

THE
WILLIAMSBURGH
SPIRITUALIST
AND
PROGRESSIVE RECORDER,

A TRI-ANNUAL PUBLICATION

FOR

The Spiritualist Society of Brooklyn, E. D.

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PROSPECTUS.

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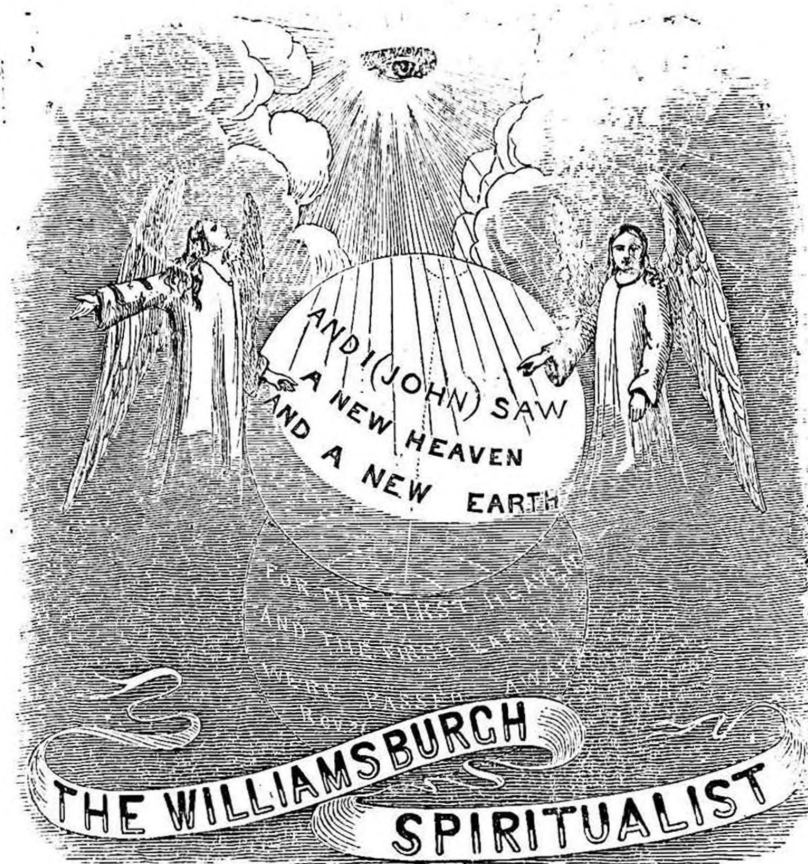
The design of this little Tri-Annual Publication is to present to our Williamsburgh Society of Spiritualists and Friends, a continuous Historical Record of our proceedings, with such other interesting matter as may be selected from the current literature of the day, or extracted from larger works by eminent authors, chiefly in relation to our beautiful Philosophy or Religion—in order to form as far as possible, at a trifling expense, a complete miniature Spiritualist Library of instruction and entertainment.

It is proposed that the work shall be issued invariably in the months of January, May and October in each year, and generally divided under the same heading as this present FIRST NUMBER for the month of May, 1836.

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May



AND

PROGRESSIVE RECORDER.

DEVOTED TO THE PROMOTION OF A KNOWLEDGE OF THE TRUTHS OF THE
NEW DISPENSATION.

INTRODUCTORY.

The reader is invited to make himself acquainted with the contents of this Book without any undue expectations relative to the character and execution of the work.

The humble editor neither apes the scholar, nor does he even lay claim to the ordinary pretensions of authorship.

The publication is prepared chiefly for the use of spiritualists and friends of spiritualism in Williamsburgh, as stated in the Prospectus. Yet it is not at all unlikely, but other intelligent minds may find something in these pages adapted to their tastes also, as well as perhaps much that will prove both interesting and instructive.

This is merely an effort, supposed to be in the right direction, if possible to do a little good, by interblending or weaving together, in an attractive form, the best materials collected from the investigations and researches of others,—with the view of promoting the cause of MORAL AND RELIGIOUS TRUTH.

May the great Master accept the services of the humblest of his laborers,—even though they come not into the vineyard before the eleventh hour of the day; may they also receive “every man a penny.”

SPIRITUALISM.

“SPIRITUALISM is based on the cardinal fact of Spirit-communication and influx; it is the effort to discover all truth relating to man’s spiritual nature, capacities, relations, duties, welfare and destiny, and its application to a regenerate life.”

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SELECTIONS.

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A SPIRITUALIST'S CONFESSION OF FAITH.

(Abridged from an article headed, Spiritualism and Swedenborgianism.)

BY PROF. S. M. SMITH.*

SPIRITUALISTS have been arraigned because they deny the existence of a personal God, and thus rob Christ of his supposed divinity, who is the Swedenborgian's highest conception of that Almighty, All-pervading, Omnipresent and Omniscient Power, which is the creative and vitalizing Principle of the Universe!

Whenever you can conceive of form and bounds to space, then you can legitimately clothe your Deity with the same finite qualities, for these belong to the finite, and not to the Infinite; hence, we reject the idea of a personal God, having the form of a man, or any other organized form whatever, which would be only a monstrosity in nature. The idea of worshipping an incarnate God, in the personage of Jesus Christ, is but a few degrees removed from the Heathen who bows down to images of wood and stone.

We confess our inability to comprehend any such enigmatical problem as "three in one and one in three." This belongs exclusively to *theological* mathematics, and not to *our* philosophy.

We admit that by virtue of certain ante-natal causes and

*In the Banner of Light, for March,—1866.

conditions, one individual may possess a greater unfoldment of the God-principle than another, which was undoubtedly the case with Christ, who was both human and divine—human, because he came into the world with the human form, and in accordance with the laws of procreation governing the human species—divine, because his mind, like that of every other human being, was a direct emanation from the great Fountain source of all mind.

We believe of him as did the early Christian Fathers; before a Roman Catholic Pope, or rather an ecclesiastical Synod under his sanction, clothed him with Divinity; since which all the *little* popes throughout Christendom, both Protestant and Catholic, have said Amen.

Although we recognize neither the God of the Jews nor of modern Christianity, we nevertheless, as has been repeatedly stated above, *do* recognize a Great First Cause, who is the author and sustainer of the Universe and all that in it is; in whom we live, move and have our being, who sustains toward us the relationship of Parent and Guardian, and as such—no matter what his mode of being—is worthy of all homage, adoration and praise.

We believe that he governs the moral universe with immutable, inexorable law, which is as unchangeable in its operations, as are the laws of gravitation, attraction and repulsion, or any other law pertaining to the *physical* universe. **OBEDIENCE TO THE MORAL LAW BRINGS ITS OWN REWARD, and disobedience brings sure and certain punishment to the offender, and there is no intervening power to shield the violator from the inevitable consequences, the doctrine of the vicarious atonement to the contrary notwithstanding.** These laws are as plainly and unmistakably written in his mental constitution, as are the laws pertaining to life and health, in his physical.*

We do not believe in the so-called fall of man, nor in the subsequent so-called plan of salvation; but that the human race

*See "Combe on the Constitution of Man." Also "Butler's Analogy."

was originated and brought into existence upon the principle of progressive development, the same as was the physical universe; and that both facts and analogy point as strongly to this conclusion, as they do in the direction of what philosophers term the nebular hypothesis of Creation. We believe that even the historic period, aside from other evidences, furnishes sufficient proof of the gradual progress of the human species from a lower to a higher condition, to warrant this belief. We not only believe in progression of the human race on earth, but we also believe in endless progression of the spirit in the world to come, and that man's happiness in the future will depend upon this progress, and the ever-recurring contrast between his then exalted condition, and the still brighter prospective future, and the rough experiences acquired in his earth-life, when he first commenced the ascent of this ladder of progression.

We believe that without these experiences, he could not attain to a state of happiness, as there would be nothing by which he could institute a comparison to appreciate and enjoy such a condition. Without vice there could be no virtue, without deformity in nature there could be no beauty, without darkness we could not appreciate the sunshine, and without the howling tempest, the sweeping hurricane and the furious tornado, we could not appreciate the succeeding calm. Notwithstanding we may at times receive a little too rough experience at the hands of certain undeveloped human beings, who have not fully progressed out of the animal condition, as well as by the fury of the storms and winds which frequently wreck men's fortunes and destroy their lives, we, nevertheless, believe that evil—or undevelopment—has its uses, and was permitted to exist for a wise and benevolent purpose. All, however, should strive to outgrow and rise above these conditions, as in so doing their happiness depends; while to remain in bondage to them, is to remain in ignorance and misery. We believe that this view of the existence of evil is the only rational one, and the only one which does not impeach the character of the Creator for goodness and benevolence. We believe that his plans of creation were too

well matured to prove abortive, at the very beginning, as it were, and bring him to "grief and sorrow." Such a catastrophe would disprove his omniscience, and rob him of his highest attribute.

We believe that the silly story of a personal devil, in the form of a serpent, tempting our first parents, is an Oriental myth, unworthy of credence in this enlightened age, and belongs where the science of geology has unmistakably placed the Mosaic account of the Creation—among sheer fabrications.

We believe that the so-called plan of salvation has proved as great a failure as theology has made the plan of creation; as eighteen centuries have rolled around since the dawn of Christianity, and still the world is unregenerated—not one hundredth part of the inhabitants thereof, who have lived and died since that period, ever having heard of such a scheme, while fewer still have embraced it. At this rate, how long, oh, how long, ye self-styled servants of the Most High, will it take your Omnipotent Master to consummate his plans which were formed nearly two thousand years ago? How many millions of billions more of earth's inhabitants will pass the confines of another world, unredeemed from original sin, because the lack of a plan sufficiently comprehensive to embrace them all?

Although we reject Christ as God, we do not, *by any means*, ignore his moral precepts and worthy examples; as these emanated from the diviner portion of man's nature, and find a hearty response in the mind of every individual in whom the organs of the moral and religious sentiments predominate over those of the animal propensities. The fact that these precepts, and even the Golden Rule, couched in nearly the same language, were first given to the world by the eminent Chinese philosopher, Confucius, five hundred and fifty odd years *before* Christ, does not detract from the sublimity of his character, which, so far as we have any recorded evidence, was as pure and spotless as that of a human can be. **DO NOT CONFOUND THE MORAL CODE OF THE NEW TESTAMENT WITH THE DOGMAS AND VAGARIES OF MODERN CHRISTIANITY, AND YOU WILL THEN KNOW WHERE TO FIND US.** We accept the former, because it is written in the constitution of

man; we reject the latter, because we find them nowhere in nature.

Prof. Smith concludes as follows :

“In a future article* we will give the facts and evidences of Spiritualism, both ancient and modern, and show, by the highest authority known to Christians, that the Jehovah—thus saith the Lord—of the Old Testament, was not the God of the universe, but the tutelary deity (protecting or guardian spirit) of the Jewish nation, and that the Scriptural interdiction of spirit-intercourse applied only to low and undeveloped mediums, such as “wizards that peep and mutter.” We will also show that modern spiritual manifestations are identical with those of the New Testament, and that the spiritual gifts (healing of the sick by the laying on of hands, speaking in unknown tongues; that is, the spirit of a foreigner speaking in a language foreign and unknown to the medium, etc., etc.) which Christ promised “should follow all those who believed,” were uninterruptedly continued in the Church for nearly three centuries after the time of Christ, and would still be there had not the whole body of Christians become *practically* Infidels and disbelievers in the origin of their own religion.”

LECTURE ON SPIRITUALISM.

BY D. D. HOME.—IN LONDON.

Mr. Daniel D. Home, a gentleman who has acquired much notoriety, both in this country and America, from his connection with “Spiritualism,” gave a lecture in Willis’s Rooms, Saturday evening, Febuary 24th, in explanation of the rise and progress, the uses and abuses of that eccentric system of metaphysics. Mr. Home’s appearance accords well with his profession, for he has a spectral aspect. He is a man with the frailest possible organization—“the shell and shadow of a man”—with eyes of a

*We shall preserve what this admirable writer has to present in the *future article* here referred to, and dispense the best portion of it to our readers in the next number of the *Williamsburgh Spiritualist*. (Editor.)

strange, not to say unearthly lustre, sunken, sallow cheeks, and a voice which makes up in power what it wants in melody. His head is chiefly remarkable for its hair, which is curly and abundant. His expression is benign and good-natured; there is not the slightest taint of acrimony in it, nor, to do him justice, does he convey the idea of one who plays a false part in which he has himself no faith. That he is an honest believer in his own creed is the impression which his manner and proceedings produce upon an unprejudiced spectator. He acts and speaks like what he most probably is, a man of talent, who has brought himself to believe most potently in the theories he propounds. The favor with which he was received clearly proved that he had the advantage of addressing a sympathetic audience. There was, no doubt, a leaven of skepticism in the assembly, but the majority were unquestionably believers, and the unbelievers were only an inconsiderable minority.

Mr. Home read his lecture, which, though long and very discursive, was very lucidly arranged and furnished occasional evidence of extensive reading and considerable literary ability. After disclaiming all mercenary motive for his singular career, and declaring that he had never received, and never would receive, money for being a medium, he proceeded to discuss the question of the immortality of the soul, observing that the yearning after a deathless existence was a feeling as characteristic of man as unerring instinct was distinctive of the lower animals. But the mighty problem of man's immortality could not be carried by abstract argument beyond presumptive evidence. A more sure and solid testimony than any thus to be obtained was required in this unbelieving age, and it was his happiness to know that he had been the means of supplying skeptics with that description of positive evidence which was suited to their mental state.

Spiritualism was no fungus growth of yesterday, as was too commonly supposed. Tables were used for eliciting responses from spirits fifteen years ago, and rapping spirits were known in Germany for seven centuries at least. Spiritual communica-

tions by means of trances, dreams and visions, were common in remote ages among the Jews; and some of the best and greatest of men in all lands had believed in Spiritualism. Of this number were John Wesley, Luther, Emanuel Swedenborg and multitudes of others, and, in more modern times, Professor Hare, of Philadelphia, and Judge Edmonds, of New York, both of whom were unwilling converts to the system. The latter had investigated it most minutely for nine years, and had arrived at the conviction that it was quite possible for us here on earth to commune with the spirits of the departed through the medium of persons still alive. This creed was no phantom; it was a glorious reality, calculated to conduce to exalted private and public worth. After endeavoring to trace his favorite doctrine so far back as to Tertullian, in the Christian Era, and after attempting to identify the visions, dreams, apparitions, and angelic embassies recorded in the Old and New Testaments, with the "Spiritualism" of modern times, the lecturer gave some statistics of the growth of the system. There were, in America, five hundred public mediums, who received visitors; and more than fifty thousand private ones, and the believers were counted by millions. In France, Spain, Holland, Belgium and Switzerland, it had made prodigious progress; and here in England it had taken hold of the literary and educated classes, and many persons of the highest distinction were its open advocates. He then passed on to the narration of some of his own experiences. He did not profess to have the power of bringing forward or sending away spirits, but all his life he had had spirit visions, revelations, dreams, forewarnings, presentiments and providential interpositions, to which he owed that he was now alive. The gift he possessed had been for four generations in his mother's family, and the possessor of it was usually in delicate health, and generally died while comparatively young. His cradle was said to have been rocked by unseen hands, and when he was three-and-a-half years of age, and lying in his little bed at Portobello, near Edinburgh, he had seen the passing away into the other world of a little cousin, who at that moment was at Linlithgow. At the age of thirteen he had his first great vision.

He and another boy, two or three years older than himself, had made a mutual promise that whichever of the two should die first, would appear to the other after death. As he was sitting in bed one night, and preparing to draw the sheet over him, a sudden darkness pervaded the room, the moon having been previously shining. Suddenly there came through the darkness a glow of light, and at the foot of the bed, enveloped in a golden cloud of brightness, stood his friend Edwin—his features unchanged, and his hair falling in wavy ringlets over his shoulder. With his right hand he described two circles in the air, and vanished while in the act of describing the third.

His mother died in the year 1850. A few nights after her death he heard three loud blows as of a hammer upon his arm. The blows were again and again repeated, and when he went down to breakfast the next morning there was a regular shower of raps upon the table, to the no small consternation of his aunt, who threw a chair at him and accused him of introducing Satan into the bosom of a respectable family. On another occasion, while gazing into a looking-glass, he distinctly saw a chair in the bedroom moving toward him, and walking between him and the door—a spectacle which caused him no small alarm. He mentioned other cases, also, where the tables and chairs got into spontaneous motion when he appeared, and he told how his aunt, who seems to have been a sensible woman, tried to bring a refractory table to a sense of duty, first by placing a big Bible upon it, and then by leaning upon it with all her weight; but all to no purpose. The irrepressible table only moved the more briskly, and at last the skeptical old lady was lifted in the air herself.

On another notable occasion he saw clearly, in a vision, all the attendant circumstances of the death of one of his brothers who was crushed between two blocks of ice in the Polar Seas. He told what he had seen to his friends, and in five months after came the tidings of the fatal calamity which had occurred precisely in the manner he had indicated. But the strangest vision of all was that which he saw two years ago at Dieppe, where, on gazing into a little crystal ball, he plainly discerned an excit-

ed crowd and a man who was being assassinated. On the instant he exclaimed, "That is Abraham Lincoln!" and the event proved his words but too true.

He admitted that in the hands of bad, foolish or mischievous men, Spiritualism, like everything else, was liable to abuse, and might be perverted to purposes of evil; and in that event no one would denounce it more strongly than he; but he maintained that, exercised with pure and virtuous intentions, it was productive of incalculable good, comforting the afflicted and sorrow-stricken, enlightening the ignorant, serving the best interests of religion, and promoting peace and good will amongst men. He arrogated, however, no moral superiority for the medium, who, as such, was simply a bridge by means of which communication was established between the seen and the unseen worlds. As for the statement that Spiritualism was conducive to lunacy, it was ludicrously false. He had traveled in numerous countries, and had never known a case where it had had any such effect. The lecturer then read a poem dictated by the spirit of Robert Southey, and, after a few supplementary remarks, concluded amid the cheers of his hearers.

MISS EMMA HARDINGE.

The London Times thus refers to this eminently gifted and very estimable lady, who is now lecturing in London, on "America." — St. James' Hall was the scene of the speaker's unequivocal triumph, and the orator an English gentlewoman of brilliant ability and marvelous power of extempore elocution. * * * * She has caused quite a sensation throughout the United States by her advocacy of spiritual philosophy, and her philanthropic discourses with the view of ameliorating the condition of poor fallen women.

There was assembled at St. James's Hall on the occasion of Miss Hardinge meeting "her own country-people," as she quaintly called those who genially welcomed her, a large and appreciative audience, including many of the wealthy and educated of our city, as well as several American gentlemen.

Professing to speak "only as the spirit gave her utterance," and claiming for her discourse, which occupied nearly one hour and forty minutes, whatever merit might be due to an unstudied and purely extemporaneous address, Miss Hardinge commenced her lecture in the most entertaining and instructive manner. With peculiar felicity of expression, dramatic grace, abundant energy, and a never-failing supply of well-selected language, she traced the progress of American life through several eras. With remarkable analytical power as a debater she discussed the much-vexed question of reconstructing the social status of the two races who occupy the line representing the "extremism" of society; and she contended that the cosmopolitan character of American civilization took that country out of the circle of class or sect, and made it belong to mankind. For it was written on the page of eternal destiny that America should be free for the benefit, blessing and use of the entire community. The voice of inspiration had called Columbus across the pathless wastes of the ocean. God was his pilot, inspiration his chart, and the weal and woe of unknown millions formed the freight of his ship. Providence had ordained the late lamentable war as a means by which the abominable blot of slavery should be abolished forever, and the Union established on a firmer and more solid basis. Many of the passages in Miss Hardinge's oration were characterized by the highest order of eloquence, and the brilliant and fervid lecturer received from an attentive audience repeated bursts of hearty applause. She had her subject thoroughly at heart, and, apart from her polemical views, in this mainly consisted the rare and peculiar charm of her highly intellectual discourse.

MISS EMMA HARDINGE'S ADDRESS ON AMERICA.

Miss Hardinge commenced a series of public addresses on "America," in St. James's Hall, London, on Saturday, January 13th, and has continued them each succeeding Saturday afternoon to audiences of upwards of fifteen hundred persons. The press and correspondents are taking considerable notice of them.

The *Spiritual Times* says: "Nothing was said of Spiritualism, but much was said that, to a Spiritualist, would convey the thought that the spiritual idea was not lost sight of, in fact, that it was the ruling idea of the entire oration. Instance the lady's references to Columbus and the 'higher law,' the work of inspiration. We must not forget the strong prejudice nursed in this country against women appearing on the rostrum, and we feel, therefore, that Miss Hardinge, from that fact alone, should receive the sympathy and support of every true social reformer."

The London correspondent of the *Saturday Evening Gazette*, speaks of Miss H. and her oration as follows:

"Perhaps Boston remembers a young and interesting Spiritualist, who used to occasionally lecture there, and was originally an actress in England—Miss Emma Hardinge. She has passed several years in America, and is now giving lectures on that country in St. James's Hall, London. It is almost unnecessary to say that lady orators are very rare in England, as indeed they are everywhere. The English, too, delight in a quiet practical speaker; one who takes them over the ground carefully and does not disturb the equilibrium of their minds by any flights of eloquence or indulgence in what they term 'the American spread-eagleism.' It would be difficult, therefore, to imagine the astonishment which filled the hearts of those fifteen hundred sturdy Britons, who beheld a young and prepossessing female for two hours filling a large hall with a strong, sonorous voice, marching theatrically to and fro upon the platform, waxing more and more eloquent as time rolled on, and ending in a peroration of ten minutes duration without once taking breath. Such an overwhelming stream of words, garnished by wonderful melodramatic starts and movements about the stage I never beheld, even at home, and the peroration in which she designated our land as 'God's America,' and pictured the hand of destiny pointing thither as to the country where was to be found the combined excellence of all other lands; when she told us that the sun and infinite hosts of planets were joining in the chorus 'Westward Ho!' and calling upon the nations of the earth to follow the cry and press on to the land of promise, we all sat spell-bound with awe, feeling that it was either superhuman bombast or *spiritual inspiration*."

It is very evident Miss Hardinge is creating quite a sensation in the English metropolis.

POETICAL.

—:o:—

FROM THE SPIRIT OF JOHN WILKES BOOTH, THE MURDERER OF ABRAHAM LINCOLN.

(Written a short time after his passage to spirit life.)

THROUGH JOSEPH D. STILES, MEDIUM.

Oh God! what fiery waves of hell
Across my burdened conscience roll!
What agonies, what tortures dwell
Within the chambers of my soul!

These hands, these guilty hands are red
With a beloved brother's gore;
Oh! why on that defenceless head
Did I my reeking vengeance pour?

Why did not some good angel stay
My hand ere I his spirit freed?
Why, God of Love! didst thou not slay
Me ere I did this damning deed?

I heard the plaudits mortals breathed,
And saw the tears for him they shed;
The flowers which fond affection wreathed
In garlands round his honored head!

*Appropriated to these pages on the first anniversary of the President's assassination,
April, 14th 1866.

The mourning emblems I beheld,
 Saw him, with Jesus, martyr-crowned,
 Whilst I, whose loathesome vengeance felled
 This giant oak-tree to the ground ;

Was cursed by youth and hoary age,
 My name denounced from every mouth,
 While blackest waves of hate and rage
 Ran even through my "sunny South."

Oh blasting thought ! that through all time
 My memory will e'er be blent
 With that most foul and hideous crime,
 The murder of your President !

Macbeth, with Banquo's bloody ghost
 His guilty conscience to appal,
 Belshazzar, as, 'mid Chaldea's host,
 He read his doom upon the wall,

Could not have writhed in such a fire
 As that which burns within my soul,
 Nor felt one-half the terrors dire
 Which now my spirit-life control.

Oh God ! must I forever here
 In this Cimmerian darkness grope ?
 Will not some penitential tear
 Unfold within a germ of hope ?

Oh ! from this deep, this awful tomb,
 Will not some angel roll away
 The stone, and through the horrid gloom,
 Give me one glimmering of the day ?

No pleasant, no familiar voice,
 Doth fall upon my spirit-ear ;
 Naught but the dreadful din and noise
 Of fiendish mockery I hear !

Before my tortured vision flit
 Souls doomed through ceaseless years to toss
 In Hades' most infernal pit,
 Upon the billows of remorse.

Oh! horror of all horrors dire!
 Must I, with these despairing souls,
 Writhe in this fearful lake of fire,
 As age on age eternal rolls?

Must I, the petted child of fate,
 The courted of the gay and proud,
 The flattered of both small and great,
 The "star" of an admiring crowd?—

Must I, among these spirits dark,
 Drag out a life of endless woe?

Oh! must my anguish-driven bark
 Be tossed forever to and fro?

Ah! rather may the stars descend,
 And bury me from human sight,
 And let my miseries thus end,
 Than wander longer in this night—

This starless night of keen despair,—
 With shrieking spirits all around,—
 Whose jeerings make the very air
 Of heaven with dissonance resound.

Eternal One! Forbearing God!
 Whose sacred mandates I defied,
 Oh! turn from me Thy chast'ning rod,
 Let me within Thy courts reside!

Send down some Jesus from Thy Throne,
 To set my prisoned spirit free;
 Some Saviour that will not disown
 A wretched criminal like me.

If it is true, as mortals say,
 When souls their bodies cast aside,
 (The only part that knows decay,)
 And to immortal being glide ;

They still forgiveness may expect
 Of Thee, the Source of Life and Light,
 And find, 'mong the so-called elect,
 A freedom from their mental night ;

Oh! may the fervent prayer *I* make
 Be answered in Thy loving breast :
 Thine erring child do not forsake,
 Give him the calm of heaven's sweet rest ;

Wipe from the record of *his* fame
 The foulest blot that rests thereon ;
 And wreath around his blackened name
 Some little good he may have done.

But ah! what well-remembered face,
 What glowing form is that I see,
 That gazes, from yon depths of space,
 So kindly, lovingly on me !

Oh! strange decree of fate! 'T is he
 Whose soul these hands released and sent
 To be what *I* can never be,
 A Sun in Heaven's bright firmament !

Love on each feature is engraved ;
 He breathes forgiveness for the past.
 Oh God! the happy hour I craved,
 Yet dreaded, has arrived at last.

I live to hear "God's murdered Son"
 That martyr to the cause of right,
 Pronounce a blessing on the one
 Who plunged a world in grief and night

Through him, perchance, I may retrieve
 That one dark crime I now regret,
 And God my poor soul may receive
 Within His fold of Mercy yet.

Sweet Mercy! Blessed jewel thou!
 Thy holy influence I extol!
 Before Thy sacred Throne I bow,
 And crown Thee Sovereign grace of all!

* * * * *

Sic semper tyrannis! Oh! why
 Did I these words to him apply,
 As on the fatal bullet sped,
 That shrined him 'mong earth's martyr-dead!

He wielded *not* the tyrant's rod;
 He proved the chosen of his God,
 The second Washington to free
 His people from captivity.

A world sincerely mourns the loss
 Of this true martyr of the cross;
 His death but gilds with brighter glow
 The crown that shines upon his brow.

Yes, he has passed to peace and rest,
 A soul beatified and blest;
 Through flowery walks and perfumed groves
 His never-dying spirit roves.

His fame by all will be enshrined,
 His grave, the Mecca of Mankind;
 His glorious life will ever be
 A light to lead to victory.

His virtues nations will rehearse,
 While his foul murd'rer they will curse,
 And link his hated name with those
 Who died to God and Freedom, foes.

Oh! Mortals, warning from me take,
Ambition's dazzling paths forsake;
Let no false meteor betray
Your feet from Virtue's steadfast way!

High on the glitt'ring scroll of Fame
May never shine your humble name;
Yet on Life's Book you may record
The name of one who served the Lord.

Ye wanderers from the paths of right!
Ye gropers in sin's cheerless night!
Ye hoary age! ye thoughtless youth,
Avoid the fate of JOHN WILKES BOOTH!

M R . D E S P L A E .

BY MISS LIZZIE DOTEN.*

It may seem a strange question, good people—but say—
Did you never hear tell of one Mr. De Splae?
A man who made up for the lack of good sense
By a wondrous amount of mere show and pretense;
Puffed up with conceit like an airy balloon,
He was hard to approach like the "man in the moon,"
Save when for some *purpose* it came in his way,
And then, oh how gracious was Mr. De Splae!

A sly politician—a popular man—
When all things went smoothly he marshaled the van;
But when there was aught like a failure to fear,
He quickly deserted or fell to the rear.
His speech for the people went "gaily and glib,"
While he drew his support from the National crib;
But when an assessment or tax was to pay,
Oh, how outraged and angry was Mr. De Splae!

*Miss Lizzie Doten, the author of this poem, has, during the present month (April,) been lecturing at Ebbitt Hall, New York, and twice in the same period she has spoken for our Williamsburgh Society, in Continental Hall.

He smoked, and he chewed, and he drank, and he swore ;
 But then every man whom the ladies adore,
 Is prone to these failings—some more and some less,
 Which are all overlooked in a man of address.
 It also was whispered that he had betrayed
 The too trusting love of an innocent maid ;
 But the ladies all blamed *her* for going astray,
 While they pardoned and petted—“ dear Mr. De Splae.”

There was good Mr. Honest, who lived but next door,
 He was true, and substantial, and sound to the core ;
 He had made it the rule of his life from his youth,
 To shun all evasions and speak the plain truth ;
 But *the ladies*—who always are judges, you know,
 Declared him to be a detestable beau—
 Not worthy of mention within the same day,
 With that *pink of perfection*—“ dear Mr. De Splae.”

Withal he was pious—perhaps you will smile,
 And ask how he happened the church to beguile ;
 Why, the churches accept men for better or worse,
 If there's only a plenty of cash in the purse.
 Gold still buys remission as freely and fast,
 As it did in the Catholic Church in the past.
 'Tis the same thing right over, and that was the way,
 That the church swallowed smoothly, “ good Mr. De Splae.”

Oh, you ought to have heard him when leading in prayer !
 How he flattered the Father of All for his care.
 And confessed he was sinful a thousand times o'er,
 Which 't was morally certain the Lord knew before.
 The ladies responded in sweet little sighs,
 With their elegant handkerchiefs pressed to their eyes,
 But the pure, unseen spirits turned sadly away,
 From the loud-mouthed devotions of Mr. De Splae.

Oh short-sighted mortal ! Poor Mr. De Splae !
 His mask of deception was moulded in clay,
 And when his external in death was let fall,

What he was, without seeming, was known unto all.
His garments of patches—his flimsy disguise—
Which had won him distinction in other men's eyes,
Was "changed in a twinkling"—aye, vanished away,
Leaving nothing to boast of to Mr. De Splae.

Ah, a great reputation, a title, or name,
Often brings its possessor to sorrow and shame ;
But a *character*, founded in goodness and worth,
Outlasts all the perishing glories of earth.
O'er the frailties of nature—o'er the changes of time,
It rises majestic, in beauty sublime,
Till the weak and faint-hearted are cheered by its ray,
Far above all mere seeming and empty display.

HISTORICAL.

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OUR WILLIAMSBURGH SOCIETY OF SPIRITUALISTS.

The precious seed of Spiritualism from whence so plentiful a harvest is springing up around us, was evidently sown on good ground in this our favored City of Williamsburgh some twelve years ago, by that great apostle of the New Dispensation Joel Tiffany, Esq.

His propositions, though ever so profound, were at the time considered startling in the extreme, and occasioned quite a shaking amongst the dry bones of Theological Orthodoxy; inso-much that many were raised from the dead, and came forth from their graves of ignorance and error, with renewed life and light—clothed in all the beautiful garments of the New Jerusalem.

This eminent Lecturer discoursed on THE DETERMINATION OF TRUTH,—THE SECOND OR RATIONAL SPHERE,—COMMUNICATION,—MEDIUMSHIP,—SPIRITUAL HEALING,—CONDITION OF THE SPIRIT IN THE SPIRIT WORLD,—and other interesting topics.

It would be almost impossible to over-rate the importance of this man's teachings. The people were intensely excited with eager desire to know what these New Gospel tidings could mean?

And their anxious inquiries were answered with demonstration and with power, to the satisfaction of all who desired to know the truth, that the truth might make them free.

In some future number of the Williamsburgh Spiritualist we shall recur to the teachings of this eminent Philosopher more fully; at present we only give the following specimen of the bold originality and truthfulness of his style. In summing up a course of lectures he had been delivering in another part of the country, Mr. Tiffany concludes substantially as follows;—and his remarks are applicable to the great body of outward professors, or nominal christians all the world over:—

“If these phenomena (Spiritual manifestations) are what they purport to be, it behoves our friends to be wise and try to understand them. If it be true that our departed friends can and do hold intercourse with us for good, it is good for us to know it.

In looking over the history of the world, we find that, some eighteen hundred and twenty-five years ago, a new dispensation was introduced, which had been heralded beforehand by angels singing “Glory to God in the highest, and on earth peace, and good-will among men.” The individual who introduced the dispensation was well worthy the proclamation. In all he did, he was the manifestation of Divine justice, goodness, wisdom and love. From that day to this, in one form or another, there has been organizations claiming to be the representatives of the teachings, the life, the character, and the power of that individual. The church numbers its professing christians by millions, yet, as we go in and out among men, we cannot tell who these christians are, unless we see them engaged in some form of worship. We may talk with them upon philosophy or politics, and never suspect that they profess to have received the benefits of Christ’s salvation. If we stop to inquire how they are distinguished from others, who do not claim the name of Christian, we find that they have generally fashioned a sort of creed, and have certain forms and ceremonies. As to morality, they try to keep up to the standard of the world, so as to hold a respectable position. These things being done, they call themselves Christians, and say they are the representatives of Christ.

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Mr. Tiffany emphatically proceeds:

"In looking upon all this, I feel in my soul that this is *not* christianity; this is laying a foundation other than that which Christ laid. In examining further into their religious systems, we find that they have a sort of faith looking to externals; but we find that Jesus of Nazareth called man's attention exclusively to the internal; that he commanded to make the *inside* clean, and said that he was not to exercise a kingdom of force *over* man, but a kingdom of love *in* man. To follow his teachings in these respects would make a country or community Christian, and any thing short of it would make them anti-Christ. We find these professing christians teaching all that makes up the *form* of Christianity, but they overlook the weightier things of the law, attending more to the washing of cups and of platters, and laying the stress upon these things, which should only be laid upon things of the heart. We notice, also, that they do not give instruction as Jesus gave, so that if an individual should go into one of their meetings, he would find a very different order of things from what Christ taught. * * * * *

Christ taught no such forms of religion: his worship was the worship of the soul.

"The desert and the mountain air,
Witnessed the fervor of his prayer."

He always told his disciples to "wait here," while he went to pray "yonder." In prayer, the world should be shut out, and the soul left alone to commune with its God. * * * * *

Now, although it is taught in the churches that Christ died for us, to save us by paying the penalty of our sins, I have found that Christ never taught such a word, but his whole life and teachings were contrary to it. The Apostles, who had been brought up in the Jewish religion, and only slowly comprehended and adopted the teachings of Christ, did use words that might seem to teach such a doctrine, but they used them in a highly figurative sense, and never intended to teach any such doctrine. Hence, the doctrine of a vicarious atonement was

anti-Christ, because it led man to lay his hope of salvation on other foundation than that which Christ laid. Christ must be formed *within* us "the hope of glory," and just so far as his life was made our life, and he was thus formed *in* us, so far we should have the benefits of his salvation.

The doctrine that the world was to be burned up, and an external kingdom of heaven set up in a new earth, and that there was to be an external judgment with all men assembled into one place, I find also to be contrary to the teachings of Christ. * * *

I agree that no subject of philosophy can be permanent in the world unless it makes provision for religion,—therefore philosophy is worthless, so far as affecting character is concerned: such a philosophy cannot give to man that bread of life, which, if he eat he shall never hunger."

The meeting which led to the formation of our present Spiritualist Society, took place at the residence of Sylvanus Lyon Esq., on the 13th of January 1866. Subsequent meetings being held at the private residence of the same or other citizens, resulted in a continuance of these meetings weekly—we trust to become a permanent institution in our midst, for the good of thousands.

Our first *public* meeting took place at Continental Hall, on the 13th of February, 1866. In relation to which, the following notice appeared in the Brooklyn Daily Times, from the pen of the truly candid, gentlemanly and very talented reporter of that paper.

"SPIRITUALISM"—MRS. EMMA J. BULLENE.

Quite a large and indeed, from its appearance, most respectable and intelligent audience, convened last evening in Continental Hall to hear the enunciations under spiritual influence, of Mrs. Emma J. Bullene, the celebrated medium. That the meeting was so large is somewhat surprising, seeing that so little effort was put forth to give publicity to its announcement. We can only accept the fact as a proof that the interest in "Spiritualism," or, as

Spiritualists like to call it, the New Dispensation, is wide spread and spreading more widely every day ; whether for good or evil, we cannot yet say. Some persons go so far as to hazard the expression of their belief that this doctrine may in the future hold to Christianity a relation analagous to that which Christianity holds to Judaism. These speculations, however, are too abstruse for us. In a meeting of Spiritualists, one fact not to their discredit, however, forces itself on the observation of the visitor and that is, if we assent to the phrenological theory, the amount of intellectuality which is present. Shortly after the time designated in the written invitations Mrs. Bullene arrived, and taking a seat back of the desk at which she was to address the meeting, sat down. She is of ordinary stature, about 25 years old, pale and rather inclined towards swarthinness. Her features are small and regular ; forehead not remarkably high but full between the eye-brows. Individuality and casuality, we should say, were well developed. While sitting a few moments as if to rest, (she looked much fatigued) she moved her hands to and fro with a waving motion before her eyes. It was then we noticed that her eyes were closed as in sleep. Suddenly the head, by a spasmodic action of the muscle, was jerked upward, but instantly relapsed to its previous positions. She seemed to breathe with much difficulty. It having been decided that the "ruling influences" should address the audience by their mouth, she rose up and intoned an address beginning with the words, "Ever living presence of life and immortal power, we come offering thee earnest hearts and thinking minds that seek after truth, the inestimable treasure of the soul," Having thanked the great Intelligence, for the ability to perceive and combat error, she proceeded to speak on life, death and immortality. What was life? Man had always vainly speculated on this subject. Life was the result of the Union of matter and mind. God had a dual nature like man. Here Mrs. Bullene repeated what has been in other words given forth by Lucretus, Spinoza, Pope and others. The hills, valleys and wide-spread ocean, she said, were but parts of the organized body of Deity, corresponding to the parts of our extended bodies. But we being *finite* could not comprehend the *Infinite*. There was a wonderful centre which we loved to call Father and by the reverential name of God. Mrs. Bullene made distinction between soul, spirit and mind. The soul was the interior element of man, holding the essence of all knowledge, exhaustless in its resources, and not subject to organic bodies. The second manifestation of soul-power was *mind*. This gives life to what is termed *spirit*. The spirit is the garment

of the soul as the body is that of the spirit, &c., &c. Mrs. Bullene treated lightly the old theological doctrines respecting death, hell, and the devil, &c. The day of judgment, as spoken of by theologians, did not accord with the spiritualistic view. If God was omnipresent and omniscient, what necessity to gather the quick and dead together to one place of judgment, God being everywhere at once. She spoke of the possibility of communication with the souls of the departed; also of what are termed "miracles." According to Mrs. Bullene there never was a miracle performed. The cases of healing the sick and raising the dead ascribed to the Saviour, were not miracles but manifestations. Lazarus, according to the Saviour's own words, was not dead. He only slept. She denied that the corporeal body accompanies the soul to heaven. We regret that our space to-day is so crowded that we cannot give a more extended notice of Mrs. Bullene's vaticinations. At the close while under spiritual influence, she sang a song of immediate inspiration, on the triumph of Truth over Error. It was announced by one of the circle that it was the intention to have meetings every Tuesday evening, and that the announcement would appear in the BROOKLYN DAILY TIMES.

We give thanks to the spirits and to Mrs. Bullene, the medium, for ministrations of intense interest. Long may the memory of these first beginnings be cherished by every one who has been instrumental in sustaining a cause so hopeful in its inception, so benign in its influence, and so glorious, as we are well assured it will ultimately prove, in its results.

The Society has now been reorganized for an extended period from the 1st of May, 1866, under the most favorable auspices,—as "The Spiritualist Society of Brooklyn, E. D."

Miss Lizzie Doten has spoken for us on two occasions, and done the cause an immense service. This eminently gifted lady appeared as if addressing the whole community when she uttered those encouraging words of inspiration—"Come up hither and I will show you what shall be hereafter."

Our meetings are filled to overflowing with the most intelligent, respectable and appreciative audiences that perhaps ever

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before congregated under like circumstances. And it is obvious that the people gladly receive the "WORD OF TRUTH," and are bringing forth fruit abundantly—"Some thirty, some sixty, and some a hundred."

The wheels of progress move rapidly, and the day is not far distant when Spiritualism will be universally recognized as the mightiest agency on record:—for it is even now spreading all over the world, and will literally "cover the earth as the waters cover the sea." It requires no extraordinary degree of prophetic genius to declare that the general teachings of Spiritualism will very soon be received into all the most enlightened Christian Churches in the land; then, "what shall be hereafter" events will happily disclose.

"AND IT SHALL COME TO PASS IN THE LAST DAYS THAT THE MOUNTAIN OF THE LORD'S HOUSE SHALL BE ESTABLISHED IN THE TOP OF THE MOUNTAINS,* AND SHALL BE EXALTED ABOVE THE HILLS, AND ALL NATIONS SHALL FLOW UNTO IT."—Isa., ii. 2.

*The Biblical student of course need not be reminded of the figurative or representative signification of the word *mountain*, and that here a period is referred to when a *high* state of scientific, mental and moral intelligence should prevail.

EDITORIAL.

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OUR PROSPECTUS, &c.

The design of this little tri-annual publication, is to present to our Williamsburgh Society of Spiritualists and friends a continuous Historical record of our proceedings,—with such other interesting matter as may be selected from the current literature of the day, or extracted from larger works by eminent authors, chiefly in relation to our beautiful Philosophy or Religion,—in order to form as far as possible, at a trifling expense, a complete miniature Spiritualist library of instruction and entertainment.

How far the writer may be successful in the accomplishment of this result, the present and future numbers of this work must determine.

The WILLIAMSBURGH SPIRITUALIST AND PROGRESSIVE RECORDER will be published in the months of January, May and October, in each year, commencing with the present month of May, 1866. Every number will form a distinct book in itself, without any necessary connection with those which are to follow; and the number of pages in each book will be generally about the same, divided under the following heads, viz: Abridged SELECTIONS from current literature and eminent authors,—POETICAL—

HISTORICAL—EDITORIAL—SWEDENBORGIAN—BIOGRAPHICAL—PARAGRAPHC—MISCELLANEOUS—SPIRITUALIST'S MEETINGS—LECTURER'S APPOINTMENTS—BOOK NOTICES &c.

Furthermore, as to our present and future course as Editor. We make no pretense or affectation of modesty, this quality being considered quite a non-essential in *our* peculiar cabinet of manifestations. For as in the philosophy of Spiritualism, faith gives place to positive evidence, so in relation to this little enterprise hope gives place to the utmost assurance of success.

We have stores in reserve, the accumulation of ages. We have a vast array of facts, plentifully illustrated, with riches in abundance of "goods" and "truths." We have heights to climb, and depths to delve amongst hidden treasures, and we shall not be sparing in our efforts to bring forth things new and old. And we think we can assure our readers that some of the choicest fruits and flowers from the summer-land, which Spiritualism unfolds, shall be from time to time presented to their delighted perceptions.

After this "flourish of trumpets," which may be considered excusable; if not perfectly legitimate under the circumstances, we proceed to our work with all the ardor of youth, which it is our good fortune to possess. And we hope to meet our friends at every appointed season with ruddy pages of renewed health and beauty for many years to come.

Suppose we say to our readers in conclusion, that, as out of our abundant literary resources we shall bountifully provide, so we hope you will reciprocate and encourage our endeavours, by your kind patronage and efforts to procure for "THE WILLIAMSBURGH SPIRITUALIST AND PROGRESSIVE RECORDER," a numerous list of subscribers.

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A limited number of advertisements for the inside cover will be admitted if of a suitable character, occupying but a small space.

Brief contributions solicited, but the Editor cannot engage to return rejected communications, except by special request. And he would recommend to all correspondents the advice which has been tendered to himself:—

If thou wouldst be thought a sage,
Think a volume, write a page;
Then from every page of thine,
Publish but a single line.

All communications should be addressed, ANTHONY TRUTH-LOVER, care of D. S. Holmes, Book and Music store, No. 67 Fourth street, Williamsburgh, N. Y.

APOLOGETIC.

Those readers who are irrevocably wedded to the views they have long entertained, and cannot forbear anything to the contrary, are respectfully reminded that this work is published for the SPIRITUALISTS OF WILLIAMSBURGH AND THEIR FRIENDS, and for those receptive minds *only*—who have “*ears to hear.*”

OUR ACKNOWLEDGMENTS are due to a numerous list of authors, both dead and living, who from time to time will be taxed for the richest contributions to our work. The first named require no apology for the use we make of their teachings, whether written in books or otherwise received through impressional spirit influence. And the latter we are assured will excuse our freedom in dispensing such portions of their works as may tend to the general good.

The large share of material we have appropriated from the BANNER OF LIGHT, however, certainly demands our especial

thanks. We can only hope our valuable extracts from this leading journal of the Spiritual Philosophy, may tend to bring it more generally before the public in this vicinity.

OUR ILLUSTRATION.

The beautiful Engraving which adorns the first page of our work, has been gratuitously presented to the WILLIAMSBURGH SPIRITUALIST by a gentleman of this city, whose "praise should be in all the churches"—Spiritualist congregations, we mean of course.

In strict accordance with our inviolable heritage as one of the TRUTH-LOVING family, we cannot withhold from our kind friend what is so justly due, viz: our best acknowledgments for so great a favor, which cannot however, be considered personal—Mr. Bookhout being almost a stranger to the writer—but a most liberal donation to our whole Society.

As a work of art both its design and execution sufficiently indicate its great intrinsic merit; and we venture to say that nothing short of the refined and cultivated taste of this well known artist could have given birth to so perfect a specimen of the truly beautiful.

So far as we are capable of judging, we think it fully sustains Mr. Bookhout's great reputation—who has been widely known as eminent in his profession in New York for many years.

It is fortunate for the convenience of our citizens that Mr. Bookhout has opened a Photograph gallery over the Farmers and Citizens National Bank, corner of South 7th and 1st streets. None should pass the door without remembering that photo-

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graphing in all its branches is here executed in the very best style. Mr. Bookhout is fully justified in saying that his "experience in art, in the city of New York, as a designer, for the last twenty years, enables him to produce more pleasing effects and better pictures, than are usually produced by photographers who have not made THE STUDY OF ART a speciality."

We refer the reader to Mr. Bookhout's advertisement on the cover of our Book.

It only remains for us to add a brief remark upon the obvious design of this beautiful production.—The descent of the "*New Heaven and the New Earth*," representing the NEW DISPENSATION, attended by *Angels of the Covenant*, is both well conceived and admirably executed. So is also the representative passing away of the old order of things—the former *earth* of ignorance and error foretold as the "end of the world," literally *the consummation of the age*.

May the glorious light of the NEW DISPENSATION speedily dawn upon every part of the habitable globe. I look for "*New Heavens and a New Earth*," wherein dwelleth RIGHTEOUSNESS!

OUR PROPOSITIONS.

Selected from the writings of an admired author, to whom we have elsewhere referred, we may perhaps not inappropriately adopt the few following propositions as our own:—

"First.—In the investigation of every subject, the great inquiry should be, *What is the Truth?* The mind cannot err without bringing itself into a state of antagonism with truth, and it will be more or less injuriously affected according to the nature of that error.

Second.—There can be no error which does not conflict with the harmony of universal truth. And the greater the error, the greater will be the conflict and antagonism, and whoever cherishes erroneous notions and opinions, will ever sustain a discordant relation to his own eternal well-being, and the well-being of those connected with him.

Third.—Therefore, it is of the utmost importance that every individual should understand and know the truth of every subject with which he is necessarily connected, and which can have an influence in the development of his spiritual being. And the expression so often made use of by bigoted minds, that if they are deluded in their faith, it is a glorious delusion and they desire not to be undeceived, betrays an ignorance on their part of their own immortal natures, and a very low appreciation of the nature and value of truth. God cannot be honored by our believing a lie, neither can we be spiritually benefitted by it.

Fourth.—The spiritual constitution of man is such, and the relation he sustains through that constitution to his own eternal destiny, to his fellow-men and to God, that it demands truth for its proper nourishment. And herein have the world suffered much, in consequence of their ignorance of the value of truth. Mankind are not so eager to ascertain their errors, as they are to conceal and explain away those truths which threaten to expose them. And they often do violence to their secret convictions of the truth, for the purpose of maintaining an absurd or foolish opinion, which their pride or selfishness prompts them to cherish.”

It may occur to the reader, very naturally, that the principles here embraced must have long been current as a sort of heritage in the family of—Anthony TRUTHLOVER.

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S W E D E N B O R G I A N .

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In this department of our journal, we shall periodically present the reader with various selections from the writings of Emanuel Swedenborg, or from collateral works relating to his system. Though not much in sympathy with Swedenborgians as a *sect*—Swedenborg himself never having founded any such an order; we yet regard the beautiful writings of this wonderful medium, and elder brother in the ranks of Spiritualism, as being of surpassing interest.

Our present selection is from the preface to an admirable work entitled "THE NINETEENTH CENTURY; or THE NEW DISPENSATION."

"From the time of the Reformation down to the present day, a period of more than three centuries has elapsed, and with an unparalleled rapidity unknown in former ages, the greatest discoveries and improvements have been made in every branch of the natural sciences; and agencies are now in operation that were unknown to the ancients, and which cannot be found recorded in history. * * * * *

With all these important and momentous changes which evince the fact that the times are pregnant with that which will

change the old order of things, and produce a new era in the world's history, no reformation has taken place in religion, and the Bible is taught in the same manner it was three hundred years ago.

Now it will be admitted that for the exigencies of the present time, an era peculiarly an age of reason and individual investigation, either the Holy Oracles must by some means be caused to open their revelations with new light and beauty, in a way satisfactory to our natural powers, or there is evident danger that in the struggle between reason and faith, their authenticity will by many be doubted. * * * * The present generation do not view religious subjects in the light of centuries gone by, or rest on the church as their respected religious conductor, under whose guidance they are to reach the realms of happiness. In the place of a blind faith, there is springing up on every side a spirit of inquiry and investigation, an eager desire to know the truth and the foundation of all things."

These extracts sufficiently indicate the general expectation, as well as necessity of a new order of things,—and call our attention to the prophecies in relation thereto, especially the Book of Revelation, where the doctrine of the Second Advent—a New Dispensation is clearly referred to:—"And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away."—Rev. xxi. 1.

In some future number of the WILLIAMSBURGH SPIRITUALIST we shall again recur to different passages in the extraordinary life and writings of Emanuel Swedenborg, and the doctrines he taught; more especially—ON THE ATONEMENT—THE SCIENCE OF CORRESPONDENCES—THE GENERAL DELUGE—END OF THE WORLD—DOCTRINE OF THE RESURRECTION—THE LAST JUDGMENT, and HEAVEN AND HELL.

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The following will be found perhaps the most valuable of Swedenborg's theological writings: **ARCANA CŒLESTIA**, contained in the Holy Scriptures, together with wonderful things seen and heard in the world of Spirits and in the Heaven of Angels.—**APOCALYPSE REVEALED**:—The design of this work is to unfold the spiritual sense of the Apocalypse or Book of Revelation.—**HEAVEN AND ITS WONDERS, THE WORLD OF SPIRITS AND HELL**.—**THE TRUE CHRISTIAN RELIGION**.—**ANGELIC WISDOM**.—**MISCELLANEOUS THEOLOGICAL WORKS**; containing the New Jerusalem and its Heavenly doctrine, &c.

The following is a list of some of the collateral writings of the New Church, which are thought to be among the most useful in explaining its doctrines to minds hitherto unfamiliar with them. We are compelled by our narrow space to omit many works which we should like to include:

NOBLE'S APPEAL IN BEHALF OF THE DOCTRINES OF THE NEW CHURCH.—**THE NINETEENTH CENTURY, OR THE NEW DISPENSATION**, by a Layman.—**A LETTER TO THE VICE-CHANCELLOR OF THE UNIVERSITY OF OXFORD**, on the present state of Theology in the Universities and the Church of England: By REV. A. CLISSOLD.—**MIRACLES OF JESUS CHRIST EXPLAINED**: By REV. J. CLOWES.—**THE TRUE SYSTEM OF RELIGIOUS PHILOSOPHY**: By LE BOYS DES GUAYS.—**AN INQUIRY INTO SCRIPTURAL PSYCHOLOGY, VIEWED IN ITS BEARING ON THE DOCTRINE OF THE RESURRECTION**: By PROF. BUSH.—**BUSH'S STATEMENT OF REASONS FOR EMBRACING THE DOCTRINES AND DISCLOSURES OF SWEDENBORG**.—**GEMS FROM SWEDENBORG**, accompanied by an excellent sketch of his life and writings: By O. P. HILLER.—**LIFE OF EMANUEL SWEDENBORG**. Together with a brief Synopsis of his Writings, both Philosophical and Theological: By WM. WHITE. With an Introduction by B. F. BARRETT.

SWEDENBORGIANS IN THEIR RELATION TO SPIRITUALISM.

BY REV. T. L. HARRIS.

We fully agree with the *Banner of Light* in its severe criticism upon the grave antics, and sheer incompetency of many of the Swedenborgian clergymen.* It is yet satisfactory to know that they do not all repudiate their higher calling—their true Spiritualist position.

Rev. W. M. Ferrald,—author of the “*Compendium of the Life and Writings of Emanuel Swedenborg*,” and other works, thus speaks of Harris’s “*ARCANA OF CHRISTIANITY*;”

“This Book is undoubtedly what it professes to be,—the commencement of the unfolding of the Celestial Sense of the Word in its ultimate degree. Those who really *know* and *appreciate* what this book is, can only know what a rich source of knowledge is lost by those who cast it contemptuously away from them. For it *truly* solves several problems which have always been mooted and dark points in the New Church theology, and it gives a theory of the final condition of the wicked, the disposition of the hells, &c., which, to my mind, is a thousand times more sublime than anything that Swedenborg ever uttered.

But there is one thing concerning this whole manifestation, which is so curious and significant that I cannot help recurring to it. It seems that a few years before this book was given, there was quite an expectation, or at least a surmise, as to what might happen to the “New Church” at the end of the first hundred years from the Last Judgment.

*See a candid acknowledgment of this fact in one of their own organs. The Editor of *The New Church Independent* for May, 1866, writes as follows:—

“Read the thousand and one New Church Sermons preached and printed at the present day, and what are they but stale, lifeless reiterations of what ‘we are taught in the writings of our illuminated author,’ without one stirring appeal to the hearts and consciences of men ”

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Now, lo! the reality. Just as it has always been in this world with similar things,—just as Christianity came to the Jews,—instead of anything unusual happening to the Swedenborgians, or within their little enclosure, the Divine Providence steps out beyond them, and begins the unfolding of the Celestial Sense of the Word in its ultimate degree, in a way and through a medium which is contrary to all their expectations, and very humiliating to their pride! It comes in the very year—1857!

Glory be to God in the highest—I say.

According to my view, the time is very near at hand, when men will see quicker and easier. I don't think this stiff, prim, exclusive "New Church" is to exert its power much longer to brand heretics, or to do much mischief to any sensible, broad-minded men."*

SWEDENBORGIAN IN THEIR RELATIONS TO OTHER CHURCHES.

"SWEDENBORGIAN, the people who believe in the mission of Emanuel Swedenborg to promulgate the doctrine of the New Church, signified by the new Jerusalem in the Apocalypse. In this country, (England,) they may be divided into two portions, one of which forms the denomination known as such to the world; while the other portion remains without visible separation from the communion of the Established Church. The first public association of the Swedenborgians took place in 1788, in Great Eastcheap, London; since that time, societies have been formed in nearly all our large towns, until they now amount to between forty and fifty. These send delegates to an annual conference, which publishes the 'Intellectual Repository,' a periodical of thirty years standing, devoted to the cause. In the United States of America the members of the New Jerusalem Church are numerous and well organized; they have three distinct annual conventions, of which that for the Eastern States

*See New Church Independent for April, 1866.

BIOGRAPHICAL.

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ALEXANDER CAMPBELL.

A writer in the Brooklyn Daily Times presents us with the following brief memoir of this celebrated founder of the denomination called Disciples.

DEATH OF ALEXANDER CAMPBELL.

About 11 o'clock on Sunday night March 4th, at his residence, Bethany, West Virginia, Alexander Campbell bade farewell to earth. A truly good man is no more. He was born in the County of Antrim, Ireland, in October, 1788, and was in the 78th year of his age. He arrived in Philadelphia in 1809, and, in company with his father, Thomas Campbell, traveled and preached in the new Western country. In 1816 he delivered a discourse on the "Law and Gospel," which roused the indignation of many who revered Moses more than Christ. The opposition thus created led to a public debate with a Rev. Mr. Walker, in 1820. This was the cause of another, with a Rev. Mr. McCalla, in 1823. Some of the points discussed were those at issue between Baptists and Pede-baptists. Not a few of the positions assumed and defended by Mr. C, were viewed as heretical, even by the Baptists; and he was excommunicated. In 1823 he commenced the publication of the *Christian Baptist*, which, after running seven years, gave place to the *Millennial Harbinger*, which he conducted until 1863; old age compelling him to retire from the labors he loved so well. In April, 1829, Robert Owen, of New Lanark, Scotland, and Mr. C. held a seven days' debate in Cincinnati. In the same city, in 1837, Mr. Campbell had the audacity to encounter the Catholic Bishop (now Archbishop) Purcell. This was a most interesting affair. Through the pages of the *Harbinger* he conducted what he aptly termed "a long gunned controversy" with Rev. Dolphos Skinner, a Universalist of Utica, N. Y., in 1837—1838. Lexington, Ky., was the theatre of an eighteen

days' debate with Rev. N. L. Price, now pastor of the Presbyterian Church, corner of 5th avenue and 19th streets, N. Y. Henry Clay acted as moderator of this interview. In all of these tournaments his opponents felt that he possessed and knew how to wield a sharp and heavy battle-axe. No one can read these works without being struck with the wonderful powers of reasoning which he possessed, the ease with which he mastered the most recondite subjects, and the boldness and originality with which he contemplated and handed them. He threw new light upon whatever he touched, and brought within the comprehension of all the weighty matters which he discussed. He was no gleaner in the fields of science or of art, but boldly entered into the great harvest fields of truth and observation and brought home the riches of his herculean labors. Forty years an editor, over twenty President of Bethany College which he established, visiting foreign lands, night and day toiling for the best interests of our race, we may truly say of him—he was a workman that needed not to be ashamed; he fought a good fight, he finished his course; he kept the faith; henceforth there was laid up for him a crown of righteousness, which the Lord, the righteous Judge, shall give him at that day.

J. S. B.

We select a few items of interest from the writings of this great Theological champion, showing that his views were progressive in a very considerable degree. For instance, on the Priesthood,—he says:

“The Protestant Clergy, have when it suited their interest, laughed at the arrogant pretensions of the Papist clergy to infallibility. We view their pretensions to authority in just the same light. The great body of the laity are so completely preached out of their common sense, that they cannot guess or conjecture how the Christian religion could exist without priests.” * * * * * I honestly confess that the popular clergy and their schemes appear to me fraught with mischief to the temporal and eternal interests of men, and would anxiously wish to see them converted into useful members, or bishops, or deacons of the Christian Church.”*

In common with other progressive Societies, and Spiritualists generally we are altogether opposed to the existence of any such distinction as Clergy and Laity, either under the old or the

*See Christian Baptist: Vol. 2 page 80.

New Dispensation. We are not however, disposed to be so severe as was Alexander Campbell. Yet we think that even some of the clergy themselves may be amused as well as edified by the following few verses from the third and fourth chapters of the third Epistle of Peter to the Preachers and Rulers of congregations:—

ON THE PERFORMANCE OF PREACHING.

“And when you go in, go not as the ordained, prepared with a soul to God and with a heart to men ; but go with *your pockets* full of divine words.

And let your sermon be full of ‘the enticing words of man’s wisdom,’ and let it be beautified with just divisions, with tropes and with metaphors, and with hyperbole and apostrophe, and with interrogation, and with acclamation, and with syllogisms, and with sophisms, and throughout let declamation be.

And take good heed to *your* attitudes and your gestures, knowing when to bend and when to erect, when to lift your right hand and when your left, and let your motions be graceful, even in your attitudes and in your gestures. let your *grace* be. Thus shall you be pleasing in the eyes of the people and *graceful* in their sight.

And be you mindful not to offend the people : rebuke you not *their* sins ; but when you rebuke sin, let it be at a *distance* ; and let no man apply your sayings to his own case ; so shall he not be offended.”*

THE CLERGY’S REWARD.

“In all your gettings” get money ! Now therefore, when you go forth on your ministerial journey, go where there are silver and gold, and where every man will pay according to his measure. For verily I say you must get your reward.

Go you not forth as those that have been sent, “without two coats, without gold or silver, or brass in their purses ; without scrip for their journey, or shoes, or staves ;” but go you forth in the good things of this world.

And when you shall hear of a church that is vacant and has no one to preach therein, then be that a *call* to you, and be you mindful of the call, and take you charge of the flock thereof and of the fleece thereof, even of the *golden* fleece.

And when you shall have fleeced your flock, and shall know of another *call*, and if the flock be greater, or rather if the fleece be greater, then greater be also to you the call. Then shall you leave your old flock, and of the new flock shall you take charge.

*See Vol. 2, pages 167 and 168.

Those who have "freely received" let them "freely give," and let not men have your words "without money nor without price," but bargain you for hundreds and bargain for thousands, even for thousands of silver and gold shall you bargain."

We only add the following on—

TEXTS AND TEXTUARY DIVINES.

"I do not know whether we ought to agree with those lexicographers who make the Roman *textus* a term equivalent to the Grecian *plolce*, a weaving. Some may justify this etymological interpretation, because, they may suppose, that there is an analogy between the making of a web from thread, and the weaving of a sermon from a few detached words, called a text. An ingenious or an enthusiastic preacher may bring forth or create any dogma or doctrine he pleases from a text or sentence, detached from the scope or design of the writer; even of the same text sermons may be woven of the most discordant texture, as all the pulpits in the land attest. He was, half a century ago, the greatest divine, who could bring the most doctrine, and pronounce the most sermons from a clause of a verse.

A fine orator in Belfast, a few years since, astonished a brilliant audience with an enchanting discourse upon these words,—Rev. 12. "And there appeared a great wonder in heaven, a woman!" He omitted the description, and raised his doctrine on those insulated words. He amused his hearers with a rare exhibition of pulpit eloquence; though some of the ladies were not so well pleased with the 'doctrinal part.'*

A pious divine, whose spirit within him was vehemently moved at the knots of ribbon on the ladies' bonnets, ransacked from Genesis to Jude for a text to afford a pretext for giving scope to the fervor of his soul against these obnoxious knots, found the following;—"Let him that is upon the house-top not come down." Not being a perfect speller, though a good preacher, and wishing to have a text just to the point, he selected these four words—"Top not come down." *Pro causa cuphoniæ* he prefixed a *K* to the negative particle and converted it into a noun theological. His method was natural and easy—First, he proposed to explain the top knots; Second, to give a divine command for their demolition; Third, to expatiate on the reasonableness of the injunction, *come down*. Fourth, to denounce the eternal perdition of the disobedient. He was a preacher who appropriated the words of Isaiah; "How beautiful are the feet of them that publish the gospel of peace, that bring glad tidings of—good things."

*See Christian Baptist, Vol. 2, page 145, and Vol. 3, page 203

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SPIRITUALISM IN AMERICA.—THE Banner of Light says: The country is filled with Spiritualists. They crowd in the Churches as well as without. They are in every walk of our social life. Spiritualism is felt to be such a power that our popular literature now affects to offer it patronage, and “respectable” publishers take hold of it as the fittest subject out of which to procure materials for arresting public attention and reaching the popular heart.

RETROGRESSION.—The Editor of the “Golden Era,” a San Francisco paper, recently attended the seances of Mrs. Ada Hoyt Foze, a spiritual medium, and, after giving his experiences, concludes as follows:—

“Spiritualism is a very consoling doctrine, and relieves one of a great amount of anxiety regarding his future welfare. We were at one time favorably impressed with it, but we lack faith, and have concluded to fall back on the old doctrine of hell and eternal damnation, which prejudice and early education have rendered a necessity to us. We don't feel at home without it.”

IN CASES OF DOUBTFUL MORALITY, it is usual to say, is there any harm in doing this? This question may sometimes be best answered by asking ourselves another; is there any harm in letting it alone?

SPIRITUALISM IN FRANCE.—“*L'Union Spirite*,” (Bordelaise,) Nos. 34 and 35, are mostly taken up by a long and able letter “to the editors and publishers of anti-spiritual journals,” by A. Gresles, a retired officer of the administration. It is scientific and philosophical. He says, “Spiritism cannot be defined by one word, because it is so complex. It is a science, an art, a work, an institution, a doctrine, a religion, a crusade, a revolution, an intellectual, scientific, moral and religious cataclysm! It is incontestible science, perfectly conditioned. All is true, real and positive, as exact as most of the sciences already acquired. It is not more credulous to believe in Spiritualism than to believe in physic, chemistry, geometry, photography, and the electric telegraph.”

A STATE OF SOCIETY like the present, obscured by selfishness, and disturbed by warfare, present a medium almost impervious to moral truth.—In view of the present wonderful unfoldings of Spiritualism, well might this writer have added:—“I foresee the period, when some new and parent idea in morals, the matrix of a better order of things, shall reconcile us more completely to God, to nature, and to ourselves.”

THE END of duty is never seen. When it begins we know; but when it ends who can tell? It goes with us beyond the grave, binding our spirits in one everlasting bond of union, through the laws of sympathy. The gratitude of the spirit that has passed out of the form, is intense, to those who aid it to rise higher in the scale of wisdom and happiness.

PHILOSOPHY is a bully that talks very loud, when the danger is at a distance, but the moment she is hard pressed by the enemy she is not to be found at her post, but leaves the brunt of the battle to be borne by her humbler but steadier comrade RELIGION, whom on other occasions she affects to despise.—How does this remark apply to those egotistical Savans who refuse to investigate the truth of Spiritualism?

CORRECT SPEAKING.—We would advise all young people to acquire, in early life, the habit of correct speaking and writing, and to abandon as early as possible any use of slang words and phrases. The longer you live, the more difficult the acquirement of correct language will be; and if the golden age of youth, the proper season for the acquisition of language, be passed in its abuse, the unfortunate victim, if neglected, is very properly doomed to talk slang for life. Money is not necessary to procure this education. Every man has it in his power. He has merely to use the language which he reads, instead of the slang which he hears; to form his taste from the best speakers and poets in the country; to treasure up choice phrases in his memory, and habituate himself to their use, avoiding at the same time, that pedantic precision and bombast which show the weakness of vain ambition rather than the polish of an educated mind.

THE EARTH has its physical structure and machinery, well worth laborious study; it has its relations to man's bodily wants, from which spring the vast activities of life; it has its relations to the social faculties, and the finer sense of the beautiful in the soul; but far above all these are its declared uses, as an interpreter of God, a symbol of invisible spiritual truths, the ritual of a higher life, the highway upon which our thoughts are to travel toward immortality, and toward the realm of just men made perfect that do inherit it.

HOW TO CORRECT HABITS.—Infinite toil would not help you to sweep away a mist; but by ascending a little you may often look over it altogether. So it is with our moral improvement; we wrestle fiercely with a vicious habit, which would have no hold of us if we ascended into a higher moral atmosphere.

MANY BOOKS require no thought from those who read, and for a very simple reason:—they made no such demand upon those who wrote them. Those works therefore are the most valuable that set our thinking faculties in the fullest operation.

EVENING HOURS FOR MECHANICS.—One of the best Editors the *Westminster Review* could ever boast, and one of the most brilliant writers of the passing hour, was a cooper in Aberdeen. One of the Editors of the *London Daily Journal* was a baker in Elgin; perhaps the best reporter of the *London Times* was a weaver in Edinburgh; the Editor of the *Witness* was a stone mason. The leading machinist on the London and Birmingham Railway, with £700 a year, was a mechanic in Glasgow; and perhaps the very richest iron founder in England was a working man in Morap. These men, however, spent their leisure hours in acquiring useful knowledge. They could not have reached the eminence they did, hanging around engine houses, or wasting hours away in taverns.

RELIGIOUS BIGOTRY.—Of all the forms of religious bigotry, there is none that we execrate so deeply as that which prompts a man to assign a religious reason for a moral wrong. The soul and essence of the Inquisition is in that plea. From that has come the dungeon, the rack, the stake—all horribleness.

THE SUN of Nature has arisen in the morn of a brighter day, when it will be popular to study and advocate TRUTH—when to know ourselves, and practice virtue—maintaining, really, good will toward all men as a family of one great brotherhood, will be the pure religion that shall inspire every hopeful breast.

AS TO PHYSICAL MANIFESTATIONS—the mere phenomenal part of Spiritualism—they are but the alphabet to the science, and serve to arrest the attention of the skeptical mind, and incite investigation which will lead to higher results. In this capacity they have performed a mighty work for humaity, which, for their beneficial results, it is impossible to properly estimate.

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WHAT SPIRITUALISTS SAY OF THEMSELVES.

We are making converts daily, of persons superior in character, and from the best classes of society. Our organizations are taking to themselves form and substance, and are already recognized as a power in the land. We have outlived the ridicule that first greeted us. It is beginning to be understood that the ravings of false and imbecile mediums are no part of our creed. All the exertions of philosophers and scientific men to explain away the wonders of Spiritualism have failed, while we are every day adding to the proof that communication with spirits after death is not only a possibility, but a most interesting, instructive and glorious reality. On the contrary, the power of all the old creeds is failing with each succeeding year; and we cherish the most undoubting faith that the new religion has appeared in obedience to a great human want—that want, a new belief in place of the old ones which are fading from the earth.

DOCTOR ADAM CLARKE A SPIRITUALIST.

Hear him:—“I believe there is a *supernatural* and *spiritual* world, in which *human spirits*, both good and bad, live in a state of consciousness.”

“I believe that any of these spirits may, according to the order of God, in the laws of their place of residence, have intercourse with this world, and become visible to mortals.”

ing case for those who think spectral phenomena can be physically explained. Here you have the phantom of a living person projected, entirely without that person's consciousness. Let it be assumed that a person in extreme peril can, by intense volition, act on the nervous system of the universe, so as to influence his dearest friend; but here the person whose likeness appeared was utterly devoid of apprehension, while the servant, who alone knew what was likely to happen, would naturally exert no volition towards revealing it.—*Dublin University Magazine.*

PERSONALITY OF THE DEVIL.

Even that eminent Congregational clergyman, Dr. Bushnell, in his work entitled, "The Natural and the Supernatural," with a single stroke of the pen, writes the personality of the devil out of existence. He says: "Satan, or the devil, taken in the singular, is not the name of any particular person; neither is it a personation merely of temptation, or impersonal evil, but the name is one taken up by *imagination*, to designate, or embody, the *all*, or *total* of bad minds and powers." The ignorant and the superstitious are ever seeing "devils," either imaginably, traditionally or psychologically, and fearing "hells" also. Shelley, with his accustomed sarcasm, said, "Dark death frightens children, and hell the wretch who feels that he deserves it."

FOLLOW PEACE WITH ALL MEN.

The great end and design of Religion, next to the main view of reconciling us to God, was to reconcile us to each other, by teaching us to subdue all those unfriendly dispositions in our nature which unfit us for happiness, and the social enjoyment of the many blessings which God has enabled us to partake of in the world. Could Christianity persuade the professors of it into this temper, and engage us, as its doctrine requires, to go on and exalt our natures, and, after the subduction of the most unfriendly of our passions, to plant in the room of

them, all those humane and benevolent inclinations which in imitation of the perfection of God, should dispose us to extend our love and goodness to our fellow creatures, according to our abilities; in like manner as the goodness of God extends itself over all the works of creation—could this be accomplished, the world would become a fitter abode for the family of man, and afford a richer foretaste of the life we hope to enter upon hereafter.

TO BE SEEN OF MEN.

A very highly esteemed Western Editor now traveling in Scotland, in addition to several New Church items of interest, gives the following:—

On arriving at Glasgow, one of the friends met me at the station and conducted me to a Temperance Hotel, the Waverly, for the night. At the supper table was a very communicative gentleman, whom I took to be a commercial traveler. He began talking about the Scotch strict observance of the Sabbath, which he thought more pretended than real; but I did not agree with him, as I have a great respect for their religious character: of course there are exceptions. He told a story with great gusto, of a commercial traveler, who, being in one of the towns on a sabbath, went to church, and on coming out fell in with a customer who said to him, "You will be calling on me in the morning." He answered, "No; I am going off very early in the morning." After some little parley the Scotchman said, "Weel, come along after kirk-time, this evening about eight o'clock, and we'll see what can be done." Accordingly the man of business went to his counting-house at the appointed time, and found him immersed in his accounts and orders. While waiting, the traveler began to whistle a little, when the Scotchman stopped suddenly, exclaiming, "Oh, mon, if ye gae to whostling on the Sabbath, I'll do nae business wi' ye." This tickled my companion hugely, for he thought it much the worst sin to be immersed in his business, books and papers; but he might, upon a moment's reflection, have seen that a whistle might be heard,

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while the other occupation was comparatively silent, and thus our Scottish friend would be only one of that type so numerous in all religions and in all countries, who "do their works for to be seen of men."

A CHRISTIAN SPIRITUALIST.

REV. MR. PIERPONT.

At the late National Convention of Spiritualists, held in Philadelphia, on a motion to strike out the word Christianity having been made, the Rev. Mr. Pierpont spoke to the following effect:—

"For myself, I see no antagonism between Spiritualism, as I understand it, and Christianity—meaning by Christianity not the creed of any nominal-Christian Church, or the moral practices of any nominally Christian community, but the morality and spirit of Jesus Christ, as taught and lived by himself. If I were to define my position by a name of my own choosing, I would be called a *Christian Spiritualist*. I regard Spiritualism not as an abrogation of Christianity, but as a *supplement* to it. We are told in our version of the New Testament that Jesus Christ, in his Gospel, brought life and immortality to light. Now this, as a distinct proposition, is not true to historical fact, for the doctrine had been maintained for ages before him by the most enlightened philosophers of Greece and Rome, and was held firmly by the Pharisees of his own nation. Nor is this proposition true to the original Greek of the New Testament, which, truly rendered, is "hath *shed light upon* life and immortality." And as a matter of fact, "the Prophet of Nazareth" never proposed immortal life as a *new* doctrine, any more than he did the existence of God; he assumes both of these doctrines as already admitted, except by the Sadducees. I regard the phenomena of modern Spiritualism as giving *much* light upon the subject of a future life, upon which Christianity gives *little*, and the philosophies before it still *less*. Christianity, to be sure, advises us of future happiness and future misery, of spiritual life and of spiritual punishment, of heaven and of hell. But of the *where* the blessed spirit or where the tormented spirit is to be, what are to be the employments of either, whether in or out of the society of the once loved, whether or not the spirits that have passed "over the river" can return and commune, for

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good or evil, with those who are upon this side of its Christianity, the Christianity of the New Testament *says* nothing, and the Christianity of the Protestant Church *knows* nothing. But since the phenomena of modern Spiritualism have appeared, as they have appeared *to us*, "the regions that sat in darkness" have seen great light upon that momentous subject. I do not look upon the light of the New Testament, and that of the still newer dispensation, as *cross* lights, but as falling in parallel lines upon the world, from the Infinite Source of light and of life.

Let me illustrate my position, and my course in regard to Spiritualism, by relating a fact in my own experience. I spent the winter of 1856-7 in Williamsburgh, near New York, in preaching in a hall to a small society of Unitarian Christians. A year or two afterwards, in the fall of the year, I was speaking to the Spiritualists in Dodsworth Hall, in New York. While there I went over to Williamsburgh to make a call, and saw a stranger, apparently a gentleman, crossing the street as if to accost me. I stopped, and standing upon the sidewalk, this dialogue took place between us :

STRANGER.—You don't know me, sir, but I used to hear you when you were preaching in ——'s hall. So you've given up Unitarianism, I understand.

P.—Given up Unitarianism? How so?

S.—Why, sir, I understand you are now preaching to the Spiritualists in Dodsworth Hall.

P.—Yes, sir, I am so; but I am not the less—indeed, if possible, I am the more a Unitarian, from the facts that have made me a Spiritualist.

S.—Well, sir, I think it's all a *humbug*.

P.—Oh well, sir, the world is wide enough for us both, and each can enjoy his own opinion.

S.—Why, sir, the pretended communications are so *trifling* that I cannot believe they come from the spirit-world. Why, there's a woman down in my neighborhood, who says that the spirit of her mother has come to her to show her how to *make bread!*

P.—Well, sir, no harm in that, I hope.

S.—No; no harm, sir. But think of a glorified spirit coming all the way down from heaven, to show her daughter how to make bread!

P.—I suppose, my friend, that you sometimes repeat "The Lord's Prayer?"

S.—Certainly.

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P.—When you do so, you say “Our Father who art in Heaven, give us this day our *daily bread*.”

S.—Of course.

P.—Well, sir, do you think it in any wise derogatory to his dignity or glory, to hear your prayer and answer it, by giving you your daily bread?

S.—Of course *not*.

P.—Well, sir, think for a moment how long it takes the Infinite Spirit to grant your request; think of the agencies and instrumentalities that the All-Father employs in the work of giving you your daily bread. (Referring to the process of husbandry.) And after the Infinite Spirit has been so long employed in preparing the material for bread, do you not think that a spirit infinitely below Him, a spirit that may be supposed still to love those she left upon the earth, would be as usefully, ay, as happily employed in showing a child of hers how to make the best use of that beautiful gift of God, as she would be, sitting upon a cloud and playing a harp and singing?

S.—(After a brief pause.) Well, sir, I have of late been quite unwell, and for some time confined to my chamber. During this time I have read a good deal in the New Testament, and only the other day I was saying to our folks that I was surprised to see so little in it as to the condition and employments of the spiritual world.

P.—There you have it, exactly; there is little said upon those subjects; the little that is said, is in vague, indefinite and general terms; and as to these important points of which we have been speaking, absolutely nothing.

I think the stranger left me with his views of Spiritualism somewhat modified; and with this statement of my views of Christianity and Spiritualism, I hope the motion to strike out will not prevail.

The motion to strike out was lost, and the resolution laid upon the table.

NOTE.—We take exception to the application of this term (Christian Spiritualist) on grounds which, we think, this highly esteemed Christian Teacher himself would not disapprove,—as it would seem to imply that the great body of Spiritualists are *not* Christians. Whereas, although they do not recognize the fashionable Theology of the day, Spiritualists are certainly Christians, according to the highest authority. “*If ye continue in my word,*” said our Lord, “*Then are ye my disciples;*”

“Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; *but he that doeth the will of my Father* which is in Heaven.”—Every man’s reward is “according as *his work* shall be.”

So that any just claim to the name of Christian, must depend on obedience to the *precepts* of Christ—the living the *life* of a Christian. These are the teachings of Spiritualism, AND THIS IS THE CHRISTIANITY OF SPIRITUALISTS.

Furthermore, we do not find in Christ’s teachings a single word about faith as an atonement, but altogether about deeds, life, works. It is not what a man *believes*, but what he *is* and *does*, that is of importance as affecting the question of his salvation.

The doctrine of *Justification by Faith*, is known to be a dangerous delusion and a snare, which has betrayed and is betraying thousands to their ruin.

But a more auspicious era is dawning upon the world. The days of ignorance and superstition are numbered. And *Spiritualism* is proclaiming, as with “cloven tongues of fire,” that—**THE KINGDOM OF HEAVEN IS AT HAND!**



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LECTURERS' APPOINTMENTS, ADDRESSES, &c.

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MRS. EMMA J. BULLENE at present lectures for the first Spiritualist Society at Dodsworth Hall, New York, on Sundays, and for the Williamsburgh Society of Spiritualists at Continental Hall, on Wednesday evening in each week. Her address is No. 32 Fifth Street, New York.

MISS LIZZIE DOTEN lectures during the month of April, for the Progressive Spiritualists at Ebbitt Hall, New York; and in Boston during May. Her address is No. 57 Tremont Street, Boston, Mass.

MRS. LAURA CUPPY lectures at present for the Spiritualists at San Francisco, Cal.

HUDSON TUTTLE's address is Berlin Heights, Ohio.

WARRAN CHASE speaks in Byron, N. Y., and in Chardon, Ohio, in April; at Cleveland, Ohio, and at South Pass, Ill., in May.

EMMA HARDENGE, who is now in England, may be heard of by addressing Mrs. E. J. French, No. 8 Fourth Avenue, New York.

ANDREW JACKSON DAVIS can be addressed, at the Banner of Light Office, 554 Broadway, New York.

Our design of giving publicity to the various places where Spiritualist meetings are held we find would be fruitless. They are far too numerous to mention. Flourishing Societies prevail in Boston, Charlestown, Lowell and in almost every other large city and town in Massachusetts, Connecticut, Rhode Island, State of Maine, St. Louis, Mo., Washington, D. C., Cincinnati and Cleveland, Ohio, San Francisco, Cal., &c. And before the third number of THE WILLIAMSBURGH SPIRITUALIST makes its appearance, it is highly probable that every principal city and village throughout the United States will be fairly represented.

Indeed, it can scarcely be doubted that most of the present organized Christian Churches will also very soon gladly receive "the word of reconciliation,"—the truths of the NEW DISPENSATION, which are able to make men *truly* "WISE UNTO SALVATION."

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BOOK NOTICES.

The BANNER OF LIGHT is the leading Journal in the cause of Spiritualism, and well does it sustain its great reputation. Every Spiritualist should subscribe for it. Published in Boston, at three dollars a year. Branch office, No. 554 Broadway, New York Agency for the sale of Spiritual and other progressive works in general, which our space does not enable us to particularize.

THE SOLDIERS' ARMOR OF STRENGTH.

We give a brief notice of this Book, which, though not of quite so progressive a character as could be wished, is nevertheless entirely NON-SECTARIAN, has met with considerable acceptance, IS SUPPOSED TO HAVE SERVED A GOOD PURPOSE, and its increased sale may continue to do still more in the same direction. It is published in our city. The following notices of the Press have been given in its favor.

(From The Brooklyn Daily Times.)

THE SOLDIERS' ARMOR OF STRENGTH.—A brief course of Non-Sectarian Devotional Exercises, applied Scripture quotations, extracts, poetical contributions, and hymns; specially adapted to the present calamitous times of Rebellion and Civil War. By Pilgrim John. Published by D. S. Holmes, 67 Fourth Street, Brooklyn, E. D.

This very comprehensive title gives a very good idea of the contents of this pretty little book. It is a very handsomely printed volume of ninety pages, bound in gilt, and just such a little work as should be sent to every Williamsburgh soldier by his friends.

(From the New York Soldiers' Friend)

THE SOLDIERS' ARMOR OF STRENGTH. By Pilgrim John. Brooklyn, E. D. D. S. Holmes.

The anonymous author of this little *brochure* has collected in a very neat form a manual of hymns and prayers, and devotional exercises for soldiers. With these are a miscellany of proverbs, maxims, patriotic and sacred poems, and selections of a pure and spiritual character, practical and earnest, and calculated to be of great service to the reader. It has been recommended by eminent friends of soldiers, and is also circulated by the CHRISTIAN COMMISSION. It is worthy of a wider distribution.

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ANTHONY TRUTHLOVER, Editor.