

CHRISTIAN SPIRITUALIST

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

NEW YORK, SATURDAY, MARCH 29, 1856.

NUMBER 47.

Christian Spiritualist,
PUBLISHED BY THE DIFFUSION OF SPIRITUAL
KNOWLEDGE.
110 N. 3RD ST. N. Y. C.

Subscription price, Two Dollars per annum,
in advance. Single Copies—Five Cents.
Advertisements at the rate of five cents per line,
for the first week. For longer periods, by
contract. Sent by mail, free of postage.
The Proprietor, J. W. WILSON, No. 110 N. 3rd St.,
New York.

For the Christian Spiritualist,
HARMONIUS.
110 N. 3RD ST. N. Y. C.

My dear friend, I received your letter of the 24th inst., and was glad to hear from you. I am well, and hope these few lines will find you the same. I have been thinking much of late, and of the many things that are going on in the world. I feel that we are in a time of great trial, and that we must all be prepared to meet our fate. I am sure that we shall all be saved, if we only have faith and courage.

I have been thinking much of late, and of the many things that are going on in the world. I feel that we are in a time of great trial, and that we must all be prepared to meet our fate. I am sure that we shall all be saved, if we only have faith and courage.

I have been thinking much of late, and of the many things that are going on in the world. I feel that we are in a time of great trial, and that we must all be prepared to meet our fate. I am sure that we shall all be saved, if we only have faith and courage.

I have been thinking much of late, and of the many things that are going on in the world. I feel that we are in a time of great trial, and that we must all be prepared to meet our fate. I am sure that we shall all be saved, if we only have faith and courage.

I have been thinking much of late, and of the many things that are going on in the world. I feel that we are in a time of great trial, and that we must all be prepared to meet our fate. I am sure that we shall all be saved, if we only have faith and courage.

I have been thinking much of late, and of the many things that are going on in the world. I feel that we are in a time of great trial, and that we must all be prepared to meet our fate. I am sure that we shall all be saved, if we only have faith and courage.

I have been thinking much of late, and of the many things that are going on in the world. I feel that we are in a time of great trial, and that we must all be prepared to meet our fate. I am sure that we shall all be saved, if we only have faith and courage.

I have been thinking much of late, and of the many things that are going on in the world. I feel that we are in a time of great trial, and that we must all be prepared to meet our fate. I am sure that we shall all be saved, if we only have faith and courage.

I have been thinking much of late, and of the many things that are going on in the world. I feel that we are in a time of great trial, and that we must all be prepared to meet our fate. I am sure that we shall all be saved, if we only have faith and courage.

I have been thinking much of late, and of the many things that are going on in the world. I feel that we are in a time of great trial, and that we must all be prepared to meet our fate. I am sure that we shall all be saved, if we only have faith and courage.

I have been thinking much of late, and of the many things that are going on in the world. I feel that we are in a time of great trial, and that we must all be prepared to meet our fate. I am sure that we shall all be saved, if we only have faith and courage.

I have been thinking much of late, and of the many things that are going on in the world. I feel that we are in a time of great trial, and that we must all be prepared to meet our fate. I am sure that we shall all be saved, if we only have faith and courage.

with me through Germany and Italy, and shared with me my welfare and my woe.

I confess that I felt attracted towards Italy, not so much by the celebrated natural beauties of the country, the halls of art in Florence, or the ruins of Rome, as by other circumstances. In Calarno, near Parma, lived the brother of my departed father, with his family. He had greatly increased his wealth by commerce in Leghorn, and had retired with his children, to enjoy his age in his beautiful country house in Calarno. Since the death of my father, all the friendly correspondence between him and us had ceased. I was eager to behold this man, the brother of one, who was to me the dearest among mortals, and whom he was said greatly to resemble. I hoped on beholding the features of my uncle, to recall the loved face of my father, and to be enabled to portray the image which I possessed not.

"But in Parma I was informed that he was no longer among the living. He died a terrible death, beneath the dagger of an assassin."

"All his children, my cousins, had left the dwelling in Calarno, had sold it, and had sought a home elsewhere. They had fled the ground, from which the blood of their unfortunate father called upon Heaven. So far as I could gain information, it was the priests and monks, who had been the bitterest enemies of my uncle."

"I went to Calarno, and to the country house which had been his. The lonely mansion lay in the midst of vine hills and luxuriant fields, to which from all sides the most beautiful fruit trees gave their shade."

"My uncle must have honored the wise maxim of the Zendavesta, wherein Zoroaster tells the Persians: 'He that tills the earth with care and foresight, has more merit before God, than he who repeats ten thousand precepts of prayer daily.'—But this saved not his pious life. May his blood be the last shed in the name of religion by priestly fanaticism! One false, mistaken principle will always lead away and for ever, from the path of truth, and lead to eternal warfare with mankind and nature. The single doctrine that but one faith among all faiths, is the true and saving one, has died with more human blood the lands of the old world, and given the sanction of right to more crimes than all the false teachings of assembled Heathenism."

"They told me, that my uncle had been murdered beneath the ruins of an ancient abbey, and that his Spirit daily wandered there, strikingly resembling him as he was when living."

"I laughed at the story. But when I heard it repeated from all sides, and seriously assured of it, I determined in a spirit of boasting presumption, such as a young man of twenty-two may indulge in, to investigate the matter."

"One evening I went well armed, and accompanied by my servant Matthias and my dog Mylon to the place indicated. A peasant guided us to the end of a dark wood, from which we beheld the ruins of the convent, rising above the bushes, and illumined by the moon."

We walked slowly towards the ruins, that were at times hidden from our view, then again revealed themselves from among the bushes. An involuntary shudder overcame me in this solitude. The moon hung pale among the clouds. The wind moaned from time to time, among the dark foliage of the overhanging trees."

"How little is man when possessed of that superstitious fear, which has been implanted in his bosom, by wrongly directed early teachings! The every day path of education that obliges us, in age to spend more years in striving to unlearn the early received absurdities, than it took time in childhood to learn them."

"Midnight passed without an adventure; already there appeared a pale reflection in the Eastern Heavens, that revealed the outlines of the hills. My blood became cooler. I laughed at my superstitious fears, and felt grieved that no adventure had befallen me."

"At that moment, I heard a rustling among the ruins. I shrank back; I looked again, and beheld in the twilight a human figure moving slowly along the walls. I sprang forward, and with trembling voice called the figure. In the same moment, a portion of the wall fell in with a thundering sound, in the place where I had espied the figure."

"My senses forsook me. I sank into a deep swoon, which must have been followed by a sound sleep, for I awoke late, after sunrise, awakened by the loud barking of my faithful dog."

"As I opened my eyes, I beheld two men among the ruins. They ran towards me with speed. They were enveloped in short mantles, one armed with a stiletto, the other with a short sword. Mylon defended their approach. Enraged at the animal's fidelity, they both fell furiously upon him; I had won time to rescue myself, prepare one of my pistols and fire. Almost at the same time there fell another shot against these wretches from the opposite side."

parting before us. In this dreary hour was renewed the entire past, the death hour of my bird, Mylon's first caresses on the promenade in the Domain of my native city; his flight from his master to me; his and the bird's favorite corner in my room. Now he lay here, to die for me, breathing out his true love with his life."

"My sorrow increased, weeping, I repeated his name."

Mylon heard my voice; he once more opened his eyes, made a movement once more to lick my hand, and departed."

"I dug him a grave amid my tears."

"Softly rest, thou loving dust! cried I; 'softly rest! Oh Mylon, we shall meet again; thou hadst a beautiful soul, it cannot be annihilated.'"

Here you have an addition to that, which first led me to love and to believe in the transmigration of souls. As a further proof, I will relate to you the story of my acquaintance with my wife, which occurred many years after."

"I see it, how strange my train of thought must appear to you. You are unacquainted with the thousand ideas that spring to life from the depths of the soul with every thought, you know not the entire concatenation of circumstance, and will think my belief fantastic."

"No, Harmonius," cried my neighbor; "your belief is also mine. Long have its seeds lain within my breast; they expand beneath the warmth of thy discourse. I understand thee altogether. The Spirits follow in their world their own pathway.—They associate with bodies by unknown laws, and depart from them again. Created from eternity, they progress for eternity. Here there is unending development, every death but a change of scene. Unrelated to the earthly, they shall strive for the divine. I am immortal; the universe has no earthly limits for me; sooner or later I may hope, to be the witness of sublimer series."

"Oh Harmonius, I feel it, there is no sectarian Heaven, no doctrinal hell! there is an unending Spirit striving for the attainment, the elevation of all good and happiness! Harmonius, once I had doubted with childish doubtfulness. But since I have ceased to listen to the wisdom of the schools, since I question nature, the universe has become to me divine."

"Yes, ye eternally flaming flowers in yonder unlimited Heavens, ye are not planted there in vain! The dog and the eagle behold you, the worm and fish, yet none know you, they know not, that ye are earths and suns, beaming in those unending realms. Man knows it. 'In the Father's house above are many mansions!' Oh, perhaps, sooner or later, will my dwelling be in one of you; and while on earth, true friends will weep by the grave of the sleeping ones, I may feel there the unknown charms of another life!"

"There I shall assemble round me new brothers, new sisters! Death led them from me, death parted me from them, an eternal and eternally beautiful change! And amid all Spirits, perhaps, there will be for me one loving Spirit, one twin, brother Spirit!"

He was silent. We were all deeply moved. In a stream of emotions sank our souls. The moon beamed through a golden sea of clouds; her rays fell upon the blooming hedges, now bright, now dimmed. Between the boughs of the plantains and poplars, twinkled here and there the stars, half-hidden, and half revealed by the playful foliage.—The whole landscape seemed more ethereal, as if floating in celestial haze around us. So did the poets of old behold their elysium."

"Dear friends," at length began Harmonius, "I love the upsurings of the imagination, accompanied by holy feelings. But here there is something more to be found, than webs of the fancy, formed of rainbow gleams. There is here a deep earnestness of nature and reason. I would recall you to these."

"My inspired neighbor was nevertheless in the right, when he told us, that when we question nature, we come to know of a more beautiful Heaven, than the one revealed to us in the catechism. I have read the word of God in nature; it is the book of infinite wisdom and unending love."

The life of the universe is the activity of the ever active powers and beings of the same, its eternal approachings and departures. All powers of nature act beside, and through and in one another.—None of them can cease, only their relations and activities change, as the ideas in the human Spirit. The electric power which dwells in the eel, as well as in the thunder cloud, was ever, and fills all earthly matter; but not always does it appear to us, only then, when united with those primary causes, through which our feelings and ideas are awakened by their power upon our senses. In the same relation is the creating power existing and active, which forms the wondrous crystals in the canes, and forms fibres and cells within the plant. Even so, the life powers, manifested in the masses, the acorns and palms, in the crab as in the eagle, in the worm as in the lion, reveal the secret of their growth and progressive development."

"When the plant withers and dies, and dissolves in dust, think you, the life power has ever so departed, as the form of the material, out of which the form, the body, namely the world of the plant, was put together? Think you, that for every new, out of the earth sprung flowers, there must be a new, never before existing life power, out of nothing originating and being? No, what is, that was, and will be evermore. The life powers of the withered plant have only returned to the universal mass of all life; the same as the electric power,

that showed you the lightning flash, returns to the universal mass of electricity, or like the earthly part of plants, returning to the universal mass of organic matter spreads upon the surface of the earth."

The organic matter remains, or rather the active powers forever and forever those powers, that unite with the material, to become visible to our senses. The life power changes only its garb, in which to appear to us."

"Higher, inexpressibly higher, than these lower powers, are the souls and the self conscious Spirits, in the sanctuary of God, in the inner of the unlimited all. And they too, it is certain, vanish not into unthinking naught with the form of their earthly envelope. They but unite with other powers, and appear in other forms anew. *Whatever has ever lived on earth, yet lives;* and the material, from which the first plants, animals and men were formed, is yet the same, from which the bodies of plants, animals and men are formed, that now are. Why should I doubt of the changes and transmutations of Spirits, souls, and powers, when nature in her dominions reveals the same."

It is not therefore affirmed, that the Spirits in their metamorphoses are bound to our little world alone, that which we call the earth ball. Why should not the more elevated beings be the dwellers of other worlds, for we see many other lower powers transferred with incomprehensible swiftness from one star to another, and actively visible.—There is a wonderful affinity between the myriads of worlds distributed in the universe. They are bound in bright garlands together, and the rays of light form golden bridges from one world to another in the unlimited realms of space."

The belief in the transmigration of souls, which to the ignorance of later times appeared as an absurdity, will yet return to its noble imaginings in the dominion of nature. And though it seem to you a strange illusion to believe that I have met on earth in different forms, the same beloved soul, so call it an illusion, what an inexplicable feeling within me, what an inner voice tells me this is a certainty. I know three beings, to whom I have been unconsciously attached during my life of seventy years, in a most wonderful manner, as towards no other beings. In all three there was the same tenderness, the same fidelity. The third of these beings was my wife."

"I was returning home from a business tour, when near to a village, upon the high road, I beheld a young beggar woman, to whom one of the passers-by replied to with, 'go and work, thou art young, and shouldst be ashamed to beg.'"

"I came nearer, leaving my travelling carriage far behind me, the man continued his way. 'Unconsciously I remained standing there. I pitied her. I observed the delicate figure of the young beggar, her childish face so full of care, so expressive of sorrow and anxiety."

"A glowing blush overspread as the reflection of morning glories her lovely countenance. Then she became pale, and tottering to one side, held tremblingly on to the nearest tree. I followed her."

"Thou art not well, my child!" said I, and methought, I had known her long."

"She did not answer, although her lips parted as if to speak. She gazed at me long and intently, with her innocent look, as if she would read into my soul. Then she turned suddenly around and left me."

"I remained immovable on my place. At ten paces distant from me she leant against an oak, and looked towards me, she wept, and strove to suppress her tears."

"I approached her, what ails thee, my child?" asked I.

"Art thou unhappy?"

"She did not answer. Her sorrow overpowered her. She sobbed aloud, gazed at me with tear filled eyes, strove to flee, then as if overcome by her emotions, tottered towards me. I received her in my arms. Her eyes were closed, her face overcast with a deadly paleness, I trembled, fearing to see her die upon my breast."

"I laid her gently down in the soft herbage, ran to a living spring that flowed under the rocks across the way; filled my hat with the cool water and returned."

"The young girl had awakened. She heard my footsteps, and with the effort of all her strength, slowly raised herself up."

"A faint colour again tinged her cheeks. She smiled gratefully upon me."

"Thou art very ill!" said I.

"She smiled, and answered me with a soft and trembling voice, 'indeed I am not!'"

"I drew my purse, and instead of searching for small coin, gave her the entire contents; I still thought to have given her too little."

"The young girl blushed, returned me the money, and said, 'I desired not so much.'"

ble signs of the bitterest poverty, and yet all was cleanly. A woman stood washing beside a living Spring, that was shaded by flowery hedges. An old man lay moaning at the door, upon a mattress of leaves."

We sat down upon a wooden bench, in the vicinity of the hut; before us there opened a smiling prospect, amid the fields and hills, and the murmuring stream on the other side."

"May I offer you some fresh milk, and some black bread, for breakfast?" asked the maiden."

"I nodded an affirmative. Joy beamed upon her face, she ran, she flew away."

"During her absence I spoke to the woman about her adopted daughter. She answered me with emotion, said the child labored often, until she was overcome with fatigue. She was good and pious. Cecilia was the name of the poor child."

After a while Cecilia re-appeared, she placed milk and bread before me, in clean wooden vessels."

"Cecilia," said I, "I pity thee, thou art unhappy."

"She blushed; her sorrowful eyes glistened with tears."

"Wilt thou always continue a beggar?" continued I.

"Poverty has not made me unhappy," sighed she."

"I would do all for thee," said I again, after a pause. "I will clothe thee; will give thee money to travel, and thou wilt go before me to my native city. The adopted parents shall be cared for by me; they shall not want."

"The adopted mother had heard me speak.—Cecilia cast down her eyes in deep anxiety. The woman hastened towards me, and used all her persuasion to induce Cecilia to accept her good fortune. The obedient child obeyed her. I gave the woman money, and sent to the village to buy better clothing for Cecilia."

I remained alone. After some time I heard a low sobbing; I knew it to be Cecilia; she spoke with a loud, subdued voice, within the hut."

I hastened thither. Through a half open door I beheld the poor girl standing in the room. Her back was towards me, she stood with arms outstretched towards Heaven, and clasped hands, and wept, and sobbed; at times I could hear a few words."

"Thou hast seen my tears!" said she, overpowered by the feelings. "Thou hast counted my sighs! Oh my God, my God, how have I merited this happiness that thou shouldst send to my poor benefactors, thine angel of help?"

The prayer that arises from the over-burdened heart, is like the tear. It takes from suffering the wounding thorn, and divests joy of its poisonous intoxication."

I sat down upon the wooden bench; Cecilia came towards me with tear-filled eyes. She gazed upon me intently, as I upon her."

"Why dost thou weep, dear Cecilia?" asked I.

Unrestrainedly now flowed her tears; she threw herself on her knees before me; she took my hand, pressed it to her lips, and cried, "Oh, my happiness is too great! how could I hope for so much! I will be your faithful servant; I will never leave you; I will willingly die for you!"

I will not detain you any longer with my stay in the beggars hut; I took Cecilia to a neighboring town, to one of my acquaintances, who was the directress of an establishment for the education of females. She remained there a few years; then the humbly rich saint became my wife."

Of some importance in this story are a few other considerations, as well in regard to myself as of Cecilia. It remains with you to call these circumstances dreams, or the play of so-called chance. For me they bore something of significance. To this belongs the strange feeling that overpowered me at the first sight of the little beggar girl.—This inconceivable attraction towards that unfortunate, may perhaps be nothing wonderful. For the examples are many, that persons, who had never seen each other, are attracted at the first sight, by a sudden and reciprocal feeling; yet do these revelations belong to the mysteries of our inner being, that have not yet been solved. Why this involuntary attraction towards a being, whom a thousand others would meet with indifference?

It is not altogether the magic power of beauty which causes this wonder, for we know, that we often acknowledge that as beauty, through life, for which we feel no irresistible attraction; and that hearts will be in affinity with those forms, that according to the universal judgment, would approach to what is termed ugliness. In all attraction, or love, as in the conviction of truth, there dwells no will, only necessity, natural compulsion. That the first pleasant impressions of any human form, from the tender disposition of childhood, be ineffaceable, and would lead the judgment upon beauty, or the emotions of pleasure in beholding this or that agreeable form, even in later years, is an idea unproved by experience, and ridiculous to a sane understanding."

there has been more than one world discovered but of the dominions of the soul, we scarcely know the coasts, and the right landing from which we could view the interior, and gain sight of the wonders and secrets of life."

Still more surprising to me, was what Cecilia communicated to me, in her conversations. She affirmed, that before she knew me, even in the first dream of her childhood, to have beheld a form like mine, and to have seen it in her later dreams. She had become accustomed to the appearance of this form, no matter by what surroundings, as the God of dreams presented it, that her memory retained the image often awaking. Only once a year, perhaps more seldom, did my form appear to her in sleep, but then was always encountered by her with the same yearning love. She described the emotions, which she then felt, in a manner almost unintelligible to me, as an indescribable oppression, a strange, painfully pleasant contraction of the breast. She affirmed that for several days after the visitation of the dream, to have retained these feelings, until they gradually weakened, and so disappeared."

One day, as she was gathering strawberries in the forest, she was overcome by the same oppression, although the dream had not preceded it, but this quickly recalled the dream to her recollection. She heard the sound of a horse's hoof, upon the pathway leading through the forest. She gazed upon the rider. It was myself, who was travelling on business through that part of the country.—But I did not remember seeing the strawberry gatherer. But as Cecilia told me, she was as if paralyzed by the sight of me. She held on to a neighboring tree, to prevent herself from falling to the earth. She doubted, whether she was dreaming or awake. After I was past a long while, she ran after the hoof marks of my horse, upon the road, to behold me once more, even in the distance, but her endeavors were fruitless."

Explain now to yourselves, the strange emotion in which I found her, as I gave her alms, upon the road leading to the village. She doubted not then of the real existence of the form she beheld in her dreams; but had lost the hope of again beholding it, in reality."

Enough of this, dear Friends. I have given you the explanation of the words which you desired."

"Imperishable love in all forms."

May you find in the story I have communicated, the play of accident, or coincidence of a deluding imagination; may you find another key, to that which appeared wonderful to me. I give you all the right to do so. But the highest of my faith convictions can never be eradicated, never shaken. You cannot destroy for me, the harmony of experience with reason, of the Past with the Future, of time with eternity."

Man, placed between the all-eternal nought and the all-eternal reality, cannot comprehend the possibility of the one, nor the other. But I am conscious of myself, and of the reality surrounding me. It is, and because it is, annihilation and not being is impossible to that which is; therefore, what is, is eternal, the power in the atom of dust, as well as the power which thought in Plato.—All is power, all is spirit, all is active. That is the unlimited realm of nature, the world is but the manifestation of the same upon the spirit and the soul. The play of the manifestations are manifold; the ever-active unchangeable. The world changes, nature does not."

Not the beings in themselves, only their relations among themselves, undergo change. Spirit and soul form other affinities, so is the divine order.—The strength or weakness of the holy will, which the self-conscious spirit possesses, necessarily determines its rise or fall. That is its heaven, that its hell. There is unending progression of the spirit towards perfection, as the systems of suns with their worlds wander amid the domains of the boundless all. Eternal activity! new affinities, entered upon by the spirits and souls with new powers, that serve them as instalments towards their intercourse with all of being, that is transmigration of souls. Another kind of continued being and continued activity, we cannot think of.—Whether upon the earth, or upon another, is immaterial, but brighter do some spirits behold things, clearer view them than others."

That which we behold far beneath us, called in its unconscious seeming powers, attraction and affinity, and the love of higher beings among themselves, is all equally eternal, is out of God. For God is love; and this love is borne by all souls in affinity with each other, unchanging throughout all forms."

So spoke Harmonius. But these are not his words that I give, only the fragments of his chain of thought. We all found ourselves strangely entangled in the same, nor could we free ourselves by contradiction, nor become altogether intimate with the strange belief."

What Harmonius related to us, of his favorites on earth, did not seem any stranger to us, than what has been related of Pythagoras. I pass no judgment upon the principle of these peculiar ideas upon nature. Still it appears remarkable to me, that a spirit like that of Harmonius, should return to that which was the belief of the first races of man, of the Indians and Egyptians, of the Pythagorean and the Platonic ideas, and which dwelt in the songs of Pindar."

For the thinker, the communication of the peculiar range of thought of a reflecting spirit, cannot be less interesting, than the portrayal of any striking peculiarity of character, in the outward life.—Therefore, I have thought it not quite needless, in giving the most significant part, from the conversation of the love-worthy old man, Harmonius."

JUNE 16, 1856.

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

NEW YORK, SATURDAY, MARCH 29, 1856.

SPIRITUALISM "CONSIDERED AND ANALYZED PHYSIOLOGICALLY."

The variations and modifications of human opinion, however diversified and antagonistic they may appear to the student of history and the observer of life, will be found on examination to classify themselves under two heads, viz: the Natural and the Supernatural.

The Natural is recognized by its disciples and advocates as that series of causes and effects, which in their several sequences enter into, and ultimate in the development of the varied phenomena of nature and life. This exposition and definition in modern times is known generally as the "system of Nature," "Principles of Nature," "Laws of Nature," and "Naturalism."

Supernaturalism, by its advocates is made in one form or another to recognize and comprehend all of these systems—principles and laws, but makes them secondary to an Intelligence and Power above Nature—an Intelligence to Whom all things are plastic, because they "more and have a being" only by virtue of, and through the agency of this controlling Mind. This system comprehends the "Government of God," the "Divine Economy of Nature," "Providence," "Preternaturalism," and "Spiritualism."

These systems, although considered by some minds to be antagonistic and irreconcilable, are by others accepted as mere intellectual distinctions, made for the benefit of the student, rather than because of any inherent unfitness for harmony. The benefit will be obvious, when it is known that some distinction must be made, if the mind is to be made acquainted with, and capable of classifying phenomena, for by virtue of it, the mind learns to discriminate between the common and the uncommon in life, the natural and the preternatural in Nature. Now these systems, however extremist and seemingly antagonistic, have but one idea in common, and that is the unity of Cause, which develops uniformly of design, and accounts for the unity of manifestation in things natural and Spiritual. And this persistency of thought in either direction, has both good sense and rational consistency for doing so, since it is generally acknowledged that *causes should not be multiplied*. Nevertheless, these systems at present are severely marked, and in some particulars are far removed from each other, for they have for centuries antagonized and denounced one another in behalf and by virtue of the authority of Science and Religion. Naturally enough, therefore, *Spiritualism* in its modern form, will be analyzed and accepted, reviewed and rejected by the disciples and advocates of these schools, just in proportion as they find that in Spiritualism, which has affinity for, and reflects the characteristics of their respective systems.

This at least has been true of it thus far, and will continue to be true of it, until its phenomena are analyzed and harmonized with common knowledge. Taking this view of the "progress of the intellect," we are pleased whenever an attempt is made by the educated and so called intellectual to account for the phenomena of Spiritualism, for though it may fail and come far short of the glory of analysis, still it may prove suggestive from its being a failure. The proof of this is found in the history of the past seven years, for during that time, we have had many explanations and expositions of Spiritualism, as could rationally be expected in an age, that prides itself on its scientific attainments. These explanations, however, have not been confined to the natural philosopher, for the theologian has scanned the phenomena and analyzed the manifestations of Spiritualism, through his Supernatural magnifying glass, and concluded both were of the devil. This, however, is not the uniform report of the Supernaturalist, for many are sorely puzzled about, and know not what to think or say on the subject.

For the benefit of all such, a gentleman by the name of John C. Norton, M. D., has put his experience and conclusions on paper, and as they have been published in a few papers, it may not be amiss to look into his physiological analysis. This gentleman having heard and seen much of the so called Spiritual writing, seated himself at a table, resolved to test the matter by personal experience, he having been told in a Circle, that he was both a "writing and rapping medium." Having seated himself at the table, pen in hand, he "called upon the Spirits" to move his hand, and to his "astonishment," his "hand began to move." The Doctor's first efforts at writing, gave no "intelligible characters," but soon he commences with A. B., and goes through the whole alphabet; and so rapid indeed is the Doctor's progress, that in one week, ("I was engaged in writing these communications about one week," he writes invitations from the Spirits to "Come to Ireland," is promised "property" to the amount of "thirty thousand pounds," with the names of the testator, executor and the witnesses.

All this was written, that the Doctor might have confidence, and "commence legal proceedings." But it was no go, the Doctor was informed that the principal witness was "dead," which convinces him that "no more dependence can be placed upon the reports of the Spiritual telegraphs than upon our material ones in this lower world." Nevertheless, so profuse was the Doctor's "Spirits" in their communications, that he says, he would weary the patience of the reader, if he "were to mention one tenth part" of them. Besides these, he "received a great number of communications, purporting to be prophecies of a war, that was to commence in "Germany," "spread over Europe and Asia," and end in, and by the overthrow of emperors, kings, and princes, causing "the universal diffusion of civil and religious liberty." In addition to all this, the Doctor received communications on the Spiritual philosophy (six or seven in number) covering "from three to four pages of foolscap," "commencing with aphorisms," and "closing with poetry," "the idea and style" of which were of the most remarkable character.

"Poets" wrote at the Doctor's request, "obscure points in physiology" were explained, "diseases" accounted for, and "prescriptions given," and last but not least in this catalogue of wonders, "the signers of the Declaration of Independence," and "the deceased Presidents" were in attendance to write their autographs at the Doctor's suggestion. In sight of this stupendous prodigality of Spirit power, we are not at all surprised at the Doctor's saying: "I venture the assertion that no one has had any stronger evidence of Spiritual intercourse than myself," considering that the development of his mediumship and the writing of the communications occupied but "about one week." But we are surprised at the Doctor's conclusion, the writing being "altogether involuntary," as well as the "mental operations" accompanying them; and now

having placed the Doctor's testimony before the reader, that full justice may be done him, we will examine his physiological theory, and learn how far, if at all, he has accounted for the phenomena, to which he has been agent. He says:

"Almost any one, unacquainted with the principles of physiology and psychology, would have unhesitatingly declared that neither the thoughts nor the writings were his own, and would have immediately attributed them to disembodied Spirits; but my conclusions were far different."

The reasons for these conclusions are set forth as follows:

"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. Although engaged in writing only one week, during that time I lost ten pounds in weight; my whole nervous system was so affected that I could scarcely hold a pen. I was afflicted with palpitations and tremors, loss of sleep, and constant, disturbed sleep, and frightful dreams. Involuntary muscular movements, and inability to fix my attention, with giddiness and headache. Any one to have seen me would have said that I had passed through a long siege of sickness. In fact, I am satisfied, by looking back upon my condition, that I was on the very borders of insanity. Every medical man knows that these are precisely the effects of long-continued and severe mental exertion. Now, if the motion of my hand was produced by the influence of Spirits external to my body, I do not see how the effect upon my body and mind should have been so great. How should the mere exercise of moving my hand, when produced by the agency of another person, thus affect me? It may be said that I was frightened, and that my nervous system was thus operated upon; but this was by no means the case. I could talk as familiarly with the supposed Spirit as an intimate acquaintance. I could joke as much as I pleased, and really enjoyed those conversations remarkably."

Some of these effects (exaggeration apart), are just what any intelligent Spiritualist would have expected, for if the Doctor was medium to seven tenths of the manifestations he avers were performed through him, it could not be otherwise, notwithstanding he cannot "see how the effect on body and mind should have been so great." He might have seen and known, however, had he compared notes with any intelligent medium, whose development comprehended a like experience, since it is generally known, that the first attempts to control the medium are more or less exhaustive, even when the developments are moderate and the manifestations few. We incline to the opinion, however, that the Doctor is retelling some of his "poetry" in the above description of the "effects," for we cannot see, and we think it will puzzle any physician to show good and sufficient reason, why the "mere exercise of moving the hand," should bring a mind "acquainted with the principles of physiology and psychology" to the very borders of "insanity," whether performed by his own, or the agency of another person.

We venture the assertion, for the whole coloring of the above as well as some of the statements are to us inexplicable, when we remember the Doctor wrote "involuntary and the mental operations which accompanied the writing were equally involuntary." Between this statement, which outlines in a marked and emphatic manner the conditions of mind and body under which the writings were performed, and the severely marked exaggeration which colors what the Doctor calls the "effect" of his mediumship, we are at a loss to see any logical or physiological connection. We say this after attentively studying the testimony, and comparing it with experiences of mediums in general, for it is so exceptional to all we know of this phase ("Spirit writing") of manifestation, that we are strongly tempted to doubt the Doctor's freedom from bias and prejudice, notwithstanding his solemn avowal to the contrary. That the Doctor may have "lost ten pound weight in a week" is granted, and that his "nervous system was affected" we are also free to concede; but until we know more of the Doctor's general habits, and the way he passed the remaining portion of the "week" after ceasing to write, we shall think he has omitted some important fact in his estimate of causes, which if remembered and fully appreciated, might enable him to give credit, where credit was due.

The inference most natural for the general reader to draw from the partial statement and loose logic of the Doctor, is that mediums "live fast," and die soon after entering on their mission, whereas we know the effects of mediumship to have a directly opposite tendency in the majority of cases.

Indeed so uniform have been the experiences of mediums, and so obvious the benefits resulting to their minds and bodies, from their "development," that we cannot help thinking, that the Doctor would have felt, reasoned, and concluded differently, had he enlarged his experience, and prolonged his "experiment," for it is no less absurd to attempt to "gather figs of thistles," than for the materialistic and professional mind to judge of the ripe fruits of mediumship by the experience of "a week."

[To be continued.]

ZSCHOKKE'S "HARMONIUS."

The conclusion of this story is so deeply suggestive, that had we the time and room for comment, much of both might be profitably occupied in analyzing its philosophy and elaborating its moral. As it is, we can only express the hope, that it may be read with attention, and thought of with reverence, for the relations we sustain to the animals around us, are at times more lasting, and much more mysterious and Spiritual, than the world is generally aware of.

We say this, knowing the immortality of animals as a question not yet disposed of among Spiritualists. We know, also, that the theological world has generally ignored the question of animal immortality, and have long since considered the "transmigration of Spirits as heathenish in conception, and pantheistic in tendency. For all this, we wish the subject was more frequently thought of, for the barbarities to which some of our domestic animals are daily, and almost hourly, exposed; are second in cruelty only to the more refined barbarities of social life.

It may be pantheistic to associate Spiritism and immortality with even the wisest and best of the animal kingdom; but when we remember the force of habit, and realize the power of example, we can not but bid God speed to any man, the moral and philosophical of which will refine our feelings, correct our errors, and cause us to think respectfully of every thing the Great Father has united to the family of man. And there is truth in pantheism that Christendom will one day recognize and appreciate, when many of our present nummies will have passed away.

It is not to be wondered at, however, that animals are thought of and treated as they are; for the majority of men having grown sufficiently "wise in their own conceits," to doubt of human immortality, naturally enough conclude as they do, as to the sphere of destiny of animals. We are not, however, disposed to argue the question of animal immortality, as we prefer for the most part to abstain from speculative issues; but we do insist on a human morality and kindness, to our social and domestic animals; for it will yet be seen they are often the passive instruments and earthly mediums of our Spiritual friends.

CHURCH RELATIONS AND EXCLUSIONS.

Those who would like to study a fresh chapter on the policy that governs the above departments of ecclesiastical life; would do well to give the article (Interesting Correspondence, &c.) on the fourth page, an attentive reading. The conclusions of the Minister may be old, but this edition is fresh, and shows clearly enough, that ecclesiastical authority and theological thunder, are essentially the same in the Vatican and a village Meeting House. They differ in degree, not in kind, and are separated from one another by the noise and extravagance of their explosion, rather than by any essential difference in character. Two things, however, are illustrated and enforced by those letters—if there is nothing new in them to be learned.

1st. They illustrate the fact, that lay-members and learned ministers agree, there is a point in Church history where "free agency is a fallacy," and "forbearance ceases to be a virtue." This is made manifest, when any member becomes so far forgetful of his *creed and theology*, as to allow the "holy spirit," the "heavenly dove," or any other celestial agent or influence, however "spiritual" or "quickenings" soever, to suggest or inspire him with a new, or in some cases, a rational idea, "not nominated in the bond," as all such manifestations of spirit are considered indicative of "carnality of mind" and "hardness of heart," inconsistent with "the faith once delivered" to the Church member. The external and unconverted mind may talk of limitations and exclusions, but what of that? all earthly and human things are finite, and that truth might as well be learned in Church as out of it.—Good ecclesiastical logic.

2nd. Should this logic fail, however, to convince the honest thinker, those letters will teach him, that the Church is not destitute of other means by which to influence the mind, and subdue the will. It is true this part of the Church's policy, smacks somewhat of moral, spiritual and intellectual cowardice; but fear is natural, and excommunication a thing not to be laughed at by those who know the tyranny of "public opinion"—the effect of Church proscription—and attach any importance to the prospective chances of an "eternal damnation." It is true, also, Jesus said, "Ye cannot serve God and mammon," and that he fortified the moral and "spiritual man of his disciples, by giving them this wholesome caution—"Beware when all men speak well of you." This, however, was a "long time ago," and was addressed to fishermen and peasants, who were a very different sort of people from our "dollar and dime aristocracy." Very different, indeed, for the former went about doing the best good they knew how, being "fishers of men" and saviors of souls; while the latter are very fashionable and respectable, having a standing to maintain, and a position to support. To such the *condemnation* of the Church is very significant, not a few of whom have concluded that "fear is wisdom," and flattery much more serviceable in the social relations of life, than "moral excellence." These phases of Church life and ecclesiastical policy, indicate the diseased and enfeebled condition of the spiritual man, and appeal alike to the sympathies of good angels, and pure men, for correction and alteration.

SPIRITUAL MINISTRATION AND MENTAL DEVELOPMENT.

The following purports to be a Spiritual communication from Gen. Wolf, "a messenger of truth and love," which was given through Mrs. E. A. McKenzie, a writing medium, at Green Point. The communication comes testified to, as having been written by the above medium, but as there is nothing preternatural in the mere act of writing, such testimony is unnecessary, the main thing being the mental qualifications and Spiritual characteristics of the medium. These being omitted, we have no means of knowing in what degree the following sentiments reflect the mind of the medium, or are independent of her thoughts and culture. As we cannot determine this point, we give so much of the communication as has most point and bearing on the ministry of angels, that others who may know the characteristics of the medium and the life history of the communicating Spirit, may draw their own conclusions. The alterations and amendments made by us are such, as effect the reading rather than the sense or logic of the thought.—Ed.

Look abroad on Nature, God's own work, and do ye not see beauty, that speaks to the heart of the All-wise Providence of Him, who has provided for all, even the sparrow? Is there anything dreadful, therefore, (as some are led to believe,) in Spirits returning and clinging to those beloved ones, who are yet in the form, since we try to console and purify them, that they may be lifted up in the love of God from all sorrow and affliction?

The heart's purest thought is ever pouring forth to the giver of all good, and we are permitted to return to earth to help those loved ones to a fuller appreciation of these joys and consolations. This labor of love is welcome to us, for we can aid them much and teach them, wherein they err, as we are related, and therefore can impress them in moments of mental rest and Spiritual repose. And those, even those who are not believers in Spirit communion, who do not know where these impressions come from, or who bestow them, are blessed. Thus, we are doing our work, and are ever removing mountains of error and vice, by earnestly and urgently appealing to the heart's purest and best affections, by virtue and in behalf of the good and pure phases of truth and angel ministration.

And soon you shall see us face to face, as it was in the days of old, and speak as man to man. The dark ages are passed, never to return, and you therefore need no leader, but purity, as your heavenly Father is ever mindful of His children's wants. Be ye then always ready to receive instruction, for our object and mission is to aid in your progress and development.

We commenced our work by influencing the little children among the Shakers, there being great affinity among them. But now we are influencing the middle aged and hoary headed, that it might be fulfilled that which was spoken, "except ye become as little children, ye cannot enter into the kingdom of Heaven." This is known to immortal man, and should be appreciated by him, as he is fashioned in the image of his Creator, and perfected by hungering and thirsting after righteousness, while performing the duties assigned him by his Creator. Man's purest thoughts and highest aspirations, however, are as yet but partially developed, for he is still in his infancy, and has yet to show his fellow the true fruits of Spirit life and angel ministration.

Our mission is to aid earth's children in this path, that they may properly perform the work assigned them by their All-wise Father, through whom all things are related and harmonized. And the dawn being passed, the day is nigh at hand, when man shall emerge from the dark clouds that have so long enveloped him. He is about to overthrow the tyranny of opinion, that have been and is oppressing him. The chains that has so long bound him, are now being rent and will soon be cast off. This he must do, for he has become weary of what the world calls "religion," his aims being higher and nobler. The child wishes to know the why and wherefore, and think you man will linger in mental bondage? Nay, his mind is expanding and nobler

thoughts possess him, for he thinks and feels his soul is immortal.

The whole of earth's children are yet to be made happy by a soul felt appreciation of this truth.—Then be ever on guard and let your watchword be upward and onward. Stand firm on the outward wall, which shall never be rent, and proclaim in Zion the great truths of Spirit communion. Cry aloud in behalf of progress, for the inner man is yet to be developed, and great things shall be achieved by him and made manifest to outward sight; yea, great and glorious things will be realized, and man will live out the nobleness of his soul, in the aspirations of his being. All fears shall be dispersed by the unfolding and practical actualization of higher and holier joys. These things were done in part long ago, but now is the time for a fuller and more complete development of the whole man. To that end, Science will be refined and made religious, by the aid and counsel of good and loving Spirits, who are working to harmonize life's lessons and labors. To that end, the laborious part of man's work will be superseded by easier methods and better means, which will be for the benefit of all.

Earth's children, however, know not at present, how near their heavenly Father is to them, nor can they now realize by how many agencies, He is urging them internally and perceptively to Spiritual and outward progress. All should think of this, and learn the use of earnest prayer, as much depends on the practical use of this advice. Still, the Spiritual ark of Immortalism floats bravely on, freighted as it is with "glad tidings" and deathless hopes, amid the buffeting waves of skepticism and materiality, and so far has outlived the storm.

Her voyage is not yet ended, although many messengers have been sent forth, to tell the world of her safety and the rich joys she brings to the children of earth, out of which many untold truths are yet to be proclaimed. Being man and managed by mortals and immortals, she still speeds her way amid the storms of life, but promises soon to be moved where storms will cease, and great joy prompt all to proclaim the love and wisdom of the All-Father, Who for countless ages has ruled and directed the Spiritual and temporal destinies of the world. O man! be joyous and contented, be united in harmony and truth. Love one another truly, and loving Spirits will join you in your work of consecration.

You all should have your *inmost* souls immortalized with deeds of love and purity, for bright and angelic Spirits assist your progress. The time is not far distant, however, ere the faculty of *soul seeing* shall be conferred upon all, who sincerely seek the Spiritual, and shall prophesy as in olden times. Take the Bible for your guide, for many of its truths are now dawning on your mind. Then brother! arouse, lay not inactive, but be up and doing. Many are trying to aid you, and steadfastly are urging you onward in the cause of true progression. Mercy is thrown around you, our loves are centered in you, and yearn for the happiness of the children of men. We wish to enlarge their faculties, induce them to deeds of love and wisdom, that they may show forth the righteous fruits of Spiritualism.

Man has too long listened to the dogmas of olden times; he must now be made to understand for himself, and rest on his own individuality. All these things are to, and will elevate mankind, as we Spirits are aiding and doing the work of reformation. Old theories and reasonings must pass away, for all Spirits are born equal, and God never intended any to live without the exercise of his own reason. Therefore will he soon be able to soar beyond self, and seek to live right with his heart bare before God, who knows and sees all things.

We have long looked on earth's children with sorrow and compassion, when in the midst of sufferings, trials, and afflictions, yearning to aid them, but we were made to know it was for the best, and would end in elevation and purification, before God and man. Much of this is natural, as the children of earth are prone to err, but it is the duty and mission of Spirits to set them right and promote their welfare, for they are our friends, brothers and sisters.

Join with us, then, in the rapture of doing good, for man and woman are co-workers with us in humanity's progress. Join with us, and look heavenward, while learning the great value of the truths you receive. Try and make your homes a heaven below, for you have the elements of the kingdom of heaven within you. Then be wise in time and live Christ-like as your Heavenly Father wishes all to cultivate a pure affection, that you may be prepared to meet in the grand assembly of angels when you leave the earth form. Learn the use of prayer, for the earth never had any wise purpose fulfilled without it. We are impressing this on many minds at this time, and ere long, many will find it a delightful duty to unite in earnest and sincere prayer to their heavenly Father, for all the gifts he may have to bestow.

NEWS ITEMS.

The Free Democrat (Wis.) says: "Spiritualism and Spirits are producing some excitement at Hebron, Jefferson County. The circles gather every evening to invoke the Spirits and listen to the wondrous revelations."

A correspondent of the Mobile Weekly News writing from New Orleans, says: "The celebrated Rev. T. L. Harris is here, lecturing on Spiritualism, at the Odd Fellows' Hall, and from the numbers that attend upon his lectures, I am inclined to believe the people of New Orleans are quite Spiritual in their belief."

This writer does not fancy Brother Harris' doctrine nor style, and adds:

"But rumor says he has succeeded in Spiritualizing one fair being here so far, that this day she is to become his bride, and that their honeymoon is to be spent in Mobile. They leave to-day on the Florida, and no doubt you will have the exquisite pleasure of hearing him again in Mobile."

The Wattham Sentinel thus notices a recent debate on Spiritualism:

"The Wattham Debating Society met in Town Hall, March 2d, to consider the subject of Spiritualism. Mr. Miles Pratt, President."

Mr. Charles H. White delivered a very able lecture upon the above subject, which was well received by the audience, after which a very interesting discussion took place on the general merits of the question.

The following vote was passed by two to one: Resolved, That Spiritual Manifestations, so-called, cannot be satisfactorily explained by any natural laws as discovered up to the present time."

Friend Starbuck of Troy, in writing to the Spiritual Telegraph a respectful and complimentary notice of Miss Beebe's lectures in that city, concludes with the following, which will correct the rumor that *Sectarianism* was in that place like to die. He says:

"Within a short time several Spiritualists have been read out of one, and another, a Presbyterian, has passed an edict, or issued a Bull, forbidding their members from attending the meetings or circles of Spiritualists, and further ordaining that no two shall sit together for the purpose of influencing each other. What bigotry! What stupidity! But let them do their worst; we have truth on our side, and I thank God they cannot take from us the blessed, thrice blessed knowledge (not belief) in Spirit communion."

WAS THE REV. JOHN WESLEY A SPIRITUALIST?

We do not ask the above question because there is any doubt in our mind on the subject, but in hopes that those of our Methodist friends who dislike the facts and philosophy of Spiritualism will give us the necessary information if in error. In the meantime, and that their *real* may not get the better of their knowledge, we submit the following as a portion of the testimony lately published in the New England Spiritualist, favoring the affirmative of the question. The writer introduces his selections as follows:

"I now proceed to extract, from the Rev. J. Wesley's Journal, facts of Spiritual manifestations, to which he personally testifies. My edition of his works is that published by John Emory, in New York, 1831, for the Methodist Episcopal Church, in 7 vols., in vol. iv., pp. 279-286, will be found the following remarkable manifestation."

"May, 1798. Wednesday 23, and the two following days, being at Sunderland, I took down, from one who had fared God from her infancy, one of the strongest accounts I ever read, and yet I can find no pretence to disbelieve it. The well-known character of the person excludes all suspicion of fraud; and the nature of the circumstances themselves exclude the possibility of a delusion. It is true there are several of them which I do not comprehend; but this is, with me, a very slender objection; for what is it which I do comprehend, even of the things which I see daily? Truly not."

"The smallest grain of sand, or spire of grass." I know not how the one grows, or how the particles of the other cohere together. What pretence have I then to deny well-attested facts, because I cannot comprehend them? It is true, likewise, that the English in general, and indeed most of the men of learning in Europe, have given up all account of witches and apparitions as mere old wives' fables. I am sorry for it; and I willingly take this opportunity of entering my solemn protest against this violent complacent which so many take to believe the Bible pay to those who do not believe it. I owe them no such service. I take knowledge, these are at the bottom of the outcry which has been raised, and with such insolence spread throughout the nation, in direct opposition not only to the Bible, but to the suffrage of the wisest and best of men in all ages and nations."

They well know, (whether Christians know it or not,) that the giving up witchcraft is, in effect, giving up the Bible; and they know, on the other hand, that if but one account of the intercourse of men with separate spirits be admitted, their whole castle in the air (Deism, Atheism, Materialism,) falls to the ground."

I know no reason, therefore, why we should suffer even this weapon to be wrested out of our hands. Indeed there are numerous arguments besides, which abundantly confute their vain imaginations. But we need not be hooded out of one—neither reason nor religion require this."

One of the capital objections to all these accounts, which I have known urged over and over is this, "Did you ever see an apparition yourself?" No; nor did I ever see a murder, yet I believe there is such a thing; yea, and that, in one place or another, murder is committed every day. Therefore I cannot, as a reasonable man, deny the fact, although I never saw it, and perhaps never may. The testimony of unexceptionable witnesses fully convinces me both of the one and the other. But to set this aside, it has been confidently alleged, that many of these have seen their error, and have been clearly convinced that the supposed preternatural operation was the mere contrivance of artful men. The famous instance of this, which has been spread far and wide, was the drumming in Mr. Momposson's house at Tedworth, who, it was said, acknowledged it was all a trick, and that he had found out the whole contrivance. Not so. My eldest brother, then at Christ Church, Oxford, inquired of Mr. Momposson, his fellow collegian, whether his father had acknowledged this or not. He answered, "The resort of gentlemen to my father's house was so great he could not bear the expense; he therefore took no pains to confute the report that he had found out the cheat; although he and I, and all the family knew the account which was published to be punctually true."

"Dare our skeptical 'Olive Branch,' and anti-'Christian Advocates' copy this truthful sentiment! not they!"

"Christian Ministers, is not this true? Don't you think this suggestion of any importance? Well, if one undoubted case of Spiritual manifestation is such an excellent thing to Mr. Wesley, why should ten thousand be such a pestilential heresy to some?"—C.

BLACKWOOD'S MAGAZINE FOR FEBRUARY.—Published by Leonard Scott & Co., No. 79 Fulton street, New York.

This number contains ten articles, most of which are well worth an attentive reading, although there is much critical matter in them.

"Modern Light Literature" is an appreciative but critical commentary on the poets and poetry of modern times. "A Military Adventure in the Pyrenees" is concluded. "The Wondrous Age" contains much that should be known by many of our ultra friends, as it reminds the reader of some phases of the past, which the rapid and railroad life of the present has outrun—not outlived. The temper of the article may be inferred from the annexed extract:

"We could instance much more fully, O Ages! the levelling tendencies of thy materialism. But if it be true—and surely there must be proof before us—that thy doctrines are shading the brightness of youth, and mummifying the majesty of old age, then do we know enough to be justified that those are not all gain! Ring out the table of thy exports, exult over the lists of thy shipping, the number of thy markets, the increase of population, the multiplication of comforts and conveniences, the rapidity of thy communications, the spread of thy education! Yet still would we say, Woe to the land whose youth is not as a vision of gladness! woe to the land whose old age is not revered or revered!—Such a land may know a material prosperity, a commercial greatness which shall dazzle the world—and may produce men, able in counting-house and on bourse—men ready in speech and debate;—but it will not, we think, possess the elements which produce the great qualities—the Heroic—the Poetic—the Moral—the Truthful—on which hitherto have been built the grand structures of the world's glory. Nor do we think that it would retain virtue enough to continue a line of merchant princes, such as England has ever rejoiced to number among her great men."

"Public Lectures," and "Mr. Warren on Labor," has some good suggestions and extracts, the tendency of which may be inferred from this:

"On the whole, we regard the rise of this social phenomenon with much satisfaction. It is the best safeguard, and an ever-living protest, against that worst of all tyrannies, the tyranny of Public Opinion."

"Besides these, there are papers on 'Touching at Oxford,' 'The Ancient Coins of Greece,' 'Tinkling among the Thieves,' 'The Drama,' 'Lessons from the War,' and 'Religion in Common Life.'"

SPIRITUAL PRESENTIMENT.

We find the following in the "New Church Herald" of March 22d.

"Meeting an acquaintance to-day, (Monday, March 17th), we remarked that we were gratified to see him alive and safe; that we had felt some apprehensions lest he might have been on board the steamboat that was burned on Saturday night. The gentleman addressed resides in Camden, and does business in this city. In reply to this remark, we received the following singular statement: 'I was walking,' said our friend, 'down to the Walnut street wharf, in company with a gentleman who resides in Camden, intending to pass over on the 'New Jersey,' the boat that was burned. As we approached the wharf, my companion stopped suddenly and said, 'For some reason I do not like to cross over on that boat; still we went on, until we had reached the wharf, and were about stepping on the boat, when the same remark was repeated for the third time, and with so much earnestness, that without any apparent or imaginable reason, we turned back and walked a considerable distance to another boat.'"

Incidents like this often occur. Some men call it superstition to give the least heed to the mysterious admonitions; and yet who will say that not sometimes, in this way, snatch us from impending danger?"

The case now referred to, the boat from which those gentlemen thus turned away without apparent reason, was, in a few minutes after, enveloped in flames. The sad story has been repeated in all the secular papers. It is supposed that at least fifty persons were removed to the Spiritual world.

The writer of the above statement speaks of the manifestation as a "merciful Providence," which more than implies the immediate and direct need of Deific agency. This is the common view of the subject, a view that is contradicted both by Reason and Revelation, by the former, because reason refuses to accept a PARTIAL Deity, while the latter everywhere speaks of angels as the immediate and properly appointed administrators in the economy of God's providence. Much might be said on this subject, as comment is invited by the above fact; but we leave it with the good sense of the reader for here as elsewhere, the constructive and fraternal genius of Spiritualism, explains away apparent contradictions and harmonizes fact and philosophy by accepting the ministry and recognizing the intervention of the angels. This is illustrated in the following, which we take from the editorial columns of the New England Spiritualist:

"A Methodist clergyman, not many months ago, related to his friends the particulars of a very remarkable visitation which he had himself experienced. The Spirit of a young lady of his acquaintance, whom he knew to be sick, had appeared to him in his own room in the night, but when he was awake; she was accompanied by unearthly music and a brilliant light, and laid her hand upon his head. He was so much affected by the event that he passed a sleepless night, and the morning learned that the young lady had been released from the earthly body at the very hour he had visited him. His friends at the time begged to understand that he considered it a genuine Spirit manifestation."

THEOLOGICAL ITEMS.

The following are from the Tribune, of this city, and may prove as suggestive of thought, as are expressive of "the Signs of the Times."

RELIGION AMONG THE CHINESE.—Religion appears to be at a low ebb among the Chinese. The Priest sits down in front of an altar, and small paper burning, and with a small metal hand, and a string of beads in the other, he goes to hum or half sing a number of words; this appears to be all the worship they have, and they believe that the Priest can and must do all the praying. In this latter particular the Chinese are alone; there is a large class of religious persons in our country who look to the Ministers to do the praying.

VATICANISMS OF A RELIGIOUS JOURNAL.—Puritan Recorder (Boston) states that the prayers have been dispensed with in Cambridge with the consent of the Board of Overseers, because the students were so unruly that they could not be preserved. The Recorder (notwithstanding eminent orthodox Ministers proved the change,) that nothing but the sense of orthodox government of the college can correct this evil. The same journal is also leveling its articles against the popular lecture system. It thinks that Ministers who become lecturers themselves for their professional duties, and infidel and heterodox lectures sow the seeds of error!

SECTS IN GERMANY.—The German sects may be divided at present into three classes: the Evangelical, the Mystic, and the Rationalistic. To the Evangelical belong the Moravians, the modern Baptists, Methodists; to the second, the Swedenborgians and the Irvingites; to the third the Socialists, Lightfriends, and the German Catholics. The Rationalists generally are not a sect, but a theological school and party in the Established Churches; they were once stronger than the Catholic party, but are now rapidly diminishing.

REVISION OF THE AUTHORIZED VERSION OF THE SCRIPTURES IN ENGLAND.—In the English Lower House of Convocation, Canon Selwyn has given notice of a motion to propose a petition to the Pope, requesting his grace and the lord bishops to take into their consideration the subject of address to the Crown, praying that her most gracious Majesty may be pleased to appoint a body of learned men, well skilled in the original languages of Holy Scriptures, to consider of such amendments of the authorized version as have been ready proposed, and to receive suggestions from all persons who may be willing to offer them; to communicate with foreign scholars on these passages when it may be deemed advisable; to examine the marginal readings which appear to have been introduced into some editions since 1582, and to point out such words and phrases as either changed their meaning or become obsolete in the lapse of time.

UNIVERSAL VIEW OF BIBLE REVELATION.—The Christian Freeman (Universalist) favors a revision of the English Bible, by a Convention of Delegates from all denominations of Christians, to be selected from their learned scholars by the denomination respectively. In respect to those words on which are rested the proof of disputed doctrines, it would have the Greek and Hebrew words retained, and Anglicized, thus, for instance: "And these shall go away into aionion punishment, but the righteous shall go into aionion life." BIBLES AMONG THE ARMENIANS.—Within a few years upward of one million copies of bibles, and similar publications, have been circulated among the Armenians. Near nine millions of pages were issued during last year from the press, and are also established in a hundred different parts in Turkey, and the mission staff comprises 115.

ONWARD! — UPWARD!

Onward! let thy watchword be;
Pressing forth to gain the prize,
What is sorrow, toil to thee,
Rest is thine beyond the skies?
Ceaseless labor—onward still!
On to deeds of holy love;
Be cheerful, 'tis thy Master's will
To fit thy heart for realms above.

Upward! let each thought ascend,
With a fervent, steadfast trust,
Ever with thy actions blend
A ray of light o'er darkened lust.
Daily o'er thy path of life,
Rugged steps and trials new
Rise like phantoms—in the strife
Keep His precepts still in view.

Onward! loiter, linger never;
Let each pulse with fervor start,
Thrilled with zeal, all holy ever,
Pure and sacred from the heart.
Nerve thy soul! the battle won
Peace and joy forever thine,
Brilliant as the noonday sun,
Guides thee to the victor's shrine!

Onward! Upward! Time and death
Claim thee. Let each thought renew
With thy flitting, passing breath,
The will to try, the strength to do!
Look up! the star of Hope still shines,
Illumes thy path with beauties fair,
Reflecting from its priceless mines
Hidden treasures buried there.

Onward! Upward! What to thee
Are the clouds that daily rise?
Soar above them—o'er the sea
Where are cloudless, sunlit skies.
Onward in the path of right,
Let thy watchword ever be,
Upward to the realms of light;
Realms that claim eternity!

BROOKLYN, March 24, 1856.

THE BEAUTY OF DEATH.

Wrap not the dying bed in gloom,
As though alone the sinner's doom
Were being spoken there:
Nor think thee, that the death-bed sigh
Is one, which heavenly watchers nigh,
Hear and avert a saddened eye,
And mournful glances wear.

The swan, as ancient legends say,
In death pours forth his sweetest lay,
The sweetest note the last;
As though to every breeze he'd tell
That music had a power to swell,
E'en on the bosom of the knell,
Of life's tide ebbing fast.

The dolphin, 'mid expiring throes,
More exquisite in beauty grows,
As fades the strength of life;
And tinges bright of sapphire blue,
And rainbow flings of every hue,
More exquisite each moment shew,
As fainter grows the strife.

The sun has garments far more bright,
With all the harmonies of light,
As he descends to rest;
And then he seems to bid us gaze,
Undazzled, on his parting rays,
And softer far than morning's blaze,
We love that time the best.

Thus, too, when at turn's gentle breeze
Steals through the glade of forest trees,
With softly rustling tread;
She whispers them that they must wear
Their brightest dyes and vestments rare,
Most lovingly they appear, and fair,
Yielding themselves to death.

'Tis thus the Christian bows his head,
And conq'ring on his dying bed,
Pours forth his sweetest lays;
Thus have we seen the Christian die,
With hope assured, and glistening eye,
Flashing the immortality
Of countless holy days.

And as the Spirit's loos'ning hold
Shrinks from the uncongenial cold
Of the poor body's clay;
Beauties most exquisitely bright,
Rays of the celestial light,
Falls on the trance and new-born sight,
Opening on endless day.

The Spirit now, with choiceless grace,
Arrays herself for that high place,
She owns in yonder sphere;
And round her draws her nuptial dress,
Of heaven's own perfect holiness,
The shadow of that loveliness,
She lets ye gaze on here.

FRAGMENTS FOR THE MIND.

Many reverse the Scripture rule, 1 Cor. xiv. 20,
and are in understanding children, in malice men.
The barren fig-tree was not cursed because it
bore bitter fruit, but because it bore no fruit.

Revering may be less common and less polite, but
it is not more wicked than flattery.

To be cast down by undeserved censure or elevated
by unmerited compliment, is alike proof of
weakness.

A wronged creditor, a neglected wife, a slandered
neighbor, and a guilty conscience, are four
things whose presence give great pain.

The chief things proven by him who professes
to be perfect, are ignorance of himself, 1 John i. 8,
and ignorance of God, Job. xli. 5, 6.

No folly can compare with Spiritual folly, no
blindness can equal Spiritual blindness, no losses
are like Spiritual losses, no judgments are so ter-
rible as Spiritual judgments.

As he who prayeth that he may not be burned,
and then runneth into the fire; so he that saith,
"Lead me not into temptation," and then, without
necessity, subjects his principles to trial.

In contests among men, the party doing the
most wrong is commonly harder to be reconciled
than he who has suffered most wrong. The reason
is, he hath a quarrel with himself, which makes
him doubly irritable.

To be impatient of reproof, weary of deeds of
piety once delighted in, fond of works of taste to
the neglect of the Scriptures, and severe in judg-
ing another man's conduct, are among the darkest
signs in the lives of some who otherwise seem to
be consistent Christians.

Some of the best men have left the world bitter-
ly reproaching themselves for two things, lack of
zeal and lack of industry in the improvement of
time.—*Am. Messenger.*

INTERESTING CORRESPONDENCE.

From the New England Spiritualist.
Between a Pastor and a Spiritualist Church-Member.
MR. EDITOR:—The following correspondence has
been put into my hands, with permission to offer it
to you for publication, should you deem it proper
and of interest to the public. I presume the author
of the first letter will have no objection to its be-
ing read by as many of the "deluded" class to
which it has reference as read in your paper; while
the reply may perhaps serve as in some respects a
model for numerous others which are likely to be
called forth by similar circumstances, as the spiri-
tual awakening proceeds. Certain it is that the
calm, modest and kindly spirit which pervades the
answer, contrasts finely with the harsh, dogmatic,
overbearing and denunciatory tone of the clerical
assault; while I think none can fail to see that the
positions so confidently assumed by the church
and its pastor, and the arguments by which they
evidently thought to overwhelm and terrify a
"weak woman," are most thoroughly demolished by
the keen yet quiet and unanswerable response of
Mrs. Battles. It seems not improbable that the
"First Congregational Church in Newbury, Vt.,"
may share the fate of the "Edwards Congrega-
tional Church, Boston," (of which you have some recol-
lections) should they undertake to proceed further
in this matter. Yours

Newbury, Vt., Jan. 8th, 1856.

MRS. NANCY BATTLES:—Dear Madam,—Your let-
ter of Dec. 12th, requesting to be dismissed from the
First Congregational Church in this place, was duly
received and laid before the Church. In your
letter you state that you have become a Spiritu-
alist; and so the question before the Church was,
Shall we hold fellowship with Spiritualism?—The
Church could not, and did not hesitate to an-
swer this question unanimously in the negative.—
We cannot in good conscience give you a letter,
declaring you to be in good standing with us, and
recommending you to a sister Church. We judge
that you have fallen into a great error, and, mindful
of the obligations which we sustain towards you,
we warn you of your error, and exhort you to re-
nounce it. Having been requested by the Church
to give you suitable counsel and admonition in this
matter, I shall now briefly set before you the
testimony of God respecting the sin of Spiritualism
and its retribution.

Those persons who profess to have intercourse
with disembodied or angelic spirits, and by their
aid to make supernatural disclosures, are styled in
the Bible, *wizards, witches, necromancers, sorcerers,*
consulters with familiar spirits. These were the
mediums of ancient times. Their arts may have
differed somewhat from those of modern mediums,
but their system was essentially identical with the
system of modern Spiritualists. God uniformly
and most sternly denounced them and their
works.

1. God, in his Word, declares the conduct of
those who act as mediums, to be grossly and unpar-
donably wicked. Ex., 22, 18. "Thou shalt not
suffer a witch to live." Lev., 20, 27. "A man
also or a woman that hath a familiar spirit, or that
is a wizard, shall surely be put to death; they
shall stone them with stones: their blood shall be
upon them." Deu. 18, 9, 14. "When thou art
come into the land which the Lord thy God giveth
thee, thou shalt not learn to do after the abomina-
tions of those nations. There shall not be found
among you any one that maketh his son or his
daughter to pass through the fire, or that useth di-
vination, or an observer of times, or an enchanter,
or a witch, or a charmer, or a consulter with fa-
miliar spirits, or a wizard, or a necromancer. For
all that do these things are an abomination unto the
Lord: and because of these abominations the Lord
thy God doth drive them out from before thee.—
Thou shalt be perfect with the Lord thy God.—
For these nations which thou shalt possess, heark-
ened unto observers of times, and unto diviners;
but as for thee, the Lord thy God hath not suffered
thee to do so." In the 8th chapter of the Acts, we
read of Simon, who "used sorcery, and bewitched
the people of Samaria, giving out that himself was
some great one; to whom they all gave heed, from
the least to the greatest, saying, 'This man is the
great power of God.' And a little after, it is re-
corded that Peter denounced him as being "in the
gall of bitterness and in the bond of iniquity." In
the 13th chapter of the Acts, is given an account
of Elymas, a sorcerer, a false prophet, who with-
stood the Apostles, seeking to turn away the de-
puty, Sergius Paulus, from the faith; against whom
Paul hurled the rebuke, "O full of all subtilty, and
all mischief, thou child of the devil, thou enemy
of all righteousness, wilt thou not cease to pervert
the right ways of the Lord?" Paul, in his epistle
to the Galatians (5: 19, 20), ranks witchcraft with
the works of the flesh; adultery, fornication, idola-
try, and such like.

2. God, in his Word, denounces those who con-
sult spirits through mediums, as guilty of great sin.
Lev. 19: 31. "Regard not them that have familiar
spirits, neither seek after wizards, to be defiled by
them. I am the Lord your God." Is., 8: 19, 20.
"And when they shall say unto you, Seek unto
them that have familiar spirits, and unto wizards
that peep, and that mutter; should not a people
seek unto their God? for the living to the dead?
to the law and to the testimony? If they speak
not according to this word, it is because there is
no light in them." It is said of Manasseh, 2 Kings,
21: 6, that "He made his son pass through the fire,
and observed times, and used enchantments, and
dealt with familiar spirits and wizards; he wrought
much wickedness in the sight of the Lord, to pro-
voke him to anger." The practice of consulting
spirits is declared by God to be a *heathenish* prac-
tice. This is affirmed in Deu., 18: 9—14, which
has been already quoted. Also in Is., 19: 3.—
"And the spirit of Egypt shall fall in the midst
thereof; and I shall destroy the counsel thereof;
and they shall seek to the idols, and to the charmers,
and to them that have familiar spirits, and to the
wizards."

The Bible is, perhaps, nowhere else more clear
and emphatic in its condemnation of Spiritualism,
than in its narration of the story of King Saul. In
the latter part of his reign, Saul chose the Witch
of Endor for his medium, and through her consult-
ed with the spirit of Samuel; and because of his
sin in so doing, he was slain in battle the next day.
In proof of this, I refer you to 1 Chron., 10: 13, 14.
"So Saul died for his transgression which he com-
mitted against the Lord, even against the word of
the Lord, which he kept not, and also for asking
counsel of one that had a familiar spirit, to inquire
of it, and inquired not of the Lord; therefore he
slew him, and turned the kingdom unto David the
son of Jesse."

3. God denounces against all Spiritualists, both
mediums and their followers, the doom of eternal
damnation. Lev., 20: 27. "And the soul that turneth
after such as have familiar spirits, and after wizards,
to go a whoring after them, I will even set my face
against that soul, and will cut him off from among
his people." Again, God declares, Rev. 21: 8, that

"The fearful, and unbelieving, and the abominable,
and murderers, and whoremongers, and sorcerers,
and idolaters, and all liars, shall have their part
in the lake which burneth with fire and brimstone;
which is the second death."

In view of these declarations of God himself, who
cannot lie, is it not evident that Spiritualism is not
of God? You perceive that I do not enter at all
into the questions, whether the spirits really make
communications through the agency of mediums,
or whether the rappings and tipplings are the result
of jugglery, or whether they are caused by some
mesmeric agency: all speculations respecting the
solution of the mysteries, is aside from my purpose.
It is sufficient for me and for this church, and it
should be sufficient for you, that Spiritualists profess
to consult the spirits and to receive answers from
them; that God expressly forbids all meddling with
spirits and with Spiritualism, as sin; and that He
has declared his unalterable purpose to pour out his
wrath upon all who are guilty of this sin. If spirits
are in communion with mediums, it is very certain
from the Bible that they are bad spirits, infernal
spirits, lying spirits, spirits leagued with Satan, in
the dreadful work of destroying the souls of men.—
You are commanded to have no fellowship with
the unfruitful works of darkness, but rather to
prove them. You are forbidden to consult with
spirits, and are directed to take for your guide the
Word of God, which is a "light to your feet" and a
lamp to your path." And in accordance with the
Divine commands and prohibitions, I exhort you to
break off from your delusions, and to seek not unto
the spirits, but unto God.

I appeal to you, whether, since you have con-
sulted with Spiritualists, you have not lost all relish
for the word of God—whether you do not think
more of the spirits than of God—whether you do
not neglect family prayer and the sanctuary—
whether you do not allow yourself in known sin—
whether you are not growing indifferent to the wel-
fare of the church and to vital godliness,—and
whether, in view of all this, you are not having
proof in your own experience, of the evil conse-
quences of giving heed to seducing spirits?

I trust that you have for your excuse, in part,
that you have been bewildered and led unwittingly
into this great sin. I trust that, seeing (as you
may see) that Spiritualism is utterly opposed to
the Bible, and destructive of all true piety, and
that its wages is eternal death, you will at once re-
turn, and by a humble confession of your sin, to
this church and to God, cause our hearts to rejoice
in your restoration to a sound faith, and procure
for yourself the pardoning mercy of our offended
God. For this we devoutly pray. Receive
the word of admonition. Turn not away from the
truth. Resist not this, it may be your last call to
repentance. It is a fearful thing to fall into the
hands of the living God.

In behalf of the 1st Congregational Church in
Newbury,

Your affectionate pastor,
A DEAN, JR.

Boston, Feb. 1856.

REV. A. DEAN, JR., Pastor of the 1st Congregational
Church, Newbury, Vt.

DEAR SIR:—Your letter of Jan. 8th, in behalf
of the Church, was duly received, and has been ear-
nestly and properly considered by me. While I
acknowledge with gratitude the kindly interest
which it evinces in my behalf, the sincerity of
which I do not question, yet it also indicates so
entire a misapprehension of my wishes, and of the
real nature of Spiritualism, in which I have avowed
myself a believer, that I am induced to address
a few words by way of reply. I do so in all hu-
mility and sincerity, as I desire nothing but to
know the truth and do the will of the Father who
is in Heaven.

First. The Church misapprehends my request, in
as much as I do not ask a recommendation to any
other Church, or any endorsement of my present
views. My feeling is simply this: I voluntarily
united with you and assumed certain covenant ob-
ligations. My convictions have been so changed
that I can no longer conscientiously fulfil the duties
of the relation into which I then entered, in a man-
ner that would be satisfactory to the Church.—
I therefore wish no longer to be held responsible
for them or their convictions, nor do I wish them
to be responsible for me. I merely wish the re-
lation to be discontinued; and having voluntarily
entered into it, I do not see why I have not a moral
right voluntarily to withdraw, when I find that the
purposes of it can no longer be enjoyed. Wishing
to show all proper respect for those with whom I
have been associated in one of the most interesting
relations of life, instead of treating the matter with
silent neglect, as I might have done, I asked for a mu-
tual release from the obligations subsisting between me
and the Church, frankly telling you the reason why
I desired it. Since this can be granted without
implying any sanction on your part for my present
views, I see no good reason why it should be
withheld. Its withholding, however, cannot be ex-
pected to have the slightest effect on my present
convictions, since those have been formed in the
fear of God and the love of truth; but it would in-
dicate, in my humble view, a want of *magnanimity*
on your part, unworthy of a professedly Christian
Church.

Secondly. The counsels and admonitions which
you so solemnly, and doubtless sincerely, address
to me, indicates what seems to me an entire mis-
apprehension on your part, of the nature of that
Spiritualism from which I have derived so much
of instruction and profit; as well as of its relations
to the Spiritualism of the Bible, on which you
found your religious belief and your hopes. So far
as I can see, they are precisely identical, and if
I reject the one as all evil and ruinous, I must the
other also.

I will not undertake here to go into an examina-
tion of the various passages you have quoted from
the Bible and applied to modern Spiritualism.—
I admit that they go to show that there was inter-
course with spirits in the ancient times, which
was, or was deemed to be by the writers of the
Bible, evil and polluting, and was therefore forbid-
den under terrible denunciations. This class of
spirit-intercourse was called "witchcraft," "necromancy,"
"sorcery," "divination," etc., etc.; and for it I have
no apology or defence to make.

But every reader of the Bible must know that
there was also another kind of spirit-intercourse, re-
presented to be of an opposite character, of the
records of which almost every page from Genesis
to Revelation give some trace. You have classed
all "intercourse with disembodied or angelic spirits"
under one head, as "uniformly and sternly
denounced of God." Now it hardly seems neces-
sary to say to an intelligent Christian, that most if
not all of the prophets and writers of the Bible
themselves, according to their own accounts, held
"intercourse with disembodied or angelic spirits,"
and that the communications received from such
sources have been considered as divinely authori-
tative, by both Jewish and Christian churches.—

Need I remind you that Moses himself talked with
an "angel at the bush," (Acts 7: 30,) and that he
received the law by "the ministration" or "dispo-
sition of angels," (Heb. 2: 2—Acts 7: 53) 1—and
that he at one time spent forty days in intercourse
with them in the mount? (Ex. 24: 18.) Or that
Samuel, Elijah, Isaiah, Ezekiel, Daniel, and other
prophets describe the interviews they had with
Spiritual beings? (See 1 Sam. 3. Isa. 6. 1 Kings,
19: 5, 7, 11. Ezek. 40: 3. Daniel 8: 16, also
9: 21. 10: 5, 16. 12: 6, 7.) Or need I refer to you
the case of the transfiguration of Jesus, when he,
with Peter, James and John, saw and conversed
with Moses and Elias, who had long been in the
Spirit-world? (Luke 9: 30.) Or to the narratives
of other instances of angelic intercourse, as re-
corded in Acts 1: 10. 10: 3. 11: 12. 12: 7, 8. 16:
9, &c? Or to the fact that John the Revelator
wrote the whole book of the Apocalypse under the
direction and inspiration of an "angelic Spirit,"
who at the end announced himself to be his "fel-
low servant, and of his brethren the prophets" (Rev. 22: 9.)

In fact, it would be very easy to show from the
Bible itself, that in all cases where superior per-
sonal beings have shown themselves to men, and
made communications to them, they were either
disembodied human or angelic spirits. For altho'
Moses, Isaiah and others appear to have thought
they saw and talked directly with "the Lord," yet
the New Testament says that "no man hath seen
God at any time" (John 1: 18, and 1 John 4: 12);
—that God is "invisible," "whom no man
hath seen nor can see." (1 Tim. 1: 17. 6: 16.)—
And it also says, in the passages I have quoted
above, that it was an "angel" who appeared to
Moses at the bush, and that the law was given by
the instrumentality of "angels." The Deity, being
universal and omnipresent, as I understand, mani-
fests himself as a person only through *personal* and
finite intelligences; and these, whether human or
angelic, gives us the "words of God," just so far
as they give us truth, wisdom and love, which are
all divine.

It is therefore a great mistake to suppose that all
"intercourse with disembodied or angelic spirits"
is prohibited in the Bible; and it is plain that the
denunciations you quote are just as applicable to
such ancient mediums and Spiritualists as Moses,
Isaiah, Daniel, Jesus, Paul, Peter and John, as to
honest, pure-minded, and devout people in our own
day, who cherish spirit-intercourse for the same
high and holy purposes as did they.

It is also worthy of note that the prohibitions
which you cite from the Old Testament were for the
most part included in a code of laws which also
prohibited, under equally terrible penalties, the
kindling of a fire or the doing of any work on the
seventh day (Exod. 35: 2, 3.) also the holding of
intercourse with any of the surrounding nations,
or inquiry into their religions (Deut. 7: 1—5. 13:
6—18), lest the people should be led away from
their "God." No one thinks of enforcing such
laws as these in our day; and if a part of them
have been abolished, then the whole have. In the
New Testament we find no such prohibitions.—
Christians are supposed to have enlightenment and
good sense enough not to need any restrictions like
these to keep them from idolatry. They are al-
lowed to use their own judgments as to the prop-
riety of free intercourse with all the nations of
the globe, and with all intelligences in the uni-
verse who can communicate with them,—under
the injunction to "thy the Spirits whether they be
of God," before they yield credence to them. (1
John 4: 1. This injunction, I think, would be ut-
terly out of place, if we were not allowed to com-
municate with Spirits of any kind.

Finding thus that communion with "disembod-
ied and angelic spirits" has the sanction of the
good and great in all past times, and finding no
prohibitions against it which can rationally be
considered of any binding force, I must continue
to believe in its propriety, and to rejoice in its un-
speakable privileges. All esteem it a great blessing
to be allowed freely to converse with the wise and
good of earth,—to learn their views of truth, and
to listen to their exhortations to goodness,—even
up to the last moment of their earthly existence.—
I cannot see how it can be wrong to continue to
converse with them, a moment or an hour or a year
after they have passed the change called death, any
more than a moment or an hour before. Nay, if
they are permitted thus to commune, they may be
capable of informing us of that which is of far
more use and interest to us than anything they
could say before; and hence it may be not only
our privilege, but our duty to avail ourselves
of such converse. That it is permitted, I have most
abundant proof, and most heartily wish that each
and all of you could enjoy it with me.

In answer to your closing appeal, I would say in
all honesty and sincerity, that since I have "con-
sulted with Spiritualists," I have lost no relish, in
the slightest degree, for the "word of God," but on
the contrary my love for it has been greatly in-
creased, and I find that "word" not merely written
in one ancient book, but inscribed everywhere
throughout God's universe—for *all truth is God's
word*; that I do not "think more of the spirits than
of God," since it is impossible to think more of a
single drop of water than of the infinite ocean of
which it forms a part; that I have no disposition
"to neglect secret prayer and the sanctuary," since
it is the constant and sincere aspiration of my soul
to know more of truth and of God, and since I find
that every place is a "sanctuary" to the pure in
heart, for *God is there*; that I do not "allow myself
in known sin," at least in any greater degree than
before I became convinced of the constant presence
of pure and angelic beings, ever hovering around,
as ministers of God, to aid me in triumphing over
every temptation,—nor do I see how it is suppos-
able that any other than an elevating and soul-pur-
ifying influence can flow from such a faith; that I
am not "growing indifferent to the welfare of the
true church," nor "to vital godliness," but feel
more deeply than ever their importance in the re-
demption of humanity; and that my own experi-
ence affords no "proof of the evil consequences of
giving heed to seducing spirits," since I have ear-
nestly endeavored to avoid all such, and to heed
those only who could bring me new supplies of
wisdom and truth from the great Fountain of all
good. I do not see how He who has said, "If any
of you lack wisdom, let him ask of God, who
giveth to all liberally and upbraideth not," can be
"offended" with me for having thus asked, nor for
accepting what He has been pleased to send
through His own appointed channels—that is, the
angels, who are ministering spirits to all His chil-
dren. Therefore, I see nothing in this matter of
which to "repent," or for which to seek "pardoning
mercy."

Hoping, that in view of these explanations, you
and the church will see your way clear to grant
my request, and thus release me from a false
position, and that in the same kindly and Christian
spirit in which it is made, I remain, and trust I
ever shall be,

Yours for the good and the true,
NANCY BATTLES.

ORTHODOXY AND HETERODOXY.

We have among our readers some who are inter-
ested enough in matters theological to read with
attention the following article from the *London
Leader*. It merely states the positions of the Ortho-
dox and the Heterodox on a single point of theo-
logy, without siding with either. It is well to have
these subjects clarified occasionally by a lucid state
ment.

"Extreme orthodoxy says, that since there is ir-
refragable external evidence for the divine origin
and direct verbal inspiration of the Hebrew Scrip-
tures, the critic has simply to interpret the mean-
ing of the text; any record which is in contradic-
tion with the text, if not reconcilable by hypothe-
sis, is to be pronounced false; but if an undeniable
fact turns out to be in contradiction with the text,
the received interpretation is to be reconsidered
and altered so as to agree with the undeniable fact.
According to this theory the critic has not to ex-
amine the Hebrew writings in order to ascertain
their origin, but having beforehand settled their
origin, he has to explain everything so as to make,
it accord with this premise. He is not an inquirer,
but an advocate. He has not to weigh evidence in
order to arrive at a conclusion, he has to make it
the standard by which he accepts or rejects evi-
dence. His criticism is a deductive process, which
has for its axiom.

The Hebrew writings are from beginning to end
revealed truth. And it is only while orthodoxy
strictly adheres to this point of view that it is on
safe and consistent ground; for if we are to ex-
amine a book for proof—though it be only confir-
matory proof—of its origin, we must have some cri-
teria to judge it by, and we can only obtain such cri-
teria by borrowing them from pure historical criti-
cism, an ally that must be ultimately incompatible
with rigid orthodoxy. As long as we rely impli-
cantly on testimony as evidence of a man's health, we
have no need to examine the indications of health
in his person; but the moment we feel the testi-
mony insufficient, we must have recourse to physio-
logical criteria, which are common to every human
organism.

The first symptom that orthodoxy begins to feel
the pressure of historical criticism is shown in an
extension of the 'accommodation' theory. As the
Deity, it is said, in speaking to human beings, must
use human language, and consequently anthropo-
morphic expressions, such as the 'eye of God,' the
'arm of God,' the 'laughter and jealousy of God,'
which we have no difficulty in understanding figu-
ratively, so he must adapt the form of His revela-
tions to the degree of culture which belongs to men
at the period in which His revelations are made. He
teaches them as a father teaches his children, by
adapting the information he gives to their narrow
stock of ideas. It was in this way that the candid
Dr. P. Smith explained the narratives of the
Creation and the Deluge, to the great scandal of his
Evangelical brethren.

It is easy to see that this system of interpreta-
tion is very elastic, and that it may soon amount
to little more than a theological formula for the
history of human development. The relation be-
tween the theory of accommodation and that of
development is analogous to the relation between
the doctrine that the brain is the organ of mind,
and the doctrine that mind is the function of the
brain; in both cases the manifestation of mind is
determined by the conditions of the body. And
thus the "accommodation" theory necessarily leads
to what may be called a mitigated ortho-
doxy or a mild heterodoxy, which allows the pres-
ence of mythical and legendary elements in the
Hebrew records, and renounces the idea that they
are from beginning to end infallible, but still re-
gards them as the medium of a special revelation,
as the shell that held a kernel of peculiarly divine
truth, by which a monotheistic faith was pre-
served, and the way prepared for a Christian dis-
pensation. They who hold this theory believe that
the Hebrew nation was the grandest instrument of
Providence—the Hebrew writings, the vehicle of
superhuman truth; but they do not believe in
talking serpents and talking asses, or in divine
commands to butcher men wholesale; and they
hold that, to identify a belief in such fables with
the faith of a Christian, is as dangerous to rever-
ence as it would be to fix an absurd popinjay on
the divine symbol of the Cross. The laws of Mo-
ses are something more to them than the laws of
Mena—a Hebrew prophet something more than a
religious and patriotic poet—a chapter of Isaiah
something more than the Hymn of Cleanthes. They
do not feel about the Hebrew temple and the He-
brew worship as they feel about a temple of Isis
or the Eleusinian mysteries; the history of Israel
is a sacred precinct to them—they take their shoes
from off their feet, for it is holy ground. To them,
therefore, the Old Testament is still an exceptional
book; they only use historical criticism as a win-
nowing fan to carry away all demands on their be-
lief, which are not strictly involved in their accept-
ance of Christianity as a special revelation.

Extreme heterodoxy, on the contrary, holds no
conviction that removes the Hebrew Scriptures
from the common category of early national re-
cords, which are a combination of myth and legend,
gradually clarifying at their later stages into gen-
uine history. It enters on the examination of the
Old Testament with a perfect freedom from pre-
suppositions, as unreserved a submission to the
guidance of historical criticism, as if it were exam-
ining the Vedas or the Zendavesta, for the frag-
ments of Manetho and Sanchoniathon. On thus
looking at the Hebrew records by the "light of
common day," without the lamp of faith, hetero-
doxy finds in them no evidence of anything excep-
tionally divine, but sees in them simply the history
and literature of a barbarous tribe that gradually
rose from fetishism to a ferocious polytheism, offer-
ing human sacrifices, and ultimately, through the
guidance of their best men, and contact with more
civilized nations, to Jehovistic monotheism. It
finds in them, as in other early records, a mythical
cosmogony, an impossible chronology, and extra-
vagant marvels tending to flatter national vanity,
or to aggrandize a priesthood; it finds discrepant
conceptions of Deity in documents attributed to
one and the same source; it finds legislative enact-
ments, springing from an advanced period, stamp-
ed with the sanction of primeval names, or of my-
thical crises in the national history; in short, it not
only finds in the Hebrew writings nothing which
cannot be accounted for on grounds purely human,
but it finds them of a character which it would be
monstrous to attribute to any other than a human
origin.

These are results arrived at in the present day
by very grave and competent scholars, and what-
ever opinion may be held concerning them, no edu-
cated person can dispense with some knowledge
of the evidence on which they are based.—*Life
Illustrated.*

HUMAN GLORY.—There are two things which
ought to teach us to think but meanly of human
glory—the very best have had their calumniators,
the very worst their panegyrist.

FLING AWAY THE RAZOR.

Each hair is furnished with a distinct gland, elab-
orately and beautifully complete. Under the fac-
ial are innumerable nerves, immediately connect-
ed with various organs of the senses, ramifying in
every direction, and performing most important
functions. This hair, when in full growth, forms a
natural protector to the nerves, and also, as it
is, in suspension, a quantity of warm air,
and so becoming rarefied or tempered, enters the
lungs without giving to their delicate texture that
severe shock which arises from the sudden ex-
posure of cold, so often the forerunner of fatal dis-
eases. Any one putting his fingers under the hair
of his head will there feel warm air. The hair also
wards off east winds, and prolific sources of tooth-
ache and other pains, and so tends to preserve those
useful and ornamental appendages, the teeth.

It is said that an intimate connection exists be-
tween the moustache and the nerves of the eye,
and that many diseases of the eye are traceable to
shaving. Who has not felt his eyes smart under
the application of a dull razor?

May not shaving, by depriving the lungs of the
mail of their natural protection, and by exposing
them to the uninterrupted action of cold air, tend
to weaken the chest, and that weakness being trans-
mitted in an increasing proportion from generation
to generation, at length inducing consumption and
consumptive tendency?

Persons who wear their hair under their chins,
do not, except in rare cases, suffer from sore
throats.

There is in the crypt of Hyde Church a vast pile
of bones, which were gathered many years after a
battle fought upon the seashore, between the
Danes and Saxons, about one thousand years since,
and among them the skulls of aged warriors, since
developed, the teeth in many of which are so per-
fect, so beautifully sound, and so firmly embed-
ded in their sockets that you cannot move them. The
owners of these teeth were beards; and the writer
remembers witnessing, several years ago, some ex-
cavations on the site of the old priory at Spalding,
when many stone coffins were dug out, whose in-
mates had, almost without exception, sound, ex-
cellent and elegant sets of teeth. Did not beards grow
on their chins?