DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM!"

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VOL. IV.-NO. 32.

NEW YORK, SATURDAY, DECEMBER 8, 1855.

WHOLE NO. 188.

THE Right Reverend Mr. Howers, the Episcopal Bishop of ferment, less lately been delivering a course of lectures before the Young Men's Christian Association," of St. Losia, two of which ed to the subject of Modern Spiritualism, and to myself

He oblitates that the other momentum, concerning we have been a support of the oblight and the stable thing reached below to a decapion, but in reaved his own blight fast the which thing reached from the direct agency of the three stables and the stable thing reached from the direct agency of the think in my—do side are briefly, the blind are much to see, the stable is made to the stable that he could fairly discuss they of the stable in my wall, and "do'th are cut out" of those who are post-trained, but the stable in my wall, and "do'th are cut out" of those who are post-trained, and the stable is the stable in my wall, and "do'th are cut out" of those who are post-trained, and the stable is the stable in the stable in the stable is the stable in the stable in the stable in the stable is the stable in the stable in

It coulds us to know the thoughts and purposes, the occret action and character of those who are living around us. Over over ng/sh has this been demonstrated, yet I will venture to the Bishop never heard of it; for if he had, he surely would a ready as any one to see that, in this feature of Spiritanlism, there is a better protection against, and prevention of hypocrisy than all the preaching in the world has ev-

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is the force developing infinings, and aftern more first the primary of the proof of the striple to be compared to the contract of the contract now to attend as it. It is would form that it may be seen state sources; not it receives to now own nature, we will be a stored of hamplesses from the first the first three index is the frinciples of the first three index is not first three index is not a first three index is not a first three in the "2. In the second place we observe, that to the rightness the subscience, that is the rightness three index is not in the first to not like half have cold by a state of constant and usuading, progress. The dispersation is A. w. zanour confidents to the state to representate; In the first three is the state of the progress. The dispersation is A. w. zanour confidents to the state the representation is a first work of the progress may be established three and is now confident to the state of the progress. The dispersation is A. w. zanour confidents to the state the representation is the time to the progress. The dispersation is a first work of the progress may be established three and is now confident to the state of the progress. The dispersation is A. w. zanour confidence is the progress. The dispersation is a first work of the progress may be established three in the state of the progress. The dispersation is A. w. zanour confidence is a subscience of the progress. The dispersation is a first work of the progress may be estated by the progress. The dispersation is a first with the progress. The dispersation is a first work of the progress may be estated by the progress. The dispersation is a first work of the progress and the progress. The dispersation is a first work of the progress and the progress. The dispersation is a first work of the progress and the progress. The dispersation is a first work of the progress and the progress. The dispersation is a first work of the progress and the progress and the progress and the progress. The dispersation is a first work of the progress and the progress and the progress and the progress and the progress are the progress and the progress and the progress are the progress.

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ren new to mankind as proclaimed or received truths." In this eren un en maniche à production de revoite tracke." In tits les les singes missant source. It for gaze les dessurés les singes de la service de la comment d

nasous. Out of a population of neight resergedon millions not land Gospol-bles! In the millions not professing Christians, and the sort to which this returned. Profess belongs can set number on hundred thousand.

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the reasons given in my book (Sec. 62 of Vol. 2) for our faith in the this subject, whereby they might have been enabled to judge for its themselves, instead of being governed by their authority or

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"I have now closed my argument, and would be glad if time allowed to pass to the survey of another most interesting question. What are the conditions of our future existence? But as it is I

ment, because theirs is a limited existence. Man must advance forever, because he lives forever. The time will undeubtedly come when we shall look back on all that we have acquired and done in this world, as we now regard the experiences of our extrinst infancy, and we shall wonder that we then thought our-

Divine, testing to 2000.

The divine of the

that I mare queeze :

A few mords can one topic insee and I have done.

I can hardly believe the Bishop is correctly reported when he is tanks to say that the law of the Scripture forbids our consuming with the Spritte of our departed fitness, as well as dealing with witches and those having a familiar Spirit. Fee I have ing with witches and those having a familiar Spirit. For I have never been able to find any took hijspection in Holly With, nor can I consocive how that can be, and Peter, and James, and John coursp condensation for beholding Moses and Elia, or John, in the Bevelation, for communing with the Spirit of "one of his brothers, the Prophets," or Stanl obeying the Spirit when streek with Mindress on the weyelds, or Peter, when littening so the sjusctions to call not the Gentile unclean. But it is true that in the law of Moses there are

spiret dealing with witches, or those having familiar Spirits. but does the Reverend Prelate mean that his Christian heavers shell understand that that have in still tending upon ma-tainly must mean so, or he would not quote it as evidence of our "uncluistim" deportment. See, then, where it would bring the consequence of the consequence of the consequence of the consequence and inst. One point of that the most do as tanding an encolor, and A, right by the side of that to which he appeals, are commands to these: Ye shall not no manner of ht, Levikius 7: 23. Ye all not not of the cannol, the hare, or the swine, Lev. 11: 8. Nice we resp the invest of your land, thou shalt not whelly, eap the corners of thy field, neither shalt thou gather the glean-

Thon shalt make thee fringes on the four qu re, Deut. 22: 12.
bastard shall not enter into the congreg

A of the later teaching of Jesus: "Yo have head that it hath in been said, an eye for an eye and a tooth for a sooth, but I say unto you that yo resist not evil," and of the consoling an-neuncement, that on the command to love God and one

THINGS SAID TO BE NEW AND TRUE-Dear Sir—Yoms of the on me, is now before me. Dear Sir 14th ultimo, in answer to a letter I thank you for the favor, and for

the offer you make me in relation to the subject on which I ad dressed you. I now voluntarily take the place vacated by the editors of the Tritum, and will undertake to do what I think, as citions of the Thisms, and wat understant to we man I at peneral view the mbject, they were in honor bound to have dear; via, to respond to your acceptance of their chillenge.

1. The importance of the subject we peoplese to disease is well expensed by yourself in the following weeds, "The value of these new truths to each individual, and the time proper for cot to

midistriction, yet be connect to an example and the size of the form of the size of the si existence beyond the grave. Those who do not on to think of, a life beyond the grave, involving the which life, may scoff at these evidences and endeavors to evade hope of the residers of the SPHITULA TELEBRARY, in relation to the trurt in the promises, whatever it is, and on whose side acerer it may be found to be. For myself, I will abide this or-deal, and doubt not but you and our readers will choerfully do the same. I will further remark that I am concentionally of opinion that modern Spiritumbars is fundamentally erroreous. adept this position of the Tritons from conviction not for strife or contention. God forbid! I have thought and written much upon the subject, and a means within my power to know the exact truth-ies; but still I am an unbeliever, yea, a disbeliever God forbid! I have read, studied,

2. The origin, nature, character, relations, duties, privileges and final destroy of man, have been my principal studies for the road first destroy of man, fince bears may principal studies for the bank forty years, but more expecially for the last five or my life. 3. I was serry to read in your mote to me, "I have not the first over spece, nitther is it my purpose, to go into a lengthy discus-tion of the subject." I say I was serry to hear thin; it seemed hardly to comport with the mobile sentiments above quoted. 4. Again, 2 Tribuse, and the discussion; or in relation to the time and pains proper t into next, I was sery on more you may an anothe socke. It was the first fidential fit is completed for upon not to limit clother years off or opposent. Let tresh and manly discussions have their away. But, on the other hand, I was glid to read as follows: "But I am willing to receive and publish articles of reasonable his truth." I say I was glid to heart this; I neeple of the offers with a condition and limitations of periritency and tendency to white accordance and limitations of periritency and tendency to averment of the same or similar notice and cha deed that ear he up

5. This seem between you and me. You affirm—I deny. The inboring or burden of proof, first rests upon you. If they are proval is to be recumed that you can do it, and will do it. If you sums, that you were merely challenged "to riste" what Spic imuliate off and claim to be sent truthe, without an implied obligation to prove them such on demand. If so, all is a bear, and the matter saust end here. On the contravy, I assumes that exhallengs was given and accepted in good faith and for a good eral—one masvering to your description in estimating in good end-one massering to your description in value. I not only purpose to negative you in you but also to give the needed truth in the premise

Father to coording "bolist, hope, anguesses of the seconding before the season and the seconding before the season and the sea

6. With these preliminary remarks I pass to notice a statements," or as I call them, theses or averanents.
7. Your first statement is, to me—in spite of my ber

next is to me—in spite of my best end biguous and indefinite; so much so

do not know to what specific trath your allude. I can not, of course, assure either yea or say. Your yoposition weak as fel-lews: "It is mer and true, and has been added to the sum of unman knowledge through modes. Spiritualism, that many of the proximately now results arrived at by a few persons through

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join or respond to this, and
"That mercy I to others show, that mercy show to see."

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of his logic, he at once fixes the attention, and even obliges the listless heaver to follow him to the close.

Make. He commonmility these phenomens firmilities a-would in the other he specks as fallers:

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REPLY TO JOHN LORD.

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periods of his extrany experience.

31. Now, Sir, through modern Spiritualism, this man is found
and recognized by all the poculiarities which marked his earth-

beyond and takes cognizance of living, deathless entities. Through if the lost are found. The unbroken continuity of man's ex-

continued in this first preprinted demonstrate tables, "see special for the proprinted demonstrate tables, and the proprinted demonstrate tables and the proprinted demonstrate tables, and the proprinted demonstrate tables and transmissional tables and proprinted demonstrate tables and transmissional tables and proprinted demonstrate tables and transmissional tables are proprinted tables and transmissional tables are proprinted designed and the proprinted demonstrate tables and the proprinted demonstrate tables and the proprinted demonstrate tables are proprinted demonstrated tables and the proprinted demonstrated tables and the proprinted demonstrated tables are proprinted tables and the proprinted demonstrated tables are proprinted tables and the proprinted demonstrated tables and the proprinted demonstrat

the more intraments which the indwelling Spirit employs to give utterance to its thought; or if you can excell the free that it is not the hard pre se that writes words significant of our thought, but that the Spirit whith originates thoughts, guides the hard to write them; by the same evidences, I sepact, which force this con-sistion upon the national mind, I have, or will, descendants the

the control of the Indical simil, I have, or still, consensus and indication, prosens and strine agrees of Spirits.

28. Sane, by observation, we find the Spirits peaks while the light was nonstroned to use are exhalted and daml, I take it for gazzed you will not claim that my line have engloated three thoughts, or that my land, unguished by spirit, has well-end words to convey them. I must insist that, temporary spiritude and administration in the string the tensor and for the yourseper spiritude and administration having been seen and for by numerous neighbor participant. such to correy teem. I mencongranation, being the seem and that by institute or institute
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floring questions: Where is the horse and sleigh! What route did they take!

Where are they now! How are they deesed! What color is the horse! What hind of a sleigh!

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That good time of which all new down
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All victors in it secondar.

Shall triumph over Paulon;

And secon on secondar from the proper week,

Shall triumph over Paulon;

And secon on secondar from the proper week,

Against on well Fachien!

Against in evil Fahien?
For ngen new a growing gloom
Has hung o'er man's conditie
We dured not look beyond the t
For glocary Superstition.
Instead of devils and a hell, Instead of devits and a near, Of Orthodox creation, Of higher spheres we now can tell, And Angel ministration.

The time is coming, we maintain, When erecks shall reign no longe; When Man, released from every chain, Shall better green, and strenger. Then truths stelline, by Spitis tought, Will dignify our labe, is the good time for ages sought, And each will love his neighber.

And each will love his neighbor.
Angels will be in that good time,
Our sole religious teachers;
And high above all wrong and crime
Will raise God's erring creatures;
And Death no more shall make afreid.
No meet shall cause degression;
But will be seen to be an aid.

with the principle of t beyond the attainment of this world's treasures! And is not the attainment of this world's treasures! And is not the microscillage beyond companion, that is worldered our better flower bester for the state at me the did not verify, and that the checklock continues the state of the state of

SPIRIT CURE OF DEAFNESS.
POSSMAN, N. Y. October 27, 1886.

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Means Encross:

Having been seriously troubled with dealures for several months and the disease growing worse every day, fears were entertained by m

Juteresting Miscellany.

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M. Entree.—"Dr. Vive is a force (time-strings, because our ideas of things are being knowled by pieces. Nature secure to be running and—cutting of antatient folices which fightee are proof of the diseases and disprise out of their botts. These throughts own across me, this respective out of the contract of the contra

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