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FREEDOM.

servation the first law of being,

Spiritualism tends to freedom. From the advent of Jesus Christ to the present day, all Spiritual development has taught the principles of freedom. Christ's theories all contained the elements of personal freedom and personal responsibility. Freedom of thought, freedom to act, freedom to be a man, is what the soul needs, and what it must have; or the elements will melt with fervent heat. Man is very far from being as free as the soul re-

subject under consideration

PROPOSITION I.

We have no right to legislate upon morals as such, We cannot legislate against a thing, simply be- regulated. cause it is wrong; nor in favor of it, simply because it is right.

Were the President of the United States to be impeached, we could not arraign him before a jus- not only exemption from natural evils, but also an tice of the peace; and were a man to be tried for augmentation of natural advantages. stealing a loaf of bread, we could not arraign him before the Senate of the United States.

A person guilty of violating the policy of a established. church, could not be tried before a civil tribunal.

before an ecclesiastical tribunal. From these illustrations, it will be quite obvious, that a person who has been guilty of violating the law of God, cannot be tried before a civil court, a

court martial, nor any other earthly tribunal.

punish another for disobedience to his parents.

A person may be liable to be tried for the same act, both by an earthly and a heavenly court; as in the case of theft. But it must be borne in mind, that while it is the same act, it is not the same offence. He is tried before an earthly court, because he has trespassed on the rights of his fellows, and court of heaven because he has been guilty of a wicked act, and has violated a law of God.

as an injury done to a compact.

It is for this reason that a church can have no penal authority. It cannot punish its members, nor molest any one for a wicked act.

It is a wicked act to defame the character of a brother in the church; but the church cannot pun- will be for his individual good. ish the offender. It may exclude him from its communion, and then leave him to answer to civil society, through a legal process.

A member of a church is guilty of unbelief in the existence of a God, the divine inspiration of the Bible, and the immortality of the soul. This is a great fault, but the church has no power to punish the offender; neither has society, because it is a crime based on our common and equal accountability to God; and not on our obligations to each other. It is obvious, therefore, that we cannot inflict punishment for a crime which is based entirely on our mutual and equal accountability to God. An act must be a violation of the interests of society, and a violation of a rule of civil organization. before we can punish or restrain the individual; and all acts of society that violate this principle are

individual. Society has never attained power on any footing, but that of a common interest in the arrangement of social affairs. Hence, our proposition is proved, that society has no right to legislate upon morals, but upon useful or hurtful acts considered with reference to organized

based on usurpation, and should be resisted by the

social arrangements. The bare fact that an act is immoral or wicked. is not a sufficient ground for legal restraint. It must be shown that it is injurious to others in respect to interests which civil society was organized to protect. It is not sufficient to show that it injures others-it must injure them in regard to their constitutional rights.

PROPOSITION II.

Every man is the sole judge of his own acts, so far as they af-

A man has perfect right to act as he will-is entitled to the exercise of the largest liberty, so long as his acts relate to himself alone. He may be a because the public good requires it. lawyer, a blacksmith, or a physician; may pursue

nutmegs, saw-mills or tape; may live in a stone, places a keg of powder in a private dwelling, and brick or wooden house; and no power in the Uni-; blows it to the four winds if the occasion require it. ove God, and to obey His direct commandments to overboard. bounded liberty, every other man should enjoy the the benefit of the people.

Freedom is the soul's first attribute. Self-prewhile the former would disturb the waters, and walk. quires and demands. . The enslaved earth still frighten away the fishes by his boats and ships, groans and languishes in servitude, and can never the latter would desire to let the waters be tranrest till all servile bonds are burst asunder, and the quil, so that the fishes might frequent them. While one might choose a very desirable spot of ground, If it is a doubtful and debateable point, how far a multitude of others might fancy the same; and man is deprived of his natural rights, we propose while the former might attempt to build a house to consider the doubts, and give the whole subject upon it, the latter might unite to pull it down. a careful investigation. In doing so we think it ne- Thus the stronger party would trample upon the cessary to invite the attention of the careful inves- rights of the weaker. Might would be the su- utility. tigator to the preliminary and primary axioms, preme law, and tigers and men would be governed

have some form of law, by which these evils are Without, happiness was beyond human reach even amidst the profusions of bountiful Nature. One court cannot try causes which belong exclu- But man was not only driven by necessities, but impelled by wants, to seek greater advantages than to the public good. unimproved Nature held out to him. He needed

standard of savage life, because the rudest tribes

The resources of the earth must be developed. The forests must be subdued, the streams must be An individual charged with deserting from the navigated, the great laws of Nature must be discourt of common pleas; neither could an individ- harnessed to the car of progress; science, art, lit- curred solemn responsibilities, henceual guilty of assault and battery, be tried before a erature and social happiness-all the great elements

How could this be done? Certainly not by an neither could a person be tried for grand larceny tagonism. Union is strength, and without united exertion and union of plan, no great end could be

accomplished. The united wisdom and enterprise of a community could accomplish many things entirely unat-One child in a family might as rightfully try and society was arranged. But for this, no public works could have been constructed-no railroads, canals, or even highways, could have been made. crime, no promotion of education, nor any ad- one the obligation to protect himself, and family, on which civil society is based. But there must be a just restriction of civil power, that it shall not cle be removed? How shall the public good be secured, and private right be sustained? It is done by a very simple process.

By allowing society to judge what will be for the public good, and letting the citizen judge what

Thus ssociety judges for itself, and the individual. in all other respects, judges for himself.

This is the great safeguard between society and the individual. But from this it is obvious that society becomes the sole judge of its own good.

Hence the following:-PROPOSITION III.

A civil community has the right to do all things that may be ecessary to promote the public good.

This is the only true basis of society. Should any other rule be adopted, it would lead to great lence.

Under an absolute monarchy, the ruling principle of government is the will of one man, but this form of government is highly dangerous to the liberties of the people. Under an aristocracy, the few rule the many; but this is also destructive of the liberties of the people.

But when the whole people judge what will be for the good of the whole, no higher authority could be appealed to, except God himself. The public good is the highest law known to hu-

nan society, except the direct command of God. Under ordinary circumstances, there is no law ofsociety more sacred than that which secures to intic circle. Here the individual is secure in the enjoyment of liberty, and the rewards of his industry. Crime must first enter his enclosures, or civil the individual is peculiarly exempted from the interference of law. But when contagion invades rights. society, and is spreading its ravages throughout a community, that community can arise in its strength and remove the family from the sacred precintes of the earth. True, much intolerance remains; its setheir own dwelling, and cleanse their premises.

Why can a civil compact thus triumph over individual, and even constitutional rights? Simply

The constitutional pledge which secures to the brethren .- Channing.

from his neighbors, or from the church, or the cty to destroy, or exercise any authority over pri-State. He may plant potatoes or corn, onions, vate property; but when a fire is raging, the hand cucumbers or watermelons. He may buy and sell of municipal authority seizes upon private property,

verse can call him to account for this free exercise. The guarantees of law allow any man to bring of his rights of choice, so far as they violate no a cargo of goods into our harbors; but when that right of God nor man. God has granted him the cargo becomes infected with disease, the sovereign is the work of regular laws, over which he nor the free exercise of volition; and in that privilege, the law of public safety triumphs over statute law, assassin has any power. man is not to be molested. But when he ceases to and officers are sent to throw the whole cargo

reverence and acknowledge Him, he subverts the | Constitutional barriers lie between the civil rights of Heaven, and incurs accountability to God, power and the citizen, so that the former cannot But even yet he has not incurred any account- seize upon the estate of the latter; but when a ability to man. He is still invested with the fullest railroad or canal, or a common highway is needed. liberty to act as he will, so far as his fellows are the sovereign people arise in their strength, and reconcerned. But while one man enjoys this un- quire the individual to sell a portion of his land for

same. If one man chooses to hunt, another may, Our institutions allow entire personal freedom to with equal right, cultivate the ground; and while the citizen. He may generally go when and where eased state of the intellect; but, on the contrary, it the latter may choose to clear away the forest, the he chooses, and his liberty cannot be restrained. former may wish to preserve it as a hunting ground. But in time of great public danger, this sacred ed mind. One man may desire to procure his subsistence by right must give way; and the law of public good navigation, while others may prefer to fish; and must tell the individual when and where he may

> Even the law of God is subject to the same infractions. The commandment to observe the Sabbath day, and keep it holy, is positive, and without good, and supervise the exigences of life. exception, in the enactment; but Christ in applying it to the practical wants of society, greatly astonished the Pharisees, by claiming that even active in its energies, too enterprising in its aims, the direct commandments of God must find their too haughty in its aspirations, to be thus reduced exceptions in the great law of necessity, and public to the level of a stone, or a clod of the valley.

which will enable us to enter more largely into the by the same rules. All human improvement would whenever circumstances arise to pervert the good, follow the same law. would be at an end, and man must sink below the the law must vield.

necessity, form an exception to the commands of may be shown that two opposites may be true; or

All laws, human and divine, that relate to socitherefore must be administered with strict regard consciousness. No man trusts his own philosophy All laws may be enacted, amended, abrogated,

uspended, or varied in any way, that the public good demands. This is the great law of all social or civil society.

and must triumph over all other laws. But the the verity of his philosophy. His speculations led right is inseparable from the obligation. Society army of the United States, could not be tried at a covered and subjugated, the elements must be in attaining so large a release of privileges, in-

PROPOSITION IV.

Society in attaining the right, incurred the obligation to prenote the public good, by all means within its reach.

The right cannot exist in one party, and the obligation, or duty, in another. The party holding the obligation without the right, would be bound to do what it had no right to do, and ceive it. therefore would be in a singular predicament. tainable by individuals. It was for this reason that it follows that society as clearly incurs the obligation, as it acquires the right, to promote the public state. good, to the greatest possible extent. Individuals have a natural right to protection, in their persons, No administration of justice, no restraining of and property. The laws of being impose on every vancement of public interest. Therefore it was Should the repose of night be disturbed by the violated a rule of society; but he is tried at the the public good is the great fundamental principle every holy impulse, to protect the object of his promptings of all minds alike. affection, by every means in his power. Should any one commence a business subversive of the We cannot punish for theft as a wicked act, but trespass upon private rights. How can this obsta- rights, and dangerous to the health, and even the lives of his wife and children, he would have the right to resist this dangerous infringement, by all audable means.

After patient toil, in providing the means of subthat his family might not be left destitute.

Should any one attempt to poison the streams, from which his family must procure water, the in- of him a prudent exercise of the liberty which he assuming the point in dispute. dividual would be impelled forcibly to resist such possesses. an outrage. Every day would bring its demands for protection from wrong.

In a natural state, every man possesses the three

And he cannot relinquish the right to a compact, without, at the same time, imposing the obligation he wills to deny it; and he cannot will to deny it, be affirmed nor denied by reasoning; and is of ers; blows and kicks are the wages of his faithful on society to exercise these powers for him.

If he relinquishes the right, and still rests under the obligation, he binds himself to the fulfilment performs an act of any kind, he admits that he of a duty which he has no right to perform, and wills, and therefore that he has the power to will. he places himself and family in a perilous situation. Hence, he cannot construct a sentence of any kind The natural evils which he sought to overcome without admitting the freedom of the will. There- a God. have been largely augmented; and society proves fore the same proposition which denies the freedom to him the greatest calamity. Therefore it is quite of the will admits it. as it acquires the right, to protect the public to the in the subject of a proposition, and can neither be If there is any such thing as freedom in the Uniextent of its ability.

dividuals the unmolested enjoyment of the domes- dividuals, the largest privileges that can be set up element which cannot be separated from the prem-

Men in general cannot now endure to think that their own narrow church holds all the goodness on parating walls are not fallen, but with a few excep-

FREEDOM OF THE WILL.

Every man acknowledges that he has some agency in the guidance of his acts. When approaching a precipice, he does not say that he is under the guidance of the unerring laws of the universe, and therefore has no power to turn aside.

No one has sufficient confidence in the fixedness of natural laws, to dismiss all fear and apprehension; and trust the interests of himself and family to the mercy of the elements, and the harmonious workings of natural phenomena. Whatever may be a man's theory, he will make some effort to running into any extreme danger.

We find also that this does not indicate a disis the regular and uniform result of the unpervert-

We notice, also, that when the formula of logical inductions have brought out the conclusion that all things are governed by fixed and undeviating laws; and man has no agency in anything that transpires, the mind still recognizes its ability to seek its own

Logic cannot allay its fears, nor satisfy its desires. It still feels the strivings of a principle too

Neither is this a partial result. All men-all The laws of God were designed for good, and philosophers—even the most confirmed skeptics to choose the opposite, involves a direct solecism.

They may amuse themselves with the eccentric Hence Christ taught that works of mercy, and achievements of mental gymnastics; by which it that a man cannot move from one place to another; but when danger assails, or want inspires, yet the ety, must be designed for the good of society; and powers of philosophy give way to the teachings of when that philosophy contradicts the simple affirmations of his intuition. The fatalist has never yet evinced the least faith in his own theory, by adopting it in the practical affairs of business. He has never yet been known to risk a single farthing upon

> where his courage refuses to follow. From what we have seen it is apparent, 1. That all men believe that the human will is

free in its volitions. rally led to this conclusion; and cannot be made to

trust the opposite. 3. That even when the mind is led to the opposite conclusion, it rebels against it, and will not re-

4. That this is not a result produced on diseased The right and the obligation are inseparable; and minds alone. It is the conclusion to which all

But it is a well settled principle in natural sci-Nature, lead to the correct use of every function. not on their hands; to see with their eyes, to hear not a matter of choice, but of necessity, that civil assassin, and the safety of himself and family per- with their ears, and to work with their hands. Nor shielded from censure. society was constructed. Thus it will be seen that iled, he would be bound, by every sacred tic, and are these partial results. They are the uniform

> Should any one be led to the conclusion that they are false, he would not adopt the results of his own reasoning. He would still walk on his feet, and their reasoning has disproved; therefore, hear with his ears, and see with his eyes; and be convinced that these organs were legitimately em-

But these dictates of Nature are no more uniform sistence for his family, he would have the right, and convincing, than the conviction that the will is and be under an obligation, to protect them, so free from arbitary control—that man is free in the it, in the same proposition. choice of his actions—that he is responsible for the

Man has as clear evidence that he wills, as that e sees or hears.

The freedom of the will is a fact which stands functional powers of government: the legislative, above the reach of sophistry. It is so firmly forti- therefore is more obvious than anything that can udicial, and executive; and here he finds both his fied against all opposition, that any logical formula be proved by reasoning. right, and his duty, to protect his family from vio- which can be made to deny it, will at the same time

till he has power to control his will.

Therefore the moment any one adm its that h

admitted nor denied in the predicate. It belongs to verse, it must reside in something above the fixed Thus we have granted both to society and to in- the premises of an argument, and is a necessary order of Nature. ises; and cannot be brought into the conclusion.

practical wants of social life, and show how far indi- of the proof, and therefore it cannot be established of necessity, because it is not contained in neceslaw must not cross his threshhold. At his fireside viduals enjoy their just rights, and how faithfully by the proof. We cannot prove a thing till we sity. Unless necessity includes the elements of society protects them in the enjoyment of those will to do so; and we cannot will to do so unless liberty, it cannot become the source of liberty we have power to use the will. Therefore the at- Therefore if liberty exists at all, it is the foundatempt to prove is an acknowledgment of the free- tion of all things.

> because we cannot admit it till we will to admit it, logical proof; and must be admitted in all protions, they no longer reach to the clouds. Many of and we cannot will to admit it till we have the cesses of reasoning. them have crumbled away, till the men whom they sever can shake hands, and exchange words of fellowship, and recognize in one another's features of mitting the freedom of the will pre-supposes it, and the universe. the thing is admitted both in the subject and in the

it can be admitted.

The freedom of the will is affirmed by our intuitions; and that is the highest source of authority. What our consciousness declares, our logic cannot dispute. Therefore the freedom of the will stands above the province of logic, and can be neither proved nor disproved, admitted nor denied, received nor rejected. It must be let alone, as one of the exercise of thought in comparing the objects to those things which are known without reasoning, and from which reasoning is derived.

It is common with logicians to admit the freedom of the will, and then by an ingenious process to effectually deny it.

This feat is performed by the following affirmation: "Man has the freedom to choose what he does choose, but he has not the freedom to choose the opposite."

According to this philosophy, Brutus had the liberty to choose to stab Cæsar; but he had not the liberty to choose the opposite; therefore he had not the ability to choose not to stab Cæsar, and consequently he could avoid the act of stabbing Cæsar; or, in other words, Brutus was compelled to stab Cæsar; and this admitted freedom of the will amounts to the most absolute fate, or irresistible and absolute control.

This gives to man precisely the same kind of liberty that it does to a stone. A stone possesses the liberty to fall to the ground; but it has not the liberty to do the opposite, and therefore it has not the freedom to rise; consequently, it is compelled to fall.

without, at the same time, admitting the point in To say that the will is free, and that man has the liberty to choose to do a thing, and has no power

It is a form of words without meaning; unless it means that man has the liberty to be controlled; or has the liberty to do what he cannot avoid doing, just as the oyster has the liberty to lie still, and has not the liberty to fly.

To say that an apple has the liberty to be produced on an apple tree, or that the blackbird has the liberty to be black, may be a convenient way of amusing one's self; but to call it reasoning is a liberty which we deny.

Even that, however, may be justifiable, as a boy may make himself a clown or a king for want of some better employment.

As an attempt at perverting the province of reasoning, it holds a respectable rank among feats of sophistry; but among candid men, reasoning on an important subject, such perversions of the import of language are quite reprehensible.

Man either has or has not a certain amount of minds arrive in the most healthy and unperverted freedom. He is either a machine, or not. Let the choice, is necessity, fatalism, and must not be allowprostitution of the word treedom, that cannot be

We have now seen-

2. That they believe it even when they think

3. They believe it more firmly than they do any thing that depends on reasoning. 4. That it is not the result of disease; but of

healthy and regular operations of mind.

5. That a man cannot deny it without admitting

g. That it cannot be proved nor disproved, adresults; and that duty and interest alike demand mitted nor denied, received nor rejected, without enough," replied man. "Take likewise the twelve 8. That it is a part of the premises of every

9. Therefore it is the first truth which is known

placed beyond the power of logic.

If there is no God, the governing principle must reside in the fixed laws of Nature; and freedom evident that society as clearly incurs the obligation, The freedom of the will is a necessary element cannot exist. Natural laws are devoid of freedom. yet been received.

Either freedom or necessity must lie at the foun dation of things. But freedom must be at the In our next we will make the application to the | It cannot be proved because it becomes a part foundation or it cannot exist. It cannot arise out

> But liberty does exist as a first truth, which We cannot even admit the freedom of the will, logic cannot dispute. It is above the province of

> > Liberty is therefore the governing principle of But liberty or freedom cannot exist in the ab- perfection.

his calling as he pleases, without any dictation individual the fruits of his industry, forbids soci- EXISTENCE OF GOD PROVED FROM THE predicate; and it amounts to an admission before sence of a God who is free; therefore a God

We may further observe, that liberty is an attribute. Freedom implies something that is free. Freedom also implies choice. Nothing can be said to be free, unless it has the power of choosing between two objects, or modes of action. Choice implies intelligence. No choice can be made without

be chosen. Now since intelligence is involved in choice, and choice in freedom, and freedom is an attribute of some being possessing freedom; it follows that choice and intelligence are attributes of the same

We have seen that liberty is the principle which governs the foundations of things; and as liberty is an attribute of some being, that being must be the governor of all things. Therefore liberty implies a great thinking, choosing, acting being; who governs all things; or liberty implies a God as the governor of all things.

We have now seen that the idea of liberty implies the existence of a God; and therefore to deny the existence of a God, is to deny liberty or freedom. But it has been shown that we cannot deny freedom without, at the same time, admitting it.

Now we cannot deny the existence of a God, without denying freedom; and we cannot deny freedom without admitting it; therefore we cannot deny the existence of a God, without admitting it. The existence of a God is therefore involved in the nature of first truths, and cannot be denied

[From the M'Arthur Herald.]
THE LIFE-TIME OF MAN. When the world was created, and all creatures assembled to have their life-time appointed, the ass first advanced and asked how long he would have to live. "Thirty years," replied Nature; "will that be agreeable to thee?" "Alas," answered the ass, "it is a long while. Remember what a wearisome existence will be mine; from morning until night I shall have to bear heavy burdens, dragging corn sacks to the mill that others may eat bread, while I shall have no encouragement, nor be refreshed by anything but blows and kicks. Give me but a portion of that time, I pray!" Nature was moved with compassion, and allotted but eighteen years. The ass went away comforted, and the dog came forward. "How long dost thou require to live?" asked Nature. "Thirty years were too many for the ass, but wilt thou be con-If man has no other freedom than that of doing should?" replied the dog; "think how much I tented with them?" "Is it the will that I as he is compelled; or if he has no liberty but the shall have to run about; my feet will not last for liberty of necessity; he has nothing that comes so long a time, and when I shall have lost my voice within the meaning of liberty; and to call it liber- for barking, and my teeth for biting, what else shall ty, or freedom of choice, is a direct absurdity and I be fit for but to lie in a corner and growl?" Nature thought he was right, and gave him twelve years. The ape then made his appearance. "Thou wilt, doubtless, willingly live the issue be fairly met. We cannot allow to any one thirty years," said Nature; "thou wilt not have to the liberty of arguing on one side, while he seems labor as the ass and the dog. Life will be pleasant ence, that the regular and unperverted impulses of to be on the other. This pretended liberty of to thee." "Ah, no," cried he, "so it may seem to others, but it will not be. Should puddings ever Nature prompts all men to walk on their feet, and ed the garb of freedom. It is a perversion and rain down, I shall have no spoon. I shall play merry tricks, excite laughter by my grimaces, and then be rewarded by a sour apple. How often sorrow lies concealed behind a jest. I shall not be 1. That all men believe in the freedom of the enabled to endure for thirty years." Nature was gracious, and he received but ten. At last came a man, healthy and strong, and asked the measure of

his days. "Will thirty years content thee?" "How short a time!" exclaimed man; "when I shall have built a house and kindled a fire on my hearth; when the trees I shall have planted are about to bloom and bear fruit; when life will seem to me most desirable, I shall die! O, Nature, grant me a longer period!" "Thou shalt have the eighteen years of the ass besides," "That is not years of the dog." "It is not yet sufficient," reiterated man; "give me more!" "I give thee, argument, and cannot be brought into the conclu- then, the ten years of the ape; in vain wilt thou claim more!" Man departed unsatisfied. Thus 8. That it is affirmed by our conscionsness; and man lives seventy years. The first thirty are his human years, and pass swiftly by. He is then healthy and happy-he labors cheerfully, and rejoices in his existence. The eighteen years of the without reasoning; is antecedent to reasoning; is ass come next, and burden upon burden is heaped A man cannot deny the freedom of the will, till an element in all reasoning; and therefore cannot upon him; he carries the corn that is to feed othhigher authority than anything that depends on service. The twelve years of the dog follow, and he loses his teeth, and lies in the corner and growls. We have now seen that the freedom of the will When these are gone, the ape's ten years forms the conclusion. Then man, weak and silly, becomes But freedom of any kind implies the existence of the sport of children.

> Many receive a thing because it is generally believed; others receive it because it has not

A BIBLICAL CRITIC.—The best specimen of original criticism we ever heard, was in a stage coach ride. Three of us were talking about Adam and his fall. The point of discussion was the apparent impossibility that a perfect man like Adam could

"But he wasn't perfect," said one of the three. "Wasn't perfect!" we ejaculated, with astonish-

"No, sir, he wasn't perfect," repeated the commentator. "What do you mean?" we asked.

"Well," answered the authority, "he was made perfect, I admit, but he didn't stay perfect."

"Why, was not one of his ribs removed? If he was perfect with all his ribs, he was not perfect after losing one, was he, say?

Our say was silence. We were convinced, then, that woman was the cause of man's original imNEW YORK, SATURDAY, AUGUST 5, 1854.

"WHAT IS TRUTH?"

In the physical sciences, much accuracy has been attained. The mathematical sciences have acquired the appellation of exact sciences, and all departments of science deduced from external Nasciences. No reliableness has yet been attained. vided and distracted on every point in religion and comprehend its mission. morality. Should it be affirmed that a God exists. the authority is still more ponderous.

Should it be alleged, that the world was created, world was not created; but always existed as at in such circumstances. present; and the epposition is still greater.

The greater portion of mankind never enterand others morally wrong; but respectable authorhas no control over them; that his character is by him; that "God foreordains whatever comes to pass," without the agency of man. All these yond the sphere of logical disputation.

Should it be affirmed that man will exist beyond the grave, the answer is returned that death is an eternal sleep, and that future existence cannot be proved. Affirm that there is such a place or state as heaven, and it is denied; affirm the contrary. and it is also denied. Affirm that there is a hell, devil, or a state of future misery, and the proposition is largely admitted and largely denied.

That the consequences of any acts committee here, can reach beyond the grave, is matter for animated and bitter dispute. Should it be con tended that the marriage institution is proper, it proposition that can be started in the whole range of religious or moral disquisition.

Now why is this so? Is it because every moral or religious principle is equally true or false? Are moral acts both right and wrong? and either equally false; equally right and equally wrong: equally useful and equally unuseful? This is im- lusion." possible. Then why is so much confusion permitted to distract and bewilder the human intellect? What has occasioned this dreadful perplexity? Is it true that not one fact is yet settled beyond dispute in the whole range of morals? Yes, it is really human intellect has ever conceived.

What has logic settled? What has it really demonstrated beyond the power of disputation: Has it demonstrated that any thing can be proved? Has it demonstrated that demonstration is possible?-that any one exists to demonstrate?-that any one exists to whom a demonstration could be made: or that any thing exists to form a subject of demonstration? Can logic prove that logic exists? No: all these things are acknowledged to be hope-Less. Is there no remedy? Is this uncertainty the character of an instance, firsts authorize other and different beliefs. hoped for day of deliverance?

oms are any more reliable than metaphysical. ·Can we not form a set of metaphysical axioms, that will inspire the same confidence and lead to Investigator :as reliable results as the mathematical truths which lead to exact science? If so, the demonstrable principle may be applied to metaphysics with reliable results, and dispel much of the darkness and gloom that now rest on all moral subjects, lists are driving, Dr. R. says:-

One of the mathematical axioms is the following: Part of a thing is less than the whole.

But this is true only by virtue of the antecedent

axiom, that-

of mathematics falls to the ground. Neither the part nor the whole of a thing exists, and all science grown by over-feeding, who has got on his 'seven

and brought out a result, that the same process wonders. I believe that seventy-five per cent. of operations of Nature. The physical sciences would 'cizers, educationizers,' and all kinds of izers you be destroyed, and all philosophy must cease; math- can mention, which do not affect the great quesematics would be untrue, and all that is now chertions of the age in the smallest possible degree. prove nothing, and cannot be considered truthful. In a circle.

They are simple fellies, which will die out, leaving:

A popular opinion prevails to a very mischievous. ished would be destroyed. Then, on the authority only regretful remembrances behind, coupled with of mathematics, we have the axiom that

two right angles? and reject the proposition that He who aspires to be a genuine reformer is some-all the angles of a triangle equal four right angles? Simply because he has proved that one is right and ject in view—the best interest of that cause which the other wrong.

to prove that there is no such thing as right and itual. It is what is communicated, and not who wrong? Simply to show that he was right and communicates, that gives value to that which is his fellow wrong. Then, on the authority of math-received. The world will be never revolutionized ematics, we have the antecedent axiom, that there for those in the fiesh. It is useless for 'Spirits' to is such a thing as "BIGHT AND WRONG,"

of axioms as true in morals as in mathematics. controversy, but to ascertain

"WHAT IS TRUTH?"

paths, and incongruous in its results. kinds of doctrines, and leave us to ascertain

WHAT IS TRETT!

taught, and it becomes our duty to ascertain as far | pleasure and antagonism.

WHAT IS TRUTH?

SPIRITUALISM AND ITS DEVELOP-MENTS.

Although Time has the reputation of working enemy. wonders, we venture the assumption there are few, We find reflections of the above character more

very great authority can be adduced to contradict in the characteristics of the age, it being practical the subject; but at present we feel free to remark the assertion. Let the opposite be affirmed, and and external, instead of Spiritual and internal. It that any and all such issues are unwise and unprosources of culture are materialistic in character, developed by the many attempts at association, very respectable authority can be arrayed against none but the prophet or Spiritual seer would look Communism, Socialism, &c., but disappointment it. On the contrary, let it be asserted that the for more light, or a new development of Spirit-life and loss of fuith.

actual good in directing the mental energies that and sisters. work for the present and molded the future. Spirissues are yet open, and have not been placed be- itualism has, however, in four or five years, fashionphilosophy is not as general as the acknowledgment of its facts.

Impatience has expanded into complaint, and with so marked a tone, that men who ignored Spircan be disputed on learned authority. So of every tive with pen and tongue in developing the dogma of nothingism, find consolation in the issue, if we are to believe the language of the Investigator of July 15. To be sure the writer needs some consolation, considering that his comments have been called forth by the acknowledgment of his surprise equally indifferent? Are they equally true and at the conversion of Robert Owen to Spiritualism, which the writer is pleased to call "a religious de-

> We can fully comprehend the feelings of the writer, but have little consolation for him beyond the assumptions which he has given to his readers in the following. He says:-

"Why, the fact is, Spiritualism is using itself up so; and it is equally true of every idea that the so fast by the folly of many of its own deluded votaries, that we expect in about five years the whole bubble will explode and vanish into the sense in as effectual a manner as when insects, fluttering gaily around a candle, get their wings scorched, and, falling into the blaze, burn up."

> No doubt this conclusion is natural to the writer, known to all men." for while he considers Spiritualism a "religious delusion, and Spirit-life an impossibility," such must be the character of all his conclusions, no matter how

ply by adopting a set of "AXIOMS." But for these should come out to-morrow and say or write that show. axioms, mathematical demonstrations would be as Spiritualism as a whole was absurd and impossiaxioms, mathematical demonstrations would be as Spiritualism as a whole was a substant and impossion unreliable as metaphysics; and it becomes of the ble, the hiels would be no less facts, because of Should any one ask what evidence we have that consciousness by reasoning, will be apparent if we for discussion. Philosophers have taught us to deform which we have laid down. We ask him,

> "Read, if you please, the following from the Spiritual Telegraph of July 8, written by Dr. J. H. Robinson, one of the most intelligent and candid Spiritualists in this country. Speaking of the absurdities into which a large portion of the Spiritual-

Observation and experience have convinced me that there is no absolute safety out of one's own two sides of a triangle are greater than the third the evidences of our senses, the freedom of the every thing else depends on consciousness. Hiththat there is no absolute salety out of one a out of out of one a out of ou Something exists.

Heaven she would arise in petent might and grapple with the imbedile monster of fanaticism, and thing a thousand warm.

bind him a thousand years.' 'There is a pseudo-Spiritualism, much overleagued' fanatical boots, and goes fast for one who some wonder that such things should have been. THERE IS SUCH A RELATION AS CAUSE AND EFFECT. The sooner these occentric and puerile fancies are Why does the mathematician accept the propo- dispelled, the better for the growth of a healthy a few words of sense from the mundane sphere, source of knowledge. What object would any one have in attempting than pages of folly from an original professed Spirtell what they are going to do on the earth-they

> ly universal in the Spiritual family, that Nature has ence, assumes it in the premises, and cannot prove proved. city, as well as from education, place different esti- be involved in the premises.

specific results. We would be understood to say, nious belief would attract by the good sense of its attempt to prove it. simply, that both falsehood and truth may be issue, while all else will end in fault-finding, dis-

> heart, and is its warm friend, no one can doubt who till he has proved its existence. How will he prove of consciousness. has read his "Religion of Manhood;" still it often it? If he does not use his memory, he can have Now, since reasoning depends on consciousness, The act of speaking or acting at all, presupposes happens that the indiscretions of friendship are as but one object in his mind at once. Let that object it cannot be applied as a test to consciousness; be- the existence of the person who speaks or acts. injurious and offensive as the antagonisms of an be memory, the thing to be proved. Then he can cause that would be making consciousness depend The argument of Des Cartes amounts to this, "I

ture, have commended themselves to the respect if any, who have not been astonished at the devel- or less present with us, whenever we meet with of the world. Not so with intellectual and moral opment and the progress of Spiritualism, simply Spiritualists, as there is a strong desire on the part because its unlooked for phenomena have entered as of some to apply the principles of the Harmonic Every thing is yet in doubt, and in dispute. Not a new force into the drama of life, while few, very Philosophy to something "substantial" and "useone fact has been fully settled. The world is di- few, were prepared to receive it, and fewer still to ful," which means, in particular, Socialism, or the reorganization of society. It may be, when the The explanation for this assertion must be found time comes, we will have a few words to say on follows therefore as cause and effect, for where the ductive of any good, because as yet little has been

Whether society is not to be purified and har-That Spiritual life has been in a negative state monized by such enterprizes, we cannot now asfor many years, few will doubt who know the resert; but of this we are sure, that before any such tained a doubt that some acts are morally right, ports of the churches and the general issues of the thing will be developed, men will have to be blesstimes.—but, while the fact was obvious to the ob- ed with two things they have not at present in ity is not wanting to dispute the proposition. It serving mind, few were Spiritual enough to come common, viz.: a practical philosophy of the huhas been both learnedly and ingeniously contended, to any conclusion beyond the just that we were, man mind, by which character will be understood that man necessarily follows the stronger motive; as a people, about to have a great change. This and appreciated, and a living "charity" whose that for those motives he is not responsible, and conclusion was so general, however, that it gave function of PATIENCE will not only develop hope in consolation alike to all kinds of isms, from "Noth-practice, but keep the more radical and thoughtful formed by circumstances—is formed for him, not ingism" to Millerism, and therefore could be of no from impatience with their less fortunate brothers

> velopments as to preserve their equilibrium, or else reason, we must admit the reliableness of the laws ently of consciousness; and therefore reason with- sult of the false axiom on which he attempted to ed into life a philosophy, theology, and a scientific their philosophy will be of little value,—since the employed in the process; and therefore the point out being conscious that we exist, or that any build, that NOTHING MUST BE RECEIVED WITHOUT detail of all the justs and phenomena connected "world" by sad experiences knows that "a house to be proved must be known and admitted before thing else exists; that we reason, or that any one PROOF. It was an unavoidable result; because the with life; which has done more than any revolu- divided against itself can't stand." Nor can any- reasoning is of any value. Consciousness alone can else reasonstion of the past, to quicken thought, expand reflecthing grow into powerful activity, good, bad, or intion, and develop the general energies of the whole different, that has in itself the seeds of division and man. Nevertheless, we have many Spiritualists disunion. What Spiritualism mostly needs is, that we attempt to prove the existence of such a thing who are as impatient of progress, as if there was the religious element be brought into action, and a as cause and effect. To prove a thing is to proconcentration of effort be made to impress the age duce an effect. Therefore we cannot attempt to hension, however, but the time is near at hand, when the mass of mind now in the Spiritual famiitual existence, and for many years have been actually will develop something worthy of itself—so assume that relation of things before we begin the true with non-and tengua in developing the developin people, zealous of good works."

> > not only make the "judicious grieve," but be a of the laws on which the proof is based. subject of offence to others.

harmonize such cases, there must be some defect sweet emotions running through his soul, and there in it—since it is not "the whole" that "need a the matter ends. physician but those that are sick"-and getting inpatient with progress we are very confident is have arisen, lived their little hour, and then were no; because such intimations, however delicately by logic. done, are not very graciously accepted, and seldom do good to any.

INTUITION, OR CONSCIOUSNESS.

Thus far, Intuition has held but a doubtful position in the walks of science. The intellectual progress? Where the fondly anticipated and fondly But, while such language may be very natural cess has commanded large respect, and has been to the Investigator, we cannot very well under- the theme of the orator, the statesman, the poet and main ignorant of its happifying power. How were these difficulties surmounted in the stand how it comes to pass that the writer of the last amounted in the stand how it comes to pass that the writer of the ponent, because neither he nor his opponent yet physical sciences? How did mathematical truths above should find authority in Dr. J. H. Robinson the supremacy of logic over Intuition. How far those which consciousness alone reveals to us, in-consciousness, has been worse than lost. It has arise to the reputation of "exact sciences?" Sim- for such an issue with facts; for if the Doctor this is correct, we trust the following article will dependently of the powers of logical demonstra-

Consciousness is that by which we know.

gravest importance to inquire if mathematical axi- such a change of mind. Nor can we comprehend we exist, the answer must be that we know it. make the attempt. the philosophy of all that's in the following, al- Should we be asked how we know that, or any oth- In the first place, we must lay aside all the ob- of the external universe, of the existence of such how an objector can exist; because the moment though it has this approbative comment from the er fact, all we can say is, that we are simply conjects of consciousness. We must not use them in a thing as cause and effect, of right and wrong, scious of it.

that Columbus discovered America, our reply must litself must be doubtful.

What is it that gives the mathematician conficuration first this way, and then that—no fixed ob- of the fact that we exist; that our proposition ex- And yet philosophers will tell us that we are is an ignis fature, and reason a bright luminary, demonstration proves nothing till we are conscious the truthfulness of anything, than a tree or a rock. Now, why is it so? Is it because the universe dence that when he has made a demonstration, ject in view—feeds on excitement, and thirsts for ists; that we have reasoned; and have passed bound to prove our own existence, the existence of will again produce the same result? Simply his confidence in the fidelity of cause and effect. Take away the immutable relation between causes and effects, and all confidence must cease in any of the effects, and all confidence must cease in any of the experimentations of Nature. The physical entrance of Nature are all though a process of thought, conducted according such a thing as cause and effect, of right and wrong, the existence of the external world, etc.

No; it is because reason has been wrested from the process; and that we regularly draw our and learning of the world have been adopted, since every other is but a conclusion from the premises, according to the laws of mathematics. Until all this is admitted, on the firmed by simple consciousness; without beginning with the process.

Why does the mathematician accept the proposition, that the three angles of a triangle equal sition, that the three angles of a triangle equal truth demands it, and not from a captious Spirit, losophizing. Even those who have admitted the deduction of reasoning? No; every one would and backed up by the most profound learning, and of a great intelligence in the orderly structure of reliableness of consciousness, have still made reasetill be conscious of existence, would act accordingenious logic that the world could furnish; but the universe, that the foundations of human knowlhe considers sacred. A thousand times better are the false axiom, that reasoning is the most reliable sition. The business of life would still go on, and She has never yet been compelled to lower her presented to the understanding, and are so effectu-

> correct conclusions from premises known to be true ly than they do in the deductions of their own readisturb. without reasoning. Consciousness is the final court soning.

have nothing in the mind, at the same time, to on reasoning, instead of reasoning on conscious- AM, THEREFORE I AM," which is ridiculous and prove it with. On the contrary, if he has anything ness; and, since reasoning derives its authority absurd. in his mind to prove it with, he cannot have memo- from consciousness, it cannot be applied as a test But how did he know that he thought? Simply ry in his mind at the same time, to be proved.

Consequently, as soon as he has something in his sciousness a test of itself, which is absurd. mind to be proved, he can have nothing in his mind to prove it with; and as soon as he has something ness, would be to make consciousness prove or point he set out to prove. Therefore he assumed to prove it with, he has nothing to be proved. disprove itself. Consciousness would become the the point to be proved, and made that assumption Therefore, the existence of the human memory must prover, the proof, and the thing to be proved; be- the foundation of his philosophy. rest on the evidences of consciousness, without any cause all would depend upon it as a foundation. hope of proof.

If we attempt to prove the freedom of the will, we must lay the will aside till we make the proof, away, or be out of existence, as the thing dis- unless the subject I represents some person who But we cannot make the proof without reasoning, proved, it would still exist as the prover and proof, thinks, and the predicate think is affirmed of some and we cannot reason till we will to reason; there- and be out of existence in one form, and would person who thinks. The existence of this person fore the proof is forever beyond our reach. We still be in existence in two forms, which is ridicu- must be known before the affirmation can be made, cannot reason at all, till we admit the declarations lous and absurd. of our consciousness that the will is free.

we begin to reason; and therefore it cannot be therefore they cannot be established by reasoning; "I think, therefore I am," he ended exactly where proved. Neither can it be disproved for the same and if they could be established by reasoning with he began. He began and ended with the fact of reason. We cannot disproye it till we will to do out the aid of consciousness, we could not know his own existence, and this he received on the so; therefore we must assume the freedom of the it; and therefore we should be obliged to prove authority of consciousness, which is the thing he will, before we can deny, or attempt to disprove that we had reasoned; we should be obliged to resolved not to do.

human proof. We cannot reason without laws. possible without the sanction of consciousness. It proof. Our only means of proving is to appeal to some is therefore impossible to apply reasoning as a test. Why did that deep and acute philosopher fall Spiritualism must so barmonize life and its de- law of science or of thought. Before we begin to to consciousness, until we can reason independ- into such a mistake? It was the unavoidable reinform us that there is such an entity as law.

reason without attempting to produce an effect: such thing as cause and effect; because we must proof.

We cannot prove that there is any such thing as While, however, we hope and pray for this time, truth or falsehood, because we must know that we shall not become impatient at any phase of life there is such a relation of things, before our proof which progress may throw to the surface; no, not amounts to anything. All proof is derived from even "folly" itself, as we expect in the reaction fixed laws, which must be known to be true, or we from doubt to faith, from "folly" to philosophy, could not know whether a point were proved or not. there will be much done and much said which may The very fact of truth pre-supposes a knowledge

No man can prove that he derives any happiness And if Spiritualism cannot comprehend and from the exercise of benevolence. He feels the

higher in the scale of happiness, and extending his affirm-"I still exist." perceptions into regions of

"Permanent delight-Full above measure."

our proof; because their reliableness is the point and all the truths on which human knowledge Should we be asked how we know that the sun in dispute; and if we use them, we cannot tell depends. shines, we must say, that we are conscious that we whether our proof is correct or not. We must Philosophers have entirely overlooked the fact, have seen it. Should we be asked how we know not use doubtful facts in our proof, or the proof that it is beyond the power of reason ever to settle

Thus it is evident that consciousness is the only wrong. We must not be conscious of anything, a solid and settled point on which to erect a standmeans of knowing even mathematical truths. The We must suspend all that we know, and then at- ard by which to test any thing. By reasoning exact sciences prove nothing till we admit the tempt to construct an argument. What can we alone, the human family have never had one thing truthfulness of consciousness. A mathematical do? Of course nothing. We could no more test in common, except the uncertainty of every thing.

through a process of thought, conducted according such a thing as cause and effect, of right and

A popular opinion prevails to a very mischievous | Every man is conscious of existence. Now, supextent, that reasoning is the only means of know-pose we appeal to reasoning to know whether this been arraigned at the bar of reasoning, and residue mode of inquiry into the truthfulness of con-

Christian world. We feel no disposition to excite a Spiritual philosopher, since the conviction is near. Therefore a man in trying to prove his own existing; otherwise we shall assume the point to be fact that he thought.

rested in the midst of her most daring enterprises, presuppose that I am, as a necessary anti-cedent, Should a man attempt to prove the fact of his and held in bonds till she learns her weakness.

That Dr. R. has the cause of Spiritualism at pute; and therefore he must not use his memory progress, till she confides in the superior authority have assumed the proposition, I am, as the only

to consciousness; because that would make con- by his consciousness. Then'he assumed the teach-

Now if reasoning could disprove the existence of sions unfairly, we beg that the reader may notice. consciousness, and consciousness could be taken that the proposition, I think, is without meaning,

We assume the freedom of the will, the moment must be confided in before reasoning can begin; viously knew his own existence. When he said, prove our proof, and prove that we had proved He therefore made consciousness the foundation The existence of such a thing as a law, defies all the point in dispute; all of which would be im- of his philosophy, while he professed to build upon

> consciousness, we must be unconscious at the time, ness, because that is the only foundation on which we had proved any thing, we must be conscious of to think, speak, or act. The teachings of conwhat we had done.

conscious of the teachings of consciousness, and If any differ from us in adopting this foundation yet conscious of them; unconscious of the proof we ask him to take any other, and risk the conseof the truthfulness or untruthfulness of conscious- quences. What will be do? ness, and yet conscious of it, which is absurd.

ployed as a test of consciousness. But conscious- that of any person or any thing else. He cannot ness is the only test of reasoning; because we eat nor drink, can neither affirm a thing nor deny cannot judge whether an argument is correctly it, admit, assume, nor attempt to prove. He must conducted or not, nor whether the conclusion is consent to be a nonentity-must not be at all. correctly drawn from the premises or not, without His very existence will be a standing refutation of our consciousness. Now, since consciousness is his theory. is the test of reasoning, it follows that reasoning He cannot be allowed to assume his consciouscannot be the test of consciousness.

We cannot prove that the sweet melodies of to the conclusion that we do not exist, and that case with those who have distrusted their consciousmusic awaken emotions of delight. We feel it, consciousness is fallacious, no one would believe ness. But the doubter may say, as objectors are neither philosophy nor prudence. Besides, it is and those who have also felt it, may know how to the deductions of his own reasoning. The confond of saying, that he is on the negative, and it nearly time to give up the practice of calling our sympathize with us; but to those whose souls sciousness of his own existence could not be over-devolves on the affirmative to make the proof. But oblivion of the other religious monomanias which brother a "fool," whether there be "hell fire" or do not respond to music, we can impart no proof ruled. The active currents of life would still flow he must recollect, that in the absence of conscious-The Christian cannot prove that he feels a joy of thought would heave with restless commotion. there is such a relation of things, and if it is a which surpasses all that philosophy can explain, or Consciousness would whisper into the car of being, settled rule of logic, that the affirmative is bound It were well, that our "moderation should be that the imagination can paint, or eloquence unfold. and the devetee at the shrine of reasoning, after to make the proof, it follows that the point in dis-He feels the sweet consciousness of it, raising him he had confessed his nonentity, would rise up and pute is admitted; because these distinctions can

But those who have not felt it, must forever re- reason the test of every thing, is evidently absurd. the truthfulness of consciousness is settled. Hence the vast amount of ingenious effort that has one fact in literature, art, or science that has yet not be assumed. Let no one flatter himself that The extreme absurdity of attempting to verify been settled by reasoning. Every thing is open we are anxious to persuade him to adopt the platmand proof of our own existence, of the existence

one fact. We have shown that reasoning cannot be, that we are conscious that we have been told We must lay aside everything that rests on our confirm the truthfulness of consciousness, and of so. The only evidence we have of the fact, that consciousness. We must reject our own existence, course, it cannot confirm any thing else; because the relation of cause and effect, and right and things, either real or imaginary, and unable to find

"Which leads to bewilder, and dazzles to blind?"

of mathematics. Until all this is admitted, on the firmed by simple consciousness; and, therefore, all the brilliant hosts of worlds on high. It holds up of consciousness, without beginning with the prosimple dictates of consciousness, mathematics that can be written to try to verify it, must proceed its little hands to catch the stars, thinking them position, I think. But we have seen that the proquite within its reach.

ing. All science is imbued with this Spirit, and declaration of consciousness is correct. Let our quired to give an account of the rectitude of her sciousness must assume the conclusion in the premthough it is not directly affirmed in science, yet it reasoning bring us to the conclusion that we do not doings. She has been obliged to face the most ises. soning the test of consciousness; thus implying ingly, and would refuse to act on any other suppo- she has found herself quite equal to the occasion. •dge, deep laid in our consciousness, are so wisely no one would perceive that the world had lost a dignity, by acknowledging accountability at the ally guarded against unbelief, that we cannot open-Reasoning proves nothing, till we are conscious particle of confidence in the declarations of con- bar of reasoning. She is the rightful sovereign of ly deny, nor silently disbelieve, nor secretly doubt that we exist, that we can think, that we can com- sciousness. It is evident, therefore, that men con- the realm of thought, seated on an eminence too the teachings of consciousness, without assuming pare things by means of known laws, and draw fide in the teachings of consciousness more strong high for genius to ascend, and too firm for logic to the point that our foolish pride of intellect would

With what success her authority has been dis With the same reliableness we can deduce a set may aid, but the work of all reformations falls on of appeal. Suppose a man chooses to doubt his | Consciousness is a necessary pre-requisite, or an puted, we shall see. Among the first and foremost own existence, and to plant himself on the propo- tecedent to reasoning. We cannot reason till we of her opponents, we may mention Des Cartes. sition, "I disbeliere." If he doubts, he admits the We shall have occasion to make use of these in- We repeat our inability to comprehend the phi- sition that everything requires proof. Let him try are conscious that we exist, that we think, that we Being disgusted with the looseness of the philosoductions, in connection with some very important losophy of Dr. Robinson in the above, because the to prove his own existence. He must do it by rea- have facts to reason with, and subjects to reason phy of his times, he took the opposite extreme, discussions, in which we cherish the hope that it estimate of "seventy-five per cent." is not only ex-soning; but he cannot reason till he first exists. upon. All these things must be antecedent to and resolved to discredit his own existence, till he person who denies, disbelieves, or doubts. Therewill appear that the theological and moral questions travagant in number but reckless in conclusion; as Therefore he must admit the existence before he reasoning; and from them, reasoning derives all its could confirm it by reasoning. He was unwilling fore we cannot deny, disbelieve, nor doubt the are not so vague and unsatisfactory as they have it by no means follows that because a thing, a just or begins the reasoning. This fact is indispensable to authority. Take them away, and reasoning would to trust his consciousness, and therefore resolved seemed to be. We feel assured that greater exact- a phase of belief is of no use to Dr. R., that per se it the validity of the proof. Take this away, and the prove nothing. But if we attempt to prove the to establish his existence by the force of logic. In in debate, ness is attainable. In this hope we propose to distinust be "spurious, uscless or both" to every one proof means nothing; or let this be in doubt, and reliableness of consciousness by reasoning, we must searching for proof he found nothing which apcuss many of the great questions that disturb the clse. Nor can we understand such imputionee in the whole proof is without foundation, and void. take it away, till we can prove them by reasonpeared to him entirely free from doubt, except the sciousness can neither be proved nor disproved, af-

Delighted with the idea that he had found a relicalled into being and developed "many men of it in the conclusion. He cannot make it any part Now reason is in an awkward predicament. She able foundation on which to build, he constructed Spiritualism has thus far been devious in its many minds," who must, both from natural capa- of the conclusion, because the conclusion must not cannot begin to reason without consciousness, and the argument, "Cogito, Ergo SUM." "I THINK. she cannot have consciousness till she can begin to THEREFORE, I AM." He thought he had proved his It has been on all sides of all questions, and has mates on the same thing, be it Spiritualism or any Suppose a man wishes to prove the fact of his reason, and prove consciousness and its truthful- own existence, from the fact that he thought; and It has been on all sides of all questions, and has mates on the same thing, be it spiritualism or any led to no positive results, except the fact that Spir-other philosophy. We had for a long time lived in thinking. How will be do it? He must do it by ness. What will she do? Can she ever surmount he made this the foundation of his philosophy. It prove them, and show that they do not exist, or its of all kinds communicate on all kinds of quest the belief that among the happy and healthy re-reasoning. But he cannot reason without thinking, this difficulty? She cannot. She is eternally at is a little surprising, however, that he did not distions, and in every possible manner, and teach all sults to be developed and made popular by Spirit- and thinking is the thing to be proved. Therefore rest, till she will proceed on the authority of condiscover, that the conclusion of his argument was conscious being must rely on his consciousness for suits to be developed and made popular by spirit, and thinking is the tangle of protein. Institute the fact of thinking must be admitted, before the sciousness, and cavil no more. She must make an assumed in the premises. When he had said, "I the reliableness of his reasoning, and must thereting at Human Nature is not only bad philosophy, proof can begin; and the conclusion must be as-entire surrender, and be content with the condition, "I fore rely on what he had disproved. By this we do not mean to say that Spiritualism but a great waste both of time and energy; since sumed in the premises; and therefore it cannot be tions. Should she, like a fickle child, grow petu-am." If I affirm that I think, I do not prove that

is unreliable or uncertain, or that it can lead to no the same effort made to develop a true and harmo- made the conclusion. It is hopeless, therefore, to lent and troublesome again, she will be at once ar- I AM, as a necessary consequent; but I assume or without which the proposition, "I think," cannot own memory, he must not assume the point in discondition on which he could say, I do not think.

ings of consciousness to be reliable, and made that To make reasoning prove or disprove conscious- fact the foundation of his proof. But that was the

Lest we should be thought to draw our concluthat he thinks. Des Cartes, therefore, could not It is evident that the teachings of consciousness have truthfully affirmed, "I think," unless he pre-

moment he attempted to prove his own existence. In order to prove or disprove the authority of he assumed it; and he finally built on consciousand must not let consciousness be in any way he could build. He who attempts to avoid it, will necessary to the proof; but in order to know that find himself planted upon it, the moment he begins sciousness are the only reliable things known to Therefore we can neither prove ner disprove the man-the only foundation on which we can build, authority of consciousness, till we can be uncon- even if we attempt to reject it. It is, indeed the

He cannot think a thought, speak a word, per-Therefore it is impossible for reasoning to be em- form an act, nor recognize his own existence, nor

ness, and to act upon it; and make that the only We have also seen, that should reasoning lead means of doubting it, as has universally been the on. The lamp of life would still burn. The ocean ness, there is neither affirmative nor negative. If exist only among conscious beings, who have a very Hence, in every aspect of the case, it is impost considerable knowledge of men and things, and of sible to make reasoning a test of consciousness. the rules of logic, and the settled principles of The almost universal practice, therefore, of making science; all of which must be kept out of sight, till

exists, as far as the argument is concerned unsettled every fact known to man. There is not very existence is involved in the question, and must rather, to reject it if he can. We cannot conceive the reliableness of consciousness is denied, it is admitted; and therefore the objectors in instantly converted into a defender of our platform. Therefore an opponent can never be found. Professed opponents are the best defenders of what we contend

> It is sufficiently demonstrated that the veracity of consciousness is a truth which cannot be proved, denied, nor questioned.

> It is an astonishing fact, that in any conceivable mode of proof, the conclusion would be assumed

> No one can reason on the subject without admitting to himself the proposition, I REASON. But we cannot reason without thinking; therefore the admission, I reason, is an admission of the proposi-I THINK, which is the elementary proposition of Des Cartes.

position, I think, assumes the proposition, I am,

call in question.

If any man denies, he admits the propostion, "I deny." If he disbelieves, he admits the propoproposition, "I doubt." But in all these propositions the subject I assumes the existence of some verity of consciousness, without assuming the point

We have now seen that the teachings of confirmed nor denied, doubted nor believed, admitted nor rejected.

We cannot prove them, without a conscious and antecedent agent to prove them. We cannot disprove them, without a conscious and antecedent

After consciousness and its teachings had been

reasoned out of existence, the being that performed the wonderful feat would still exist, and would possess and trust his consciousness; and therefore consciousness must exist, and not exist at the same time, which is absurd.

fore he can perform any act whatever.

on the subject must proceed in a circle.

ed nor believed, admitted nor rejected.

we can never fathom.

Doetrn.

And Poesy, too, shall lend Her aid, Persuading as she sings,Scattering o'er your shaded earth Sweet incense from Her wings.

[For the Christian Spiritualist.] DOUBT AND PAITH. Where is God?" I asked the stars, Peering through the midnight bars, Hurling shuddering shafts of light

Through the blackness of the night. "We, in answer to thy tears, Point thee to the marching years, Filled with pain, and death, and care,

"Where is God?" I asked the sea, Heaving wildly, restlessly, And the hollow, booming sea Gave this answer back to me .-

" Not one shoreward, tumbling wave, But bath been a moving grave. Bleaching whiter on the shore

That have stood my thunder shocks. I have driven the rotting skulis Beyond the screaming of the gulls!

To the risers of the dawn. Lift I up some body torn By the jackalls of the sea, And the dawn still smiles on me!

"Where is God?" I asked the flowers, Drinking in the vernal showers. But ere they an answer found, I saw them perish on the ground!

True, I knew the Spring would blow Her bugle to the seeds below; But did the flowers that then I saw Blossom ever? Never more!

That escapes the grave-storm's greed? Search the graveyards everywhere, Blossoms any boyhood there?

"Where is God?" I asked of science, And she said, with stern defiance, "God's a guess that I have made, I the shadow of His shade!"

"Where is God?" I asked the poor, Sorrowing then be turned his head, Where his children wept for bread!

Madness burning in my brain; "Sigh-born" voices from the grave Answered, "ask the shricking slave!"

Falls there any blessings down, On the foreheads black or brown? When the cheek receives the brand, Where is then God's helping hand?

Then the Spirit, Patience, came, On her brow love's lambent flame, Beaming in her hand of light Wisdom's sceptre, storry white, Following, came a mystic band, Clasping each the other's hand; Singing in the ear of doubt. Songs that struck his darkness out! Songs that filled my heart and brain With a sweet delicious pain: Songs of Faith and Charity, Not unmixed with mystery; Songs whose beatings seemed to me, Like summer's pulses on the sea!

Through the unrent veil of Trial. Saw I then the form, Denial, Gathering from the lips of Death, Falsehoods for the ear of Faith! Faith, whose clearer vision ran, Through the darkness to the dawn!

Now a richer gift is given, By the almoner of Heaven Faith is grawn to angelhood. And the footsteps of the good Print with light the paths of blood! Up and down the shadowy way, On the golden rounds of day, Spirits come and go alway !

July 30, 1554. [For the Christian Spiritualist.] RIUMAN PROGRESS.

His loftiest powers involved in darkness lay Warmed by no sun, and quickened by no ray. E'en heaven-born genius, daughter of the skies,

Spread her young wings, and raised her feeble eyes, Summoned each nerve and energy of mind-The chains to sever, which her soul confined.

Too vast the prospect, and too faint the light, Too weak her optics, and too low her flight. To sage experience first she looked for aid, Next application, Nature's helping maid.

But still from toil her rugged footsteps bled, Where midnight oil its feeble glimmerings shed. Though virtue strewed her way with sweetest flowers.

And songsters cheered her through their lovely bowers, Still doubt, and toil, and dangers marked her way, And meteors glared her footsteps to betray,

At length fair science rose, a morning star, And bade young genius mount her golden car, With iron coursers shocked the slumbering earth, And arts and commerce quickened into birth.

She chained the lightnings to her flying steeds, And round the earth on wings of light she speeds, Distilling blessings on the lands beneath, And Nature crowning with a golden wreath.

(For the Christian Spiritualist.]

OMNIPOTENCE OF GOD. I am Jehovan, "Uncaused cause of cause." The mighty God, creations sircless sire; She soul of souls, and beings vital fire. In me, existence first existence found. In me its contour, and its passless bound, I am the light which lit that light the sun, Illumed their path, and taught the spheres to run. Those voiceless voices singing on their course. Proclaim me Maker, Origin and Source.

[For the Christian Spiritualist.] AND PRACTICAL?

hand, should search for the non-existence of the have imagined that they were in the right path; faculties, will be forthcoming; if there is a will, God. Thus greater men than Swedenborg will lamp, by the light of the lamp. But is not this cach one has employed his or her own special precisely the case with the philosopher, who, by the light of consciousness, attempts to disproved, affirmed nor deviction or described and finally adopting a form corresponding to indistinct nor rejected, admitted nor rejected, believed nor doubted tinted accomplish some good in the lamp. But is not this cach one has employed his or her own special there is a will, God. Thus greater men than Swedenborg will be forthcoming; if there is a will, God. Thus greater men than Swedenborg will be forthcoming; if there is a will, God. Thus greater men than Swedenborg will be forthcoming; if there is a will, God. Thus greater men than Swedenborg will be forthcoming; if there is a will, God. Thus greater men than Swedenborg will be forthcoming; if there is a will, God. Thus greater men than Swedenborg will be forthcoming; if there is a will, God. Thus greater men than Swedenborg will be forthcoming; if there is a will, God. Thus greater men than Swedenborg will be forthcoming; if there is a will, God. Thus greater men than Swedenborg will be forthcoming; if there is a will, God. Thus greater men than Swedenborg will be forthcoming; if there is a will, God. Thus greater men than Swedenborg will be forthcoming; if there is a will, God. Thus greater men than Swedenborg will be forthcoming; if there is a will, God. Thus greater men than Swedenborg will be forthcoming; if there is a will, God. Thus greater men than Swedenborg will be forthcoming; if there is a will, God. Thus greater men than Swedenborg will be forthcoming; if there is a will, God. Thus greater men than Swedenborg will be forthcoming; if there is a will, God. Thus greater men than Swedenborg will be forthcoming to great particular. The figure of the subject of the price as a publi nied, admitted nor rejected, believed nor doubted, tiated, according to the individual fancy, upon world, that will last after his form has mouldered unlism, embrace it almost without a single excepwithout first assuming a conscious being, who shall some blissful abode beyond the din and turmeil of to dust. This, then, is to live a consistent course tion? take the light of consciousness into his hand, be- this corporeal existence; where they hoped and of life—is and must be a practical religion. expected to join in everlasting and increasing hap- Use all your talent for a good purpose. If you ence of an extraordinary power? The final sum is this: any proposition which can piness, provided they were faithful in serving their possess but one talent, hide it not in the earth, but possibly be formed, must assume the truthfulness particular ideal God; where labor and serrow use it, and if you are fortunate enough to possess teeted? of consciousness in the subject; therefore it cannot were supposed to be unknown. Some have were ten, you may then make yourself popular in doing become the predicate; consequently all reasoning shipped by falling on their faces before idols of good; you will be a ruler over a household, if you markable in private circles, when the parties pursue trees, or colossal figures, the sun, moon, stars, etc. are faithful over a few things. This is an unerring it for themselves, and for the purpose of personal fact that we never knew it; and how any mortal The premises of an argument or proposition ne- Others have been contented to prostrate themselves, law. "Try it, one and all." All can be elevated; knowledge, where no motives for deception can could know it, surpasses our comprehension. God cessarily include the teachings of consciousness as before the (imagined present) Spirits of prophets the jubilee will then commence—the earth will possibly exist? the conditions on which they are correct; and and saints, whom, they were taught, once lived in then blossom as a rose,—men will be ready then to therefore to try to bring them into the conclusion the flesh, and were divinely inspired, and had the beat their spears into pruning hooks and their trary to their wishes? or predicate, is an abaurdity which would require power of influencing Christ and God to forgive swords into plough-shares, and earth will echo in Why are so many forced to believe even when

but little notice, had it not become so common. their sins. Others who had no faith in the pro- everlasting praises to the Infinite Alpha and Ome- they refuse to investigate it; and find in their own The teachings of consciousness can be neither phots and saints, have conceived it necessary to addga. proved nor disproved, affirmed nor denied, doubt- dress God through the Spirit of Christ, and he would intercede for them to the higher power. They must be let alone, and simply obeyed. Its Others could not even think that course necessary, voice is our law. It stands forth an immutable, but would pray to God himself. Others thought incomprehensible, eternal source of truth, which prayer entirely a superfluous and unmeaning preamble, or, rather, if anything, an insult or sacrilegious act to the All-wise Being. Others still may even compete with that long-vexed and most thought Nature was God, and to admire it was to worship, and so on, each in his own way.

All have imagined to ask was all-sufficient; se long as they were in earnest, nothing further was required. Now all this may be necessary, but there is still no further vigorous effort made to obtain a single blessing or necessary advantage; God is expected to send all without any action from the creature. Would it not be more consistent to endeavor to obtain that sought for by the use of all the natural faculties that we are endowed with? or were they created in vain? If so, then God created all these organs and functions to no purpose. And if not, then man should exert them for some

lasting benefit, for some ulterior purpose. But as all things are constantly progressing, and must be so by a natural law, so has been the mind of the human race, from the darkest and most superstitious ages until the present time; and mankind have unconsciously been advancing towards a true and a practical religion, -one without any special creeds,--which can and will be adopted by all, and for the good of all; a natural religion, to be developed by the light of reason. I mean science and labor-the keys to all human progression and all of earth's species. Labor, directed by science, will eventually unfold wonders; it will procure every necessary and luxury that can be conceived by man-aye, and more than man has yet dreamed of; it will ever open new and multifarious avenues to happiness. Labor is holy; it emanates from Heaven. Man is created with every faculty to labor; every organ and part of his physical body is intended by the Creator for some good purpose, to be used not only for himself, but for those nearest in kindred to him, and more remote. and finally to be felt throughout the earth by all creatures, for their good and benefit; - and as he is dependent on those nearest of kin, and also on the race, for sustenance and general benefits, seare they to the same extent indebted to him. None istence without cooperation. In all species of life, it requires the positive and negative laws, the male and female beings, to produce its species. Neither is perfect in itself without the other, nor both these you can, and try to make all as comfortable and in the study of modern revelation. tain that desired? It seems as though the Deity ment of still greater future revelation.

Long were the sparks of intellect concealed. And few the marks of greatness man revealed; And at one glance the mystice realms explore,

But man possesses reason, and it was designed Of Swedenborg as a man, it is wonderful to possessed of these Scriptures in the same way that the Jews precepts, and then follow them.

Wherefore should man be on earth. But to accomplish a good for his race? Are not Nature, the brutes and the elements dumb, Teaching by precept, power and grace? Then study the ant and the bee, The humaning bird, martin and dove: The beaver, the otter, the squirrel and mole;

penetrate even the constellations of worlds blazing universal man. Among the many "teachers sent on orbits of endless extent, and still the same from God," throughout all time, he stands in a grand law of harmony and action can be recogniz-conspicuous place. Though there are many proed to prevail. Each world and each atom must blems of our time for which he has no answer: be designed for some ultimate and continuous good; though he has seen "through a glass darkly" each has its proper sphere and mission to fulfil. many things yet to be fully and distinctly revealed, Here you see all working, and dependent on the yet he has broken more new ground than any others for motion, light and heat. Man is but a other man since the dark ages; and in many repart of the great Body, and he, too, is just as despects has uttered words for all time. pendent as the sphere for his motion, light and. The wondrous day that is breaking upon our heat (speaking analogically) on his fellow man, earth is culminating fast. We shall be strenghtened or religion, must rest upon the same basis which One is but a symbol of the other.

Scrutinize Nature and copy her love.

necessaries of life around him, and when his fel-truth, to accept no error—that were scarcely to be to give weight or cogency to our reasoning: the low beings are happy, because all are really acting expected of angels, how much less of men. But experience of each human soul is what we intend

[For the Christian Spiritualist.] PROBLEMS OF THE AGE.

This age is full of problems which men are busily engaged on all hands in trying by every means to

The intellectual and Spiritual faculties of mankind are now destined to be developed to their full stretch. Everybody is satiated with "heresy" "tradition," and disposed to "prove all things." Ah, if in doing this they could but always "hold fast that which is good."

But we must not expect perfect results from the efforts of undeveloped human nature. Man approaches nearer and nearer to "full stature" the more he exercises his immortal powers; and the struggle necessary to be made in this age of puzzle and bewilderment will, as a matter of course, develop intellectual and Spiritual manhood to an extent hitherto unattained.

Ah, it is indeed a glorious thing to be alive in this age, to become of necessity a part of the great mind-agency which God is using to bring about His grand and infinite purposes! Inspiring to us all must it be to say with Carlyle, "and to me also is given if not victory, at least the consciousness of battle!" Yes, even though we should fall, glorious

vancement, gradually ameliorate the condition of preaches the Gospel, by word or deed, that men broad basis underlying the whole subject of Spirand women. These are with might and strength thoroughly studied. striving to solve the problems of the age. They will come near solving them. The age of perfect human development, it seems to us, is not far off. The rapidly approaching nuptials of the natural and Spiritual worlds promises this.

But we must be content to "labor and to wait" which the prophet-poet sings:

"In the beautiful hereafter. Once again the Eden trees, Life's undying harmonies, Shall upon the earth unfold, Blooming through the age of gold !

True faith always works; and we who believe) can possibly exist independent of his neighbor; these things will only work the more carnestly have known two cases in which children have lost all are in need of manifold cares and materials, that they may come to pass. God will solve all their lives, in consequence of the zinc used in the which it would be impossible for each to provide problems for man; but only through man will be manufacture of India rubber. It becomes absorbed entirely for himself, and independent of his sur- do it. Man, made perfect through suffering, shall in the system, and vitiates the circulations so as to rounding fellow beings. In fact, nothing can be in- im God's name accomplish the destinies of earth, produce serious disease, and often death. Use the dependent of itself, not even to be brought into ex and close ere long the diapason of the ages. c.

[For the Christian Spiritualist.] SWEDENBORG.

The works of Emanuel Swedenborg, that mar without a still more positive and prior cause. All so justly termed by an eminent Spiritualist of our are connected together; all are endowed with pe- day, "the greatest of modern prophets," are far culiar functions, and must harmonize, in order to too little read by investigators of modern Spiritualbring about an ulterior result. Nothing can stand ism. Owing, perhaps, partly to the fact of their isolated, but must depend on some other thing, and being connected in men's minds with Swedenbortherefore all are as a unit. Then if these things gian sectarianism; but mostly to the circumstance the whole? Is not true religion, to do all the good | deed almost wholly neglected by those most ardent | inalist. By the way, I have often been astonished at the ability

happy as lies in your power? Or is it merely to It can be scarcely right thus to turn away from meet and refute them? Without assenting to the truths-or shut oneself up in a closet and ask the great Di light so plenteously bestowed. Great truths stand what it says are truths—in regard to the destiny of the sonk it vine Mind to assist or bostow a thousand things, out on every page of Swedenborg's quaint writ (that would not be received if they could even be ing's; with which every earnest investigator should sent) without using your natural faculties to ob- furnish his mind, as a preparation for the develop- 10th of June is, that the Bible contains great and radical truths

cepts of righteousness throughout the whole of the pinely with what has been taught in the past, it is of Spiritualists is Christ taught obedience to the Syna material world, and if mankind would but worship equally unsafe to neglect any revealed truth, either he was Messenger of God, and the Revelator. He taught the consistently, let them observe and practice more of the past or the present. By receiving and destrine of the ministrations of the old before the thoroughly what is taught them in the tribes of clearly understanding past developments, we shall New; and referred to the Jewish Scriptures as foretelling the animals. See how they toil to obtain for thembe better able to make use of those which the futal land-marks of both; for both speak of an eternal death, and selves and progeny; see how many kinds dwell in ture shall unfold to us. It is true Swedenborg has Christ expressly taught this, unless that part of the Evangelists communities and groups, and labor, not only for written far too voluminously to admit of his works be a false or erroncous report of what he taught. And morethemselves, but for the whole. The ants build for being read in detail by most men; -- few would over, what do you answer to his teaching, or reported teaching, the whole in common a mound, and display a have time or opportunity to read all that he has principle of wisdom more than human. They lay written; but this is not necessary. All can possess comforter will not come!" As to table moving and speaking up food for the winter, and for the whole. The themselves of the main points of his philosophy - mediums, I have nothing to say. Dr. Gregory and the exposi tenements of the honey-bee are woven into sepa- the most out-standing facts he has revealed.

during the winter, (except the drones, who do no up Swedenborg as a rule for any man. We hold there been in times past, any revelation made to humanity of the work, and they are killed off, for they have no idlers no prophet, however inspired, to be a perfect rule ginning with Abraham, the founder of the Old Dispensation. around them.) They will labor incessantly from __an absolute exponent of Gol's truth. To every and tracing down to the present time, we find that Isaac, Jacob. sunrise to sunset, and fly off for miles in search of man, truth must be ultimately interpreted by that Moses, and all the authoritative Jewish legislators, taught the food for the whole. Are they directed by their voice of God which is the innermest of his own confirmed their teachings, and then authoritatively set them reason to labor thus, or does the Divine Mind think soul; and to every man the light of truth will burn aside and promulgated a new one, which John, Luke, Matthew clear in proportion as his soul is pure and passive, and all his successors, have tried to follow; and we find ourselves

> yet so Spiritual-so strong in reason, yet so clear | depraved? and that therefore without the Paraelete, reason is in intuition! He stands forth amid the ages a not a safeguard. I speak as a brother, not as one who would dominate only condemn you. I am free to believe the truth, wherever I find it, whether from the Pope, the Archbishop of result of the credulity of ignorance. A second Canterbury, or Mr. Koons; and if you think you can explain Paul, he preaches a new and living gospel, after anything from the hints I have thrown out, I should be pleased having mastered the low at the feet of Gamaliel!

Swedenborg was not a man to be appropriated Yes, you may range throughout all Nature, and solely by a sect; he was a "city set on a hill," a

to keep pace with the accelerated light that is ush- the truth of any other subject should rest-upon Man is only happy truly, when he has all the ering in the noonday of the ages. To reject no its own intrinsic merits. We do not ask antiquity

Why do all investigators acknowledge the pres-

If it is a cheat, why cannot the mode of it be de-Why are the demonstrations so common and re-

Why are so many persons forced to believe con-

w. w. B. personal experience what they refuse to witness in the experience of others?

LOVE.

"Love is the fulfilling of the law." Conversely, solve. Some are very hard problems,—nay, some world is groaning under the weight of systems and the want of love, is the breaking of the law. The inflexible of all physical problems—the quadrature deeply imbued with the desire of some greater theories for doing good. The human race are good. The soul loves happiness, and can never rest till that "pearl of great price" is found. But it never can be found outside of love. However only cease, but contending parties must learn to love each other with embracing sympathy. They must not love as a duty, but as a source of happiness. Their whole soul must enter into it, till the heart finds in it the sweetest solace and the purest love; or a pure science which chills the soul to Materialistic Philosophy, and, if any one can desdeath, or drives it to madness and desperation? troy immorbility and Spirit-life, he seems to be the The whole soul must love—it must be loved. Heaven itself would become hell, without the eternal sunshine of love.

TO THE READER.

We present in our present number, the inductions to a vast amount of labor.

It is quite time that the whole subject of Spiritualism be thoroughly investigated. "Error is would be such a death on the battle-field of ages! harmless so long as truth is left free to combat it." Great men are born into the world, as the exi- For the argument on "Intuition and Consciousgencies of the time demand them. Each one ness," we solicit a careful perusal. It forms a are waiting to hear. Our time is full of such men itualism in its higher phases, and cannot be too

OPPOSITION TO SPIRITUALISM.

That opposition which, at first, was bitter and severe, has become gentle as the winds tempered to the shorn lamb.

soms of Spring are yielding to the sweet fruits of HTTAL KNOWLEDGE," No. 553 Broadway, N. Y.

WHITE RINGS FOR CHILDREN.

Don't use white rings for children to chew. We black ones, which are less hurtful, although not quite harmless.

We shall notice other hurtful applications of India rubber in constant and extensive use.

Correspondence.

SAVARNAH, Tenn., June 20, 1854. GENTLEMEN EDITORS: By accident, one of your papers, the CHRISTIAN SPIRITUALIST, fell into my hands a few days ago, and I examined it quite carefully. I have been an occasional reader of the Telegraph, and therefore was not surprised by the andisplayed in those papers advocating the doctrines of Spiritual

displayed in those papers advocating the doctrines of spiritualism. How is it, that those who depy its truths are not able to
meet and refute them? Without assenting to the truths—or
what it says are truths—in regard to the destiny of the soul, it
seems strange to me that their arguments cannot successfully be
met and refuted?

One of the leading features of the number before me of the
10th of June is, that the Bible contains great and radical truths
necessary to be believed, but that as a whole, it is a book like
all other books, to be contained before assent can be given to
what it teaches—as it contains also errors; and that the path or
of Spiritualists is Christ. Christ taught obedience to the Synagogue, before the opening of the New Dispensation, of which
he was Messenger of God, and the Revelator. He taught the
doctrine of the truth of the; ministrations of the old before
New; and referred to the Jewish Scriptures as fortedling the
Christian Scriptures. But the Spiritualists deny the fundamental land-marks of both; for both speak of an eternal death, and
Christ expressly taught this, unless that part of the Evangelists
he a false or erronous report of what he taught. And morelike the spiritualists deny the fundamental land-marks of both; for both speak of an eternal death, and
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This Palitualists is part of the Evangelists
he a false or erronous report of what he taught. And more
The contraction of the truth of the; an has manifested by unmistakable evidences, pre- Although it is never safe to content ourselves su- what it beaches- as it contains also errors; and that the pattern tors of Auglicanism, can better test that matter than I can, and rate cells, and they, too, provide food for the whole | We would not, of course, be understood to hold shall confine my observations to the single proposition: Has to be used, and he must observe closely Nature's thing. So learned, yet so simple—so intellectual, overlook the circumstance that the human heart is by Nature to hear from you, either by an occasional newspaper essay, or With a hope that you will not regard my curiosity as imperti-

nent, I am, gentlemen, yours most obediently,

REMARKS .- We appreciate the Spirit in which our correspondent writes, perhaps better than the points of his argument. He should bear in mind that it is not our object, nor does it devolve upon us as a duty, to reconcile the apparent discrepancies which any individual may find within the covers of the Bible. It were a task to which greater energies than our must be successfully applied. Whatever we give to the world as matter of morals under the same influence; and what affects one to let us do the best we can, and while we rejoice in to appeal to, and not opinionated minds, who are Scientific Work: 62 cts.

some extent affects the whole. As a stone thrown the many lights we see gleaming around us, take too tenacious of their hobbies to allow themselves WHAT IS RELIGION ... THEORETICAL into a placid lake will cause a ripple to extend on heed that we keep burning that pure and sacred for a moment to think on any other subject and levery side to the shore, so is it with man's lot. flame within our own souls. Without this no man's especially a subject whose avowed object is the Mankind, in all ages, have endeavoired to discover Then to do or procure the greatest good for the wisdom can avail us. We must, every one of us, overthrow of those very models.

Mankind, in all ages, have endeavoired to discover Then to do or procure the greatest good for the wisdom can avail us. We must, every one of us, overthrow of those very models.

SUPERNAL THEOLOGI, and the intuition or considered is aim to become prophets—men out-speaking from higher court of appeals than the intuition or constituent that inner holy of holies, where are continually that inner holy of holies, where are continually solven to us if we would but listen, the oracles of ceive of no higher, and are therefore willing to Help's FOR THE YOUNG OF BOTH SEVEN AND THE POWNEY OF SWEAR C. S. Weaver: 62 etc. who should light a lamp, and, with the lamp in invisible and unknown God. Millions of souls wish for (pray for.) that, if we but use our natural spoken to us if we would but listen, the oracles of ceive of no higher, and are therefore willing to

present age or the past. That men have erred is not a source of condemnation with us; on the contrary love and clearly reach for the past. present age or the past. That men have erred is trary, love and charity reach forth their arms to rary, love and charity reach forth their arms to ssist down-tredden humanity.

P. rsons desirous of becoming Members of "The Society for the Diritsion of Spirittal Known-tellow," may make application for that purpose to either of the Officers of the Society, or at the office of The Christian Spiritters. assist down-trodden humanity.

conclusion: the hint that our correspondent throws Trailst. out that we forget that human nature is depraved. It would be impossible for us to forget it, from the created all things, and pronounced them good; finally as the last and highest and best creation, He made man. Did He create man bad? This would make God the author of evil, which is a contradiction. Whatever logical quibbling there may be in- have now on hand. troduced into the argument to show that man in works on spiritualism, will be promptly fil bad, cannot invalidate the fact that man was made, Address Society For the Dirition of Spiritual Knoworiginally and innately, good; and consequently depravity is out of the question. The evil that is in the world must be attributed to something else besides an innate tendency in man to do evil, for that was not placed in his soul by his Creator.

We wish the friends to know, that there is in process of publication in this city, by E. Blanchard, 82 Nassau street, the "Positive Philosophy" of Augustus Comte, translated by Harriet Martineau, in one volume, large type, which will be of great imimprobable it may now seem, contention must not portance to any one who wishes to investigate the materialistic side of the Spiritual question.

Aside from this, however, M. Comte is acknowledged to be the "Lord Bacon of the nineteenth century," by those who have studied his works,
We hope the time has come when an error of the continuance of torner patronage, and confidently to often his services to the affiliated.

Under the present a fragregation to some the continuance of former patronage, and confidently to often his services to the affiliated.

Under the present a fragregation to some the continuance of former patronage, and confidently to often his services to the affiliated.

We hope the time has come when an error of Under its viennity or at a distance.

Under the present arrangements, patients who enter the Index—whether it come from the heart or the head, firmary will receive the closest and kindest attention, enjoying delight. Of what use is a correct theology without delight. Now, M. Comte has done a great work for to this office.

Now, M. Comte has done a great work for to this office.

OUR AGENTS.

Our exchanges have ceased their warfare, and in all Spiritual bookstores in the United States. yet a little longer. Prophecy steadily points her have receded into a modest silence. Individuals Booksellers generally, and periodical agents who inspired finger toward the coming age—that age of are quiet and respectful, and there is a great calm. desire to become agents for this paper, will please Spiritualism is rapidly spreading, and the blos-taddress "The Society for the Diffusion of Spin-

MESMERIC.

DR. BERGEVIN, graduate of the Medical School of Paris, number of the Philosophical Institute of France, and assistant operator of M. Cahagnet and the Baron du Potet, has an office No. 160 Prince-street, where he will receive patients and strom. Dr. B. has the superior clairvoyant Paschal Randolph,

To read the character of persons by holding the handwriting to the forehead, is a gift which may be employed in numerous

instances for the promotion of good, and to prevent fraud and imposition upon the unwary.

Cases are of constant occurrence, in the business of life, where a previous knowledge of character would not only save much trouble, yexation and pecuniary loss, but would often prevent the most ruinous consequences. trouble, vexation and pecuniary loss, but would often prevent the most ruinous consequences.

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Poetry

[For the Christian Spiritualist.]
FAITH AND HOPE LOST IN KNOW LEDGE

E. E. GILSON, MEDIUM. Blind Faith looks up with mystic eye, And Hope beclouds the brightest sky; But Truth unfolds with Knowledges' sight, The morning beams of sunlight bright.

The mighty majesty of worlds. The banner truth to mind unfurls, While Faith and Hope, mere twins of earth, Are falling backwards to their birth. While Light and Love, twin-born of Heaven,

To mind instead in mercy given, Shall brightly shed their lightning ray. While Faith and Hope dissolve in day, The brightest hope and blindest faith,

Are but the leaders to a path Whose hope is ken, whose faith is sight, Whose prayer is praise, whose end is right. Then bury Faith and Hope to-day,

And ever seek and strive and pray, For Love and Wisdom's trusting heart, For prayer in praise will these impart. O, happy he who has become,

A faithful, fond, adopted son Of God, the Father's, truthful word, And own the Universal Lord! O. happy he who fears no ill,

Who sweetly says, sweet "peace be still," I know my Father reigns above. And guides this Universe in Love! I trust His truth, I know His worth, His comings in and goings forth, His vast design, the source and end From which to which creations tend

O, blessed he who bides the cause Of Nature's vast maintaining laws, And who beholds in atoms, mites, The power of God and him endites, But he who blindly downward falls, Can never hope the truth to feel, While he a bigot thus doth kneel.

Then let bright reason own her sway And wisdom point the unerring way, While love unites to wed the two, In wedlock's bonds so fast and true!

f For the Christian Spiritualist SETEPLACIEN OF THE CERT. Wherefore the power of simple, artless Truth, The wise to teach, as well as erring youth? The deepest thought and genius to outweigh. To keep the right while cunning runs astray, Prescribe philosophy its passless bound, And all the pride of science to confound. Lock up the stores of knowledge from the great And ope them wide to men of low estate; .The rich, the noble, strong allowed to fall, While safety guides the feeble and the small, Why do the learned seek thy path in vain, And why to foels so simple and so plain? That they may walk, and run, and clearly read With childish care despise all learned heed, With truthful heart, feel God in every breath And by attraction shan the road to death, By feeble toil, their tiny fingers reach The distant goal. Their helplessness doth teach The weak to curb the strong. The deaf to hear, The lame to walk, the dumb to speak the tear Of penitence to wash the mountains down, Which, big with danger, fearfully do frown On subtle guilt, or egotistic hearts How freely truth her richest gifts impart To humble, shrinking fainting souls, O'er whom the tide of trembling weakness rolls Men seek to find her in some sphere sublime, Where common men were not designed to climb And those designed the stupid throng to teach, A king to rule, a priest to think and guide, And leave the people only to confide; To pay the bills, and delve for scanty food, And thank the Lord for undescrived good. Men, blessed with power, evince a tender care Protect as kindly as the hungry bear. Evince as much humanity and love, As starving vultures for the gentie dove They pity those endowed with weaker heads, Project their care as fielded Upas spreads Its fatal brances o'er the fainting man; As kindly shelter, and as coolly fan. Trust not your thinking to the learned wise, But ask of Him who rules the earth and skies: Who seeks no pay, indicts no toils nor pains And lays no plans to get your sweat-bought gains. When they protest that truth lies deep concealed, And only to the favored few revealed. Trust not their story, seek it for yourself. Assert your manhood and withhold the pelf. Awake the powers of intellect to scan The walks of God, the ways of sinful man, Exert the noble energies of mind, The golden path of rectitude to find. Who seck it in some deep, convolved abode Forsake the path of safety and of God. Blind leaders of the weak made thus more blind,

[From the Household Words.] BEAR THEE UP BRAVELY.

Bear thee up bravely,
Strong heart and true!
Meet thy woes bravely,
Strive with them too!
Let them not win from thee
Tear of regret.
Such were a sin from thee—
Hope for good yet!

And taught and teacher to the ditch consigned.

Thus man forsakes the plain and narrow way,

And straying, leads the artless weak astray,

Rouse thee from drooping, Care-laden soul,
Mournfully Stooping,
'Neath grief's control;
Far o'er the gloom that lies
Shrouding the earth,
Light from eternal skies
Shows us thy worth.

Nerve thee yet stronger, Resolute mind: Let care no longer Heavily bind.
Rise on the cagle wings

Bear ye up bravely, Droop not so gravely! Bold heart and true Clear rays of streaming light Shine through the gloom, God's love is beaming bright E'en round the tomb!

"We naturally enough transfer to our idea of Heaven whatever we like and reverence on earth. Thither the Catholic carries on, in his fancy, the ity there is for us to obtain such office or such imposing rites and time-honored solemnities of his favor. and camp meetings, in the groves and by the still waters and green pastures of the Blessed Abode. The Quaker, in the stillness of his self-communion, remembers that there was silence in Heaven. The

the New-Jerusalem.

tion of a Sunset Land -- a beautiful Paradise far in , the West-mountains and forests filled with deer erful men who govern this planet. This mirror and buffalo-lakes and streams swarming with fish-must be consulted on Sunday. es-the happy hunting-ground of the Soul. A venerable and worthy New-England clergy-

man, on his death-bed, just before the close of his secret of Death and Eternity.
Yet we should not forget that "the Kingdom of

Heaven is within;" that it is the state of the affections of the soul; the sense of a good conscience; the sense of harmony with God; a condition of Time and Eternity."

that he might cherish and love her."

MAGNETIC BEGIE &

Historical and Practical Treatise on Fascinations, Cabalistic Mirrors, Suspensions, Possessions, Sorcery, Witchcraft, Incantations, Sympathetic Correspondences. Necromancy, etc., etc.,

Translated from the French of L. A. Cahagnet, Author of the "Celestial Telegraph.

THIRD DIALOGUE. MAGIC MIRRORS.

ALBERT .- I do not know how far the moon's dominion may extend; for when I study the im- cult to fix upon a metallic sphere. mensity of the Heavens, I do not find vacuum anywhere. It is, therefore, a plenum, and every- ones, must be made respectively of these metals. thing must thus be in contact with everything in atoms which crawl on their surface? Do not those Poppy is well appropriated to meditation; hempare ignored by the child who died in its cradle? belladona to appreciation and understanding. Fi-Do not the meditative and studious mortals know nally, all these mirrors must be overcharged with much more than the wild peasants or savages? Is magnetic fluid on each day of their domination. it not logical to admit the same difference between

of centuries, and are in communication with the whole universe? Cannot one of these celestial may be offered with certainty to the public. bodies possess certain notions which are unknown to its neighbor? Can it not, in this case, do for us enter into communication with the earth, and consequently inform us of what we might wish to know. I cannot share your views in this respect: it is evident to me that the moon is in relation with the earth, and all the bodies which make up our thetic emission of these corpuscles. How could anything in common with my questions. otherwise be explained the moon's influence upon our globe; influence by which it produces the my Celestial Telegraph, and understood what I said tides and many other metheoric phenomenon? in the present conversation, you could not address Why should it not likewise influence our constitution, our thoughts, or even actions? As for me, I evidence, that there was not an atom in creation, strated. The periodical apparition of the woman's its motion; the consequence of this fact is, that of our atmosphere, &c., &c. From the evident in- the other of these propositions can be destroyed centered upon the best means of reaching this world, does it not become obvious that it must "a rents, &c. These are nothing but empty words, about the subjects he does not produce nor underfortiori" act upon its subtle and most refined ele- and do not explain what is the nature of the force stand; but, on the other hand, he is very sensitive

thoughts or feelings generated by this planet, may even assume at my gaze, a natural form or object, answering to the circumstances.

That it may modify those which already exist

disturbances of all sorts. The mercury globe should, by the same reason, dent that each phenomenon-I wish to say senti- luminous speck will, in its turn go on enlarging and pathetic relation with its mysterious powers.

The tin one, corresponding to Jupiter, should b HEAVEN.-Whittier, speaking of Heaven, says: employed on Thursday, in order to know the affection of our friends and attendants, or the probabil-

worship. There the Methodist sees his love feast. The copper globe, representing Venus, must be used on Friday, in all affairs relating to love, marriage, &c.

The Heaven of the Northern nations of Europe, The gold one, representing the sun, will help in its insight. The only difference between these phe-only at the beginning of, but also during the operawas a gross and sensual reflection of the earthly the knowledge of the celestial and terrestrial pow-Was a gross and brutal people.

life of a barbarous and brutal people.

The Indians of North America had a vague notion with superior Spirits, as also with all the powthe second case they are absorbed by the eye. ers. That is to say it will put you in communical cules are swallowed through the mouth, while in and power.

Lind of mirror. As for the epoch, you must close- have been, and are still turned into ridicule, for I pray then the consulter to stand on foot, at a telligent families—men of reputation and genius, man, on his death-bed, just before the close of his ly observe the rules I gave you about the conjuncture, with nothing to gain but reproach distance of about one yard, the mirror hanging at with no motive, with nothing to gain but reproach fully solemn and intense curiosity to know the great tion of the planets with our earth. Besides that, icine gives up now the use of the vegetable king- a level with his head. I stand myself by, or beyou must use these mirrors only on the days to dom, for that of the mineral one. Seldom do we hind him, and act with all my magnetic force upon which they are dedicated, and especially during the see a prescription written by any of our medical his cerebellum, the root of his nose, or the great conjunction of the said planet with our own.

rule over him; nor from his feet, less the should in the middle of all the others, upon an elevation alchemists. Who can ouast in our days, that for it answers questions known to itself.

metal, but very thin The iron one should be made in the same man-

These globes must be carefully polished and burare in communication, and every vibration in any with aromatics, and narcotic plants bearing analogy natural to admit that these globes are therefore any stimulating substance, being by itself light, more intelligent, better informed, than the animated and by Mars (iron) with which it is united, activity. who live for a century know many things which flowers to science; opium to sexual intercourse;

John.-In your description, I see a great numus and these planets which live perhaps for millions ber of more or less complicated, more or less powerful mirrors; but yet, I do not see any one that

ALBERT.—I think, my friend, that the infallible mirror you require will not be found for some time; what we do ourselves for our brothers—teach and and it is in consequence of this conviction that I ready, and my friend had to wash often his eyes the cruditles of the medium of communication are always visiinstruct? These propositions are, of course, rest- propose the different ones which I spoke of. My with it. I inquired of Adele what property she ble, both in modern writings, and in the writings of ancient ing for their validity upon the hypothesis that all object has been to enable you to get up a laboratothe planets and other celestial bodies are animated, ry of Spiritual optics, which may offer as many affection? She answered that the brass had the difference evidently lies in the channel through which the voice and moved by intelligences or souls. You have chances of success as probable in the present state faculty of cicatrizing the small ulcers which, in of Inspiration spake, and not in the voice itself. The source of admitted, with me, that the moon might know and of our knowledge; many mirrors are necessary to these diseases, cover the border of the eye-lids: act upon itself, although you denied that it could pursue the proper experiments, because it often and that the zinc was to purify and strengthen the happens that a person who cannot see in one, sees very well in another mirror. The more you have, the more probable it becomes that some one will answer to the wants of the experimenter.

system. Now this relation cannot be but the re- you attach too much importance to the molecular thing is at the same time cause and effect. Follow sult of an interchange of molecules which escape emanations of which you speke so much. Supour material eye. Should even this relation not posing even their existence, I cannot better underexist at any time, we should at least admit stand how these atoms could make me acquainted corpuscles we absorb, are not superior to our own that at certain phases, there is a certain sympa- with what I do not know; their action cannot have soul, we cannot deny that they have the power of mind of the poet-king warped and tainted the melody of the

ALBERT,-If you had read with more attention

me such an objection; for I proved with sufficient others? plained. Is it not evident that my thoughts will pelling power, be this what it may. To these ques- field and broad daylight, will probably become this animal thinks, observes, composes, judges, and but on the contrary, full of friendly sentiments and

tion, opium or hashish eating, &c., &c. music, or the deep tones of the organ, thinks of objects, or the discovery of secrets, whatever may dense these same corpuscles, which, absorbed into recommend you over all, is faith and calmness. the songs of the Elders, and the golden harps of be their nature. nomena is, that in the first case, the acting mole- tion. From Him alone can we hope for blessings

experience, would it not be ridiculous and incon- out entangling you in too dangerous practices. sistent to deny the efficacy of the mineral kingdom The mercury globe must be made of glass and be illogical enough to accuse now the hermetic they look at; but they will also assist very much filled with quicksilver, which it would be too diffi- philosophers of delusion and madness? You see, the persons who do not possess in so high a degree, therefore, that every thing is to be studied anew; this faculty. The tin globes, as well as the copper and lead that what was considered as exploded fifty years ago, attracts presently the attention of the most distinguished inquirers, and that it would therefore Nature. In this boundless whole, all molecules nished over a lathe. Their inside must be filled be very imprudent to deny that a mirror may have more power than another upon certain organizaof its parts must be felt in all others. Now it is to the properties of the metal which forms the tions. To enforce my proposition, I shall tell you, natural to suppose that these communications are globe. Thus, in the silver one poppy must be put; my friend, that now-a-days sulphate of copper in more powerful or condensed towards the globes, in the iron, hyosciamus; in the tin, hemp-flower; solution is prescribed for certain cases of myopy true knowledge of Deity. Indeed, some go so far as to say that than where the matter which fills the infinitude in the copper, twenty or thirty grains of opium; in and diseases of the hair; that the zinc is likewise is in a state of greater rarifaction. Is it not equally the lead, belladona. The gold globe does not want employed in similar cases: and now, if the moleof purifying and strengthening sickly eyes, why should they not be able to give it an insight into the world of causes, as well as the narcotics I magnetic sleep, to prescribe a medicament for a friend of mine who suffered of the same affection. to put in it for about a week, a piece of brass wire, as big as an ordinary quill and about six inches days. After this interval of time, the infusion was saw in these metals to prescribe their use in such organ itself, and therefore give extension to the sentiments of the different writers of the Inspired volume. visual rays. If we admit the exactness of this

my example: study,-observe with patience.-That is the secret of all true knowledge. If the endowing it with a knowledge it could not obtain by any other means.

John.—In these mirrors, there is, I suppose, a manner of operating which must be preferable to

ALBERT.—Certainly. Like in every thing else consider this influence as mathematically demon- which moved without having the consciousness of there are processes to be preferred to others. The important question here, is to enable the Spirit to menses—the delay or advancement of their delivery every molecule moves in a direction and with an free itself from the trammels of matter, that it may -certain fits of madness, fever, or ailments, are object, necessary to its nature, or is moved by then perceive another creation. Creation, alas! produced by the influence of the moon, not less another entity just as invisible as the first, though that too many people are wont to deny. The obcertain than the tides of our seas, and the changes | equally incomprehensible. Neither the one nor | ject of the operator must, therefore, ceaselessly be thuence of the moon over the coarser part of our by the words, attraction, magnetism, ambient cur- work. Man is naturally incredulous, and argues ments? Since the moon is powerful enough to to which they apply. Who or what directs the and impressible whenever he sees and touches raise the ocean's waters, must it not more easily be molecules of the magnet, or the action of ambient things which he is not accustomed to witness every capable of moving and impressing our souls? But currents? The regular motion of all the heavenly day. It is in consequence of this apparent contrathese occult actions may be felt rather than ex- bodies must also be due, I suppose, to some pro- diction of his nature, that the bravest man in oper be bright and poetical, when enjoying a beautiful tions, the savans answer with other questions, like coward in the darkness of the night. At the least moonlight in a calm summer night; while on the the theologian, when he is interrogated about the motion, or image he cannot account for, his knees contrary, they will be gleony and desolate by a animal's soul, answers with the word instinct. But will knock under him, and he will often take to dreary winter storm? What is that but the effect this instinct which enables the dog to do everything flight before one of his own thoughts. This kind of the planet's action in the first case, as it is that that we may do ourselves, is certainly the whole of of instinctive emotion is useful, and ought always of our own earth in the second? During my bright | what constitutes our individuality and personality. to be excited in Spiritualist experiments. It is the | ish prophet. The successors of the Apostles, doubtless, had adcontemplation I shall be neither nervous nor angry, Just like ourselves, though in a different degree, prelude and gate-way through which enters the lucid's view into another world-popularly known kind dispositions. What did act so favorably upon acts. The theologians do not, therefore, give a de- as magic world. In order to produce this pro- wise, and the gift was common among the early Spiritualists. my soul, if it is not the moon itself? Did it not finition of the instinct—as for us, we shall call it found and apparently thrilling emotion of the soul, down to the establishment of the "infallible church of Rome. possess as positive a power over me in this case, as animal soul. Thus, too, the savans do not define it is generally advantageous to strike the material the best preacher or most kind philosopher might the cause of the individual motion of the molecules, organs by means of stern and pompous apparatus, have excited upon my my passions and sentiments? and we shall therefore call it corpuscular soul. I -silence, and faith in the work which you are wil-Shall I not experience the same impressions every challenge all the philosophers and savans in the ling to beget. Some preliminary questions, adtime I place myself in the same condition? Cer- world, to disprove the truth of my proposition. dressed with calmness and dignity to the neophyte, pathway of man Again the clouds of materialism arose, and tainly! And that uniformity of effect is the most | We must consequently admit that any molecule | will facilitate, too, the evocation of the Spiritual powerful criterion we may apply to the test of our which quit the group to which it belongs—be it intelligences which may preside over this operainvestigations, be they what they may. From all mineral, vegetable, or animal—knows where it tion. I advise you, therefore, to not try these exthese considerations I shall conclude, 1st, That the goes, and for what purpose it is going. When, on periments before too many persons, or in public influence of the moon is sufficient to excite in my the other hand, the molecule is put into motion by assemblies: distraction and mindlessness are then soul a particular set of thoughts and feelings. 2d, a superior force, it does not the less select a place too dangerous. The best way of proceeding is to convenient to its nature. It is that which happens be alone with the consulter, in a closet removed therein, and transform them into new ones, better in the phenomenon of animal nutrition, and ab- from the noise of the streets, and the too great adapted to its own Nature. 3d. Finally, that those sorbed substances in general. Every one admits brightness of the day-light. The session must be the action of these corpuscular groups absorbed by opened and prepared on this topic and kindred the organism, as a positive fact. But the fact does subjects. The operation then begins, and the innot, nevertheless, remain unexplained and inexplir quirer's desire of obtaining the vision must be If I am right in making up this mirror of a cable. But it is not all; besides the regularity of supported and strengthened not only by words, metal in harmony with the order of thoughts I the fact, there is likewise a regularity in its genera- but also by a continuous magnetic action from the wish to obtain, I shall thus have stolen a new and tion. Thus, bread does not intoxicate like wine, or experimenter. The gazing at the centre of the important letter to the universal alphabet. The wine like brandy, &c., &c. The marsh-mallow does mirror may be prolonged for about fifteen minutes. method and principles I give you are applicable to not produce the same effects as hellebore, and so Whenever the vision shall take place, the lookerall cases. So it should be on the Tuesday that I forth. From the union of certain corpuscles or on will begin to see a sort of mist, tarnish the mirmust employ the iron globe, because its correspond- groups of corpuscles, spring different states which ror; by little and little the cloud will clear away ing planet, Mars, presides over battles, hatred, and may be manifested either by love or by aversion, and let him see a blue point which will rapidly go on by its attraction or repulsion. Now, is it not evil increasing with a brilliant spot at its centre. This be used on Wednesday, because this day is in sym- ment-cannot exist but in feeling, living and intel- putting forth the Spirit it encircled—the place, obligent beings. It is through a sympathetic com- ject or person the looker-on desired to evoke. munion with these substances, that we experience There are no absolute laws for these apparitions. certain exaltation or depression in our ideas and Some persons see every object excessively small, feelings, as it is the case in intoxication, etherizal some others see them in their natural forms and dimensions. There are others who distinguish the In all these phenomena, we have simply ab- answer in hand-writing, or allegoric pictures. Othsorbed a few atoms of the substances whose spe- ers again see angels and genii, or have simply an must pass without comment, as not at all bearing yet, of a Savior's love forever! ciality is to generate these anomalous effects; you internal perception which solves the question about upon the subject, your first paragraph. cannot deny the truth of my proposition. Now, which they came to inquire. You see from these The lead globe, corresponding to Saturn, should my mirrors do not present anything more extraor- examples, that this sort of manifestation takes all nonsense. The last resort of weak minds—a Churchman, listening to the solemn chant of vocal be consulted on Saturday, for the search of lost dinary or incredible; they simply reflect or con-place in many different ways. But what I shall miserable begging of the question! Media have

Whenever I make these experiments in the even-The alchemists have also admitted that excellent | ing, I use a small, low alcohol lamp, which I put | make the table move as she had done many times medicaments could be obtained from the seven behind the glass, decanter or globe. When I use I shall now give you the process of making this metals of which I spoke. These philosophers a reflecting mirror, I place it towards the centre; thousands of the most respectable, honest and incelebrities, that does not contain the formula of sympathetic nerve which extends in the direction tions be given in a dozen different languages of Their diameter must not exceed two inches; some metallic nostrum. Gold, silver, iron, lead, of his left side. I have invented a sort of light which the medium knew nothing?—white, virgin they must be placed upon, and inlaid in, a small tin, zine or copper, are every day ordered by the which I found more effective than that of ordinary paper enclosed within the lids of a Bible, be written But as in the outward creatien, so in the soul, the wooden triped, to keep them in the proper posi- most skilful doctors, as well as many other metals wax candles. I prepared it as follows:—In a pint upon; the health of absent friends be told with common is the most precious. Why Woman was Made of a Rue-A young tion. They must then be united altogether by which the hermetic philosophers did not admit in of common alcohol, I put a pinchfull of hemp-truth; pen, ink and paper placed in a vacant room, lady having asked a surgeon why woman was means of a little chain, which shall have its rings their formulary. So these savans use every day flower, and let it macerate for twenty-four hours. a watch at every door to see that none pass, and, made from the rib of a man in preterence to any included a man in preterence to any included and sulphur, this light has a trembling vacillation which in- after a certain time, that paper inscribed with an "She was not taken from the head lest she should chain must start from the gold globe, which stands which were never employed in medicine by the creases very much its fascinating power; it gives intelligible communication! If it is mind, and not dows, which he pours freely, impartially, over hill rule over him; nor from his feet, lest he should in the middle of all the others, upon an elevation alchemists. Who can boast in our days, that forth, at the same time, narcotic emanations which the mind of one visibly present, it must be the mind and valley, which kindles daily the eastern and

low. The gold one must be made of iron heavily dispensable to cauterize the most insignificant Whenever the person is too weak to stand, I alone! These are facts which can be as clearly celebrity to a few.—Channing.

gilded by the electro-metallurgic process. I perfer ulcer? Who does not want in his veins, a little pray her to sit down, and I arrange the globes or this process of making it for two motives, 1st, It addition of iron, or perhaps steel of nancy? Who mirrors in the direction of her visual rays. I have only be accounted for upon the Spiritual hypois less expensive than those made up entirely of does not require a dose of arsenic to destroy an likewise obtained excellent results from the mag- thesis. No one having examined the subject can gold. 2d, This last metal having a great affinity external cancer, or kill an internal worm? Who netic mirror placed on the floor, the person standsions, Compacts, Talismans. Convul- for iron, the two metals will adhere powerfully to- has so good a stomach as to not want a little gold ing and looking at its copper side. I might advise gether, and produce, besides, a galvanic current dissolved in a more or less indifferent clixir?— you, also, to burn perfumes, or to saturate the which will increase very much the force of the Could certain disorders of the urinary organs be alcohol with more powerful narcotics, but I prefer barking at the moon, or boys shooting pop-guns cured, without the injection of zinc preparations, to limit myself with prescriptions which may put The silver globe must be made entirely of this &c. &c.? After so many facts of our every day within your reach the object of your desires, with-

All these advices are applicable to natural seers, in the treatment of many diseases? Who could who may obtain the vision in almost every object

[To be continued.]

INSPIRATION,-NO. 5.

BY S. M. PETERS.

If the voice of Inspiration spake only to the Bible writers, we might infer that the majority of the human race had ever been ignorant of God and immortality. And we are often told by Bible idolators that through that book alone have we gained any vithout the Bible, all who came into existence since the advent of Jesus, would never dream of God or Heaven. Where did the American Indian gather his ideas of the Great Spirit, and of cules which saturate these solutions have the power a beautiful land far in the Western sky, where the flowers fade not, and the leaves are always green? Inspiration spake to him through Nature's ten thousand tongues, and he saw God in all the magnificent scenery of his forest home. Possessing an instinctive intelligence equal to all obstacles, he reposed the most spoke of? One day I prayed Adele, while in her unbounded confidence in his Spirit-Father. He had religion, too-true, heart-felt religion-that in all its outward forms expressed gratitude and thankfulness. The "Strawberry Dance" as an annual festival, or day of thanksgiving, for the return o She advised me to take a quart of filtered water; that delicious fruit. The same was the "Green Corn Dance," etc. But the discordant tramp of civilization broke in upon the Inspiration of his solitude, and the red man passed away. The Inspiration of the Indian, however, was tainted with the unlong; then to put in the same water a like piece of progressed elements of his organism. Such has been, and still zine, and to let the whole macerate for about eight is the case with every branch of the human family. Godspeaks not to man with an audible voice, but His divine influence speaks through him, and through all external forms. Hence seers and prophets. "Jehovah," as represented by Moses, is a different character from "our Father" spoken of by Jesus. The 'Inspiration," coubtless, is infallible; but an infallible communication must come through an infallible medium. And the different degrees of receptivity are strikingly manifested in the The Inspiration of David was of an exalted degree. A shep-

herd's life gave him ample opportunity to study the beauties o clairvoyant's explanation, we are not far from the the wild landscape by day, and the glory of the starry Heavens granting of the proposition I am advocating. Ey- by night. Associated with Nature in her most impressive form, John.—I admit your explanation; yet I think ery thing is connected in Nature, my friend; every his being bathed in and became inbued with the melodious current of song. The harmony of the spheres vibrated upon the harp-strings of his soul, and found utterance in those almost inimitable productions, "the Psalms of David." His imagery was based upon the visible world. Rising gradually in Spirit from the external, he reposed, contemplatively, in the holy calm of a higher life. Yet in these sublime songs, we perceive that the Spirit-anthem into a channel of self-righteousness, or worldly triumph. And this selfish Spirit grew upon him, giving licens to licentious passion and fierce ambition, embittering his life from early manhood to the grave.

Solomon grew up amid the splendors and enervating influen ces of a palace, and seems to have made greater proficiency in the study of the female line, than in any other department of Nature's handiwork. It appears by his songs, that he was very deeply captivated by the indisputable attractions of female so ciety. Even while describing the graces of the church, he made lavish use of the exquisite proportions of the female form, to symbolize his Spiritual ideas.

We pass over intermediate events in Spiritual history, to the advent of the great medium of Nazareth. His highly developed mental and physical organization admitted of communica tions from the Spirit-land, too high and pure for the age of his mission. Even his disciples, up to the close of his earth-mis sion, were ignorant of the real nature and source of his Inspiration, and its object. This is evident in their lack of faith on many occasions, and most lamentably so, in his hour of trial. They fled like timid sheep, and left him alone. His appearance among them after he left the form, seems to have opened their perceptions a little, as to who and what he was. They were no onger afraid of death, and they went forth on their mission setting all the powers of hell (the established church) at deliance John, the beloved disciple, had greater penetration than his brothren. Yet with his superior self-denying mind, and the great advantages of his scholarship, he evidently mistook the degree of Inspiration by which his hand was moved to write. The visions and messages that make up the Book of Revelations, were supposed by him, while writing, to emanate directly from authority entitled to be worshipped, and he was undeceived only when near the conclusion of the last chapter. The angel informed him that he was conversing with the Spirit of a Jewditional light in regard to the real nature of Inspiration. The seven churches of Asia had among the laity, Inspired men and All Spiritual gifts were then monopolized by the priesthood and religion became a matter of mere form. It is painful to review the religious history of Christendom, from thence down to the present time. We see the light of Inspiration penetrating the evil of superstition, through the instrumentality of Luther, Wesley and others, and shining for a moment over the dark the light was overwhelmed. All the time, however, a few in dividuals, regardless of the thunders of sacerdotal power, were diving into the unexplored mysteries of God's great Book of "blasphemers," "infidels," and all the slang of priestcraft, so common to the fogyism of theological billingsgate. If the venders of these stale, unmeaning epithets were capable of realizing their harmlessness, they would save their time, and not expestheir weakness. Humanity has reached a stand-point from whence it can look down at persecution, and up for life immor tal. With facilities that the world never knew before, we take up the cause where the Apostles laid it down.

[From the Greenbrier Era.] A LETTER ON SPIRITUALISM.

[This letter is number seven of a series which have been addressed by "Ole Noel" to "Philemon," with the design of explaining the facts and philosophy of Spiritualism. We have written to the editor for the back numbers. We wish to give them the benefit of our circulation, if they all breathe the same Spirit as this—as we have no doubt of the reception our friends

will give to all such " developments."]

DEAR PHILEMON: Believing the interpretation which you have been pleased to give in your last the authority whereby you assume to yourself the position of "a second Daniel come to the judg- realm of light. No, no-it cannot be. Spirits of are accomplished by "sleight of hand," while oth- night; solace, cheer and warm us by day, and they of Omnipotence himself, against Spiritualists, I of life-to drink deeper, and deeper, and deeper

"Sleight of hand trickery, deception," &c. ? It's become such with no desire of their own, in differents parts of the land, at the same time, with no alliance between them. Would they not have betrayed theniselves? Could money have been their object? A poor girl in New-York (one of many instances,) was offered one thousand dollars to before, but could not. Can you suppose that -would engage in a deception which takes hold of His powers of intellect, of love, of knowing God, of time and eternity? Impossible!

By what "sleight of hand" could communica-

proved as that the sun shines at noon! They can dare deny them. True, many ignorant, and much pitied, raise their puny arms and infantile voices in denunciation, very much resembling little dogs egainst the rock of Gibraltar. Some divines, too, worse than Julian, not only with their foot upon the Bible, but with an utter disregard of the history of man-the facts daily occurring around them-hurl against this doct ine the anathemas of the church; but in vain.

Spiritualism rests not for its truth upon raps and table tippings: its foundation is the Word of God, to which we now turn. From that book, you admit, I have shown that both departed Spirits and angels have visited earth; but you say, the former through miraculous interposition—the latter as a distinct order of intelligence. I contend that which was possible then, is possible now. Tell me, if you can, when did God command miracles to cease He has not changed. Man is the same. God never created a law of our Nature and then destroyed it. Through the ignorance and wickedness of men they have been suspended, if suspended at all. But wherein consists the distinction between miracles and the doctrine of special providence-a belief cherished by the church of to-day?

Again, what are the angels but Spirits out of the body-messengers of love, peace, good will? "Are not all ministering Spirits?" But turn to Revelations XXII. and read: "And when I (John) had heard and seen these things, I fell down to worship before the feet of the angel which showed me these things. Then, saith he, see thou do it not, for I am thy fellow servant and of thy brethren, the prophets, and of them which keep the sayings of this book." Now if the angel was John's fellow servant, one of his brethren, the prophets, it strikes me very forcibly that Philemon and the Bible are greatly at issue. This and other similar passages were no doubt overlooked, for surely the amiable spirit with which you wrote would preclude

Upon nearly every page of the Bible this doctrine is clearly set forth. The Savior said: "Hereafter ye shall see the Heavens open and the angels of God ascend and descend," On the memorable day of Pentecost, Paul declared: "Your sons and your daughters shall prophesy, your young men shall see visions, and the promise is to all that are ajar ofi?"

He himself knew a man, not "an apostle," not 'a prophet," but a man like us, caught up into the Heavens. What is meant by "trying the Spirits?" To some is given "the discernment of Spirits;" now that must be a strange "discernment" that cannot see! If there really can be such a thing, I fear much, my friend Philemon has appropriated to himself an undue proportion. True, the consultation of "familiar Spirits" was forbidden to the Israelites, (Deut. ch. 18) but so also was the wearing of mixed clothes; persons who were gluttons were commanded to be stoned, a law long since annulled by the coming in of the new dispersation. It proves there were Spirits which might be consulted, but it was forbidden because of the idolatrous practices of the Jews, their perversion of the blessing, and so forth. Thus you see that those who opposed Spiritualism would hurl from its pedestal the Bible—the light of the world.

A further proof of Spiritual intercourse, is the reception of premonitions of future events by us. Is it owing to superiority of intellect? It cannot be, and yet history and individual experience prove the fact. Call to mind the eye of the battle of Phillippi, the story of Glaphyra in Josephus, and hundreds of other instances; con over the secrets of your own heart, and tell me, is it not so? Two years ago, a letter bearing the most painful tidings of his life—the death of one, the most beloved of the heart, one parted from with the rose upon her cheek, the light in her eye—ere the seal (not signi ficant) of that letter was broken, the truth flashed across the mind, the death-damp was on the heart! Great Heaven! that scene is before me now! Loved one, oft since then have thy eyes seemed to look down upon me, sad and lonely, as once they looked so fondly.

A belief in Spiritualism proves the immortality of the soul beyond a cavil. Thousands of atheists are living witnesses of the truth; but this is not all. It elevates and dignifies human nature; it tends to disrobe religion (orthodoxy, if you choose) of its forbidden aspect; takes away the terrors of death, and makes man all that is worthy the name. Then, as Dr. Young so well says :-

> "Smitten friends Are angels sent on errands full of love:
> For us they languish, and for us they die:
> For us they languish, and for us they die:
> And shall they languish, shall they die in vain?
> Ungrateful shall we grieve their hovering shades,
> Which wait the revolution in our hearts?
> Shall we disdain their silent, soft address,
> Their posthumous advice and pious prayer?

Yes, this Heaven-born truth may be traced in the glimmering twilight of antiquity-amid the meridian splendor of Greece and Rome, beneath the star of Bethlehem on Judea's plain-to-day inevery land beneath the sun, for its "resting place" s the human heart. Tell me not, Philemon, that man has been placed far away from the Elysian home of the Spirit in a Siberian land, with cold, dark mountain barriers on every side, to his aspiarticle to be false, I must be permitted to question rations, with no angelic Spirit to whisper peaceto breathe hope-to point its sister Spirit to that ment;" and not understanding how certain things | peace hover around us ever; they guard us in the ers, belonging to the same class of phenomena, are will be with us till we shall be permitted to sit Mene, Mene, Tekel Upharsin, written by the hand down with them beside the still waters of the river

Cheering thought !- the good man in that "trying hour" may be enabled to say :-

"Hark! they whisper, angels sny "Hark! they whisper, angels say
Sister Spirit, come away.
The world recedes, it disappears,
Heaven opens on my eyes!—my ears
With sounds scraphic ring:
Lend, lend your wings! I mount! I fly!
O Grave! where is thy victory!
O Death! where is thy sting!" Philemon! a final good bye. OLE NOEL.

Under a despotism, the people inquire what are the laws of the state. In a republic they nquire what is the state of the laws.

ELEGANT EXTRACT .- The grandeur of man's nature turns to insignificance all outward distinctions. perceiving the beautiful, of acting on his own mind, on onward Nature, and on his fellow creaturesthese are glorious prerogatives. Through the vulgar error of undervaluing what is common, we are

Science and art may invent splendid modes of illuminating the apartments of the opulent; but these are all poor and worthless compared with the Spirit, for it answers questions known to itself dignity than the rare endowments which give