

"SPIRITUALISM VS. CHRISTIANITY."

The above assumption has so often and frequently presented, echoed, and re-echoed by the theological and party organs of this country, that its repetition has got to be "stale, flat and unprofitable." Still, it is persistently repeated and kept before the public by men who think ignorance bliss—if not a virtue—when Spiritualism is under consideration. This, in a measure, is natural, and should be expected; for there are men so entirely and severely sectarian in "heart, soul, might, mind and strength," as to disqualify them for all Moral, Spiritual and Theological discrimination. Abundant proof of this has been in the past two—to make no mention of the remaining five—years that enters into the history of modern Spiritualism.

And yet, here is one of the most marked cases of mental perversity and moral obliquity, it has been our fortune to meet with.

We quote from the Review department of the Philadelphia Saturday Evening Post. The writer, in introducing Mr. Daniels' "thorough expose of Spiritualism," sets forth his qualifications, as reviewer, after the following fashion:

"We have not ourselves the least knowledge experimentally of any of these phenomena, small or great. We have never joined a circle, nor witnessed the table tipping or other absurd performances; none of the wonderful sights or sounds of the new faith have come before us. Nor have we felt the impulse to approach the subject. It has a revolting aspect as of meddling with forbidden things; and all the marvels trumpeted abroad, pass us by as so much "sound and fury signifying nothing." For we have waited in vain, we still wait, for any good result from these investigations. Bad results we have in abundance. Every newspaper chronicles cases of madness and suicide directly caused by this tampering with the unknown agencies of the Spirit world."

Now this reviewer may be as honest as he is post-like in "waiting for any good result from these investigations," but we venture the opinion, that the writer of the above would no more make this display of his ignorance, than he would be tempted to cut his neighbor's throat, did he not expect approbation for so doing. The idea, however, is so preposterous, intellectually dishonest, and morally pernicious, when thought of in detail and reduced to practice, that further remark is unnecessary, the reviewer having made himself, his position and pretensions ridiculous and contemptible.

The work under review in the Post, however, is worthy of a passing notice, as it purports to be an answer to a "challenge" sent forth by "The Society for the Diffusion of Spiritual Knowledge," shortly after its organization. It reads as follows:

"Within the last two years, Spiritualism has increased in strength and stature, with a growth unprecedented in the history of mental giants. If it be a lie, there is every prospect of its enveloping this world, and, by its weight, sinking this world one degree lower in the depth of degradation. If it be a lie, it has come in so lovely a garb that men will seek it, unless they be warned by a strong voice; men will flee to it as though it were an angel sent from Heaven—will become enveloped in its false light, and will be borne down to death by the weight of its false glory. If it be a lie, ye men of America, who have one thought toward the good of your fellows, it is your duty to come forward as one man, to tear the veil from the face of the lie, and expose it in all its hideousness. We challenge you, as men—as earnest men, as men desiring the good of your fellows—to come forth and meet us in the fight, expose our errors, draw the shroud away, and enable the world to see us as we are. We challenge you to come and do that work."

How far Mr. Daniels' book ("Spiritualism versus Christianity, or Spiritualism Thoroughly Exposed") may be considered an answer to the above, we cannot say, not having seen it. Nevertheless, if the title of the book is significant of its philosophy, and the extracts we have seen in our exchanges fairly represent its argument, we should infer it is far from being either conclusive or satisfactory. Indeed, the conclusion is in the opposite direction; for it teaches the doctrine of Spirit intercourse in a most emphatic manner—in illustration of which we make the following extract from the Post:

SPIRITUALISM IN CHINA.

The Overland China Mail, of June 6, 1854, contains an account of Spirit manifestations in China, by Dr. Maegowan, of Ningpoo.

He says they have had the table-tippings, or rather whirings, and Spirit-writings there for a long time. Writing is performed with a pencil or a chopstick, on a table which has been covered over thinly with bran, flour, dust, or any powder, to receive the communications.

In a great number of cases the characters thus traced will be found in perfect accordance with the best style of composition, accurately communicating things altogether unknown to the operators. There is probably not a native living—Pagan or Christian, Jew or Mahomedan, or anything else—who does not religiously believe it to be owing to supernatural agency; and in support of that belief, almost any of them will give narratives which, to say the least, must be admitted to be extremely curious; for, say they, if you invoke the presence of a ghost by suitable religious ceremonies, you will almost invariably have characters traced on the table by a Spirit, which generally reveals something occult and mysterious.

Soon after our arrival at Ningpoo, in 1843, such a wonderful impulse was suddenly given to the custom, that it could only be compared to the prevalence of an epidemic. There was scarcely a house in which it was not practiced, for a season, almost daily. The cause of this remarkable revival of an old custom could not be ascertained; but its subsidence, after a short period, was explained by the amount of mischief occasioned by those who followed or confided in the communications from Itades, and by the complaint that little real advantage ever accrued from this form of divination.

A club of literary graduates were in the habit of assembling in a Taoist temple, for practicing the Ki, as the ceremony is called; and many and marvelous are the revelations told of the "Spiritual manifestations" which they elicited. It was continued for a long time, until the arrival of an intended, who disappointed of the demony; he addressed the party as a friendly adviser, urging the discontinuance of such practices, on the ground that he had never known any good, but considerable evil, to result from them. His counsel was followed; and since that time this sort of divination has been tried only occasionally, and by individuals. A poor graduate, after worshipping and employing incantations, invoked the presence and instruc-

tions of his deceased grandfather; whereupon the pencil traced, in a legible hand, some suggestions, which were complied with, but which proved disastrous to the scholars.

The italics in the above point out the emphatic part of the argument, and enable us to translate its logic into a prohibition, rather than a denial of Spirit intercourse—the point being a condemnation of the practice rather than an ignorance of the facts. This is evident from the following:

"There were some lawful means among the Jews for inquiring into the future. There were the prophets or seers; there was the Urim and Thummim. God having thus made provision even for the infirmities of the people, all other modes of obtaining a knowledge of future events were forbidden under the severest penalties; to be stoned to death was the punishment denounced against diviners and those who consulted them; and it is to be observed that none were likely to do so save those who, on account of the unlawfulness of their designs, could not consult the lawful oracles, or those to whom, on account of their offences these oracles were sealed. Thus, we find Saul declaring to the shade of Samuel: 'God is departed from me, and answereth me no more, neither by prophets nor by dreams, therefore I called thee.'" 1 Sam. 28: 15.—Bible Cyclo. Art. Divination.

This being the argument of Mr. Daniels, the book is made to illustrate one opinion, and that opinion is not Christian but Mosiac—in logic, authority and conclusion.

We write this advisedly, for we do not think a single passage can be found in the New Testament, prohibiting Spirit intercourse—the "possession of devils" notwithstanding.

With what propriety, therefore, Mr. Daniels persists in saying Spiritualism is against Christianity, is beyond our comprehension; since his own reasoning shows conclusively that the Jewish prohibitions were directed against those only whose purposes were "unlawful" and "designs" bad.

We close by assuring Mr. Daniels, and all who may sympathize in his conclusions, that we wish the book every success, for those acquainted with Spiritualism will find in it much to confirm their belief and authorize their conclusions—Mr. Daniel's theory of Christianity to the contrary notwithstanding.

REFORMERS AND THEIR DETRACTORS.

Among the many things we have been, and still are, unable to comprehend; is the self by no means uncommon antagonism of the self-styled "liberal Christian" to the Reform and Reformers of our times.

We cannot comprehend it, because the early history of every sect that we are acquainted with stands in marked contrast to their present surrounding and pretensions; and is by no means complimentary to many of their leading members. We mean by this, that the early history or infancy of these sects, were necessarily reformatory; and were as obnoxious to the then ruling sentiment of society, as any of the reforms—however ultra or radical of to-day—can be. Since then, however, a great change has come to many of them, for whereas they were once modest and respectful in tone; yea, apologetic even for their very virtues; they have now "waxed fat and kick" their younger brothers and sisters, for imitating their examples.

For instance, an individual who, no doubt, glories in the name of Reynolds, writing to the Christian Ambassador, from Buffalo, attempts to justify his own short comings, by finding fault with those who are consistent enough to extend a practical tolerance to the Reformers of the age. He calls it a "fallacy," and says:

"We have had already a number of ministers fatally possessed by this fallacy, and they have endeavored in the air in behalf of impracticable isms, to the neglect of their proper functions, and the reproach of their common sense. Such were they who became disciples of Mr. Jack Davis, and who practice the platitudes of the "Harmonial Philosophy." Such were they who committed themselves to Fourierism, under the generous but not very rational hope of an immediate Millennium.—Such were they who abandoned the Gospel for the vagaries and insipidities of Spiritualism. And such are they, I fear, who encourage the turbulent iniquities of certain female agitators, and who mistake their noisy shrewishness for intellectual superiority."

As we do not know the standing of Mr. Reynolds, we cannot say how far the above vulgarity and bad taste may be acceptable to the denomination with which he seems in some sort to be related; but we will say, that every intelligent and honest Universalist will regret the necessities that make such men acceptable to the "Christian Ministry."

We say regret, because the presence of such men necessitate the very extremes complained of; for they either have no mind sufficient to see the need of such reforms; or else they lack the good sense and moral honesty, to say the fitting word, that gives a "rational purpose" and "Christian basis" to all such enterprises. This has been so often demonstrated in the history of the "Church," that we will not now attempt even an illustration, although materials abound in the history of Universalism for doing so. But we do wish to call the especial attention of the intelligent reader to that class of Preachers and Lecturers, who are ever prone to do the dirty work of prejudice and intolerance; for they keep alive the antagonisms that make the "Gospel of none effect," and perpetuate discords that not only mar the social harmonies of society, but pervert the instincts of the soul. We say this, not to screen the defects, or hide the "insipidities of Spiritualism," but to remind our reviewers that abuse is not argument, nor is popular cant and vulgarity speaking "the truth in the love of it."

NATURAL CLAIRVOYANCE.

In almost every canton of Switzerland are found persons endowed with the mysterious natural gift of discovering, by a peculiar sensation, the existence of subterranean waters, metals, or fossils. I have known many of them, and often put their marvellous talents to the proof. One of these was the Abbot of the Convent of St. Urban, in the Canton of Lucerne, a man of learning and science; and another a young woman, who excelled all I have ever known. I carried her and her companion with me through several districts entirely unknown to her, but with the geological formation of which, and the position of its salt and sweet waters, I was quite familiar, and I never once found her deceived. The results of the most careful observation have compelled me at length to renounce the obstinate suspicion and incredulity I at first felt on this subject, and have presented me with a new phase of Nature, although one still involved in enigmatical obscurity. To detail circumstantially every experiment I made to satisfy myself on this point, would take up too much space at present; but I think it right to mention some of the causes which have led me occasionally to vary from others in my views on Nature and of God.—Life of Zscholke.

MANIFESTATIONS IN ENGLAND.

Among the many good articles in the second number of the Spiritual Herald, is the following, which to us is both interesting and instructive, since it outlines the history and some of the phases of modern Spiritualism in London. The publication of the work, however,—in such a city—is an event not to be lost sight of—for its circulation—however limited—can not fail of good to immediate reform and prospective progress. We hope, therefore, our readers will cherish as friendly an interest, and sustain as active and earnest a cooperation for its success, as their means and other Spiritual relations will admit of.*

Our London Correspondent, in a recent letter, speaks of this publication and the work it is like to effect for England after the following fashion:

"In this city a step has at length been made in the right direction—a monthly periodical, called the Spiritual Herald, has been published by Messrs. Bailliere, the publishers in Regent street. The first number was issued on the 1st of February. I have not yet learned who are the projectors of the publication. The motto they have adopted is particularly significant—'This is truth though opposed to the philosophy of ages.'—'Read not to contradict and confute, nor to believe and take for granted, nor to find fault and discourse; but to weigh and consider.'—BACON.

"The work may not be all a Spiritualist would desire—but then it is to be considered in what place the publication is issued—in the very hotbed of the Church's dogmatic decisions. In a place where all are considered—not infidels, but something very like—who do not go to church and practice its external forms, and receive with implicit belief all that churchmen are pleased to teach. It is a beginning, and for this the friends of human progress should be thankful. It professes to disseminate those ideas which must eventually uplift the human race from the musty abuses which have crept into the church through centuries of intolerant domination. This is the correct phrase, for every churchism assumes to be infallible,—so infallible, indeed, that discussion of its peculiar tenets is only permitted under a penalty little short of excommunication."

Following this is a general notice of the contents of the first number—a synopsis of its most prominent articles—which we omit, as we have already quoted sufficient from its pages to make the reader acquainted with its spirit, method and philosophy. The concluding portions of our friend's letter, however, may be suggestive—as they relate to the present need of mediums and means for the further development and spread of the cause. He says:

"Above I have given you a summary of the contents of this most unpretending publication, and I cannot forbear congratulating the friends of progress upon the first stone being laid in this city, of a fabric which will, I trust, eventually overcome error and prejudice; and induce men not merely to reflect and assent to, but live the things of the spirit, accounting the things of this world as mere rags, in comparison to the imperishable riches of that life which the Spirits are momentarily heralding.

"Mediums and lecturers should come here, not with mercenary views, for that would only throw odium upon the cause, but in pure love for the advancement of the species, which is only to be obtained by the dispersing of error, and making the truths known to us of easy attainment,—that it may be truly said, 'The poor have the gospel preached to them.' We have pupils and isms in abundance—professions of all creeds and kinds to mislead in Spiritual things an ignorant nation. Profession abounds, but of the fruits I cannot speak. A paid priesthood must talk, and custom and conventional notions compel hearers—and also professors. However immoral a man may be in his life, yet he would feel insulted if accounted other than a Christian; and so it must be whilst error and ignorance walk hand in hand. If a daily paper could be published in London, with, at first, a large gratuitous circulation, I feel convinced in the end it would pay its expenses, and do incalculable good.

"The Mormons set an example which should be followed by all who believe they have the truth. In almost every village their lecturers have been heard, and in most they have made converts. Under the name of Latter Day Saints, they have made quite an excitement. If they can do so much, what would be the success of the doctrine of truth, supported by facts and precepts?"

"In brotherhood, believe me, yours, S. B."

To the Editor of the Spiritual Herald:

SIR,—The publication of a series of letters in a morning paper, emanating from a gentleman of character and position, who came forward to give evidence of the truth of Spiritual manifestations, as witnessed by them in England, has given birth to the Spiritual Herald, and I trust it will meet with liberal support. It will probably excite the minds of qualified men to explore the long-neglected fields of psychology. No harm can possibly accrue from laying bare the truth; on the contrary, infinite good may be the result, under proper guidance. There is a class of minds always active to oppose the introduction of anything that does not happen to harmonize with their preconceived ideas. A man may have written a book on magic or sleep, which has extended his fame for wisdom; he is naturally sensitive, and not ready to surrender opinions that have earned favor in the eyes of the world; but, nevertheless, error must die, and so must its authors.

It would be a curious investigation to trace the history of bigotry, impartially given. Such a work may one day appear. Of one thing I am quite sure—that to find a solution for these marvelous manifestations that have produced a literature so peculiar, it is necessary that men enter upon the study with minds free from prejudice and conventionalism.

When forks were first introduced into England, some preachers denounced them "as an insult to Providence not to touch our meat with our fingers." The establishment of the Royal Society was opposed, because it was asserted that "experimental philosophy was subversive of the Christian faith." In our own day, many good people oppose the emancipation of the Jews, pleading that it is an attempt to controvert the will and Word of God, and to revoke his sentence on the chosen people; and yet we have a Jew Lord Mayor. Even this month, so stubborn is prejudice and bigotry, that in the face of 400 peaceful operations, many of which could not possibly have been performed under chloroform, we have a Dr. Sullivan, of Ilford, coming forward in the Critic, denouncing mesmerism as a sham. How necessary it is that people examine for themselves, especially in the path of science to which the Spiritual Herald is devoted! With Verax I urge that you have no overmen in these matters.

In May last, being at the house of a gentleman of distinction, I met there an English lady, a visitor, whom I discovered to be what is usually term-

ed a medium. I sat down with her to a large library table, on which we placed our hands. She enquired if the spirits were in attendance, and was answered by three very distinct taps, that appeared to proceed from the centre of the table. She then put several questions, to which she received intelligent answers, by means of the raps and by the help of an alphabet and pencil.

I ventured to ask the name of the Spirit in attendance, and received for answer, "Afflict." I desired to know where a deceased relative had died a few months previous. The reply was, "Devonport." As none in the room but myself knew this, I was certainly surprised. The position of this lady places her beyond the suspicion of any contrivance to deceive. About a fortnight after this I met Mr. Home at the same house in the country. Mr. Home had then only just arrived from America. After dinner, at about nine o'clock, Mr. Home proposed that himself, I, and a gentleman present, should go upstairs in the dark. We did so, and stationed ourselves in a tapestried chamber. We stood and joined hands, remaining some time in silence. At length, on being questioned by Mr. Home, "the Spirits" made us aware of their presence by very loud raps and thumps all about the room, on the furniture, oaken ceiling and floor. We moved into the state drawing-room, our hands joined, and, standing there, these extraordinary noises were more remarkable and more manifest. Scratching on the furniture, raps and thumps on the tables and ceiling, sounds as of many feet, which gradually approached us, until we were literally encompassed with these tramping sounds. Mr. Home received a blow on the shoulder, and my companion on the thigh. We adjourned to the library, and numbering seven, two of the party, ladies, sat down to a large and heavy round table, placing our hands on it: we had loud raps from all parts of this table, and from the oaken bookcases. We spelt out that "they did not come to hold conversations, but to make manifestations," and they asked that "we would investigate with fairness and candor." I desired to know if they would give us some music. Reply, "Yes." One of the ladies brought a guitar, and placed it under the table; as the table was large it was easily seen; presently the strings were faintly agitated, the sounds became gradually louder, and a tune was fairly played out by invisible means. I observed the instrument to move twice, but I am sure no one touched it. After this, the heavy table at which we were sitting gradually rose from the floor, our hands resting upon it; it rose at least six inches, and remained in a state of suspension some time, then tipped backwards and forwards; this was succeeded by a vibration in the table, that was communicated to our bodies and the chairs upon which we were sitting, as if some powerful fluid were escaping. The sensation, as of the grasp of a hand, was felt on the knes of two of the party successively, followed by very loud raps from the table. A little before twelve o'clock we removed to a room upstairs, and took our seats at a large square table; here we had loud raps on the table, and from some parts of the room. The lady to whom I have before alluded was sitting next to me, and we were both of us, with the chairs on which we were sitting, forced violently from the table, nearly to the end of the room, and then drawn round. I tried to resist this, but without success; the table followed us, leaving the rest of the circle behind it. Our host, who is a learned and most accomplished gentleman, watched the phenomena with a jealous eye, and he has since tested Mr. Home, and is satisfied that there could have been no trickery; he leaves it for science to explain. I am convinced there could have been no collusion or delusion. The Vicar of Ealing published a sermon attributing it all to Satanic agency: this has been most ably answered in a pamphlet, "Thoughts on Intercourse with Spirits," published by White, 36 Bloomsbury street.

The Rev. William Lambert, of Ealing, in a letter to the Dispatch, Oct. 7, says: "Although I readily admit that on one evening, at Mr. Rymer's house, I witnessed facts which surprised me, and excited my curiosity, I never expressed any opinion as to the agency which produced them." Probably the opinion spontaneously expressed by Sir David Brewster to Mr. Cox, "Sir, this upsets the philosophy of fifty years," is nearly the truth. Sir David's ungenerous attack upon Mr. Home has been well answered by Mrs. Trollope. Some of your readers may remember the cruel persecution of Elizabeth Squirrel, at Shottisham, in 1852, who exhibited phenomena that have not yet been explained. There was another girl in a similar state of disease, near St. Malo, a cataleptic, who had passed six months without taking food. There is now a girl at Prickwillow, near Ely, a cataleptic, who has occasionally exhibited phenomena analogous to those produced by Mr. Home: she falls into trances; during her sleep loud noises have been heard in her room at night, lasting many hours. Her case appears in the Zoist of October last. The effects of table-turning upon a young lady in 1858 are still remembered. These four sensitives are undeplored media.

PERSONAL.

Bro. J. B. FERGUSON.—Under date of March 6th, writing us from Nashville, says: I am leaving for the principal cities of the South, induced so to do, by most earnest and repeated solicitations. I shall be absent some six weeks, and spend most of the time in New Orleans. Mr. Champion accompanies me.

The renewal of Humanity's Hope by the gradual, but certain dawning of this New Era, is claiming and securing the attention of the best minds of the South. Of our own progress, it becometh me not to speak, save that we know that man in the flesh may converse with his angelic friends face to face. I would promise to write you oftener, but our time is at present, and must be for a year or two to come, a time of the most careful and constant action. But whether you hear from me directly or not, know that our progress, present trust and unshaken confidence grow out every effort that looks to a just and holy appreciation of this divine cause. God in his infinite mercy and help bless you and prosper your sacred devotion to the truths now claiming the ear and the heart of a polluted but never deserted race.—Here and forever, whether to labor or suffer, Yours, J. B. FERGUSON.

MISS EMMA F. JAY.—We learn from the Hartford Herald, that this well known medium was to speak in Odd Fellow's Hall of that place on last Monday evening. The writer adds: "This being the first time that our citizens have had an opportunity of witnessing any Spiritual demonstrations, there will no doubt be a large attendance. One good feature is that there are to be no boys admitted."

PROF. S. B. BRITAIN.—The Portland Transcript says, the Spiritual Association of that city, engaged Bro. Britain to deliver two or three lectures on the subject of Spiritualism, and adds: "Prof. B. is a gentleman of superior abilities and a popular lecturer, and cannot fail to interest the most intelligent as well as the most skeptical citizens."

JUDGE EDMONDS has been lecturing to large and appreciating audiences in Boston and Lowell during the past two weeks.

He lectures next Sunday, March 23d, at the Brooklyn Institute, commencing at 3 o'clock P. M.

MR. HOME.—We are informed that Mr. Home, the medium, has formed an engagement with a Polish nobleman, and is now travelling with him in Italy, after which he will accompany him to Poland; his return to England is consequently, indefinitely postponed.—Spiritual Herald.

"CAUSE AND CURE OF CRIME."

We give place to the following, from the Union and American, (one of the most widely circulated papers of the South,) as it points out a department for Society and Law Reform, while paying a well merited compliment to an earnest and devoted Reformer. The thoughts contained in the synopsis will abundantly repay for an attentive perusal, as they suggest an immense field for labor, and outline the kind of Gospel that must be preached when Christianity and Spiritualism are practically and lovingly one and the same.—This is measurably true now in theory, but theory and logic at best are but the frame work of the mental ladder, by which the Spirit climbs from the plane of self, to the sphere of angel harmony and Spirit Manifestation.

Let us hope that others, seeing his good works, "will go and do likewise," that the unfortunate may be blessed, and the earth prepared for the advent of "the Kingdom of Heaven."

"The Lecture of Rev. J. B. Ferguson, on the above subject, before the Nashville Lyceum, at the Christian Church, on Tuesday night, was largely attended by the most respectable and intelligent of our citizens. Those who were not present missed a rare and refreshing intellectual treat.—His theme, so prolific in thought, was handled with all the fervid eloquence for which this gentleman is distinguished. Discarding the thread-bare aphorisms of the priest and the thrice-told tale of the polemic, he marched boldly up to his subject like one who was conscious of his strength. He called things by their proper names and gave some severe home-thrusts to those rose-water philanthropists and office-seeking patriots who froth and foam more than they act. A bare notice of the main points of his lecture is all that we can give.—We leave our readers to a more careful perusal of the address when it is published."

After showing that the State has no right in punishing crime, to steal the labor of the convict and rob the widow and orphan of a protector, he suggested a reform in the administration of our Penitentiary system: That the convict be allowed so much per diem for his labor; and that the proceeds be given to his wife and children, if he have any; if not, that it be given to those more nearly dependent upon him for subsistence. This policy would hold out a strong incentive for the reformation of the criminal, and give to the innocent sufferer that which would, in some degree, soften the pangs of violated affection; and at the same time it would satisfy the demands of justice. The State should act as a merciful mother instead of a revengeful stepdame. Profit and loss should not be taken into consideration where the moral welfare of our citizen is to be subserved. The State should pay a proper value for the labor, whether the labor is remunerative or not.

Avarice is the cause of all crime. It sears the heart; sunders the fraternal relations of nations; creates animosities between neighbors and friends, and moves the hand of treachery and murder. It is this which has precipitated this nation on the very verge of civil and perhaps foreign war. Oppression to the poor, and violating the religious rights of a class, not the fancied freedom of the African, will dissolve the Union and break it into fragments if it is ever done. In giving a moral definition of crime, he said that it was not a violation of Law but a departure from an Infinite Rule of Right, co-existent, co-eternal with God—every where working, every where felt. No man can violate a law of God—his laws are immutable—always the same. Man departs from the laws governing his being when he trespasses upon the rights of others or perverts his own nature. He lives in God, therefore, he is under God's government, which is just and true in its operations.—His nature is pure in its essence and a departure from this purity creates conditions and circumstances which mar the soul's happiness and consequently the happiness of others; for all are linked in the bands of a Common Brotherhood—as eternal as God; and as broad as humanity. Individual harmony—harmonises us with our own condition and brings us in unison with man and God—extant. In the discussion of this department of his subject, he was truly eloquent—at times grappling with the subtle sophistries of speculative thought—at others rising into the regions of pathos, melting the hearts of his auditors as he recited the wrongs inflicted upon his kind. The hopeful view of the future gave a relief to the dark and somber background of the past, and in sublime strains he pictured forth the dawn of the day when the laws of nature will be administered according to the divine principles of Right and Justice—when man will recognize in his fellow-man, a brother; in God, a universal father; and the nations of the earth war no more. This day he believed was at hand—even at the door. But before it came the world must be purified by dire conflicts. The premonitions of the struggle are borne on every breeze—in the terrible commotions of the Old World, and in the upheavings of free thought in our own beloved land. In the axiom of his lecture—deep is the ocean bed of thought—wide as humanity and eternal as God."

"HARMONIOUS." The "outside" article of this issue is well worthy of attention, as it is deeply Spiritual, although professedly "a story." It, however, so fully reflects the German mind, and many of the peculiarities that of late have characterized the German literature, that its study, as a mental curiosity, would abundantly recompense the reader. It will be concluded in another number.

"SPIRITUALISM—PHYSIOLOGICALLY CONSIDERED."

An article with this heading will be found on the fourth page, which should be read by all who wish to study Spiritualism critically. We say this not because we are "impressed" by the profundity of the writer, or astonished at his experience, but because it is due to the pros and cons of the argument that this gentleman's views be attentively read and mastered. We have read the article several times, and should have put our reflections on paper for this issue, were it not for sickness in our family. As it is, we will give them at the earliest convenience, as there is a phase of argument, and a department of mental investigation with which most Spiritualists should be more familiar.

ed a medium. I sat down with her to a large library table, on which we placed our hands. She enquired if the spirits were in attendance, and was answered by three very distinct taps, that appeared to proceed from the centre of the table. She then put several questions, to which she received intelligent answers, by means of the raps and by the help of an alphabet and pencil.

I ventured to ask the name of the Spirit in attendance, and received for answer, "Afflict." I desired to know where a deceased relative had died a few months previous. The reply was, "Devonport." As none in the room but myself knew this, I was certainly surprised. The position of this lady places her beyond the suspicion of any contrivance to deceive. About a fortnight after this I met Mr. Home at the same house in the country. Mr. Home had then only just arrived from America. After dinner, at about nine o'clock, Mr. Home proposed that himself, I, and a gentleman present, should go upstairs in the dark. We did so, and stationed ourselves in a tapestried chamber. We stood and joined hands, remaining some time in silence. At length, on being questioned by Mr. Home, "the Spirits" made us aware of their presence by very loud raps and thumps all about the room, on the furniture, oaken ceiling and floor. We moved into the state drawing-room, our hands joined, and, standing there, these extraordinary noises were more remarkable and more manifest. Scratching on the furniture, raps and thumps on the tables and ceiling, sounds as of many feet, which gradually approached us, until we were literally encompassed with these tramping sounds. Mr. Home received a blow on the shoulder, and my companion on the thigh. We adjourned to the library, and numbering seven, two of the party, ladies, sat down to a large and heavy round table, placing our hands on it: we had loud raps from all parts of this table, and from the oaken bookcases. We spelt out that "they did not come to hold conversations, but to make manifestations," and they asked that "we would investigate with fairness and candor." I desired to know if they would give us some music. Reply, "Yes." One of the ladies brought a guitar, and placed it under the table; as the table was large it was easily seen; presently the strings were faintly agitated, the sounds became gradually louder, and a tune was fairly played out by invisible means. I observed the instrument to move twice, but I am sure no one touched it. After this, the heavy table at which we were sitting gradually rose from the floor, our hands resting upon it; it rose at least six inches, and remained in a state of suspension some time, then tipped backwards and forwards; this was succeeded by a vibration in the table, that was communicated to our bodies and the chairs upon which we were sitting, as if some powerful fluid were escaping. The sensation, as of the grasp of a hand, was felt on the knes of two of the party successively, followed by very loud raps from the table. A little before twelve o'clock we removed to a room upstairs, and took our seats at a large square table; here we had loud raps on the table, and from some parts of the room. The lady to whom I have before alluded was sitting next to me, and we were both of us, with the chairs on which we were sitting, forced violently from the table, nearly to the end of the room, and then drawn round. I tried to resist this, but without success; the table followed us, leaving the rest of the circle behind it. Our host, who is a learned and most accomplished gentleman, watched the phenomena with a jealous eye, and he has since tested Mr. Home, and is satisfied that there could have been no trickery; he leaves it for science to explain. I am convinced there could have been no collusion or delusion. The Vicar of Ealing published a sermon attributing it all to Satanic agency: this has been most ably answered in a pamphlet, "Thoughts on Intercourse with Spirits," published by White, 36 Bloomsbury street.

The Rev. William Lambert, of Ealing, in a letter to the Dispatch, Oct. 7, says: "Although I readily admit that on one evening, at Mr. Rymer's house, I witnessed facts which surprised me, and excited my curiosity, I never expressed any opinion as to the agency which produced them." Probably the opinion spontaneously expressed by Sir David Brewster to Mr. Cox, "Sir, this upsets the philosophy of fifty years," is nearly the truth. Sir David's ungenerous attack upon Mr. Home has been well answered by Mrs. Trollope. Some of your readers may remember the cruel persecution of Elizabeth Squirrel, at Shottisham, in 1852, who exhibited phenomena that have not yet been explained. There was another girl in a similar state of disease, near St. Malo, a cataleptic, who had passed six months without taking food. There is now a girl at Prickwillow, near Ely, a cataleptic, who has occasionally exhibited phenomena analogous to those produced by Mr. Home: she falls into trances; during her sleep loud noises have been heard in her room at night, lasting many hours. Her case appears in the Zoist of October last. The effects of table-turning upon a young lady in 1858 are still remembered. These four sensitives are undeplored media.

PROF. S. B. BRITAIN.—The Portland Transcript says, the Spiritual Association of that city, engaged Bro. Britain to deliver two or three lectures on the subject of Spiritualism, and adds: "Prof. B. is a gentleman of superior abilities and a popular lecturer, and cannot fail to interest the most intelligent as well as the most skeptical citizens."

JUDGE EDMONDS has been lecturing to large and appreciating audiences in Boston and Lowell during the past two weeks.

He lectures next Sunday, March 23d, at the Brooklyn Institute, commencing at 3 o'clock P. M.

MR. HOME.—We are informed that Mr. Home, the medium, has formed an engagement with a Polish nobleman, and is now travelling with him in Italy, after which he will accompany him to Poland; his return to England is consequently, indefinitely postponed.—Spiritual Herald.

"CAUSE AND CURE OF CRIME."

We give place to the following, from the Union and American, (one of the most widely circulated papers of the South,) as it points out a department for Society and Law Reform, while paying a well merited compliment to an earnest and devoted Reformer. The thoughts contained in the synopsis will abundantly repay for an attentive perusal, as they suggest an immense field for labor, and outline the kind of Gospel that must be preached when Christianity and Spiritualism are practically and lovingly one and the same.—This is measurably true now in theory, but theory and logic at best are but the frame work of the mental ladder, by which the Spirit climbs from the plane of self, to the sphere of angel harmony and Spirit Manifestation.

Let us hope that others, seeing his good works, "will go and do likewise," that the unfortunate may be blessed, and the earth prepared for the advent of "the Kingdom of Heaven."

"The Lecture of Rev. J. B. Ferguson, on the above subject, before the Nashville Lyceum, at the Christian Church, on Tuesday night, was largely attended by the most respectable and intelligent of our citizens. Those who were not present missed a rare and refreshing intellectual treat.—His theme, so prolific in thought, was handled with all the fervid eloquence for which this gentleman is distinguished. Discarding the thread-bare aphorisms of the priest and the thrice-told tale of the polemic, he marched boldly up to his subject like one who was conscious of his strength. He called things by their proper names and gave some severe home-thrusts to those rose-water philanthropists and office-seeking patriots who froth and foam more than they act. A bare notice of the main points of his lecture is all that we can give.—We leave our readers to a more careful perusal of the address when it is published."

After showing that the State has no right in punishing crime, to steal the labor of the convict and rob the widow and orphan of a protector, he suggested a reform in the administration of our Penitentiary system: That the convict be allowed so much per diem for his labor; and that the proceeds be given to his wife and children, if he have any; if not, that it be given to those more nearly dependent upon him for subsistence. This policy would hold out a strong incentive for the reformation of the criminal, and give to the innocent sufferer that which would, in some degree, soften the pangs of violated affection; and at the same time it would satisfy the demands of justice. The State should act as a merciful mother instead of a revengeful stepdame. Profit and loss should not be taken into consideration where the moral welfare of our citizen is to be subserved. The State should pay a proper value for the labor, whether the labor is remunerative or not.

Avarice is the cause of all crime. It sears the heart; sunders the fraternal relations of nations; creates animosities between neighbors and friends, and moves the hand of treachery and murder. It is this which has precipitated this nation on the very verge of civil and perhaps foreign war. Oppression to the poor, and violating the religious rights of a class, not the fancied freedom of the African, will dissolve the Union and break it into fragments if it is ever done. In giving a moral definition of crime, he said that it was not a violation of Law but a departure from an Infinite Rule of Right, co-existent, co-eternal with God—every where working, every where felt. No man can violate a law of God—his laws are immutable—always the same. Man departs from the laws governing his being when he trespasses upon the rights of others or perverts his own nature. He lives in God, therefore, he is under God's government, which is just and true in its operations.—His nature is pure in its essence and a departure from this purity creates conditions and circumstances which mar the soul's happiness and consequently the happiness of others; for all are linked in the bands of a Common Brotherhood—as eternal as God; and as broad

While the wind without was wailing
Over the forest and the stream,
And the wintry stars were veiling
From the sight their icy gleam.

From the Journal of Medicine. SPIRITUAL WRITING.

We copy the following and last of Spiritualism, as its length comes within the limits of our columns.

Seating myself, one day, by a table, alone in my office, I determined to try an experiment.

I had been told in one of the circles which I had had the curiosity to visit, that I was both a writing and a rapping medium.

I did not stop here to inquire the cause of the movement, but, my curiosity being fully aroused, I continued my invocations to the Spirits.

I did not stop to ask myself the question whether such a thing were possible or probable, but continued my conversation with the supposed Spirit.

And so, for my edification, the Spirits would hold animated and lengthy discussions upon the subject; but soon came the announcement, "The will is destroyed, and the property is taken."

Now came the important intelligence that "Thos. Trumy (the principal witness) is dead; he has been thrown from a carriage, and is now being carried home."

I should weary the patience of my readers if I were to mention one-tenth part of the communications that were written upon this subject.

In addition to these, I received a great number of communications, purporting to be prophecies of future events. I was told that the millennium was shortly to dawn upon the world, and the glorious "thousand years" would commence in 1856.

writing these communications for about one week, during which time it may well be supposed that I was not in a condition for calm and sober reflection.

I venture the assertion that no one has had any stronger evidence of Spiritual intercourse than myself. The writing was altogether involuntary; not only so, but the mental operations which accompanied the writing were equally involuntary.

In the first place, that the ideas originated in my own brain, was evidenced by the waste to which my whole nervous system was subjected, and the effect upon the process of nutrition and secretion throughout the body.

Secondly, I always knew what I was writing, and although the thoughts passed through my mind unbidden, I could always tell before I finished a sentence what it was to be, and often, when asked a question, I could answer it just as well without writing at all, as after writing the answer.

Thirdly, if I was requested to write a name which I did not know, I could not do it. I was told to call upon the Spirit of Lewis Hanchett, and request it to write its name.

Fourthly, to test the reliability of the prophecies, a record of the weather for a week to come was called for and written. The sequel showed that either the Spirits were most infamous liars, or else they were miserable almanac makers, for they did not come within forty rods of the mark.

I called for the autographs of the signers of the Declaration of Independence and of the deceased Presidents, as well as of many of my deceased friends; and in many instances the signatures thus obtained were very good imitations of the true signatures.

What useful information can we then obtain from the Spirits? They lend us no assistance in regard to the things of time; and in regard to the weighty matter of eternity, they tear our chart in pieces.

Sixthly, I am satisfied that the ideas contained in my philosophy and poetry were my own; and the thing that leads me to think so, is the fact that I could recognize trains of thought that had formerly passed through my mind; moreover, the style of the composition only differed from my own in being much more vivid and forcible.

A few words, by way of explanation of the phenomena of Spiritual writing. Being careful to avoid any voluntary acts, the will is placed in abeyance, and thus full play is given to emotional and other mental acts.

In the meanwhile, the love of tea was on the increase, and had made its way far east of Temple Bar. Every year enlarged the consumption, and the drinking of it was no longer confined to the refined and wealthy.

From the year 1710, the importation had gone on increasing, and in 1737 had reached to such an extent that the ruin of England was predicted as certain to ensue, from the general use of so effeminate and unnatural a drink.

This attack was followed up by others equally overwhelming. A writer in the Gentleman's Magazine of the same year informs us that it affects adults, who take it for the first time with dejection of spirits, palpitation of the heart, trembling, fearfulness, and other symptoms common to narcotics.

Women were warned against its use, on pain of its rendering them childless; it was also said to be fatal to their complexions, making those who were of a cool constitution, pale, or tawny, or swarthy.

When I gaze into the stars, they look down upon me with pity from their serene and silent spaces, like eyes glistening with tears, over the lot of man. Thousands of generations, all as noisy as our own, have been swallowed up by time, and there remains no record of them any more.

When the shepherd first noticed them in the plains of Shinar!—Carlyle.

What is life? It is a vapor that appeareth for a little time, then vanisheth away.—James iv. 14. Like the falling of a star; Or as the flight of eagles are; Or like the fresh spring's gaudy hue; Or silver drops of morning dew; Or like a wind that chafes the flood; Or bubbles which on water stood; Even such is man, whose borrow'd light Is straight call'd in, and paid to-night.

The flying cloud, the evanescent vapor, the arrows just propelled from the string, the wintry grass, the flower whose beauty scarcely blooms ere it is faded, and whose fragrance is scarcely perceptible ere it is gone—are apt similitudes of the life of man.—Dr. Spring.

Who thinks most, feels the noblest, acts the best. J. P. Bailey. He lives long that lives well; and time mispent is not lived, but lost. Besides, God is better than His promise, if He takes from him a long lease, and gives him a free hold on a better value.—Fuller.

Though we seem grieved at the shortness of life in general, we are wishing every period of it at an end. The minor longs to be at age; and then to be a man of business; then to take up an estate; then to arrive at honors; then to retire.—Addison.

Many men pass fifty or sixty years in the world, and when they are just about going out of it they bethink themselves, and step back, as it were, to do something which they had all the while forgot, viz: The main business for which they came into the world, to repent of their sins, and reform their lives, and make their peace with God, and in time to prepare for eternity.—Tillotson.

Age should fly concourse; cover in retreat Defects of judgment, and the will subdue; Walk thoughtful on the silent, solemn shore Of that vast ocean it must sail so soon.

Old age, thine evening twilight, for him who is a Saviour, blends so undistinguished with the sunrise that there is scarcely a night between.—Prof. Tholuck.

THE PROGRESS OF TEA DRINKING. In the meanwhile, the love of tea was on the increase, and had made its way far east of Temple Bar. Every year enlarged the consumption, and the drinking of it was no longer confined to the refined and wealthy.

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SCARCITY OF BOOKS IN THE DARK AGES.

In this age of steam-printing presses and general education, we can scarcely conceive the greatness of the literary disadvantages under which the people labored who lived before the art of printing was invented, and especially in the dark ages. In his lives of the British historians, Mr. Lawrence says:

"The libraries of Italy, were so totally ruined by the invasions of the barbarians, that the popes were often obliged to borrow books from Germany. In France they were so scantily supplied that, in the ninth century, the abbot of Ferriers sent to Pope Benedict III., to beg a copy of Cicero de Officiis, as there was none in all France. At the beginning of the tenth century, copies of the Bible were so rare in Spain, that one copy often served for several monasteries. It was a rule of the English monasteries, in 1072, that the librarians should deliver to each monk one book at the beginning of the year; and if at its close he had not read it, he was obliged to do penance. The bishop of Winchester's cathedral library consisted in 1824, of seventeen books. This prelate borrowed from the convent of St. Swithin, a copy of the Bible, in two folio volumes, giving his bond for its safe return. The Bible had lately been bequeathed to the convent, and so valuable was the legacy, that a daily mass was said for the soul of the donor.

Books, in those days, were the most costly of possessions, yet no price could in fact exceed their value, since they contained the genius of civilization and advancement. In those few manuscripts so revered and valued, was shut up the great spirit of modern progress. But even had the simple monks beheld clearly all the vast results that were to flow from the influence of books, they could not have looked upon them with more reverence than they did out of pure superstition, or for the sake of their rarity.—If any person gave a book to a holy house, he was thought to have deserved salvation. Formidable anathemas were pronounced against any one who should alienate or injure one of these costly possessions. The sale of a book was attended with as many formalities as that of a vast estate. Persons of character and importance were invited to witness the transfer; and a formal record was made of the transaction. In 1225, Roger, dean of York, gave several Latin Bibles to Oxford, with a condition that the student who borrowed one of them should deposit a pledge for its safe return.—Oxford, the seat of English learning, possessed, in the fourteenth century, a library consisting of a few tracts chained to the wall, or kept in the church of St. Mary's Church; and even so late as the fifteenth, it was ordered by the statute of St. Mary's College, that no student should use a book longer than an hour or two at most, so that all might profit by the scanty collection. In France, at the opening of the fourteenth century, the royal library of Paris contained but four classics, one copy each of Cicero, Ovid, Lucan and Boethius.—American Baptist.

LIFE AS IT IS.

Let us make an excursion down the street and see what we can learn. Yonder is the wreck of a man's son. He was permitted to grow up without employment, went and came as he pleased, and spent his time in the gratification of spontaneous passions, desires and inclinations, with one to check him, when his course was evil, encourage him in the ways of wisdom. His father was rich, and for that reason the son thought he had nothing to do; no part in honest labor perform.

Well, the father died, and the son inherited a portion of his abundant wealth, and having learned money by honest toil, he knew not the value of it, and having no knowledge of business, he knew not how to use it, so he gave best to his appetites and passions, and ran at a pace down the broad road to dissipation. He beheld him—a broken down man, bowed with infirmity, a mere wreck of what he was, physically and mentally. His money was gone, he lives on the charity of those whose hearts open with pity. Such is the fate of hundreds are born to fortune.

And there on the opposite side in that comfortable mansion, lives the son of a poor cobbler. Fifteen years ago he left the humble room of his parents, and went forth into the broad world to seek his fortune. All his treasures consisted in his chest of tools, a good knowledge of his trade, honest principles, industrious habits, and twenty-five coppers. Now he is the owner of that elegant mansion, is doing a thriving business, possesses an unbroken constitution, and bids fair to live to good old age. Such is the lot of hundreds of thousands who never boasted of wealthy parents.

Go into the city, and you will almost invariably find that the most enterprising men are of parentage—men who have had to row against wind and tide—while on the other hand a majority of the descendants of mediocrity in talents, live short time like drones on the labor of others, and then go down to untimely graves.

What a lesson should this be to those who, by all means, either by fair or foul, accumulate treasures for their children.

If the rich would train up their children to regular habits of industry, very many of them would be saved from intemperance, misery and an untimely end.—York Republican.

A HEATED IMAGINATION.—A newspaper paragraph informs us of the fact—or we ought, perhaps to say the fiction, for we don't believe it—that man the other day committed suicide by swallowing a red-hot poker. We suspect this is a variation of the old story arising out of the old worn tale of biting an inch off that popular fire-iron in a red-hot heat, a process that must be familiar to every nursery. A man must be very tired, indeed, of life, and especially hard up for the means of getting rid of his burden, before he could so deliberately eat the poker, after having read the article would have stuck in his throat, and given sufficient time for any one present to have seized the tongs and drawn the red-hot poker out before the unhappy suicide could have had time to swallow it. We are strongly inclined to believe, that if there has been any suicide in the case, it has been by drink; and the constant getting down of grog of the very hottest and fiercest description has suggested a red-hot poker to the imagination of the writer of the paragraph. We are satisfied that nobody has ever forced any of the sort down his throat, and we confess our total inability to swallow it.—Punch.

HEART FURNITURE.—No house, says Henry Beecher, is complete without two pieces of furniture—the cradle and the old arm chair. No house is full that hath not in it a babe and a grandchild, or grandmother. Life becomes more radiant when its two extremes keep along with it. The cradles which watch the cradle and serve the chair