs; avoid a too in Swedenborg," as the Oxford men do the "Thirty secuted all my life on account of my opinions. I loving contact with the table, and so arrange her nine articles;" and this cramps and externalizes am often insulted in the streets by men who dress, position, &c., as to satisfy all of her honesty " and this cramps and externalizes and other institutes of the stocks of the stocks of the stocks of the stock of the stoc in the exclusive sense they would have us, there- for myself, and make good the Protestant boast in as Spiritual, except it be clear, distinct, and under appendix to the work.

fore they deny our claims to inspiration; we must my own person. I am a Protestant, sir, to the circumstances where investigation is possible. needs "follow after them," or we must not work letter. I protest against the Pope of Rome, and all It would be well to veto the practice of holding the petty popes of America. I am a native of this dark circles. I have seen exposed the stupendous

miracles in the name of Swedenborg. This is not as he would have had it. A great republic, and the ghost of my revolutionary grand- deceptions in this line-deceptions which had been soul like his belongs to all mankind, to all time. As sire shall never upbraid me as a degenerate whelp. carried on for a twelve-month, and which had re- 553 Broadway, N. Y.

well would the title of King have fitted " Plato the I resent no insults from ignorant men : my busi- sulted in turning the most obdurate skeptics to a divine," as that of "head of a sect" suits the New ness is with their instigators. But religious intole- belief in Spiritualism. Some good ! you may ex-Earth Revelator. He is our prophet-prophet of rance in any form, is a mill-stone about the neck claim; but oh, could you see the black shroud of all to whom his voice is dear and wisdom giving. of humanity. Time honored faith is a tyrant over doubt and dismay that these discoveries throw We rejoice that that voice has reached the human timid minds. The church is feared to day by peo- upon the hearts of believers, you would mourn them ! ear through so many channels, so that the whole ple who have no faith in its forms, dogmas and doc- Should you enter one of these day fearing places, world is illuminated with his light, and yet that trines, and who have no respect for it. I could tell call into activity all your caution. Sleep not-be Swedenborgianism as a secturian idea, is little a tale that would startle the clergy of Troy. A few not psychologized. Why the darkness? Do Spirits known and little powerful. The "little leaven" hints must suffice for the present on that point. I fear that they will be seen in their operation? This, that he hid in the world's literature, has now near- know members of the popular churches who do we would judge, is just what we and the Spirits

ly "leavened the whole lump," and it has come what follows: Heart stricken widows steal away desire. Should we compromise the objection, we about as Christ prophesied "not with observation." to the presence of mediums, under cover of dark, should then demand the right to investigate the But what is most pleasant of all for us to see is, stormy nights, to be strengthened and encouraged more cautiously. The company should choose

that even sectarianisms are fast yielding to the pow- by their Spirit husbands. In other instances, fam- their agents to hold the medium's hands. All er of the great Spiritual doctrines he teaches. They lies that belong to the "best society," after fasten- should join hands. Should you be permitted to have stood hitherto like great icebergs, impregnating the doors, and darkening the windows of their handle the Spirits, as some have done (?) insist on ble; now the warm sun of truth melts them from houses, retire to upper apartments, and "talk with holding them sufficiently long to examine whether without, and by slow but sure degrees. From all the Spirits." sects in Christendom are constantly dropping off one by one earnest and loving ones, to mingle in of Troy are the mediums of these private circles. harm; if violence is attempted, just dissolve the the great ocean of human brotherhood. Here a And they all live in constant fear of the church, hand as suddenly as you formed it, and this will be man who is called a "Churchman" or "Episcopa- lest they be detected in the act of "communion even more satisfactory. But more again.

lian" holds forth in carnest tones for humanity; | with the saints," and be cast out of the synagogue, Mr. Stewart, of Newark, N. J., delivered, at the

Swedenborg.

there from the ranks of iron-shod Puritanism comes and outlawed by the "best society." My little Sanson street Hall, on the two last Sundays, a series a prophet of "good will to men;" there again a daughter happened in the house of a family of of the most acceptable lectures we have yet listened "Woman Friend" lifts up her voice for progress Presbyferians. The opportunity was too good to to. His subject was Biblical Astronomy and Mythoand common brotherhood, and a Swedenborgian be lost; so they sat down and received messages byy. He has well sifted the matter, and so armed here and there admits that truth can be revealed from father, sister and brother in the Spirit world. and shielded himself for the battle, that I fear opfrom God to man through other mediums than The Spirit of Lorenzo Dow came and answered ponents will not dare to hazard an open combat several test questions to one of the persons present with him. He is one of the few lecturers which

A little paper called the "Crisis," published in who had known him during his earth-life. A few the times demand. Let the truth shine forth, even releaberg, who wrote not for a sect, an age, a Indiana by a disciple of Swedenborg, is something days after two elders of the church called on this though the bible fade before its lustre. I believe but for the new earth, would have found it which we hail gladly as an earnest of good things family, and instituted enquiries, as the officers of the people are ready for it, whatever it may be. cult to fore see that, in the year 1855, his fol- to come. There has been in most Spiritual devel- the Spanish Inquisition are wont to do. To avoid (rs, or those at least who called themselves by opments of the modern sort, too great a tendency exposure they equivocated, by affirming that their fault was, too little of it. We want more. native would be among the most exclusive of to pantheism-this a more general and faithful dis-"faith in the church was just as good as it ever | On New Year's eve, in company with several o uriant. Vet it is even so; and withal there are semination of the doctrines of Swedenborg would Allong the sejon ners without the camp, who have tendeed to check. The "Crisis" advocates often through the same medium. These are a few strange investigation, at the house of an unbeliever. was." They have conversed with their Spirit friends our experienced heads, I entered upon a most Spiritually, "more Swedenborgian that the these to their fullest extent, and yet holds out a instances: I know of hundreds. Now I will op. Impudent fellows, these Spirits, to intrude upon edenborgians," brother's hand to all those who are seeking for pose the tyranny that oppresses these timid people, the skeptical ! both where they are strangers, and until 4 P. M.

Spiritual agencies become fit objects to ex-Spiritual dog-days. Men have thrown aside their cautiousness, and wonderfully enlarged their suallous.

comes!

communion. If this measure is carried out, it will

" Prayer is the soul's sincere desire,

That trembles in the breast."

" Prayer is the burden of a sigh,

The falling of a tear; The upward gleaming of an eye,

When none but God is near.

Your friend, S. M. PETERS.

Unuttered, or expressed ;

The motion of a hidden fire,

See them with mouths, eyes, ears, all spread for the reception of the Spiritual. Jugglers and knaves perfect in him, for so much that is prejudiced. We jects of thought, alas! to their minds now may only have headed them off, and palmed upon them the most gross absurdity as inspiration and Spiritual therefore, that those who are CONVERTED will NOT mechanism. I have reason to fear that, at least,

occupy the time of the Medium. fifty per cent. of our experience is of this kind. Spiritualism is a tempting field for those who design

The true medium should so circumstance herself

deception. Just as the best bank paper is soonest

Sunday excepted.

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stands unrivalled. 2.9 Those wishing to consult the Doctor during his stay at New York, can do so by calling at his Rooms, between the hours of 9 and 12 o'clock, A. M., and 2 and 6 o'clock, P. M. Charges reasonable.

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The stex accords in Sec. 2015 and the local of the stex accords and the local of disease, also the feelings of the pa-feetly describe the locale of disease, also the feelings of the pa-tient. Those who cannot personally wish him, can forward a lock of their hair. Letters on private matters strictly attended loc. Consultation fee, \$1. Consultation and prescription, \$2.

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From the Home Journal. JANUARY.

BY ALICE CARY. The year has lost its leaves again, The world looks old and grim; God folds his robe of glory thus, That we may see but Him.

And all his stormy messengers, That come with whirlwind breath, Beat out our chaff of vanity, And leave the grains of faith.

We will not feel, while summer waits Her rich delights to share, What sinners, miserably bad, How weak and poor we are.

We tread through fields of speckled flowers As if we did not know Our Father made them beautiful, Because he loves us so.

We hold his splendors in our hands As if we held the dust, And deal his judgment, as if man Than God could be more just.

We seek, in prayers and penances, To do the martyr's part, Remembering not the promises Are to the pure in heart.

From evil and forbidden things Some good we think to win. And to the last analysis Experiment with sin.

We seek no oil in summer time Our winter lamp to trim, But strive to bring God down to us, More than to rise to Him.

And when that he is nearest, most Our weak complaints we raise, Lacking the wisdom to perceive The mystery of his ways.

For, when drawn closest to himself, Then least his love we mark; The very wings that shelter us From peril, make it dark.

Sometimes he takes his hands from us, When storms the loudest blow, That we may learn how weak alone, How strong in him, we grow.

Through the cross iron of our free will, And fate, we plead for light, As if God gave us not enough, To do our work aright.

We will not see, but madly take The wrong and crooked path, And in our own hearts light the fires Of a consuming wrath.

The fashion of his providence Our way is so above, We serve him most who take the most Of his exhaustless love.

We serve him in the good we do The blessings we embrace, Not lighting farthing candles for The palace of his grace.

He has no need of our poor aid His purpose to pursue, Tis for our pleasure, not for his, That we his work must do.

Not ceasing when temptations come-'Tis right it thus should be-If we were perfect in ourselves What were we less than he?

Our God has made us great enough-So great that, if we would, Our finite powers may stretch themselves To his infinitude.

Then blow, O wild winds, as ye list, And let the world look grim-God folds his robe of glory thus, That we may see but Him.

THE CHURCH-ENTERNAL AND INTERNAL

the sanctimonious faces, and the measured gait, and We do not propose to discuss the vast relations the solemn aspects of outward worship; and at the suggested by this heading, but to call the attention | same time their interior vision will disclose the holof the reader to the present position and condition low heart, and the skeptical intellect scoffing at the of the Church, as described by its members and very things, which, in appearance, they hold sa-

midst.

truly seen, is in the internal. And to attain this sake of exposure or punishment, but for the sake its opposite side, without pressing their cranis in mostal form wore dwellers upon the firm and I for had been it to be by the sake of exposure or punishment, but for the sake its opposite side, without pressing their cranis in mostal form wore dwellers upon the firm and I for had been it to be by the sake of exposure or punishment, but for the sake its opposite side, without pressing their cranis in mostal form wore dwellers upon the firm and I for had been it to be by the same dwellers upon the firm and I form the firm and I form the sake its opposite side, without pressing their cranis in mostal form. point of vision our thought must be elevated to the of reformation and regeneration. Evils are laid pretty sensibly. This table was also tossed about, pitched over, raised to the wall, and upon the bed angelic standard, and see the things of the church bare that they may be known and avoided. Thereetc., with as much apparent ease as the other.as angels see them. It is most strange, that the fore although, in the Book of Revelations, silence Occasionally a pillow would be thrown from the man of the church should content himself with out- reigned for a brief space at the opening of the seals, bed at some one of the company, while all stood in side progress and demonstrations; without, at the vet glorifications and rejoicings of the heavens succceded, as each new operation brought out new a circle with joined hands. same time, regarding the aspect of the heavens to-Every one in the room was touched by an un-

wards him. He knows, indeed, that all true life thought and new life upon earth. The heavens are continually telling us truths new to the dull ears of known hand. An unknown face was sometimes comes from above; and yet he resolutely shuts his eyes to this upward source, and is content to glory earth, but this is only that a new heart may be brought in contact with some of us. Others were in the good estimation and reputation of the world, given in place of the cold, stony apology for a heart, pinched. By request they begun to touch us more that dwelleth in our present palsied and withering forcibly. We now, two by two, shifted our posi-that dwelleth in our present palsied and withering forcibly. We now, two by two, shifted our posiand the numbers who flock around his standard of faith and worship. Or if he cast a glance upward, semblance of a church. it is so timid and fearful, or so veiled over with self-

esteem, that he catches only the very faintest glim-

merings of that heavenly light, which, when fully

and honestly met, opens up the interior state of all

real interior condition.

"And so we, in tracing out and depicting, in un-"And so we, in tracing out and depicting, in un-measured terms, the evils of our own hearts and sible demonstrations. One of the number was de-Rogers, who has written the ablest work that has springing up within me, and rushed still deeper, as lives, would not be ever croaking over the dark signated to take his turn, by the throw of a pillow yet been produced, to disprove the Spiritual agency still more madly into the vortex which was draw side of the picture. Neither would we fear to over-at his head. While waiting for a touch, it was of the phenomena, now admits that the higher ing me down to my final destruction. My cancel remarked that a kind of fanning in the face was draw the picture. There is no fear but that each

who come under its searching rays. one who hears will moderate and modulate the unmistakably applied by an unknown power. It "It is, I say, strange that the man of the church sounds and colors, so as to make them blend into was a cool current of air. Directly upon this, should thus slink away, or blindfold his eyes to that some sort of harmony with his own tastes and conlight into which he knows he must come at last.ty floating over us, quite heavily grazed our heads, Judgment is preached, sabbath after sabbath, from ceits. But croaking is not our business—it is simply brushing all our hair aside; in other words, throwthe shadows of life which must be sharply drawn, the desks of all Christian churches, but they all to throw into bolder relief the glories of a higher ing it all in a heap; and while one of the party was agree to put off that day of reckoning to the remotest period. But in this new age of the world, and a coming state. The divine prophecies thus striving to explain how it was, and to describe its ever rise from the dark shades of earth to the manner, he was slapped upon the forehead so judgment will be a present work; every thing will be now, because it is state, and not time, that de- bright sunbeams of heaven; and the weeping smartly that every one in the room heard the bright sunbeams of heaven; and the weeping smartly that every one in the room acut and one of our New England Colleges, whose name is not Yes, I had done all this, while prayers and entreaty strains of Jeremiah, and the pathetic denunciations spank. It would have been considered a sound one of our New England Colleges, whose name is not Yes, I had done all this, while prayers and entreaty of our New England Colleges, whose name is not Yes, I had done all this, while prayers and entreaty of our New England Colleges, whose name is not Yes, I had done all this, while prayers and entreaty of the interaction of the interaction of the sound one of our New England Colleges, whose name is not Yes, I had done all this, while prayers and entreaty of the interaction of the sound one of th termines all things of the Spiritual condition of man. of Isaiah, are but the prelude to a song of joy and in a nursery. The fingers of this hand were dis-of Isaiah, are but the prelude to a song of joy and in a nursery. The fingers of this hand were dis-of Isaiah, are but the prelude to a song of joy and in a nursery. The fingers of this hand were dis-or if from Spiritualism As the heavens become opened, and angelic vision triumph, as the glories of the future age burst tinctly felt. The tips were downward, as if from Spiritualism. penetrates the real condition of the church, the astonishment of the angels will reach the most inte- upon their enraptured vision. And so, too, with some one over head. The blow was quick, and rior minds on earth; and a re-action be brought the last of the prophets-John in the Revelationsabout, that shall draw all men's eyes towards their the whole series of woe and calamity and desola- first struck. The second blow was almost immetion terminates in joyful deliverance, until the New diate, and applied to a person at the first one's left. I always prefer to be guided by the dictates of duty, and firm determination. But all minds as soon at Jerusalem itself descends, as a bride adorned for He was also struck upon the forehead. One finger rather than those of expediency. I never interro-guided by the instincts which can be shown as a bride adorned for themselves, are

"In trumpet tones of no measured power, do her husband. the forces of the invisible world now herald forth "Who then shall say, that all the states through which the Christian church has been led, may not with delicate but very nimble fingers. The sensathe Spirit-stirring truths of Spirit life. On every side, throughout the length and breadth of the land, be needful links in the progress of the race? Who shall say, but that men must pass through the toyare heard the voices of departed men, and women, and children, telling of their pilgrimages and homes like church-playing the pastimes of children, bein the Spirit-world. Yet even these voices meet a fore they can be brought to be real churches in themselves? Who shall say that Religion must not deaf ear in the churches, showing how utterly alien to heaven is their interior condition. No gladbecome the exceptional, before it can become the leaping hearts within the sanctuary, welcome the permanent mood of the world? Life is gained by glad tidings of Spirit-visitations; but, fearful and experience, and experience by effort, toil and diffiunbelieving, the very church turns her back upon | culty. Eternal life is a gift dependent on our love : the approaches of her Lord, because He comes not and how can this love or life be given but as we in the way and manner in which her own vain congather it to ourselves-thinking, feeling and acting ceit had expected. And what think you, my friends, as from ourselves? And so we bring up before us must be the utter astonishment of heaven at such the vivid pictures of life and death, that so the one determined self-murder by the church! For surely may be avoided and the other cherished.

the church murders herself, and crucifies afresh her * "And, therefore, Spirits and angels now occupy Lord, by every wanton thrust against the opening day spring from on High, now greeting the abodes the foremost place in the Spiritual novitiate's vision. of men on earth. For however perverted may be And well will it be for the world, if now there the manifestations of Spiritual intercourse, yet their should be a realization of their constant presence they are the precursors and harbingers of a new content with being outwardly seen and appreciated. life coming into the church, when angels will again but we shall ask, at every turn and phase of action, walk with men, and the Lord himself dwell in their how will the angels view this? We should transmute the poet's desire,---

"O, wad some power the giftie gie us, To see ourselves as ithers see us of Swedenborg, that cause of silent wonder will not into

To see ourselves as th' angels see us.

-of the Spiritual world and its inhabitants, are be-O, my friends, since it must come to this at last. coming common, every-day themes of disclosure, and the seals will be loosed, and the book of every discourse, conversation and experience. But as man's life be read in open daylight before the Lord " Alps on Alps arise," so wonders will never ceaseand his holy angels, why look we outward and Now that knowledge is given to men of their cerserve the ends of Mammon, which are all vain and tain immortality, and of their eternal homes, the perishing. Rather let us with a single eye look towonder is that they live so far away from their wards our real life in the heavens-beware lest we knowledge. That there is cause for silence in heacause silence and sadness in angelic bosoms by our ven during many a half-hour, who can doubt when false and evil courses, and seek above all things to they look at the pursuits, the follies, the crimes of do our Heavenly Father's will, that His name may be the world! Many are the eyes now opened, glorified on earth, while joyful hallelujahs resound through which angelic vision may peer into the through all the heavens.' concerns of this outer world. And they can mark

From the Boston Post.

FACTS & MARVELS FOR THE SKEPTICAL The relations by our correspondent W., relative to "table moving," are wonderful. He is a reliable vitness—one whose evidence would pass unit

young man under twenty years of age. In the

It was ten feet high. A round table, weighing

about forty or fifty pounds, stood in the room.

Around this we were seated. The medium took a

right hand, closely enveloped that hand in a hand-

Spirit present to open the watch, remove the cap,

nation. This was all done. By another request

the cap was taken from a silver watch of one of

The room was now darkened, and the following

occurred. The table was forcibly drawn up to the

ceiling, leaving the dents of its legs in the plaster-

ing. It was drawn, legs downward, so that it per-

ceptibly adhered to the ceiling, and then came

thundering down with some of the plaster dust

fourteen inches from the floor, while all had their

hands upon the upper surface. While six of our

number strove to hold it down with main force, it

was lifted bodily from the floor, at various distances,

while we held him by the hand. He was lifted

the table, his chair was elevated several inches

from the floor, while we had our hands on its back.

bearing the medium with it, upon the table. He was

sitting as composedly as if nothing had happened.

that once, in mortal form, were dwellers upon the firm, and I often look back with astonishment, and earth. I make this avowal frankly and deliberately, wonder how I could have been so cold, so lost to after a long and most patient investigation of the every feeling of love as to refuse the loving admo. evidences upon which this belief is founded; and I nitions and warnings of those dear parents. am confident that all, or nearly all, who have had an They died grieving for me, sorrowing becauge of

passionately, have adopted the same conclusion that that God would turn the heart of their wandering I have. Men of eminent scientific attainments, whose son from the paths of error and folly into the ways mental discipline peculiarly fits them for the inves- of righteousness and peace. O! that I had lister. tigation, and who entered upon it with a confident ed to those prayers, that I had but heeded it. forcibly. We now, two by two, sinited our post expectation of being able to expect the presistibly com-tion in the circle, so that one could hold each hand as it was denominated, have been irresistibly com-ing me to forsake the wrong and follow the reof the medium, and thereby experience more sen- pelled to accept the Spiritual hypothesis. Even Dr. But I crushed down every good feeling which h phases of Spiritualism must be attributed to the was suddenly brought to a close, and I entered the agency of Spirits that have left the mortal form. - Spirit-world with a fever of passion in my hear And I am informed, by the most credible autho- and the seal of degradation and infamy on my was a cool current of air. Directly upon this, some brown and the second brown brown. My years had been few in this, your world rity, that, since Dr. Bell wrote his luminous cape- bion. my sent by had they been spent! I had sition of the subject, his observation of the pheno- but how unprofitably had they been spent! I had sition of the subject, his observation of the plane of checked the rising impulse of goodness within my had never before conceived of one tithe of what he soul while I was yet young and tender in years. I had hever before conceived of one state of an international had fostered my own bad passions, I had followed has more recently witnessed, and that he has seen is ut- the road which led me into more errors and worse terly baffled. I might mention a Professor of one companionship than even my own ungrateful heart.

Some of my friends may deem it unwise in me, ferently constituted, some may be led by gentle. some one over nead. The blow was quice, and in the present state of the public mind, in relation ness and love, while others will trample upon such to this subject, to make this public statement; but feelings, and require to be curbed by a strong will projected over the eyebrow, and one was felt on gate the signs of the times, and await an answer, the upper part of the eyelid. It was a small hand. as an indication of what it is proper for me to say or do. Public opinion is no authority for me in tion, or the smart, was felt for fifteen or twenty matters of faith or practice, especially the opinion of that respectable majority of the public who minutes after the slap. Others were slapped. One received a pretty round blow on the back of the never aspire to become acquainted with any influences, ostensible or occult, that do not have a tenneck. Another had it on his cheek, and so on. We again surrounded the table. A half sheet of dency to advance the price of stocks, or in some paper with a pencil upon it, was held under the way to facilitate the operation of money-making. table by one hand of the medium, the other hand Such persons ignore all Spiritual influences, bebeing upon its surface with the rest of ours. Sevcause, forsooth, they cannot see what profit can accrue therefrom. I doubt if they would not even eral sentences were written in this way by the pencil. The paper was shaken quite severely, as question the existence of electricity if it could not if seized by a Newfoundland dog. The pencil was be made available to the enhancement of their maalso made to rap upon the under side of the table. terial interests. There are, however, those who realize that they have a Spiritual nature, and have selfish purposes than my own gratification ard the These experiments were repeated several times faith in the intangible and unseen; who, in fact, of my idle companions. I had sinned with r

As it was approaching ten o'clock, we started for the door; but, being invited into the parlor to witness an experiment or two on the piano, we entered the room, and the medium, while standing upon the mourning and sorrowful, and that has created ment grew greater in magnitude, as I gazed the floor, played several tunes, the piano rising and for many, whose minds have hitherto been enorigin is undoubtedly from a heavenly source, and and supervision over us. Then we shall not rest falling a few inches, and keeping excellent time shrouded in the darkness of materialism, a new with the music by its legs. Tunes were then earth on which they walk with joyous steps, and that my eyes ever beheld. I would have he played with the Æolian attachment, and the medi- a new heaven to which their Spirits aspire, in the self could I have found a hiding place. But the um yet standing upon the floor at arm's length fullness of confidence and hope. Some of these was no hiding place for me. I stoed there exp from the piano, and not touching the pedal of the stigmatize the phenomena as did a dear friend of instrument. Again, while his fingers were running merrily over the keys, the piano became nothing of the subject, as "Spiritual nonsense."- anywhere that it might be out of sight. 0, free suddenly mute; not a sound was heard. By re-I prefer rather to take the result of my own invesquest its music was resumed as before. Finally, tigations, what I have seen, and heard, and felt, as each of the party was bid "Good night"-his name conclusive, in this matter, than the opinion of that

being rapped upon the piano case to the number of class who are so immersed in material pursuits as I saw many. I saw many happy, joyous face, its syllables-and we left the house about a quarter past ten. other class, who conceive themselves already so far

All this was done promptly, to the entire satiselevated above the disturbing influences of doubt, faction of every one present. Not a single request was refused; no hesitancy was evinced; not an their faith, and who having no other knowledge of these, but they resembled me more, and I fe error was committed. It was at a private resi- the phenomena than what Madame Rumor has if I mingled with any, it must be with them dence; no fee of admission; and in the presence wafted to their ears, regard them with contempt as how many oright, intellectual faces which is dence in the presence wafted to their ears, regard them with contempt as how many oright, intellectual faces which is dence in the presence was a constellation of b of ten persons, exclusive of the gentleman of the Spiritual nonsense. house and of the medium. Eight of these were

skeptical, but were fully convinced before they left. It was executed inside three hours. We leave comments for our readers to make as they please. We state sober facts. W.

From the N. E. Spiritualist. ANOTHER CLERGYMAN CONVINCED.

am confident that all, or nearly and interest and a patience to investigate calmly and dis-interest and a patience to investigate calmly and disbreathed into my ears. The hearts of men are difguided by the instincts which are most prominetr in their character. Thus are all intelligent being made accountable for the deeds done while in the body, according to the amount of intelligence development to which they have attained, only it motives of the heart being looked at as the mis rion of judgment as regards their position in the next sphere. Thus, I, my friends, posteon in the tal advantages full soon, to expand my reasoning faculties, even had they been of the most numetending character; so that I had not ignorance to plead, nor want of advantages for acquiring know edge, and therefore, my sin was the greater, t had not been cast upon the world homeles friendless, loneless or motherless, but I had a been cared for, and had known how much it was in my power to become great and good; I ma to be a benefit to others and use the bounter gifts which had been showered upon me for je believe with the apostle, that, "the things that are eyes open. My heart knew full well its wicked ness. And I now stood in the Spirit-world ale unseen are cternal," who have not condescended to with all this knowledge rising up before me, co look into this subject, that is so near the hearts of fronting me as a mighty mountain which ever it, as I thought upon my past life, and threater crush me by its immensity. O, I would g have changed places then with the poorest w in all my moral deformity of soul and characte I stood guilty and cowering, trembling in en the writer a few days ago who confessedly knows limb, my Spirit wishing to shrink within itse when we sin with a knowledge that we are sinc how much more terrible is the guilt that rests and us.

And you ask, perhaps, who did I see? Direct to have little faith in any thing Spiritual, or of that they came not near me: they shunned me f was a dark, loathesome thing. They had not ty for me. And I saw some with unhappy with dissatisfaction painted upon their e as to feel no need of any further confirmation of nances. I wanted not to have any affin ness, and to whom many had bowed and paid I began to look into this subject some four or five mage because of their glorious outbursts of years since, unbiassed by prejudice, and with a quence, I now saw walking with downcast sincere desire to know what was truth, and with no bition had reached no higher than earth, and reached no higher than earth, and reached no higher than earth, and reached no higher than earth and r fear of the consequences that would result from only had rewarded them. Their aspirations knowing the truth. I have read everything of va- cended not to Heaven. They lived only for lue, as throwing any light upon the subject, both present, nor labored for the future, and nor pro and con; and, both as a medium and an ob. take their places among the discontented in and there must remain until the shadows it server of manifestations through other media, have former lives have become erased seen wonderful exhibitions of Spiritual power and and they are willing to begin their search a It was about ten minutes past seven o'clock on lishes in the last Gospel Banner a full avowal of his since convinced that the phenomena were mostly ignorant soul who enters that sphere. My heart grew sad and mournful. Fierce been the struggles between myself and the hum others, I have waited till evidence has accumulated | ing thoughts that were now gaining the ascentiz My pride was still strong within me, or rather upon evidence, test upon test, confirmation upon mortals. And now, as a matter of duty to my sensation than shame and detestation. I will friends who may regard my opinion as worth any might see my dear parents. Oh ! how I wish thing, and may thereby be incited to investigation my innermost soul I could gain some intellige for themselves, and not to court the unenviable nothem! I knew they must be far distant from toriety which attaches to an avowed belief in this habitation. I spoke of my desire to a Spin modern heresy, do I make this statement. I humbly was directed to ask one of those white-robed ing beings, whom I saw standing in the dis accept, however, all the responsibility and all the opprobrium that may be a concomitant of this con- It seemed they were ever ready and will fession. And if any regard my humble self as come near us and give us instruction and info 'lost to the ministry on account of Spiritualism,' tion, but they came not to tarry with usas has been said of some other ministers, whose came only to do the will of their Father. Ar asked one of these Spirits to tell me of my pare minds have been illumined by the light from the He pointed up-up so high that my eyes follow only a little distance, for the light wass ceedingly bright that it blinded my vision told me that my parents had gone to their 18 -that I had constantly repelled them after i nion with the immortals, which shall purify one Spirits were released from their bodies. He me of their love, and their sorrow, and their over my course of life. He told me I had lorg them down near earth, and made them unh and when all their efforts had been unavailing turn me, they had turned away with sadness, thither; to covet earnestly the best gifts of the left to enter the heaven prepared for their re tion. And now, upon my bended knees, I begged I might behold them, if only for a mement. ever, I only await increasing health and strength, the Spirit shook his head, and in a solemu to devote my energies with increased efficiency and exclaimed : "Young man, thy sins have four exclaimed : "Young man, thy sins have found out; thy short career on earth was much er to my heart than all others; and if lost to the great in extent and darkness for thee, for the ministry, (no serious loss, as I intensely feel,) on had become so stained and foul that thou w account of ill health, as it is quite probable I may have had more sin to explate than thou co be, I hope never to be lost to goodness, truth, and Spiritual life. H. P. Osgood. row; but thank thy merciful Father, the wast introduced thus young into the sphe thou mayst now begin less hardened that wouldst have been, to work thy upward of Thou canst not see thy loved parents und hast made thyself worthy such a privilege As the following communication outlines the history and canst not receive thy mother's kiss, nor the welcome, until thou hast cleansed thyself are friends ever near thee who will glass? thee—who will counsel and advise thee; he thou dost not drive them away, as thou did to blot out, to burn up thoroughly all the is The infinite Father in his goodness gave me kind passions which thy earthly life so famed them; thou must utterly change every thing belonged to thy former self, and become an h laborer for thy soul's salvation. And, mil Infip while thus engaged, others may begin the be tr which they have so long deferred, and clin lit ar with thee. And, as thou dost ascend, remd rules thou art nearing the place where thy parel that] thee. Remember the joyous tears of gladn Natu DEAR BANNER: It is known to some of your mine. I soon took the reins of government into fix thine eyes heavenward-thence con Wisd dwe]] ness : misdeeds. Then haste thee, youth, and will self in the stream which will purify thy soli We "This astonishment and this silence in heaven awkward job to perform this feat at all; that is, to only that the phenomena are veritable, not caused and advise me, I turned a deaf ear. I heeded not make it fit to dwell with the Spirits made put for an end. Judgment is not for the place it upon the heads of two others, stationed at by trick or deception, but are produced, as they their words nor would I be mided or moved by

Few, indeed, have any worship in their cred. peached in a case of life or death :-The Adreat Herabl gives the following facts and hearts, in these days of intellectual warfare. The

figures from a New York correspondent, as proof struggle for subsistence or distinction-for bread or of the "Religious Declaration" which characterizes for ambition is too intense to admit a deep sense of Friday evening, December 7, 1855, that a party of belief in Spirit-communion, having been himself a attributable to a Spiritual agency, that I might not, the age, and says, "Alas! for those who are look- religious principle. Hence men regard the things ten were admitted into the house of a much respect- medium for several months. A brief acquaintance by any possibility, be instrumental in deceiving ing for the conversion of the world."

of New Bedford, Fall River, Lowell and Worcester. The religious denominations, too, have greatly deand sixty-one, and there has been but one self-City during fifteen years. Such are some of the and twenty-five hundred brothels !"

"In Philadelphia and Boston, it is believed at while the things of eternity serve only for a passing of witnessing certain strange phenomena alleged to headed, cool and cautious investigator, with a mind least three-fourths of the people habitually absent hour, to be listened to as a relaxation from the sethemselves from church, and the same may be said vere toils of every day life. Men come to church, not with hearts overflowing with praise to the creased within ten years. The membership in the Great Creator, but with itching ears desiring to be Baptist churches in New York City has decreased tickled with cloquent discourse, or to hear somethree hundred and sixty-two since 1845, although thing soothing to their pride, and to mark the numthe population has increased 261,066. The Presby-bers and standing of their fellow-worshipers. They creased in numbers six hundred and sixty. The ask not for the plain home-thrust truth, but they Methodists in the same time had lost four hundred say, "Prophesy to us smooth things, prophesy deceit." They come to the house of God for enter-Supporting Reformed Dutch church planted in this tainment—an intellectual feast, and not a flow of thumb, held it under the table, and requested the statistics of Spiritual declension, while, as a contrast soul unitedly rising up in single-hearted adoration to this picture, we have six thousand grog shops to the Universal Father. Oh, who does not see shut it, and notify by a rap when ready for examithat religion is the exceptional mood of this gene-

"However astonished might have been the angels

at the ignorance and blindness of men in the days

exist much longer. The nature of the resurrection

If the world's relengation was solely depending on ration? Their instincts and proclivities all cluster the lubors of these churches, there is much in the around their own self-hood, and their worldly stand. the party, and was not to be found. By request it but under its new development it will carry off its above facts to sadden the heart and unnerve the ing and reputation. Who is not conscious, in his arm-but now, as in olden times, the world is not honest self-examination, of a decided leaning to- passed from hand to hand under the table many without its angels and ministering Spirits, who, in wards the outer, while the inner life is but as a times. one way or another, are seeking to make all "heirs" dream or a passing shadow-well enough to talk of glory. The need of Spiritual reform in our about at times, as we tell children fairy tales, but

Churches, however, is positive, as the following vet too airy and unsubstantial for the actual busiextracts from a "Discourse" by the editor of The ness of men? And, think you, the angels are blind Crisis will prove. to these things? I tell you nay. As in Sweden-

He says :-- "The simultaneous action of all borg's time they gazed in silent wonder at the igthings, in Spirit-life, gives a grandeur and com- norance and brutality of the masses, even so now, pletenes; to every phase of church life, that throws they look on in mute astonishment, upon our worout its states into bold relief, and gives a vivid pic- shiping congregations. They read, so far as the ture of what we on earth see only in dim and dis- Lord permits, the thoughts and feelings of the asjointed fragments. We see, indeed, bnt little of sembled multitude; and although their own feelthe real condition of any thing in this outer world. | ings would lead them to look out for every indica-Phenomena or appearances are all that strike upon tion of goodness, and to fan into flame every incipthe natural senses. And few men have their inte- lient aspiration of piety; yet in the passing judgrior senses even so incipiently opened, as to be able ments which now are visiting the church, the evils bodily from the floor, and made to stand upon the does not present the key of explanation, as merely to realize any conditions of life which are not, in as well as the goods of the entire body are laid centre of the table; and again, stretched upon his physical phenomena." some way, thrown out into actual ultimates. There- bare, and neither angel nor Spirit can avoid seeing back thereon. Being seated in his chair very near fore all that we see of the church is that which is the exposure.

presented by its outward shows, pretensions, and "My friends, does not the thought startle you, professions. We are ready to estimate its strength that at this moment there are hosts of Spiritual be- It hopped about the room like a frog; and when by the massive walls, and colums of its temples; ings in this house, all in some degree or other con- it was at a proper angular distance from the table, and its prosperity by the number and the height nected with your Spirits? A good share of them (the medium yet seated,) it was suddenly transferred, of the spires which tower toward the skies. We may be your immediate associate and guardian calculate its force by the active energies, the zeal, Spirits, who just go with you and feel as you feel, and the numbers of its members; yet all the while, and think as you think; but there are others who It was drawn up so high from the table that the beneath the most flattering exterior, there may lie explore, and who seek to lead your thoughts into medium's head bumped against the ceiling. It was coiled up the very old serpent of self-love, gloating an exploration also. These see and know what you then thrown upon the floor, and the medium was over a harlot-church bringing all things within his are now thinking about-they read the secret ac- hurled upon the bed at the same time. dominion.

cents of your thought, and note the beatings of A leg of the table which was slightly loose when

your secret feelings; and if you are intent upon we began the session, was suddenly wrenched off and "There are two points of vision from whence a learning the truth that you may do the truth, they hurled upon the bed as useless. Now came on a church is being constantly viewed. By men on strive to hold you in that state, and they follow you heavier table, one of mahogany, weighing ninety earth, churches are distinguished and classified as out into the world, and make the words you have pounds. We stood at the side of the medium sucto doctrine and ritual; but by angels in heaven, listened to ring again and again in your ears until cessively, took hold of this table with him, and felt

these distinctions are unknown. "Doctrinals do they become fixtures in your memory and under- it begin to move about until it had obtained a fair not serve to distinguish churches before the Lord." standing. From thence they preach to you day equilibrium. Its farther legs were then lifted, and This sentiment, occurring in the works of the illu- and night, and thus there are processes going on the table itself was gently turned topsy-turvy, minated Seer of the New Jerusalem, ought to be by which the present evils of the race may be over- rising some distance above us, and then settled

every church-building in Christendom.

take the place of astonished silence.

written in broad characters of gold over the door of come, and joy in heaven over a redeemed world down upon our heads, resting thereon as lightly as a that I am interested, and believe in the phenomena cess of folly and recklessness. And when those tained only through labor and repenlance

Rev. H. P. Osgood, well known as a clergyman of the Universalist denomination in Maine, pub- intelligence. Notwithstanding I was several months wisdom, as humbly and dependently as the

with success.

of this world as constituting their real business; ed merchant in the city of Boston, for the purpose with Mr. Osgood has impressed us that he is a clearof witnessing certain strange phenomena alleged to headed, cool and cautious investigator, with a mind confirmation, before making a public avowal of my strength of my own stubborn nature. I could occur there. The medium, in this case, was a well disciplined and well stored, and a heart in the belief in the great fact, that Spirits do, in a sensible think of descending, of mingling with the right place. He canuot fail of becoming an able and unmistakable manner, manifest themselves to whom I was surrounded, for whom I felt no c chamber where we were invited, were chairs, a advocate of Spiritualism in its more rational and sofa a bed, a wardrobe, a looking-glass, etc., etc. religious phase.

The editor of the Banner is, of course, very sorry" that his Br. Osgood has got a new idea, or learned a new fact, and mourns lugubriously over gold watch, suspended it by the chain from his the fearful inroads which the advancing light is making upon the precious interests of the denominkerchief to prevent the play of his fingers and ation. We quote:

"The Athenian tendency to 'new things' has ever been the curse of our ministry. Every nine days' wonder winnows us, and sweeps away a portion of us. Biology, Thusology, Magnetism, Mesmerism, or by whatever name it should be called, has already slain its thousands, and we know not dropped upon the table. The gold watch was tens of thousands."

This frank confession may be taken as a compliment either to the power of truth, or the weakness of "our ministry"-it matters little to us which.-The "curse," however, it strikes us, will sound a little oddly to such of the editor's denominational brethren as remember the markedly progressive tendencies of himself, previously to his obtaining a comfortable situation as conductor of a denominational upon its surface. It was raised some twelve or paper. How circumstances do alter cases :

The editor, moreover, takes special pains to as sure his readers of his own entire unbelief in modern Spiritualism, and in so doing sufficiently exwas violently wrenched from our grasp, and thrown poses his want of acquaintance with its facts. He some six or eight feet upon the bed. The medium | says :

"We have never seen or heard of any well authenticated facts to which the odylic theory of Reichenback-or the old fashioned clairvoyance

He should know that Reichenback has never put forth any theory in regard to the Spiritual manifestations; nor any theory which pretends to account for the movement of ponderous physical substances by means of odyle. His "od" is quite another article from that imagined by Prest. Mahan and others, as any one will see by reading his own account of it. Are there no "well-authenticated facts" relating to such movements? Or will good parents. 'old-fashioned clairvoyance" lift five hundred

weight, create tangible hands, feet, and bodies, play on musical instruments, write sensible messages

without the use of human hands, and perform vaclaiming to be a departed Spirit? Where is it laid

ance" possessed any such powers? But we will not detain the reader from Mr. Osgood's lucid statement :

Spirit-world; then to have one's Spiritual perceptions quickened; his conceptions of Spiritual realities expanded; to recognize constantly increasing obligations to a more holy and divine life; to as pire to that constant companionship and commufrom all taint of sensualism and sin; to come unto

mount Zion, the heavenly Jerusalem, the innumerable company of angels and the Spirits of just men made perfect—the prerogative of the ministry and the Church, and to endeavor to lead others Spirit, and to feel a divine afflatus in prayer, and praise, in supplication and thanksgiving; then this it is to be lost to the ministry. For myself, how-

power, to the work which I early adopted as nearministry, (no serious loss, as I intensely feel,) on

For the Christian Spiritualist. THE DISOBEDIENT SON. THROUGH MRS. SWEET.

eveals the consequence of disobedience, it may be wisdom o accept the lesson, and profit by its suggestions at the of the impurities of thy earthly life. The commencement of the new year, since it has been long down upon thee, and would bear thee obvious to good sense, and is here seconded by the teach-ings of the Spint, that only the good and pure can " inherit thy labors and repentance may avail must the kingdom of heaven."-Editor Ch. Spt

The lesson which I am sent to give to-night, is to warn children of the great unhappiness they create dear parents. Let the beginning of thy goal for themselves by disobeying the commands of be humiliation and repentence. Strive tourt

and loving parents, who anticipated my every wish almost before it was formed in my own mind and are thy daily companions may look at the almost before it was formed in my own mind, and learn of thee. Thy life must be a sacrili all that could render me happy was freely given, rious other "physical phenomena," all the while with fondness and affection ever flowing out to wrap me in its warm embrace. As I increased in years down in the books that "old-fashioned clairvoy- and my character became developed as an individual, I was strangely perverse in my imaginings, wishing to do every thing contrary to that which my parents thought right, wishing them to throw aside their will and be guided by the dictates of not back, neither to the right nor to the k

readers with whom I have personally conversed, my own hands, and wildly rushed into every ex- help, and there are all thy joys which are for feather pillow. Three of us found it a difficult and called "Spiritual manifestations." I believe not who loved me so fondly would strive to counsel "The real stand-point from whence a church is are given for an end. Judgment is not for the place it upon the heads of two others, stationed at by trick or deception, but are produced, as they their words, nor would I be guided or moved by