



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

NEW YORK, SATURDAY, MARCH 15, 1856.

NUMBER 45.

VOLUME 2.

Christian Spiritualist,
PUBLISHED BY
FOR THE DIFFUSION OF SPIRITUAL
KNOWLEDGE,
No. 533 Broadway, New-York.

Christian Spiritualist is published every Saturday
Two Dollars per annum
Single Copies—Five Cents.
For five subscribers, to one
\$7 50
For ten subscribers, to one
\$10 00
Communications should be addressed
to the Editor of SPIRITUAL KNOWLEDGE,
No. 533 Broadway, New-York.

For the Christian Spiritualist—
A LECTURE ON WITCHCRAFT
REVIEWED.
BY S. M. PETERS.

Dr. Baldwin, of Troy, recently delivered a lecture, purporting to be an explanation of American Witchcraft, before the Young Men's Association of Troy. He proposed, in the opening, to discuss Witchcraft—its creed and attendant circumstances. Assuming that Witchcraft had been introduced into America by the first settlers, the Dr. called upon Shakespeare to substantiate his first position. He reminded his hearers that the writings of Shakespeare, which have been so long and so widely read, exceeded the Bible, from which we are left to infer the authority of Shakespeare on Witchcraft. He then quoted, from the play of Macbeth; "Witchcraft, he gave woman the credit of monopolizing nearly the entire honors and glories of this diabolical art, or intercourse with the invisible world." Various authorities were cited, running through a long period of history, and then the Dr. gave in reference to a particular date—

"Witchcraft was at that time a universal belief of the church, and if any one dared to deny it, he was ready to burn him as a heretic." Protestants rebelled to have him as an atheist. They say he saw a list of 5,000 witches who had been executed during the supremacy of the Papal Government.

It will be seen by the above extract, that the Dr. endeavored to treat the subject with a good deal of candor, so far as the church is concerned. It will also be perceived, in following the lecture, that the speaker depends mainly upon historical records, and hearsay evidences, to make his case. In noticing the characteristics of so-called Witchcraft, he seeks to identify them with the Spiritualism by a collateral expose, withdrawing a critical comparison between the two, or making any testimony whatever, to establish his point. The whole is mere assumption, and should be otherwise, for Dr. Baldwin has admitted he is totally ignorant of all practical knowledge of Spiritual phenomena. The reader will be in mind in what follows:—

1. "Witchcraft was at that time a universal belief of the church, and if any one dared to deny it, he was ready to burn him as a heretic." Protestants rebelled to have him as an atheist. They say he saw a list of 5,000 witches who had been executed during the supremacy of the Papal Government.

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they had been saying afterwards. Similar instances are common among the mediums of the present time.

9. The assumption made in this point is a very common one. Festus accused Paul of being "mad" or insane. Assuming that I am sane then every man who knows more than I do is insane. This is the point from which every reformer has been viewed by those beneath him in capacity.

10. The "deleterious" effects on the "moral and religious character" of the first Christians caused them to backslide from the Jewish Church. The same effects now cause thousands of sectarians to backslide from their respective denominations. As to Cotton Mather's temptations to Atheism, one would infer from his conduct on the day that the Rev. Mr. Burrows was legally murdered for witchcraft, that if he ever became an Atheist, he would have to develop up several degrees to reach that phase in human progression.

11. This point is correct for the best reason in the world. If they took cognizance of the facts they could believe in no other way. The same is the case now.

Having answered the points enumerated in the above catalogue, I proceed to the next prominent idea in the lecture.

"The next point of inquiry is: How are the attested facts of witchcraft to be accounted for? It will not do on the one hand to pronounce the whole matter a humbug—a mere delusion. Nor will it do on the other to put us off with the dogmatic assertion that these were the efforts of Spirits to communicate with men. This is a mere begging of the whole question."

I am not aware that any one has begged the question in that way. But I am well aware that the attested facts of witchcraft have never been accounted for on any other but the Spiritual theory. Admitting for the sake of argument, that modern Spiritualism is identical with witchcraft, and then all I ask of Dr. Baldwin, or any one else, is to investigate the subject before he pronounces judgment.

"The next point is characteristic of sectarianism. 'Nor must it be said that whoever shall deny the supernaturalism of these developments, must also deny the supernaturalism of the Bible and Christianity.' The two are as distinct as light and darkness. The speaker said he should attempt no explanation."

The above, I say, is every way characteristic of Sectarianism exercises its only legitimate vocation when it deals in absurd assumptions, and then to avoid exposure declines all argument. How does Dr. Baldwin know that what he denominates witchcraft is as distinct from the Bible as light is from darkness. He has admitted, as I said before, that he had not investigated Spiritual phenomena. Now I have investigated the subject for several years, and I make a very modest claim when I express my belief that I am as well posted-up in the Bible as the author of the lecture under consideration. The manifestations of witchcraft are recorded in the Bible as the words of inspiration. These manifestations are identical with the supernaturalism of the New Testament, and the phenomena of our time.

If Dr. Baldwin ignores my claim after sober reflection, I shall consider it a challenge to a public discussion, to be engaged in as soon as he qualifies himself by investigation to meet me.

After reviewing the superstitions of the world through a long period of its history, and referring minutely to their various phases and hypotheses, the speaker continues thus:

"But some of these attested facts cannot be accounted for on any of the preceding hypothesis. It is clear that beyond these there was in operation an occult agent, which produced mysterious effects. This agent, not the devil nor any other spirit, was traced back amid the mysticisms of Egypt, and its history followed down to the present time. Mesmer, Dr. Franklin, Siliman and a large number of other scientific men had detected it, and acknowledged its existence. Muler says that the laws of its action are different from electricity—of its nature we are yet ignorant, but with its properties we are as well acquainted as with other imponderable agents. There then is a something—an intermediate agent, which the Greek called "Phusis"; the Roman "Anima"; Franklin "a Special Agent"; Riechenback "the Odic Force"; Cuvier, "the Nervous Principle"; and Mahan "the Odic or Polar Force." Of its existence we are certain. Of its nature and operations the world is yet as ignorant as they were in regard to electricity seventy years ago. With these facts the mind feels prepared to attribute the mysterious class of attested facts we are now considering to the operation of some such agent."

Notwithstanding the sectarian spirit evinced in this lecture, I award the speaker much praise for the exalted position he occupies in that last extract as a philosopher, even though a theoretical one. It is an era in the history of the Church when a clergyman has the moral courage to ascribe anything outside of his own creed to any power but the devil. Following the idea embodied in the extract we find an ingenious and elaborate attempt on the part of the lecturer to establish a thesis by which to account for all the so-called superstitions and revelations of the world. The imponderable agent referred to, under its various specifications, old force, &c. is tolerably well known to certain men of scientific attainments. Discoveries up to this time have established the axiom, that a subtle fluid does exist between mind and matter, as the agent whereby matter is moved and intelligent manifestations made. Through this agent God moves the universe, and every animate form moves its physical frame. But when Dr. Baldwin attributes the "mysterious class of attested facts" to this agent as the cause, he preaches rank Atheism. Atheism teaches that matter possesses inherent, non-intelligent powers sufficient for its own unfolding to organized forms capable of intelligent ex-

pression. This is Dr. Baldwin's position exactly. He declares at the outset that these manifestations exhibit "wonderful powers of thought and grace of expression," and he says afterwards they are produced "not by the devil or any other spirit."

What is this but Atheism? Who but an Atheist ever attributed thought to any but an intelligent source? Had as the position is, it is an evidence of progress, for Atheism is more philosophical than sectarian theology. Dr. Baldwin is a progressionist, and we have reason to hope that he will in a few years be willing to acknowledge the ever-living, ever-present God, as the source of all motion, power and intelligence.

"The speaker here traced out the modern phenomena, and explained its characteristics, &c. He cited one instance where a woman having no theory to support, acknowledged that she could regulate those rappings by her will, and even produce any number she chose, even in the neighboring houses."

Tracing "out the modern phenomena," and explaining its "characteristics" by a man who never investigated the subject is decidedly cool, and about as authoritative as the explanation of a steam engine would be coming from the mouth of an infant. But who is the woman who can "regulate those rappings by her will?" I want to see that woman, and hear her produce the "raps" in the "neighboring houses," or any where else. Perhaps it is one of "the old women of the Bible" whom the Doctor has been lecturing about during the past year. Seriously is not this "begging the question," and disposing rather complacently of a momentous subject by the second-hand testimony of a woman unknown to any person but the lecturer. The learned and wise of two hemispheres have cudgelled their brains for several years, without arriving at a satisfactory solution of the mystery of Spiritual phenomena, and behold the matter is disposed of at last by an old woman, who perhaps is a native of Utopia.

"The speaker then traced the achievements of modern science; of the discoveries of Professor Mitchell, Lieut. Maury and others. In view of these facts the Rev. Lecturer counseled patience.—It would all be made plain in time. He closed by saying that this chapter of American history teaches us how such excitements go and come in waves—ebb and flow like tides—swelling and surging—until finally they dash and break in terrific ruin. In the example of the few in the days of the New England piracy—like Burrows, Brattle, and Willard, who breast the rising storm—who admitted the existence of the phenomena, that chilled their blood, but stoutly denied the alleged supernaturalism; who with philosophic, as well as pious minds in the very uniformity of these phenomena saw the proof that there must be a law, to them unknown, in accordance with which they occurred, and who, in spite of rallery, scorn and persecution, calmly reposed in the confidence, that science, sooner or later, would reveal that law,—let us see our own duty—duty to truth, to society and to God."

Separated from its connection with what preceded it, the last extract is philosophical and sound. But when I remember that Dr. Baldwin has disavowed the agency of any "Spirit" in the manifestations, a feeling of sadness comes over me, for this last point is a blow struck at all human faith. Dr. Baldwin has not shown, neither can he show, any difference, except in degree of power between the miracles of Moses and those of the Egyptian Magicians. Dr. Baldwin has not shown, neither can he show, any difference between the Dispensation of Jesus, and the Dispensation of our own time. They are shown by him to be identical in their most prominent characteristics. And when he expresses a belief, that science will explain them all away, or trace them to a material source, I say I feel sad, not for myself, but for the materialism of the church, and of the age in which we live.

Dr. Baldwin has a mission, and he has influence. Perhaps his mission is to lead men by blind faith, who cannot comprehend anything above it. In departing from that mission, to give a materialistic bias to the tone of Spiritual revelations, he is destroying his usefulness, and undermining all faith among his hearers. Unthinking and material, as the masses of the church are, they will notice the discrepancies and bad logic of such a lecture, as the one under consideration. And this is not the first lecture of the kind from the same author. Others have appeared within the past year, eminently adapted to invalidate the authority of the Bible. This appears to be a very injudicious course to pursue, with men who live entirely on faith. They may be led gradually from faith to knowledge, but when their faith is removed, without substituting something in its place, they are left in the most wretched condition that man can know. A man without religion of any kind, is indeed a forlorn wretch; he is like the drowning man without a plank. The man who leaves the church, to become a Spiritualist, passes from faith to knowledge; while the man who loses all faith in the church and the bible, without gaining any positive knowledge of the immortal life, is a wreck for the time being, upon the shores of the ocean of eternity.

The true reformer points in advance to a better state of things, as not merely conjectural, but as possible. The conservative holds on to the present institutions, as perfect, or at least as preferable to innovation, and the consequent disorders of change. Now, I cannot see that the author of this lecture conforms to either of these positions. His church was built upon the Bible, as the infallible word of God. Lately, in common with the rest of his church, he has discovered that the Bible is full of errors. He ignores its infallibility, disowns the devil, and attributes Spiritual Manifestations to the unknown action, of an unknown law, that finds its origin in the angularities of inanimate matter. After declining all explanation of the subject that he pro-

fesses to handle, he exhorts us to see our "duty to society and to God." What God is he talking about? With the church, God and Bible have been synonymous terms. To reject one, was to reject both. The Devil, too, has been looked up to, as one of the main pillars of the visible church. All good Bible believers have considered Satan as the author of Witchcraft. But when one having authority in the church, promulgates a different doctrine, and assigns Witchcraft and heresy to new and unknown causes, it breaks up the landmarks of sect, and overthrows priestly rule, leaving that class, who are not in a condition to trust the evidence of their own senses, without a platform, or a guide.

We of the Spiritual brotherhood have been held amenable to the charge of hostility to the church. We deny the charge. So long as the Church attends to its legitimate office of faith, we leave it to its course. "Faith is the substance of things hoped for, the evidence of things not seen." Such is the faith of the Church, such the highest range of theological ethics. It is all speculative and dogmatical. Science is practical and axiomatic; and Spiritualism is science. The Church endorses science, so far as it is forced to the acknowledgement, and no further. Dr. Baldwin says, "Science never explains anything." With all due deference to his opinion on that point, I assert that science is the practical elucidation of natural law. I know that I live and move by natural law. I can demonstrate the fact by motion and intelligence. The intelligent expression that I am capable of indicates an intelligent origin. I did not create myself, neither was I consulted as to the propriety of the movement. I found myself already made, with a capacity for the same manifestations, known as Spiritual phenomena, though on a lower plane. If I am to be judged by Dr. Baldwin's standard, my existence cannot be traced to "the devil or any other Spirit." I must have originated then from dead matter, with no motive power but accident. This is Dr. Baldwin's position, and this is all that can be expected from men who jump to conclusions, over all the connecting links of cause and effect.

I recognize the capacity of Dr. Baldwin for sectarian teaching, but when he meddles with a question of morality, or science, he makes bad work of it. For instance, in a previous lecture, on this same subject, he ignored the manifestation of the Spirit of Samuel to Saul on the ground that the medium was a woman of bad character. He said, "the witch of Endor in the text is simply denominated woman, which term, in the Bible, in all instances signifies a low, abandoned outcast."

The term lady, occurs but four times in the Bible, and twice it is applied as a figure to Babylon, the mother of harlots. The term woman is used in connection with the mother of the human race, with the mothers of Isaac, Jesus and others. The angel called Mary woman, and Jesus addressed his mother by the same term. Now what are we to think of such logic? Are not the opponents of Spiritualism robbing themselves when they bestow upon us such titles as insane, imbecile, weak minded, hallucinated, &c. As Christians we ought to have all things in common, and therefore I enjoin it upon our opponents as a duty to themselves, not to make any sacrifices on our account.

In conclusion, I admit that the universal intuitions of mankind may be delusions, and therefore Dr. Baldwin may be right. Humanity everywhere has an intuitive perception of its immortal existence. As a confirmation of this perception, mysterious exhibitions of invisible intelligences have attended the march of humanity, from the cradle of the race to the present hour. But after all these manifestations may be the eccentricities of inert matter, or an "agent," "not the devil or any other Spirit," but a "Special Agent," of whose "nature and operations the world is yet as ignorant as it was of electricity seventy years ago." Coming from a man who professes to be a Spiritual leader, we are impelled to the admission that the above deductions are about as clear as mud. There is one stubborn fact in history, however, not yet disposed of. I refer to the case of Balaam's ass. When that honest animal was developed as a clairvoyant and speaking medium, he had "no theory to support." Yet he professed to see an angel, and his sincerity is attested, "by his wonderful power of thought and grace of expression." His master, who professed to be a prophet, was not sufficiently developed to discover the angel, till after the ass had made a speech. This may happen again, and I feel emboldened in view of it to remonstrate with the professional teachers and materialistic prophets of the day, who cannot see "an angel in the way," but fall to cudgelling every medium whose Spiritual perceptions are superior to their own.

There is a moral in the case before us that appeals forcibly to our comprehension. The context is found in both the Old and New Testaments. Then, as now, the recipients of Spiritual truths were found generally among a class unauthorized by established usage, as teachers or expounders of matters pertaining to a future life. Then, as now, they were opposed by men who assumed arbitrarily the Spiritual guidance of the race. Then, as now, the question was sneeringly asked, "can any good come out of Nazareth?" Then, as now evidences of Spiritual power occurred in the very midst of the Church, either unknown or unrecognized by the priesthood. Then, as now, people were "cast out of the synagogue" for believing the evidence of their own senses, in preference to the unreasoning dogmas of the Church. Then, the Church maintained its dignity by the strong arm of power; now the power of the Church consists

more in the metaphorical than the actual; its dignity is made up of false pride and external display. Then the Church opposed all science as blasphemous and heretical; now, the Church without ever having admitted the claims of science in its theology, looks to science for the elucidation of "unknown laws."

Dr. Baldwin's hypothesis is the fifty-ninth variation of theological thunder on the subject of Spiritualism. The majority of the clergy who touch the subject of late view the point that Spirits do communicate. But they warn their flocks not to listen to them because they controvert each other, and are therefore unreliable and undeserving of confidence. Carry this rule out, and the churches would be as desolate as the desert of Sahara. I have received communications from Spirits of various grades. I test all Spirits by the consistency of their teachings, and the most inconsistent, contradictory, undeveloped and unreliable Spirits yet heard from, communicate from the sectarian pulpit.

FEAR AND SUPERSTITION—THE FOES OF SPIRITUALISM.

BY CORA WILBURN.

Those who argue against Spiritual impressions and manifestations, do so in direct opposition to their own experience, if they would but candidly acknowledge the fact. Even the papers violently opposed to Spiritualism, bring almost weekly evidences of the truth of so-called presentiments, of the fulfillment of some unaccountable premonitions. The facts are given, but the investigation of the "strange occurrence" or "startling event" is not thought of; it is believed to be, and remains a mystery. What deters the investigation, what hinders the rolling away of the clouds of mystery and ignorance? Fear. Abject moral cowardice. Fear of the greater portion of the world's received opinion; fear of ridicule, of misrepresentation; least of all is it the fear of doing wrong.

Agos ago, we are told, Spirits held communion with mortals; angels descended to earth, why not now? Are we degenerating or progressing? Why deny the testimony of the good and truthful of the present day, and cast the mantle of holiness and Spiritual knowledge over the past; denying to the progressive and investigating Spirit of the nineteenth century, the light of Truth, the blessedness of Spiritual communion? Alas for shrieks that never reason, for Superstition that jinks appalled from the Spiritual presence and influence!—Alas for the Love, that was of earth only, that fears the contact of immortality, the radiant purity of the better world. To shrink from the felt, or visible presence of the heart's best beloved ones—is it natural, is it right? Is it not only a perversion of thought and feeling? Natural and spontaneous love and feeling usurped by mortal trembling and shrinking fears of our nearest and dearest friends!

Beautiful Spiritualism! all reconciling belief of Love and Faith, giving certainty in place of conjecture; light from the supernal sphere for the earth enshrouding darkness, so long enveloping the struggling heart of Humanity; unrolling thy snowy banner of purity, before the mortal toilers' care worn gaze; ringing thy inspiring watchword of "onward and upward" in tones of encouraging hope to the fainting heart. No soul is desolate that harbors thy benign influence that worships the Universal Father, the all-pervading Spirit, with the heart's true, earnest prayer, and the soul's uplifted thankfulness. For the believer in an ever progressive Immortality, for the advocate of Spiritual Life and holiness, there is no ever enduring sorrow, there is no utter loneliness, no blank despair. The teachings of Spiritualism must be the revelations of Truth, for they appeal to the soul's intuitions, to the heart's holiest wishes, to the mind's highest endeavor, to the Spirit's soaring aspirations, and unlimited desires for knowledge and progression.—Most of the converts to Spiritualism have become so by self-investigation, by undeniable proofs, and given evidences of Spiritual existence and communion. They have been led to the Spiritual mount of worship by the hand of feeling and intuition, by the influence of loved departed ones, by satisfactory evidences of the reality of the future life.

Many years ago, before I knew that Spiritualism existed in any form; while yet quite a child, forming to myself vague notions of the hereafter, a cloud woven dreamy, unsubstantial Heaven; such as many yet believe in, did the thought, the inspiration, the conviction impress itself upon me, and entwining around my heart, and entrancing with joy my soul, that dreary Heaven I had been taught to believe in, would not be my Spirit's termination, but that there were innumerable worlds, and gradual stages of Spiritual development, a ladder as it were, reaching from earth unto Heaven; every good deed performed, every noble purpose resolved upon, being a step taken forwards and upwards upon the ascending heavenly stairway, and that at last, the human Spirit attained perfection.

No mortal voice revealed this thought, I did not find it in any record of the past, interwoven with no romantic fiction, for I was then a very child, and had not read much. The Spiritual revelation of Futurity now so clearly defined by the teachings of Spiritualism, it came to me amid the stillness and the surrounding beauty of sea and air, beneath the starry heaven's wide expanse, upon the ocean's bosom. In the tranquil nights of moonlit calm; and heavenly serenity, the Spirit voices breathed melody upon my dreaming and wondering Spirit, and filled the childish longing heart with deep convictions of Immortality, and God's unending love and mercy. Amid the wonders of the deep,

my heart expanded to a higher life; and the glimpses of beauty far above and beyond the earth, imagination's power revealed; they were surely partial revelations of the better life to come. Upon the glorious deep, where man's pigmy constructions and architectural pride, interfere not with the sunshine's universal rays of gladness, nor intercept the unbound view of the Heavens above, God seems near unto the seeking soul, His ministering Spirits can claim the heaven dedicated heart! And so to many, in silence and solitude has the influence of the worlds beyond, brought glimpses of Truth and brightness, wherewith to cheer life's rugged path.

Ye pure and progressed Spirits, dwelling in regions of eternal beauty, surrounded by heartwealth, and creations of love and joy, the outbreathings of your soul reflected loveliness; do not your bright eyes fill with sorrowing tears, as ye behold the dissensions, the animosities, the selfishness, the follies of earth; the perversion of the God-implanted feelings of our nature; the bowing down of mind and Spirit to worldly calculation, to earthly sway? Beholding human faces covered with masks of deceit and impenetrableness; and hearts destined for the companionship of angels harbouring envy and jealousy, and that most foolish of earth trammels, worldly pride.

Beautiful world! so bountifully decked with beauty, so richly endowed with Spiritual gifts; bearing inspirations of gladness in thy sunshine's ray, joyous melody upon thy breeze's wings, music breathings in thy waters' flow, majesty and beauty in thy mountain aspects, smiling serenity within thy fertile plains. Everywhere the Divine signet impressed in love and wisdom characters; earth basking in the sunshine of God's illuminating smile, and inspired prayer, heart given thankfulness, intelligible in the solemn tones of ocean's stirring voice, in the wild untamed melodies, uprising from the forest's depths, swelling even the captive warbler's notes of rejoicing, in thoughtfulness for the gift of life; and attuning the human voice, to accents of love and harmony, the celestial language of earth's immortal Spirits! Earth is full of the Spiritual presence, of the beautiful (that is) the Divine; of the holiness that gives to beauty its magic charm. And yet, so many human hearts will turn from the freely given bounties, so lavishly spread around the daily path, to nurture dark and evil thoughts; to harbor the dark-browed phantoms of mistrust, and skepticism, and selfishness. They vote Spiritualism a delusion, the blessed faith, the certainty, the obtained knowledge of never-ending progression, the consolations of Spirit presence, an imaginary supposition; and name the heart's best intuitions, the soul's truest perceptions, absurdities and impossibilities; while they commit the absurdity of laying up hoards of wealth for a fleeting existence, that very wealth fails of rendering a happy one. Enceased in pride, and unsharing the delights of sympathy and self denial, they behold not the beauty and the *use* of life; deny its Spiritual existence.

But, how often is it the case, that these violent opposers of all beyond and above the "almighty dollar" will yield a blind, implicit belief to some inherited superstition, handed down from sire to son, or acknowledge their experience of a presentment?

The principal objection to Spiritual investigation, with weak, or absolutely skeptical minds, is fear—that earthly bugbear, pervading life in all its phases and stations;—fear of the "ghosts," that ugly substitute for "Spirits." Death, to them, has ever been a grim skeleton, with scythe and hour-glass; and the idea of the transition from one world to another, is accompanied with images of the deep, silent grave, the shroud, and the darkness. To the Spiritualist, the idea of death, or as we more appropriately name it, "Spiritual birth," is an idea of quiet and solemn beauty. There is no death for us! no fear, no gloomy images, if we have lived the true life on earth. And, if we need a figure to represent the summoner of souls, let it be that of a radiant and serene angel, clad in garments of purity, and crowned with light, in place of an image of horrors, invented to frighten babes, and impress with terror even the children of a larger growth.

Do not fear the Spirits! Your father, your mother, your earth-born kindred, your early associates, will not, can not, would not harm you; but cherish not the phantom shapes of false pride, of envy, of unforgiveness, they darken your mental vision, and make life gloomy; the very sunshine pales beneath them.

Doubter and skeptic! there is another life—unending, progressive: thou canst not escape it; thou canst not annihilate thought and feeling, nor stifle aspiration and endeavor. Thou canst not blot out the Past, nor dream away the Future: consider, then, that the trifles and unworthy pursuits that here fill up thy time, cannot be pursued in the realms beyond; and for the proofs of this, they are around, above, beneath, surrounding thee on all sides; proofs of immortal life—proofs of Spirit intercourse—of the nearness of departed friends. Only seek—investigate in the right manner; persevere in the desire to know, and thou shalt finally be convinced, fully and satisfactorily, of thy soul's future destiny; of the securing separation from loved ones, that is no utter separation even here; and of the continued guardianship of excellent friends, and pitying angel natures. To say, that the investigation of this all-important subject is sinful, savors only of prejudice and bigotry, still more of fear. Wherefore this yearning to obtain a certainty of the Future? It is a natural, an unperverted, a laudable curiosity. The desire to know more of God—of His boundless wonders—manifest mercies, and untold beauties; to explore the soul's future home; to question concerning the future

So long as Men are Honest, so long will Success follow in the Footsteps of their Labors.

NEW YORK, SATURDAY, MARCH 15, 1856.

THE NEW CHURCH AND OLD ISSUES.

NO. II.

When the mind is in search of truth, and the soul yearns for reconciliation, with all of human kind, the first questions to be asked and answered, are on what do we differ, and why are we divided?

The asking of these questions, however, presupposes a love of truth, and a desire for harmonization, not common among men in our age; for the majority seem more inclined to foster antagonism, and sustain existing feuds, than to soften individual bias and personal egotism.

The Editor of that paper having more than intimated that much of "the phenomena occurring at the present day," is in some sort connected with "occult" juggling, proceeds as follows:

"Many persons who are frank to own that they have no belief in the inspiration of the Sacred Word, or in the Divine origin of Christianity, are still very averse to the name of 'infidel'—alleging that the word infidel means simply unfaithful, and that none can be unfaithful to Christianity except those who believe in it."

The logic of this extract is as curious as the purpose for which it was written is unjust and intolerant; and for the following reasons:

- 1. It is curious, because intellectually and philosophically, belief and disbelief are the corrections of each other in all investigations, and cannot, therefore, be attached to any subject as final qualities.
2. It is curious, because paradoxical, since it gives to "usage" authority, and makes "public opinion" the standard of appeal—a standard that has fluctuated, fluctuated and changed sides, as often as fresh breezes from the Infinite have disturbed the dead sea of popular usages.
3. It is curious, because inconsistent with the history of the Bible and the position of the writer; for, if "usage" authorizes his conclusion, the term "infidel" in the mouth of a Turk, or a Presbyterian, would condemn him as a Swedenborgian, and excommunicate him from all "evangelical" relations.
4. It is curious, because the writer sees fit to go no further back in history, than the "past hundred years," for the sanction of that "usage," by virtue of which he votes himself and his sect in as Christian, and brands others differing from him, "infidel."
5. And it is unjust and intolerant, because, having done violence to the spirit of Christianity, the good sense and logic, and the history of religion, the writer imputes moral cowardice as a motive for expatiating a term that is obnoxious to good taste, exact truth, and personal conviction.

"There are doubtless among Spiritualists persons who are in no sense infidels—who believe and reverence the Bible, and endeavor to be faithful to it in their lives. At the same time, it is impossible to deny that there is also a strong tendency among them in an opposite direction. Their leading papers—even some of them that call themselves 'Christian,'—to say nothing of their leading men, seem to us strongly inclined to 'reputate the Bible as a divine revelation,' and we do believe that this is the tendency of Spiritualism upon the minds of those most deeply interested in it."

The assumptions and presumptions of this extract, were obviously intended to confirm the writer's previously expressed suspicions and imputations, for notwithstanding its show of candor and discrimination, it disposes of the matter, and with "one fell swoop," consigns Spiritualism, its leading advocates and christian professors to a confirmed and perpetual "infidelity."

Besides, we have yet to learn that the New Jerusalem Messenger is either a competent exponent of the "New Church" philosophy or a fair and impartial judge of men's motives or conduct; for the specimens already quoted from that sheet, convince us that the writer's faith is not hopeful, nor is his charity of that quality that "suffereth long and is kind."

will then be no inducement to offer incense, and cater to feelings, which are as ignorant and stupid as they are unprincipled and intolerant.

In the mean time, however, every money loving and unprincipled ignoramus, who may be peddling his biological wonders through the country, is strongly tempted, too often "beyond his strength," to make use of this popular cant as a convenient clap trap to fill his halls and put money in his purse.

We therefore call on the press, not for the sake of Spiritualism, but for the sake of good faith and common honesty, to imitate the example of the Norristown Olive Branch, (March 4th,) the editor of which paper, thus shows up the short comings of a certain Dr. J. B. Burleigh, a psychologist, and a would be exterminator of Spiritualism. The writer says:

"We have witnessed most if not all the experiments which he presents; he is a pretty good operator in psychology, and if he would confine himself to his legitimate subject, might do some good; but his ambition seems to be to make money rapidly, and to accomplish this, he pretends to more than he is entitled to. As a scientific man, he has but little claim; that he has a smattering of science we admit, but his lectures show a complete want of method or logical connection. His experiments in frictional electricity and galvanism are of the most superficial character, and his professed ability to cure all nervous diseases through the agency of electricity smacks of empiricism. That there are wonderful truths connected with psychology, magnetism, and electricity we freely concede, but it can only damage its real merits by claiming more than belongs to it."

Mr. Burleigh puts in enough science to make the unlearned stare, but not enough to satisfy the man of scientific attainments. His attempt to explain the Spiritual phenomena, we regard as clap trap to draw a crowd. And those who know us, will not suspect us of sympathizing with Spiritualism; but if the alleged phenomena of Spiritualism be true, then Burleigh fails in explaining that phenomena, or in giving them himself. So far as we have seen, he has not been able even to produce the raps the most common of all Spiritual phenomena."

DEATH PENALTY INVOKED.

Under this caption, we have received a communication from friend Bush of Auburn, called out by the passing of sentence of death upon John Fitzgerald, the unfortunate man who was recently found guilty of the charge of murdering his parents and younger brother. As much of the ground occupied by friend Bush has been before travelled over, it would perhaps be a work of supererogation to present his views in their present form, therefore, while recognizing our friend as an earnest and sincere worker for humanity, he will pardon us for not giving place to his communication.

We justly recognize the taking away of life by an individual as the most serious and reprehensible of all crimes, but how much more aggravating, does it become, when the perpetrator lets fall his dagger upon those very beings who gave him birth, who watched over his helpless infancy, and early childhood with that care and solicitude which none but parents can feel. Hence, Parricide stands foremost as the most monstrous in the whole catalogue of crimes, and the world knows no sympathy for the miserable being who thus shocks the whole moral sense of humanity. But there is something in the Judge's appeal to the prisoner, in the opening of his remarks—a thought—the import of which, the Hon. Judge himself, perhaps, did not sufficiently weigh in his own mind. These are his words: "Think what fiend moved your arm to strike the parrioidal blow!"

SPIRITISM IN AFRICA.

"No truth is self-evident, save that of man's Immortality. Everything else requires the concurrent testimony of numerous witnesses. But this great truth of itself so majestic and so grand, that all corroboration from, or by that which exists of itself, does but obscure it, with darkling clouds. Trumpet-tongued, the soul proclaims its own immortal destiny, and the whole universe is filled with the swelling diapason."—Spiritual Herald.

We extract this remark as much for its novelty as for its significance, both of which may have virtue in them, for those who are ever attempting to demonstrate the soul's immortality. The remark, however, must be accepted, like all general statements, with limitation, for, if the soul's immortality was and is "so self-evident" and obvious, it is some what difficult, if not impossible to conceive, how skepticism could have become possible. Still, that there is philosophic depth in the remark, notwithstanding its seemingly paradoxical character, must be apparent to the reader, as soon as he allows his own intuitions of, and yearning for another and a better life, to translate and give character to the religious forms and ceremonies of all Ages and Nations.

THE PSYCHOLOGICAL ARGUMENT REJECTED.

We have on more than one occasion directed attention to a class of self-styled "Professors" and "Doctors" who are and have been itinerating this country as Psychologists and Biologists, &c., because among other things, they pretended to explain the phenomena of Spiritualism and expose whatever of imposture was associated therewith. We find, however, that pretension is not principle, nor is promise, fulfillment, for all of these world enlighteners, have come far short of their pretensions and promises. It is nearly time, therefore, that the press and an enlightened public opinion condemn this lecturing quackery, since humbug here and elsewhere, can be productive only of immoral and bad consequences.

Doubtless this will be the case, as soon as the public mind is disabused of its present prejudice against Spiritualism and its advocates, for there

action of the medium—these phenomena have been extending and multiplying themselves throughout the world; and although many learned men—men like the Rev. Asa Mahan, of "giant intellect"—have "explained and exposed" them, they don't say prospects they will demonstrate themselves to be genuine, unless they can be packed off upon the devil.

I have a few simple propositions which I wish to submit for the consideration of those who habitually hold the devil responsible for all their bad deeds, and are as follows:

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FRIEND TOOMEY: If you deem the following lines worth preserving, as a specimen of the poetry of the early dawn of our national existence, I would be much gratified to see them in your journal. J. H. G.

ON SLEEP.

O sleep! what thought of death thou art
To be an image said,
I wish thee still with all my heart,
The partner of my bed.
Thy company, soft sleep, then give
While in thine arms I lie,
How sweet! thus, without life to live;
Thus, without death to die.
[New York Journal, March 9th, 1774.]

TYRANNICAL GOVERNMENT.

Ye princes of the earth ye mighty few
Who works subduing, can't yourselves subdue
Who goodness scorned, wish only to be great,
Whose breath is blasting and whose voice is fate,
Who own no law, no reason, but your will,
And scorn restraint, though 'tis from doing ill,
Then only bleed, when making others curse.
Think not for wrongs like these, unscourg'd to live,
Long may ye sin, and long may heaven forgive;
But when ye least expect, in sorrow's day,
Vengeance shall fall more heavy for delay;
Nor think, that vengeance heap'd on you alone,
Shall (poor amends) for injured worlds atone,
No, like some base distemper, which remains
Transmitted from the tainted father's veins,
In the sons' blood; such broad and general crimes
Shall call down vengeance, even to latest times;
Call vengeance down on all who bear your name,
And make their portion bitterness and shame.
[New York Journal, August 11th, 1774.]

LONG AGO.

BY HENRY HOWARD BROWNELL.

When I sit at eve alone,
Thinking of the past and gone,
While the clock with drowsy finger,
Marks how long the minutes linger;
And the embers dimly burning,
Tell of life to dust returning?
Then my lonely chair around,
With a quiet mournful sound—
With a murmur soft and low,
Come the ghosts of long ago.

One by one, I count them o'er,
Voices that are heard no more;
Tears, that loving cheeks have wet,
Words, whose music lingers yet;
Holy faces, pale and fair,
Shadowy locks of waving hair:
Happy sighs and whispers dear,
Songs forgotten many a year;
Lips of dewy fragrance: eyes
Brighter, bluer than the skies—
Odors breathed from Paradise.

And the gentle shadows glide
Softly murmuring at my side,
Till the long unfriended day,
All forgotten, fades away.
Thus when I am all alone,
Dreaming o'er the past and gone,
All around me, sad and slow,
Come the ghosts of long ago.
[Daily Eccl. Bulletin.]

THE "NEW" AND THE "OLD."

We copy the annexed extracts from a recent lecture of Archbishop Whately, which was delivered to "The Young Men's Christian Association," on "Bacon's Essays," because it has seldom been our good fortune to get so many facts and good reflections bearing on the philosophy of progress, for so small an amount of reading.

The subject matter, therefore, and the calm, dispassionate philosophy elaborated from it, cannot fail of interesting the reader, as we are living in the midst of change and rapid transitions.

We extract from the Liverpool Journal of February 2, 1856:—

"There is no more striking instance of the silent and imperceptible changes brought about by what is called 'time,' than that of a language becoming dead. To point out the precise period at which Greek or Latin ceased to be a living language, would be as impossible as to say when a man becomes old. And much confusion of thought, and many important practical results arise from not attending to this. For example, many persons have never reflected on the circumstance that one of the earliest translations of the Scriptures into a vernacular tongue, was made by the church of Rome. The Latin Vulgate was so called from its being in the vulgar, i. e., the popular language then spoken in Italy and the neighboring countries; and that version was evidently made on purpose that the Scriptures might be intelligibly read by, or to, the mass of the people. But gradually and imperceptibly Latin was superseded by the languages derived from it—Italian, Spanish, and French—while the Scriptures were still left in Latin; and when it was proposed to translate them into modern tongues, this was regarded as a perilous innovation, though it is plain that the real innovation was that which had taken place imperceptibly, since the very object proposed by the vulgar version was, that the Scriptures might not be left in an unknown tongue. Yet you will meet with many among the fiercest declaimers against the church of Rome, who earnestly deprecate any of the slightest changes in our authorized version, and cannot endure even the gradual substitution of other words for such as have become quite obsolete, for fear of unsettling men's minds. It never occurs to them that it was this very dread that kept the Scriptures in the Latin tongue, when that gradually became a dead language.

"But, universally, the removal at once of the accumulated effects gradually produced in a very long time, is apt to strike the vulgar as a novelty, when, in truth, it is only a resolution of things to their original state. For example, suppose a clock to lose only one minute and a few seconds in the week, and to be left uncorrected for a year; it will then have lost a whole hour; and any one who then sets it right, will appear to the ignorant to have suddenly robbed them of that amount of time. This case is precisely analogous to that of the change of style. There was, in what is called the Julian Calendar (that fixed by Julius Caesar), a minute error, which made every fourth year a trifle too long; in the course of centuries, the error amounted to eleven days; and when, about a century ago, we rectified this (as had been done in the Roman Catholic countries a century earlier), this mode of reckoning was called 'the new style.' The Russians, who still use what is called 'the old style,' are now not eleven, but twelve days wrong; that is, the days of the month, as fixed in the time of Julius Caesar; and this they call adhering to the Julian Calendar.

"So, also, to reject the religious practices and doctrines that have crept in by little and little, since the days of the apostles, and thus to restore Christianity to what it was under them, appears to

the unthinking to be forsaking the old religion and bringing in a new.

In reference to the present subject, it may be remarked as a curious circumstance, that there are in most languages proverbial sayings respecting it, apparently attached to what they have been used to; that use is a second nature; that they fondly cling to the institutions and practices they have been accustomed to, and can hardly be prevailed upon to change them, even for better; and then, again, on the other side, that men have a natural craving for novelty; that unvarying sameness is tiresome; that some variety, some change, even for the worse, is agreeably refreshing, &c.

"The truth is, that in all the serious and important affairs of life, men are attached to what they have been used to; in matters of ornament, they covet novelty; in all systems and institutions—in all the ordinary business of life—in all fundamentals they cling to what is the established course; in matters of detail—in what lies as it were on the surface—they seek variety. Man may, in reference to this point, be compared to a tree whose stem and main branches stand year after year, but whose leaves and flowers are changed every season.

"In most countries people like change in the fashions of their dress and furniture; in almost all, they like new music, new poems and novels (so called in reference to this taste), pictures, flowers, games, &c.; but they are wedded to what is established in law, by institutions, systems, and in all that relates to the main business of life. Every one knows how slowly, and with what difficulty, farmers are prevailed on to adopt any new system of husbandry, even when the faults of an old-established usage, and the advantages of a change, can be made evident to the senses. If you ask persons of this class their reasons for doing so and so, they will generally give, as an answer, which they consider quite a sufficient one, 'that is what we always do.'

"This distinction is one which it may often be of great importance to keep in mind. For instance, the ancient Romans and other Pagans seldom objected to the addition of a new god to their list; and it is said that some of them did actually propose to enrol Jesus among the number. This was quite consistent to the genius of their mythological system. But the overthrow of the whole system itself, and the substitution of a fundamentally different religion, was a thing that at first regarded with alarm and horror; all their feelings were enlisted against such a radical change. And any one who should imagine that the Gospel could be received with some degree of favor on account of its being new—because, forsooth, men like novelties, and that, therefore, something short of the most overpowering miraculous proofs might have sufficed for its introduction and spread—such a person must have entirely overlooked the distinction between the kinds of things in which men do or do not favor what is new.

"And the like holds good in all departments of life. New medicines, for instance, come into vogue from time to time, with or without good reason; but a fundamentally new system of medicine, whether right or wrong, is sure to have the strongest prejudices enlisted against it. If when the celebrated Harvey discovered the circulation of the blood, he had, on the ground that people often readily introduced some new medicine, calculated on a favorable reception, or even a fair hearing for his doctrine, which went to establish a fundamental revolution, he would soon have been unheeded by the vehement and general opposition with which he was encountered.

"And it was the physicians of the highest standing that most opposed Harvey. It was the most experienced navigators that opposed Columbus's views. It was those most conversant with the management of the Post Office, that were the last to approve of the uniform penny-postage. For, the greater any one's experience and skill in his own department, and the more he is entitled to the deference which is proverbially due to each man in his own province [*peritis eruditionum est in arte sua*], the more likely, indeed, he will be to be a good judge of improvements in details, or even to introduce them himself; but the more unlikely to give a fair hearing to any proposed radical change.—An experienced stage-coachman is likely to be a good judge of all that relates to turn-pike roads and coach-horses; but you should not consult him about rail-roads and steam-carriages.

True it is that great and sudden and violent changes do take place—that ancient institutions have been recklessly overthrown—that sanguinary revolutions have taken place in quick succession, and that new schemes, often the most wild and extravagant, both in civil and religious matters, have been again and again introduced. We need not seek far to find countries that have had, within the memory of persons now living, not less than nine or ten perfectly distinct systems of government. But no changes of the kind ever originate in the mere love of change for its own sake. Never do men adopt a new form of government, or a new system of religion, merely from that delight in variety which leads them to seek new amusements, or to alter the fashion of their dress. They seek change in what relates to serious matters of fundamental importance, only through the pressure of severe suffering, or of some vehement want, or, at least, from the perception of some great evil or deficiency. Widely as the vulgar are often mistaken as to the causes of any distress, or as to the remedies to be sought, the distress itself is real when they aim at any great revolution. If an infant beats its nurse, although its acts are as irrational as those of a mad dog, you may be assured that it is really in pain. And when men are suffering from a famine or pestilence, though it is absurd for them to seek to obtain relief by establishing a new kind of senate or parliament, or by setting up a dictator, or by slaughtering all people of property, still the evil itself is real, and is keenly felt; and it is that, and not a mere love of change, for change sake, that drives them to take the most irrational steps. And when evils are really occasioned by absurd and oppressive laws and tyrannical governments, it is right and rational to aim at a change, though the changes which an infuriated populace does bring will usually be both irrational and wrong—and will overthrow the good along with the evil—and will be pregnant with worse evils than they seek to remedy. The ancient despotism of France, detestable as it was, did not cause more misery in a century than the Reign of Terror did in a year. And, universally, the longer and the more grievously any people have been oppressed, the more violent and extravagant will be the reaction. And the people will often be in the condition of King Lear, going to and fro between his daughters, and deprived first of half his attendants, then of half the remainder, then of all.

Hence, though it is true that innovations in important matters are never sought through mere love of change for its own sake, but for relief from some evil, the danger is not the less, of rash and ill-advised innovations; because evils, greater or less, and more or less of imperfection, always do

exist in all human institutions administered by fallible men.

And what is more, there is seldom any kind of evil that does not admit of a complete and effectual remedy; if we are careless about introducing some different, and perhaps, greater evil in its place. It is seldom very difficult to dam up a stream that incommodes us; only we should remember that it will force for itself a new channel, or else spread out into an unwholesome marsh. The evils of contested elections, the bribery, the intimidation, and the deception which they often give rise to, are undeniable; and they would be completely cured by suppressing the House of Commons altogether, or making the seats in it hereditary; but we should not be gainers by the exchange. There are evils belonging specifically to a pure monarchy, and to an oligarchy, and to a democracy, and to a mixed government; and a change in the form of government would always remedy one class of evils, and introduce another. And under all governments, civil and ecclesiastical, there are evils arising from the occasional incapacity or misconduct of those to whom power is entrusted; evils which might be at once remedied by introducing the far greater evil of anarchy, and leaving every man to 'do as is right in his own eyes.' There are inconveniences again from being governed by fixed laws, which must always bear hard on some particular cases; but we should be no gainers by leaving every judge to act like a Turkish Cadi entirely at his own discretion. And the like holds good in all departments of life.

"Bacon's maxim, therefore, is most wise, to 'make a stand upon the ancient way, and look about us to discover what is the best way;' neither changing at once, anything that is established, merely because of some evils actually existing, without considering whether we can substitute something that is on the whole better; nor again, steadily rejecting every plan or system that can be proposed, till one can be found that is open to no objections at all. For, nothing framed or devised by the wit of man ever was, or can be, perfect; and, therefore, to condemn and reject everything that is imperfect, and has some evils attending on it, is a folly which may lead equally—and indeed often has led—to each of two opposite absurdities, either an obstinate adherence to what is established, however bad, because nothing absolutely unexceptionable can be substituted; or again, a perpetual succession of revolutions till we can establish—which is totally impossible, some system completely faultless.

"The obvious dictate of common sense is to compare and weigh together the advantages and disadvantages on both sides, and then decide accordingly."

THE VIRTUES WHICH ARE MISUNDERSTOOD.

"It often happens that a large portion of mankind not only do not praise or admire the highest qualities, but even censure and despise them. Cases may occur in which, though you may obtain the high approbation of a very few persons of the most refined and exalted moral sentiments, you must be prepared to find the majority (even of such as are not altogether bad men) condemning you as unnatural, unkind, faithless, and not to be depended on; or deriding you as eccentric, crotchety, fanciful, or absurdly unscrupulous.

"And this is the more likely to occur, because there are many cases in which the same conduct may result either from the very highest motive, or from a base one; and then, those of the noblest character, and who are always cautious and intelligent, will always judge from your generous conduct and character which motive to assign; while those who are themselves strangers to the highest principle, will at once attribute your acts to the basest.—For example, if you shrink from some daring or troublesome undertaking which is always unjustifiable, this may be either from cowardice or indolence, or from scrupulous integrity; and the worst motive will be at once assigned by those who have no notion of the better. If you are tolerant in religion, this may be either from utter carelessness, like Galileo's, or from a perception of the true character of the Gospel; and those who want this latter will be sure to attribute to you at once the other. If you decline supporting a countryman against foreigners when they have right on their side, or a friend against a stranger, this may be either from indifference to your country, or your friend, or from a strong love of justice; and those who have but dim views of justice will at once set you down as unpatriotic or unfriendly. And so in many other cases.

"If, accordingly, you refuse to defend, or to deny, or to palliate the faults of those engaged in a good cause, and if you are ready to bear testimony to whatever there may be that is right on the opposite side, you will be regarded by many as treacherous, or lukewarm, or inconsistent.

"If you advocate toleration for an erroneous faith, and protest against forcing or entrapping, or bribing any persons into the profession of a true one, many will consider you as yourself either tainted with error or indifferent about religious truth. If, again, you consider a seat in parliament, or any other place you may occupy, or the power of appointing another to such a place, as a sacred trust for the public service, and, therefore, requiring the sacrifice of private friendship,—if you do justice to an opponent against a friend, or to a worse man (when he happens to have right on his side), against a better—if you refuse to support your friends, or those who have been accustomed to act with, or those to whom you have a personal obligation, when they are about doing something that is wrong,—if you decline making application in behalf of a friend to those who would expect you to place your votes and interest at their disposal, whether your own judgment approved of their measures or not,—in these and other such cases you will be perhaps more blamed or despised by the generality than commended or admired. For, party-men will usually pardon a zealous advocate of their party for many great faults, more readily than they will pardon the virtue of standing quite aloof from party, and doing strict justice to all. It will often happen, therefore, that when a man of very great real excellence does acquire great and general esteem, four-fifths of this will have been bestowed on the minor virtues of his character; and four-fifths of his admirers will have either quite overlooked the most truly admirable of his qualities, or else regarded them as pardonable weaknesses.

AFFECTION IN ANIMALS.—Mr. Quin raised a fawn which he named "Minnie." It was raised in company with a lamb and two dogs, and the four were much attached. One day the fawn was missed, and the greatest uneasiness was manifested by its companions. On search being made, they found the body of the fawn, which some wretch had shot. The lamb licked its face with every sign of the deepest grief. On returning to bury it, they found the body entirely covered with leaves by the two dogs and the lamb, which were even then engaged in their task of love. From that time the lamb took no nourishment, and finally died of a broken heart. San Francisco Sun.

From the Evansville Enquirer. SPIRITUALISM—THE BIBLE AND THE CHURCH.

NO. 3.—BY DR. WOOD.

Mr. Editor: In my last communication I said the Church (so called) does not give one of the signs that Christ declared should follow those who believe on him, and in his gospel. Of course professing Christians do not relish such a charge and deny it. I therefore proceed to prove what I say. Faith is one of the great requisites of a Christian. If ye have faith, Christ often says, the desired object shall follow. Still this was not a blind faith, like that entertained by most religionists of all the inhabitants of the earth at this time. The faith of our Orthodox religionists is no less blind, than that of the Mahometan or any of the idolaters of the world.

The faith exercised in the time of Christ was, as to tangible things. Christ said to the woman, 'thy faith hath made thee whole.' Again he said according to thy faith, be it unto thee. And Paul perceiving that he had faith to be healed, said with a loud voice, stand upright on thy feet, see Acts 14, 8, 10.

Our opponents seem to lose sight of every thing but the necessity for enshrining their religion in mystery. They have opposed every science under heaven and many of the arts, because they have explained and exploded one after another of the popular delusions of the Church. Millions of lives have been sacrificed by those who were only more bigoted, and less advanced, than the victim.

And so it is now. Our would-be guides, at this time treat with contempt and scorn, those who are farther advanced in true Christianity than themselves, and affect to wonder, that God should not take them, as his chosen instruments, to again make known his will to man. They, like those before them, are too much absorbed in worldly care, and too much taken up with self to allow God to approach them. God once saw fit to proclaim the birth of his only son to poor shepherds, not to vain boasting, priests or rulers. That son chose not his followers from among the religionists who preceded him; but from among the fishermen and others lowly in life, the honest and industrious.

Our ministers are too busily engaged in 'retailing' their theology, and the word of God, at a heavy cost to the hearer, to be willing to give their time to the investigation of this most sublime truth. They cry out, why does not God reveal himself to us, and yet if one of the members of their church goes over to a belief in Spiritualism the axe of excommunication is raised and the wanderer threatened at once with the loss of a head. Ministers who dare embrace this one of God's truths, are at once denounced as heretics and lose their support, if they dare entertain any such 'dangerous doctrine.' It is at all strange then, that God does not make himself manifest to them as he did to Israel of old.

I have twice before stated that Christ's coming transmitted to man all Spiritual phenomena in a more exalted and tangible form, than it had before existed. It is not in the power of man to show from the Bible; or any other truthful source that any of the gifts of God, to Christ or the apostles, were designed to become extinct when they should cast off the flesh. The language of Christ while he stood in his Spiritual body, among the eleven disciples was most emphatic. 'And these signs shall follow them that believe.'

Now I ask, do any of the signs spoken of, see Mark 16, 15, 18, follow those who claim to be Christ's followers? Do they follow the teaching of Paul to the Corinthians? I answer NO! How is it then that they claim the right to say to me, 'stand back, I am holier than thou,' 'a tree is known by its fruit.'

I wish again to say, it is one thing to profess to be a Christian, and another thing to live as taught by Christ. It is one thing to believe in Spiritualism, and another thing to live it. Spiritualism teaches man to be pure in mind and body, 'to do unto others as ye would that men should do unto you,' to pray for God's guidance into a knowledge of the truth as it is in Christ Jesus.

Our opponents persecute Spiritualists, and say all manner of evil against them, falsely, for their own sake. In view of these facts, I now cheerfully offer, those who oppose me, who would preserve consistency, and an honest judgment, any opportunity in my power, to investigate the matter in dispute, I hope I am a true Christian, though mortal and liable to err, but if I am in error it is so after a most rigid examination of the subject.

Some of the manifestations that are now being witnessed are equal to anything that is recorded in the Bible, and it is useless to deny them or ascribe them to any demagogic or magnetic influence. The healing powers possessed by the apostles are now possessed by men and women of to-day in equal efficacy. Cures as wonderful are being performed. I fear our opponents are not fully 'posted' as to the cures by Christ and his followers. It was sometimes by a simple word. At one time Christ 'spat upon the ground, and made clay, and anointed the eyes.' At another he bade the petitioner 'go wash in the pool of Siloam.' God works by means. In Paul's letter to the Corinthians he recognises all the gifts as following belief. He says, 1 Cor. 12, 28, 30 * * * 'are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret?' Paul here recognises the gifts as belonging to the believer.—

Why will our opponents continually misrepresent us? do they act the part of Christians, they should be willing to take the Bible for their guide, and cast away false reports, rather than circulate them, and examine the subject faithfully. They see it spreading over the whole earth, in spite of all the unbelief, and falsehood, and scandal, they help to circulate. Thousands no longer pretend to deny the facts, and hope to escape by denying it is of God. But that is soon to have lost its power.—Why not investigate? A wonderful ado is made, that a healing medium may know the disease of a person, by a lock of hair, and it is denounced as 'tomfoolery.' Now would a thing equivalent to it, if practiced by Paul, the great expounder of the teachings of Christ, be so denounced, I trust not, as he guilty of any such humbuggery as our opponents call it. Let the over-wise opponent turn to Acts 19, 12; and he will find the following: 'So that from his body were brought unto the sick, handkerchiefs or aprons.' This then was one of the ways in which an all-wise God chose to make himself manifest.

In my next I shall attempt to explain how it is, a healing medium produces the desired effect, and what is meant by the language of Mat. 8, 17.

PRESUMPTION.—Boast not of thyself, for it shall bring contempt upon thee; neither deride another, for it is dangerous. A bitter jest is the poison of friendship; and he who restrains not his tongue shall live in trouble. Furnish thyself with the accommodations proper to thy condition; yet spend not to the utmost of what thou canst afford, that the providence of thy youth may be a comfort to thy old age.—Economy of Human Life.

THE DIGNITY OF THE PRESS.

It has become of late years, too much the custom of those who have the control over this mighty engine—this great fulcrum of the world—the Press—to subvert its powers to base party servility, coarse and low vituperation, and to the promulgation of doctrines and sentiments, alike destructive of good morals and that high tone of dignity and elevation, which by its legitimate use, it is designed to inculcate and establish. Instead of being the expounders of great truths, and being the great agents for developing and holding up for emulation and patronage the lessons of experience taught in the history of the past, and enforcing upon the world the adoption and improvement of the sublime and invaluable precepts thus obtained—the whole energy, time and talent of too many who have the control of the Press, are devoted to the low and degraded objects of selfishness and malevolence, which can have no other effect than to elicit the supreme contempt and scorn of every high-minded and dignified man.

We here speak of the newspaper Press of our country. Liberties are assumed which would not be tolerated by any forensic disputants, engaged in expounding or sustaining their peculiar plans or principles, be they what they might. If at the bar, the forum, the pulpit, or among any other class of public declaimers, resort was made to gross and violent and disgusting tirades of personal abuse against every one with whom they might have occasion to break a lance in debate, would not such a course arouse the just indignation and condemnation of the whole public? Most undoubtedly.—What right, then—with what degree of propriety can editors assume to themselves, the privilege of laying before their readers the low billingsgate abuse of a cotemporary, whose only offence perhaps has been, that he has proved too hard for them in an argument, or is their superior in mind and character. Fabulous and false reports and rumors are published for the truth, and disgusting obscene crimes are depicted in detail, and the Press is prostituted by the support of the most unholly and disgraceful theories of the day.

In view of these things, it is to be wondered at, that newspapers are looked upon as distrustful agents—their assertion disregarded, or at least doubted? Not at all. Every high-minded editor must deprecate the existence of this lamentable truth, and it is the province of such, to effect that reform so much desired. Let every thing that is calculated to ennoble the mind, refine the intellect, and improve the morals of the community be sustained and advocated, while every thing that is base, unmanly and low, be eschewed and spurned as the deadly adder. Let dignity and that high bearing which is ever the characteristic of the intellectual and generous gentleman, pervade every sentiment they utter, and every paragraph they indite. Let logical reasoning, and sound and practical demonstration, guided by the truth, be their governing motto in all their disputations and lucubrations. In fine—let each regard the other as a true and valiant knight, worthy of his steel, until at least by his baseness he may show his unworthiness—let the war of words be conducted on the mutual principle of respect and honor, and soon those who shall be so reckless as to pursue a different course will be excluded from the pale of civility and decency, and the talented and respectful only sustained.

Then, and not till then, will the editor's position correspond with, and support that manly dignity, independence and respectability, which are so desired over the community.—Stars & Stripes.

THE MOTIVE OF DIVINE OPERATION.

Look at man, then; be he a poet or a philosopher, a man of mechanical genius or artistic skill, a statesman or a philanthropist, or better than all, a man who glows with piety: we see that his happiness does not lie in indolence, but in the gratification of his tastes and feelings, and the active exercise of his faculties. Assume the same to be true of God—a conception which, while it exalts, endears our heavenly Father. It presents him in the most winning attractive aspect, that the very happiness of Godhead lies in the forthputting—along with other attributes—of his goodness, love, and mercy. Now, we may be mistaken, and I would not venture to speak dogmatically here; yet this does not appear to shed a ray—a beam, if not a flood of light, on some mysterious passages in the providence of God. Shores on which man has never landed lie paved with shells; fields which his foot has never trod are carpeted with flowers; seas where he has never dived or inhaled with pearls; and caverns into which he has never mined are radiant with gems of the finest form and the fairest colors.—Well, it may be, and has been asked, for what purpose this lavish expenditure of skill and beauty on scenes where there is neither an eye of intelligence to admire nor piety to adore the Maker?—The poet, lamenting genius unknown, unpatronized, sinking into an ignoble grave, has sung of 'flowers that waste their sweetness on the desert air,' or upon the unfrequented shelf of a mountain rock, or rooted in the crevice of an old castle wall, I have found such a flower, opening its modest beauty to the sun, and putting to shame the proudest efforts of human skill. Did you never sit down beside such a flower, and courting its gentle company, ask the question, 'Fair creature! for what end were you made, and made so very beautiful?' It certainly does look a waste of power and skill divine. Yet may it not be, that angels as they fly on their missions of mercy, have stayed their wing over that lowly flower, and hovered there awhile to admire its colors and adore its Maker? But whether or no, God himself is there. Invisible, He walks these unfrequented solitudes, and with ineffable complacency looks on this little flower as his own mighty work, and as a mirror of his own infinite perfections. 'God,' it is said, 'shall rejoice in his work.' He made all things for himself.—Dr. Guthrie.

CHILDREN.—The smallest are nearest God—as the smallest plants are nearest the sun. Rejoice now in your play, blooming children, through age you will bend beneath infirmities and gray hairs; and in the melancholy day, the days of infancy will be remembered. The western sky may indeed shut down the aurora, and the eastern glow may be reflected in the west; but the clouds become darker, and no second sun arises in life.—Oh, rejoice then, children, in the rose color of the morning of life that glides by you like painted flowers fluttering to meet the sun.

Were I only for a time almighty and powerful I would create a little world especially for myself, and suspend it under the mildest sun. A world where I would have nothing but lovely little children and I would never suffer these little things to grow up but only to play eternally. If a seraph were weary of heaven, or his golden pinions drooped, I would send him to dwell for a while in my happy infant world, and no angel, so long as he saw their innocence, could lose his own.

After all, children are the truest of Jacob's ladders to a mother's heart.—Exchange.

PROF. LIEBIG ON MATERIALISM.

Baron and Professor Liebig, the great German chemist, delivered at Munich, January 20, a lecture on animal chemistry to a very numerous and select audience. He availed himself of this occasion to declare, from his position as chemist and naturalist, his opposition to the widely-spread views of Moleschott, Vogt, Buchner, and others, of the most rugged materialism. He pronounced himself with dignity and energy against the 'deniers of mind and vital power,' and illustrated and combated from his profound conviction, their erroneous theories on pure scientific grounds.

He showed how impossible it is to explain on chemical principles, the existence of even the lowest connecting parts of an organism, of a cell or muscular fibre—and how much more so to account for the mysterious processes of life and thinking!—by a change of matter. He demonstrated how unable those materialists of the latest school were to distinguish organic combinations from those (combinations) purely chemical. Nothing, he said, was more absurd than to derive the process of thinking and willing from a phosphorescence of the brain, as Moleschott had done. How much more of thinking stuff, than (material of thinking) would there be contained in bones which have four hundred times more phosphorus than the brain? As we have learned that Baron Liebig intends to publish this discourse in a continuation of his 'Chemical Letters,' we decline to give, here, the course of ideas of the celebrated inquirer, and will merely remark that the effect of his discourse, supported by the peculiar clearness, calmness, and gracefulness of his delivery, was most powerful. We hope for its speedy and full publication for the benefit of the whole enlightened world. The decision of a high scientific authority produces generally a deeper and more lasting conviction on the public than the wavering judgment of the individual mind on a question so difficult and intricate, and on which so much has been written in favor of it and against it. We know, next to Alexander Humboldt, no German savant whose name on the two hemispheres sounds better, and whose whose decision is more imposing than that of the great chemist whom we pride ourselves in calling our own.—Exchange paper.

MISS NIGHTINGALE.—HER CONDUCT AND OPINIONS.

Miss Nightingale's example might be a sufficient lesson to us to unite in the great work of helping her, without introducing any topic of discussion; but we are tempted to cite a parable which the elderly generation may have been occasionally reminded of since Florence Nightingale sailed for the East, but which is hardly sufficiently known to the young, and is by no means out of date for any of us. In 'Evenings at Home' there is a story of Dr. Aiken's, the conclusion of which we cannot resist quoting. A Sunday morning in a town is described with its chiming bells, its trains of war-ships entering the churches and every kind of chapel—Romanist, Quaker, Methodist, and Baptist. Then, when the bells have ceased, there follows the solemn organ and the murmur of the responses in one place; while elsewhere there are the strains psalm, the single voice in prayer, the tinkling of the little bell here, and the Quaker silence there. A boy who asks his father why these worshippers thus part off, is told that 'Religion is one of the things in which men are made to differ.'

But next: 'The several congregations now began to be dismissed, and the street was again spread with persons of all the different sects, going promiscuously to their respective houses. It chanced that a poor man fell down in the street in a fit of apoplexy, and lay for dead. His wife and children stood around him crying and lamenting in the bitter distress. The beholders immediately flocked around, and with looks and expressions of the warmest compassion, gave their help. A Churchman raised the man from the ground by lifting him under the arms, while a Dissenter held his head, and wiped his face with a handkerchief. A Roman Catholic lady took out her smelling tincture and assiduously applied it to his nose. A Methodist ran for a doctor. A Quaker supported and comforted the woman; and a Baptist took care of the children. Edwin and his father were among the spectators. 'Here,' said the father, 'is a thing in which mankind were made to agree.'

This is a simple story, but we are not yet so wise for it. Hands are yet held back from a pressing work of mercy by questions about differences of faith. Let not the sick perish while we are struggling for precedence for some sect or dogma, or wrangling an ear to the slander that Miss Nightingale is doing so. It is not true, and her work should be kept pure from the remotest taint of the sectarian theologium, which is quite mischievous enough elsewhere.—London Daily News.

TOUCHING INCIDENT.—A few days since a lovely little child of four summers was buried in New Haven. On leaving the house of its parents, the clergyman Rev. Mr. Jay plucked up by the nearest beautiful little 'forget-me-not,' and took it with him to the grave.

After the little embryo of humanity had been deposited in the grave, the clergyman holding up the plant in his hand said: 'I hold in my hand a beautiful flower which I plucked from the garden we have just left. By taking it from its parent home, it has withered, and I here plant it in the head of this grave and it will soon survive and flourish.'

So with the little flower we have just planted in the grave. It has been plucked from its native garden, and has withered, but it is transplanted into the garden of Immortality, where it will revive and flourish in immortality, glory and beauty.—York Republican.

THE EDUCATION OF LOVE.

I think I can safely say that I never met with a person possessing any individualism, whose sense—whose sphere—was life-giving, healthful, and elevating, unless his or her intellect had been molded by love. Look around the circle of your own experience, and you can sustain this fact—Look at the *soldien* faces you meet in your daily walks, eloquent of hearty dislike for mental requirements because of the coercion that dragged and drove them in school-days through slights and disgust, and over deserts of weariness, to the gates of knowledge. Look at the musty libraries that are walking our streets, whose wrinkled faces and pedantic manners tell of acquisition through only a hard ambition. See this religious sectarian who has learned doctrines till he has forgotten a 'Sue'—who thinks not intellectual truths are salvation, and that goodness is only for the ignorant. Examine the whole tribe at your leisure, and tell me, what you think of education without love as its motive-force, judgment as its distributive agent, and service to humanity as its ultimate use in life. Education, which should be a broad light to the nobler aims of existence, is now nothing but a sickly gleam.—Harriet Hunt.