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MR. BANCROFT'S ORATION.

The semi-centennial anniversary of the New York Historical Society was celebrated on Monday afternoon, Nov. 20th, at Niblo's Theatre, in the presence of a large assemblage of ladies and gentlemen. As we have not room to copy the oration in full, much less the speeches, that were made at the dinner, we have used our judgment as to what is more important in the oration, and give such extracts as will mirror the full conception of the more fundamental to the faith of the Spiritualist the criticism it has received. After some general discussion of his subject as follows:-

Since everything that is limited is in perpetual change, the condition of our race is one of growth or of decay. It is the glory of man that he is conscious of this law of his existence. He alone is gifted with reason which looks upward as well as before and after, and connects him with the world that is not discerned by the senses. He alone has the faculty so to combine thought with affection, that he can lift up his heart and feel not for himself only, but for his brethren and his kind. Every man is in substance equal to his fellow-man. His nature is changed neither by time nor by country. He bears no mark of having risen to his present degree of perfection by successive transmutations from inferior forms; but by the peculiarity and superiority of his powers he shows himself to have been created separate and distinct from all other classes of animal life. He is neither degenerating into such differences as could in the end no longer be classified together, nor rising into a higher species. Each member of the race is in will, affection, passion, no noble or degrading affection, no generous or selfish impulse, has ever appeared, of which isted previous to the creation of the first of the the eye of day looks upon. the germ does not exist in every breast. No sci-kind.

Still less does truth change. They speak falsely who say that truth is the daughter of time; it is the child of cternity, and as old as the Divine mind.

Neither does morality need to perfect itself; it

The life of an individual is but a breath; it comes forth like a flower, and flees like a shadow. as fixed as Ararat and the Andes, but follow laws are discoveries of our time. Were no other progress, therefore, possible than that are much older than Andes or Ararat, that are that of the individual, one age would have little as old as those which upheaved the mountains.—
advantage over another. But as every man partakes of the same faculties, and is consubstantial will, but all existence subserves his purposes. The publican institutions gain ground, Woman appears with all, it follows that the race also has an exis- order of the universe is as a celestial poem whose tence of its own, and this existence becomes rich- beauty is from all eternity, and must not be mar- in the briary world is as a lily among thorns whose er, more varied, free and complete as time advances. red by human interpolations. Things proceed as smile is pleasant like the light of morning, and Common sense implies, by its very name, that each they were ordered, in their nice, and well adjusted, whose eye is the gate of beaver, she whom No individual is to contribute some share toward the and perfect harmony—so that as the hand of the ture so reveres, that the lovely veil of her Spirit is general intelligence. The many are wiser than the few, the multitude than the philosopher; the race than the individual; and each successive age than the individual is the individual individual; and each successive age than the individual is the individual individual

its institutions, are always analogous to its acquisi- nature of their results. The great mind of collecture, has made her not man's slave, but his compations. Neither philosophy, nor government, nor political institutions, nor religious knowledge, can political institutions, nor religious knowledge, can so as to interpret the present, and foretell the furemain much behind, or go much in advance, of ture; but as yet, the sum of present actions, the furnishes to the master-workman the materials with which he builds. The outbreak of a revolution is systems, nations, the race, all march in accord with or her fame. The large is a cledical to the master workman the materials with and unintelligible. But all is one whole; men, her, but without impairing her power over mind, which he builds. the pulsation of the time, healthful or spasmodic, the divine will; and when any part of the destiny the muse as coming to her call, as to that of man; according to its harmony with the existing sum of of humanity is fulfilled, we see the ways of Providend truth in its purity finds no more honored in human knowledge. Each new philosophical sys. dence vindicated. The antagonisms of imperfect terpreter. tem is the heliograph of the passing condition of public thought. The state in which we are, is man's law become reconciled. What seemed irrational natural state at this moment; but it neither should confusion, appears as the web woven by light, libe, nor can be his permanent state. It cannot be his permanent state, for social existence is flowing on in eternal motion, with nothing fixed but the certainty of change. Now, by the necessity of the case, the movement of the human mind, taken collectively, is always toward something better. There exists in each individual, alongside of his own personality, the ideal man who represents the state.-He bears about within himself the consciousness He bears about within himself the consciousness that his life is a struggle, and at every moment he feels the antagonism between his own limited nature and the better life of which he conceives.— Original;" and if you will but listen reverently, you how to command the powers of Nature by render-kind. The secria that fly from the iron at the five to that of the race? The just man would cease to had slowly ripened. The subtle and irresistible movement of mind, silently but thoughtfully purifying and if you will but listen reverently, you how to command the powers of Nature by render-kind. The secria that fly from the iron at the fly flow is the reverse of the flow of the race? The just man would cease to had slowly ripened. The subtle and irresistible movement of mind, silently but thoughtfully purifying opinion and changing society, bring liberty He cannot state a proposition respecting a finite object but it includes also a reference to the infinite. He cannot form a judgment, but it combines ideal chanting "Te Deum Laudamus," with all the choral the iron-works, or wherever else he is found, compute the iron-works are the iron-works and compute the iron-works are in action the antagonism between the true and the perfect on the one side, and the false and the imperfect on the other; and in this contest the true

speaker. We do this, because the subject matter lows, therefore, from the fact, that the great Auculture! is worthy the attention of all, for nothing can be more fundamental to the faith of the Spiritualist observed, and has endowed man with the power of the has been done of the faith of the Spiritualist observed, and has endowed man with the power of the has been done of the faith of the Spiritualist observed.

must pervade all time, and all space, all ages and all worlds. The comparative anatomist has studied, analyzed, and classified every species of vertebrate

Shall we then hesitate to believe that the system

berty and love. The prayer of the patriarch, when he desired to behold the Divinity face to face; was

and the perfect must prevail, for they have the ad-vantage of being perennial.

The must be added the first beam of light that walks with God."

The fifty years

man destiny is ever a rope of three strands. A light in contemplating the process of crystalization, party may found itself on things as they are, and as though he had caught Nature at her work as a strive for their unaltered perpetuity; this is consergeometrician; giving herself up to be gazed at vatism, always appearing wherever established in-without concealment such as she appears in the terests exist, and never capable of unmingled suc- very moment of action. But history, as she recess, because finite things are always in motion.— clines in the lap of eternity, sees the mind of hu-Or a party may be based on theoretic right, and manity itself engaged in formative efforts, constructstruggle unrelentingly to conform society to the absolute law of Truth and Justice; and this, which monwealths, and displaying its energies in the visis the party of enthusiasts, can likewise never per- ible movement of its intelligence. Of all pursuits feetly succeed, because the materials of which so that require analysis, history, therefore, stands first, and the French materialism which culminated in ciety is composed partake of imperfection; and to extirpate all that is imperfect would lead to the destruction of society itself. And there may be a truction of society itself. And there may be a third party, which seeks to reconcile the two, but sciences; for its study is man, the last work of affirming creed in the very moment that it des- vation to hypothesis, and from hypothesis to ob-

tions of the solar world require the centripetal force, gress are so abundant that we do not know with to the philosophy which owns no sources of knowlwhich by itself alone would draw all things into which of them to begin, or how they should be edge but the senses, can escape the humiliating central confusion; the centrifugal force, which if classified. He is seen in the earliest stages of so-yoke of this new system, I leave them to discover. uncontrolled would hard the planets on a tangent ciety, bare of abstract truth, unskilled in the men is as little entitled to be feared as of God are unchangeable, the larger the number of into infinite space; and lastly, that reconciling ad-thods of induction, and hardly emancipated from to be received. When it has put together all that minds that engage in their study, the greater will justment, which preserves the two powers in har-bondage to the material universe. How wonderful it can collect of the laws of the material universe, mony; so society always has within itself the ele-ments of conservatism, of absolute right, and re-form.

is it, then, that a being whose first condition was so it can advance no further toward the explanation weak, so humble, and so naked, and of whom no monument older than forty centuries can be found, as well to the instructions of inward experience, should have accumulated such fruitful stores of in- may smile at the air of wisdom with which a "The necessity of the progress of the race fol- telligence and have attained to such perfection of scheme that has no basis in the soul is presented to

observation and generalization. Precisely the same found to retain the same character of superiority, observation and generalization. Precisely the same pound to retain the same character of superiority, never holds sway over human thought except as a than "the MECESSITY, the REALITY, and the PROMISE conclusions will appear, if we contemplate society if we consider the study it has made of the history usurper—no child of its own succeeding. Error is from the point of view of the unity of the unity of the unity of the unity of the earth. Geology, in that time, has assumed a convertible form, doing the highest honor, I death of the continuous action on present with decay. Falsehood an expension of the proposes of the reader. Without it will not seen to the individual mean who have been proposed in the immortal soul. For there may be able to attach the true value to much of on which continuous action can rest. Without it will not say, to the individual men who have been manent foothold in the immortal soul; for there man would be but as the traveler over endless mo- concerned in the pursuit, but to human nature itthe criticism it has received. After some general introductory remarks, Mr. Bancroft proceeds in the discussion of his subject as follows:—

rasses; the building on quicksands; the mariner self; by the imperturbable serenity with which seeming contradictions have been studied till they whithersoever changing winds may blow. The uni- have been found to confirm the general laws, and verse is the reflex and image of its Creator. 'The true work of art,' says Michael Angelo, 'is but a chronology of the earth; to demonstrate the regushadow of the Divine perfections.' We may say larity of its structure where it seemed most disin a more general manner, that beauty itself is turbed; and where Nature herself was at fault, and but the trail of her footsteps broken, to restore the just creation is the effluence of the Almighty, not as arrangement of strata that had been crushed into the result of caprice, but flowing out from his es- confusion, or turned over in apparently inexplicsence; and as the universe thus produced, is al- uble and incongruous folds. And thus the geoloways in the course of change, so the regulating gist has been able to peruse the rocky tablets on mind is a living Providence, perpetually manifesting itself anew. If His designs could be thwarted, He has opened the massive sepulchres of departed we should lose the great evidence of His unity, as forms of being, and has pored over the copious re-well as the anchor of our own hope. Harmony is the characteristic of the world of in-telligence; and immutable laws of moral existence the organism of the zoophyte entombed in the lowthe organism of the zoophyte entombed in the low-est depths of Siluria, through all the rising grada-tions of animal life, up to its sublimest result in God-like man.

duction becomes irresistible, that an archetype ex- delineate with inimitable exactness any object tha

Of the nature of electricity, more has been disisted potentially in every human mind. The belief cannot shut our eyes to the established fact, that called it from the clouds. This aerial invisible powin the progress of the race does not, therefore, spring from the supposed possibility of his acquiring new faculties, er coming into the possession of of intellectual life likewise exists in the divine his errands on the wings of lightning. He divines graphical research has penetrated nearly every how this agency, which holds the globe in its invis-I know that there is a pride which calls this fatalism, and which rebels at the thought that the
will of the Father of life should control what He in which they should move, where to assemble toAntipodes, a new continent, lately tenanted only The perception of it takes place in the order of has made. There are those who must needs as gether and where to lie down and take their rest. sion of that power which the great English poet re- atmosphere and the skies. For the chemist in the presents the bad angels to have lost heaven for laboratory it perfects the instruments of heat, disis what it always has been, and always will be Its once attempting to usurp; they are not content solves the closest affinities and reunites the sunderdistinctions are older than the sea or the dry land with being gifted with the faculty of discerning the ed elements. It joins the artisan at his toil, and, -than the earth or the sun. The relation of good to evil is from the beginning, and is unalterable.

The progress of man consists in this, that he himself arrives at the perception of truth.

The design of the sun arrives are or the dispersion of good counsels of God, and becoming happy by conforming the ed elements. It joins the arrisan at his toil, and, busily employed at his side, this subtlest and swifting to existences patiently and carefully reproduces of an enlarged sphere of rational existence, we may the liberty to countered this mage, they as-Divine mind, which is its source, left it to be dis-Divine mind, which is its source, left it to be discovered, developed, and appropriated by finite covered, developed, and appropriated by finite creatures.

Source, left it to be discovered, developed, and appropriated by finite universality and absolute certainty of law; that tion of man himself, and is ever present as the inits a plurality of worlds. Induction clearly war-

But enough of this contrast of the achievement of one age with that of all preceding ones. It may seem to be at variance with our theme, that as reless on the theatre of events. She, whose presence whose eye is the gate of heaven; she, whom Naevents are passing. Philosophy comes after events, less conspicuous in historic events, has redeemed The social condition of a century, its faith, and and gives the reason of them, and describes the her into the possession of the full dignity of her nanion, his counsellor, and fellow-martyr, and for an tuted the uniform enjoyment of domestic equality. the totality of contemporary intelligence. The age we ourselves take part in them, seems shapeless The avenue to public active life seems closed against

When comparisons are drawn between longer Time knows no holier mission than to assort the

tion of all political parties that ever have been or ever can be formed. The elements on which they for it not only watches all the great encounters of its serfs into a proprietary peasantry. In Hungary rest, whether in monarchies, aristocracies, or in re- life, but recalls what had vanished, and, partaking the attempt toward preserving the nationality of how fully and how beneficently it is fraught with supernaturalism will come to an end; an age of snow. It devolves on men of science to explain

plow have become the owners of themselves and of of coming generations can alone adequately con-

argument, by an after-birth of the materialism of the universality. last century. A feeble effort is making to reconthe English unitarianism of Priestley and Belsham, which yet can never thrive by itself, since it dereading and from hybothesis to bereading and from hybothesis to bethe world as a new universal creed—the Catholic Church of the materialist. Its handfull of acolytes The half century which we commemorate, is wonder why they remain so few. But Atheism never holds sway over human thought except as a can be no abiding or real faith except in that which is eternally and universally true. The future of and their casual appearance is but the evidence of some ill-understood truth-some mistaken direction of the human mind-some partial and imperect view of creation. The Atheist denies the life of life, which is the source of liberty. Preclaiming himself a mere finite thing of to-day, he rejects -would ensue; and when a better creation should sncceed, there would no more be known of the de-

Everything tends to that consummation. Geopart of the world, revealed the paths of the ocean, by the wildest of men and the strangest products the bill of a bird, rises into existence as an outpost! of civilization, one day to do service in regenerating the world.

rational to inquire after the extent of intellectual

tenanted or are to be tenanted by inhabitants endowed with reason; for though man is but a new comer upon earth, organic life has existed time out of mind, like a long twilight before the day. Some indeed, tremulously inquire how it may be in those distant spheres with regard to redemption. But the scruple is uncalled for. Since the Mediator is from the beginning, he exists for all intelligent life not less than for all time. It is very narrow and contradictory to confine His office to the planet on which we dwell. In other worlds, the fact of history may be, or, rather, by all the laws of induction, will be different; but the essential relations of the finite to the Infinite are, and must be, invariable. It is not more certain that the power of gravity extends through the visible universe, than that throughout all time and all space there is but one mediation between God and created reason. The Mediator is a necessary condition of all subordinate

may be called into being. nection with the Infinite constitutes its unity. Here, knew it not." At the foot of every page in the work except by the use of slaves. But here labor country? of a state or a nation at a given moment, sult was but the sudden plucking of fruit

publics, are but three, not one of which can be of a bliss like that of creating, restores it to aninating, or society falls to ruin. The course of humated being.

The mineralogist takes special debondage have been effaced, and the holders of the
out attempting to unfold what the greater wisdom and reason and religion will be found in accord,
history of electricity."

ceive and practically apply, we may observe Here we are met, at the very threshold of our the human mind tends not only towards unity, but

Infinite truth is never received without some adstruct society on the simple observation of the laws mixture of error; and in the struggle which neceshypothesis, perpetually renewed, receives perpetual corrections. Fresh observations detect the falla-Broussais. It scoffs at all questions of metaphycies in the former hypothesis. Again, mind, acting sics and religious faith as insoluble and unworthy a priori, revises its theory, of which it repeats and

> With each successive year, a large number of minds in each separate nationality inquire into has been, can, or will be, when they, even after man's end and nature; and as truth and the laws passing into the principle of life eternal-or eternal minds that engage in their study, the greater will be the harvest. Nor is this all; the nations are drawn to each other as members of one family, and their mutual acquisitions rapidly become common

Here, then, is a double advantage. Truth, as discerned by the mind of man, is constantly recovering its primal lustre, and is constantly making its way to universal acceptance; while every successive emancipation from error brings the race

closer to a likeness with God. Not that greater men will appear. Who can ever embody the high creative imagination of the poet more perfectly than Homer or Dante, or Shakspeare? Who can discern "the ideas" of existence more clearly than Plato, or be furnished with all the instruments of thought and scientific the world will never produce a race of Atheists; attainment more completely than Aristotle? In universality of mind, who will surpass Bacon, or Liebnitz, or Kant? The mass of men will never, individually, be their peers; indeed, the world may never again see their like. There are not wanting those who believe that the more intelligence is dif fused, the less will the intelligent be distinguished all connection with the Infinite. Pretending to from one another; that the colossal greatness of insearch for truth, he abjures the Spirit of truth .- | dividuals implies a general inferiority; just as the Were it possible that the world could become with- tree which rises on the plains, in solitary grandeur out God, that greatest death-the death of the race alone reaches the fullest development; or as the rock which stands by itself in the wilderness, seems to cast the widest and most grateful shade; parted one than is known of the mastodon or the word, that the day of mediecrity attends the day ichthyosaur. It is because man cannot separate of general culture. But, if wiser men do not arise himself from his inward experience, and his yearn-there will certainly be more wisdom. The Spirit of ing after the Infinite, that he is capable of pro-gress—that he can receive a religion, whose history the collective man of the future will see further, is the triumph of right over evil, whose symbol is and see more clearly, than the collective man of today, and he will share that superior power of vision analyzed, and classified every species of vertebrate existence to be found now on earth, in the air, in the revers, in the deep, or among the fossil remains of lost forms of being; and he discovers that they all without exception are analogous, so that the induction becomes irresistible, that an archetype exinstitutions and homes. The commonwealth of it comes to pass that the child at school, in our mankind, as a great whole, was not to be constructione, could instruct Columbus respecting the figure ness to those who go away into everlasting punish. covered in the last fifty years than in all past time, ed in one generation, but the different nations are of the earth, or Newton respecting light, or Frankence has been reached, no thought generated, no thought generated, no thought generated, no the earth, or tested in the last mit years than in an past time, to be considered as its component parts, prepared lin on electricity; that the husbandman or the metruth discovered, which has not from all time exlike so many separate springs and wheels, one day chanic of a Christian congregation solves questions respecting God and man, and man's destiny, which say that they shall remain eternally unyielding would have perplexed the most gifted philosophers there-or, in other words, shall be prohibited reof ancient Greece.

Finally, as a consequence of the tendency of the race toward unity and universality, the organization of society must more and more represent the principle of freedom. This will be the last triumph | return again, or suffer eternally? of humanity-partly because the science of governtime; truth itself knows nothing of the succession sert for their individual selves the constant posses- It whispers to the meteorologist the secrets of the of Nature, the kangaroo, and the quadruped with ment enters into the sphere of personal interests, so that the application of those laws is resisted by private selfishness-and partly because society, before it can be constituted aright, must turn its eye agree with our faith.
upon itself, observe the laws of its own existence, The moment we enter upon the consideration and arrive at the consciousness of its capacities and

The system of political economy may solve the uestion of the commercial intercourse of nations, y demonstrating that they all are, naturally, fellowlaborers and friends; but its abandonment of labor to the unmitigated effects of personal competition, for that end events in their course are not merely most witness of his thoughts and volitions. These rants the opinion that the planets and the stars are can never be accepted as the rule for the dealing of

The heart has its oracles, not less than the reason, and this is one of them. No practicable system of social equality has been brought forward, or it should, and it would have been adopted. It does not follow that none can be devised. There is no the Bible. Thus will end his apprehensions and necessary opposition between labor and intelligence. To elevate the masses, they themselves must have culture to know their rights, courage to assert them, and self-respect to take nothing less. this great and all-important subject will examine The good time is coming when the Spirit of human- the philosophy of it; and I think they will see ity will recognize all members of its family as more equally entitled to its care; when the heartless jargon of over-production in the midst of want, will end in a better science of distribution; when man punished, are quite two things. vill dwell with man as with his brother; when pointellectual activity, wherever it may have been or litical institutions will rest on the basis of equality and freedom. But this result must come from the But leaving aside the question how far rational development of internal life by universal culture; life extends, it is certain that for humanity the con- it cannot be created by the force of exterior philanthropy, and still less by the reckless violence of neither men nor angels can suffer where they are too, is our solace for the indisputable fact that humanity, in its upward course, passes through the as a means to ride on the whirlwind of civil war. Consequently, where they are they must periods of time, the progress of the race appears shadows of death and over the relics of decay. Successful revolution proceeds, like all other forfrom the change in the condition of man himself. Her march is strown with the ruins of formative mative processes, from inward germs of life. A efforts, that were never crowned with success. - people is always logical in its action; its institutions rights of labor, and it has not been unmindful of How often does the just man suffer, and sometimes are always the reflection of its heart and its intellidenied; but he was able to catch a glimpse of Je- the duty. Were Aristotle and Plato to come back suffer most for his brightest virtues! How often gence; and in proportion as they are purified and hovah, after he had pussed by; and so it goes with to our earth, they would find no contrast more com- do noblest sacrifices to regenerate a nation seem to enlightened, must its public life manifest the doour search for Him in the processes of life. It is plete than between the workshops of Athens, and have been offered in vain! How often is the chammer minion of universal reason. In this manner changes when the hour of conflict is passed, that history those of New York. At Athens the slave practiscomes to a right understanding of the strife, and is
ed the mechanic arts; nor did it occur to the pusymbol which he uplifted trampled understanding reform appears to have been instance. In this manner changes
must eternally punish ourselves, by eternally
comes to a right understanding of the strife, and is
ed the mechanic arts; nor did it occur to the pusymbol which he uplifted trampled offseted it will be found that the laboring to pervert God's laws. ready to exclaim: "Lo! God is here, and we pils of the Academy, that the world could do its But what is the life of an individual to that of his ously effected, it will be found that the happy re-Events as they pass away, "proclaim their Great right to be. The mechanic in his freedom knows be just, if he were not willing to perish for his movement of mind, silently but thoughtfully puriloriginal;" and if you will but listen reverently, you how to command the powers of Nature by rendermay hear the receding centuries as they roll into how to command the powers of Nature by rendermay hear the receding centuries as they roll into his desire of sucstrike of the artisan show how busily he plies his both to the soul and to the world. All the despotthe dim distances of departed time, perpetually cess in his occupation, whether in the shipyard, or task; the clay which is rejected from the petter's isms on earth cannot stay its coming. Every error It is because God is visible in history that its ofthat fight ages.

The characteristic face to face with the laws of creation: so his hand. Nothing is lost. I leave to others the plies, necessarily, a tendency towards freedom—

office in France, accidentally brought his arm in contact with one of the wires while the electric curcontact with one of the wires while the electric curfice is the noblest except that of the poet. The stands face to face with the laws of creation; so his hand. Nothing is lost. I leave to others the plies, necessarily, a tendency towards freedom—poet is at once the interpreter and the favorite of that it may be said of him that, like Enoch, "he questioning of Infinite Power, why the parts are alike of belief and in action. The faith of the earheaven. He catches the first beam of light that walks with God."

distributed as they are, and not otherwise. Humality moves on, attended by its glorious company of century of the Christian Church is less corrupt and with great force through an open window into the

FUTURE PUNISHMENT.

Mr. Editor:—What is future punishment? In Matthew's Gospel, xxv. 46, we find the following text:-" These shall go away into everlasting punishment; but the righteous into life eternal."

It does not, however, imply they shall stay there. Thus we see that eternal punishment is exhibited as a principle, like that of fire, which was to burn, ever has, now does, and will.

Hence, the principle of everlasting punishment is a law held good by Deity, as a constant corrector to the wicked; and as the time never has been, flict wrong,-so of the righteous, the time never life-that they will be able to retain the same upon any other principle than eternal goodness.

If any, however, dares to doubt this, I will ask them to consider why it was that holy angels could become unholy after admission to the Paradise of the Most High God?

Has God changed His eternal purposes? or is He eternally the same? If eternally the same, what reason have we to doubt but what we shall as surely fall if we degrade ourselves in heaven, as angels who have made the trial before us? Or what reason have we to doubt if the heavens

are on fire, and its elements to melt with fervent heat, the earth and the works therein, as the Apos_ tle Peter declareth-2 Peter, iii. 10, 12-but what all will be purified, or suffer a similar fate, together? Where shall we wiscaeres escape to when the hea-

rens themselves melt with the fervent heat? Cerainly we must have a place in earth, heaven or the hades; and when they all are on fire, where, Sirwhere, indeed, shall we go?

The philosophy of Spiritualism has long since inswered these questions to my mind; while the science of Psychology clearly demonstrates Spiritual existence-showing that we shall be conscious beings, bereft of the physical temptations to error and that God's eternal purposes are one and the same thing; and if we are like Him, (eternally good,) we shall be eternally happy.

ment, except it is to suffer chastisement in proportion to their unyielding vileness? And who are to pentance? God prohibits none from repentancenor, indeed, punishes any; and if they go away into everlasting punishment, is it not for them to

But nothing will satisfy us, as Sabbath-day Christians of this old mythology, but frizzling and frying, and frying and frizzling of all who do not

Our faith, Mr. Editor is a very essential consideration; as though God's plan of redemption must bend to it. Thus, the Rev. E. Dean, of this city, has taken great pains to show-and that, too, according to the Bible-that all Spiritualists are fulfilling the false prophecies; and, although they don't know it, yet, he says, they are going on to destruction-muttering and bewitched with all The love for others, and for the race, is as much | manner of evil concupiscence; or following the like a part of human nature as the love of self: it is a character of such Spirits, proclaiming that no philocommon instinct that man is responsible for man. sophical or scientific person has anything to do with the phenomena.

> This Brother, I apprehend, has found that he must either acknowledge these manifestations or deny anxieties, like thousands of others.

> I sincerely hope all those who have scruples on that going away into everlasting punishment, (which

But it is said this is future punishment. Who does not know that God is one eternal now, and that men and angels are present-tense beings? Then all chastisement must be in the present tense, for suffer, or not at all.

God is love. Love cannot inflict suffering. God is wisdom. Wisdom is too wise to err. God is Spirit is, there is liberty, peace, rest, and cternal life. Then, if we must be eternally punished, we

Your Brother,

Auburn, Irec. 3, 1854.

ELECTRICITY.—The following remarkable story is related in a recent number of the Courier de l'Eu-

rent was passing through it. So violent was the principle of the unity of the race, and to discover it. The senseless strife between rationalism and black, had become in various places as white as

NEW YORK, SATURDAY, DECEMBER 16, 1854. "POPULAR INFIDELITY"

could we be so fortunate as to give it "a local habi-

When a man adopts only system, or acknowof such duty as he owes to these relations, such ne- chalice of gold, and when it has the flavor of glect becomes inflability, in the most significant and nectar. nite. As we use the word, therefore, it is most the following is an extract: expressive of the bad faith kept by the professedly Christian world with the procents and plain teach- on the main philosophy of Mr. Bancroft's discourse,

so far as they violate this moral relation; but in cal terms in which it is arrayed. With an amusing beautiful, as we hear there are many ingenious any other sense, there can be no definiteness in the and confounding air and sound of piety, we cannot

It is necessary, therefore, for such moval relations to exist between the opinions of the party and of man may one day arrive at self-consciousness, so her Spirit-drawings, as many have expressed a de-that his style, as a speaker, was not to their liking, its conduct as will make fidelity or infidelity the as to interpret the present and foretell the future, as a speaker, was not to their least a such agreement or disagreement. This lady will have a part of the natural result of such agreement or disagreement. The such agreement or disagreement is a sentence in the discourse which may pass for the natural result of such agreement or disagreement. as may be found in harmony with their expressed faith and expressive conduct.

is to be judged by his own moral standard, and not are not only infidel to the moral order of society, ! but criminal from the necessities of the case.

and establish, beyond cavil, the necessary for moral heresies by crying down the Positivism of Compte, The admittance will be 121-2 cts. Tickets can notice of Mr. Clark's letter, uses the fidelity. The Christian, therefore, who ignores the land the Materialism of Locke, Priestley and Brousbe had at our office, and will be sold by the proper guage, which is friendly and positive: responsibilities of his faith, and the civilian who sais. It is an old trick, which finds its imitators violates the fidelity he owes to law and order, are every day in the scopetine city of the snop-inters. We hold the bold and pilferers of our streets. We hold the bold to the true gaspel of life—manhood. Atheism of the honest and downright Frenchman for the Fair, will be mindful to bring them to 558 sincerely believe he not the religion of Jesus, the philanchropy of his in far more respect and infinitely less horror than Broadway, by Tuesday, December the 19th, that Christian gentleman." teachings and the philosophy of his life, confirm the secret and poisonous shepticism which, in misty the committee on arrangement may be getting this view of the subject, and authorize us in saying and unmeaning terms of orthodoxy, covers a mere to illustrate one of the fundamentals of his teach-been mistaken, but their lives and characters, their

The world, as yet, i owever, thinks but lightly of deeds and practice.

the general reader of the follows of "byidelity." The following reflections, however, are suggested by these issues:

First. The general conception of Christianity, as ; it reveals the teachings and explains the life, and elaborates the value of the mission of Jesus, makes each and all so simple and so comprehensive and well-adapted to the needs and necessities of huneed not err" in understanding it.

we recognize, in the reactions of public opinion, to all who have examined the subject. that the innate fuith of human nature delights to these popular vindications.

promptly are we brought to the second reason.

that "a tree is known by its fruit," it is equally munication. true that "effects are in proportion to causes;" so that we are safe in the inference that the popular may be inferred from its title, "The Healing of the of the family, the school and the street tended to method of advocating Christianity must be radi- Nations." It is religious in all the issues it makes, the formation of character. cally and fundamentally arong—else so much and frequently devotional, even when discussing. Much that she said, has most direct reference to work, so much picty and ingenuity, could not have and ignoring many of the dogmas of theology, the present difficulties that stand in the way of febeen so unproductive of good.

tween what has and what might have been done; who has become so profoundly impressed with the School, we hope the ladies of the Spiritual family but we are daily reminded that a reform is needed importance of the work and the mission it has to will be in attendance, as Mrs. Fowler is well qualiin church polemics, as much as practice is required fill in the world's history, that he has written an in- fied by study, observation, and culture, to give of the professed Christian, if the Gospel is ever to troduction, which for clearness of method, elabor- such explanation of the functions of the body as

prompted by thinking over the criticisms made on This might be expected from Gov. Tallmadge, as be delivered Saturday afternoon, December 23d, given most of Mr. Bancroft's Cration on the first size and style with Judge Edmonds' works, and and his subject, "The Temperaments and their page, and hope the reader will give it a candid and will number over 500 pages. thoughtful reading.

and fundamental philosophy at the orator will be Knowledge," great pains will be taken to have a make it more useful. plain to the reader.

pression of the opposing press, though every phase better communications. The getting up and pub- learn how others are trying to give the helping of criticism has been called out by the cration.

room; but if we had, it is a question with us if March, 1855. such criticism would be useful or called for.

There were interlaidings of religious sentiment have a large circulation, the price will be proport to the poor and needy. in this cration, as copious as they were specious, tioned by this view of its usefulness. some of his capacities. Eu. it had nothing of the trade. inspired word in it all-nothing of the Gospel. No one could, on the slightest consideration, suppose that "Moses and the Prophets" where regarded as any authorities, whether as respects the veritable history of creation, or the real condition of our race; or that the Gospel dispensation was to be held otherwise than as subordinate to the intellection of the light specific by completed. We are in hepes it will make its aptual attainments, the cultivated reason of man. We pearance in season for the holidays, as we think heard a good deal about Truth—but not only was many Spiritualists would much rather select their it truth restricted and misdirected, but it was not "gifts" from such works than spend their money the Truth as God has revealed it to us. It was truth according to reason, in opposition to revelation for that which is "not bread."

to you to be exerted. What is the use of it, if you last week's paper. are not to search out truth? You must become So long as Men are Honest, so long will Success follow independent thinkers, and students of history and in the Footsteps of their Labors. Truth, as you will thereby find it out, must be your object and rule." was, in effect, the language of Locke, and Rousseau, Voltaire, and Paine; and, disguise it as he

may, it is virtually and consequentially the language The above saying has been used so often, and of Bancroft. . . . We have no wish to say one word in disparagement of Mr. Bancroft as a man of 600, Broadway, commencing Thursday evening, forced on the attention of the reader and hearer in genius, and of a highly cultivated mind. But have been unheeded, and I have been unheeded and I have such a variety of forms, that one is sadly at a loss ing come forward to teach, or at least to insinuate following day and evening. to know just what meaning to attach to it. Still, a theology of reason, not only in contradistinction we incline to the opinion that there is a meaning, of revelation, but in antagonism to it, he must excuse our exposure of so mischievous a device. We made and things in readiness for the occasion, that Episcopal Church, by whom I am looked upon as little better volume to his voice, and wise and deathless ones heare-hard (as they suppose,) at my steadfastness know nothing of the honorable gentleman's reli- the Fair may be an exhibition of taste, ingenuity, gious professions; nor should we, under other cir- and industry, as well as charity and philanthropy. cumstances, have taken the liberty of alluding to There will be some of nearly all sorts of fancy arledges any law or principle, every conception of them. But notwithstanding his anathema of the consistency and honor demands of him falchity to Rationalist, his elequent oration was yet primiting of a more substantial kind, that may serve as me-Rationalist, his eloquent oration was yet brimful of

primitive sense of the term. The word infidel, The longest, the most able, and in some respects therefore, has a great variety of appropriation, al- the most severe, criticism we have met with, is though the meaning of the word is fixed and deft- from the Christian Inquirer, (Unitatian,) of which

But the most painful objection we have to make is its latent irreligiousness. The Pantheistic Spirit The opinions of this or that man may be critical, is not concealed by the skillful drapery of evangeliar expensions of the Fair. but feel the freezing Naturalism, the undevout confusion of sacred and profane, the essential Materialschool of false philosophy it smells of; and the wishing to see the drawings, can do so by paying laborer who, at his daily tell, "stands face to face an extra fee. This conception is in harmony with the convict with the laws of Nature, so that it may be said of tion, now becoming somewhat popular, that a man him that, like Enoch, 'he walks with God,' " is the accidental betrayal of a theology which makes small is to be judged by his own moral standard, and not account of the Divine personality. We know no er Spiritualists or not, a wonder. As cheerfulness is by the notions of his neighbor. This, of course, is more successful or plausible form of Atheism than ever desirable, every fitting opportunity will be While true only of the man of moral character; for those Pantheism. When God is everything, He is pracwho make issue with the fundamentals of morality, tically nothing; and when He does all things, He might as well do nothing. God in history is apt to be anything but God in Christ; and the piety ness, as all should know the latest news from Home. last week. which, instead of discriminating His ways from our In short, it is hoped, there will be something for We do The existence of Common Law, and the disci- ways, and His will from our will, confuses all the parpline it enforces, is the expressed conviction of man- tition lines of thought and feeling, ends in practical kind as the way all such riolations are to be treated, Infidelity and Atheism. It is in vain that our orafor endeavors to put us off the scent of his own violates the fidelity he owes to law and order, are every day in the stop-thief cry of the shop-lifters and pilferers of our streets. We hold the bold Samaritan-the so-considered infield of his times- by associating or comparing with them any of their

Spirit and temper, were above suspicion. Neither of them could have stooped to the use of this view of the subject; because opinion is more a literary occasion for polemic calumny. Neither "whether we eat or drink, or whatsoever we do," planation will be acceptable to our friends. powerful-because prove popular-to-day than of them could have made use of terms certain to be misunderstood, to conciliate the approbation of the This would be plain, but we the time and room into a public discourse, on a secular occasion, and necessary, but it often happens, in the enjoyment of modifications in the article referred to," as "it reto make up and give a conabilitie of the works- before a promiseuous audience, theological state- life, we forget in the hour of excitement and pleas- flected severely on Mr. Townsend and the Rev. U. small and large—that have been published within meets offensive in the highest degree to invited the last half century for the purpose of convincing guests, astounding to personal friends, and contratities of their own history.

NEW BOOKS ON SPIRITUALISM.

THE HEALING OF THE NATIONS. CHARLES LINTON, MEDIUM.

The above is the title of a very remarkable book, manity, that "the wayfiring man, though a fool, to the reading of a part of which it was our pleascause there are so many issues that challenge not ery external and circumstantial authority to force ner. only faith-moral and historical-but reason, sci-the conviction that the work has other than an The gospel of life, as preached by Mr. Fowler, is ence and philosophy, that few know how to reason, earthly origin. It is hardly necessary, at this date, plain, practical, and fundamental to all the relations on the subject, even when these works have been to refer to these items, since the experiences of of life, suggesting the defects of our present manthe Spiritual family, during the past five years, has nor, morals and customs, as well as the necessity We have not the room to say why this is; but made mediumship a matter of fact and science to of a higher civilization, a vital religion, and an ac-

believe there is some method and sense in this labor best calculated to develop superior manifestations victions of the audience, and enforced by Mrs. Fowfor Christianity, while thinking of the scholarship, are not by any means settled or understood, so that her in some very humane and kindly expressed rethe piety and the controvers of skill displayed in every effort made by the Spirits to develop me- marks. The culture of this lady, and the delicacy The more we think of this, Lowever, the more and commanding character will aid to give light on sense, native alike to herself and the school of her these points, as investigation is challenged in pro-culture (the Phrenological,) will seldom fail of awa-If it is fan amental to human nature to believe portion to the claims and magnitude of the com- kening the intellectual sympathy of the sensible

The book under consideration is of this class, as In her remarks, she illustrated how the influence

This is not the time to tunde a comparison be. in the presence of Gov. Tallmadge of Wisconsin, of Icctures at the above place for the benefit of the

the Oration of the Hon. George Bancroft, and the he is a man of acknowledged ability and strength, commencing at 8 o'clock. There will be a collectheology of Lord Palmerston, now going the round but the freshness and thoroughness of the revelu- tion taken up at each of these lectures. of the press. There is much in the opinions of tions have come home to his own Spirit, warming Beside these, there will be two lectures each week, think them true, and in harmony with the Spirit, manhood, so that he brings an illuminated mind to half-past seven o'clock. as well as the philosophy of Jesus. We have his labor of love. The book will be uniform in Mr. Toohey was announced as the next lecturer,

Every effort will be made to have the execution of That there is a growing interest in this School is true representative of a seric, which, it is hoped, There are many, however, who do not know this, The two following extracts will give a fair ex. will follow, as fast as the Spirits favor us with like or, for whom we insert the following, that they may lishing of the book will require two months at least, hand to this philanthropic enterprize, and how they

tributes, and even the Savier was acknowledged in while the usual discount will be made to the ing hand to the cause of Humanitary Reform,

SPIRITUALISM.

BY JUDGE EDMONDS.

FAIR FOR THE BENEFIT OF THE RAG-GED SCHOOL.

As the time is near when the Fair is to be open ed, we wish to report progress.

The Fair will be held in Free Mason's Hall, No.

ticles and toys for the holidays, and many things do so, unless it will be more useful to you monthly or quarlerly such; and when his conduct violates the fundaments is not the less fatal when it is administered in a mentoes of the occasion, while filling some practical office in the economies of life. A piano has been loaned, so that music may be expected, with such other entertainments as may best harmonize with the meeting. As many persons like to have public speaking at all such exhibitions, there will be an invitation to such gentlemen and ladies as would be most likely to respond to such a call, and act in the Spirit of fellowship with the getters-up a man, but as a speaker, and think his style calcu-

It is expected that the exhibition will look very things conceived of to ornament and decorate the Hall, as well as taste and order to the general arvery hopeful rhetoric with those who know not the Hall fixed off for her exhibition, where those

while contributing their "mite" to aid the cause ing ourselves. of Humanitary Reform.

committees and at the door during the exhibition.

for the Fair, will be mindful to bring them to 553 sincerely believe he now is—an honorable, upright, afterward that which was Spiritual."

all shall be done with reference to the law of temsence on the occasion, that it may be worthy of the was placed on Mr. Clark. holy cause it seeks to aid.

THE RAGGED SCHOOL.

According to the notice given in our last, Mr. ure to listen a few days since. It purports to and Mrs. L. N. Fowler were in attendance at the This conception has been fostered by the constant come from the Spirit world, through the medium- above School, 695, Sixth Avenue, on Monday evenappeals made from the pulpit to the popular mind ship of Mr. Charles Linton. The medium is not ing, December 11th. The subject of remark for in favor of the teachings of Josus. These publica- only young in years, but in the experiences of life the evening was "The Formation of Character," tions, however, make it a very complex affair; Le-

tualized humanity. Still, the question of quality and the conditions. This, in outline, was brought home to the condiums and make revelations of a more ambitious and feeling with which she expresses the good hearer, be her mission public or private.

Much of this remarkable work has been written male culture. As this lady is to commence a course become "glad tidings of great joy unto all people." ateness of detail, and power of mental demonstrative will illustrate the uses and abuses of life. These lec-These reflections, true in themselves, have been tion, has soldom been equaled in so short an essay, tures are designed mostly for women, the first to

Harmony."

We attempt no criticism, as we have not the but it may be looked for early in the month of may do likewise. How many there are in this city

This work has been in progress, and is now near- prayer of the good and true of every nation.

LETTER TO MISS DOW. NEW YORK, NOv. 17th, 1854.

My Dear Madam:—Ine review of a file protonged beyond forty years, leaves a deep regret of an apparent inability in any Spirit, Life descends anew from the Spirit-world, and A passage of true history now belongs right here. The church, yes, the Christian church, furnishes

vate our unfortunate youth, by contributing whilst I have my not think I am robbing them.

I have long been subject to the strongest Spiritual influences, little time to investigate this most vital subject, rendered more The ladies have been active in getting articles difficult by the ridicule of a large family circle, members of the than an infidel or lunatic, but in spite of all opposition. I am de- have clad him for the fight, then tower and battle- in the faith of real genuine orthodox Bible religion. termined to pursue my course calmly and dispassionately, if I inclose you my first weekly stinend, and shall continue to

From one who feels that he is very frequently under the guidance of the Spirits of dearly beloved ones.

REV. U. CLARK.

We have been waited on by some of the Brooklyn Society, with reference to an article in our last issue, in which we made some reflections on the above-named gentleman.

Those friends wish it to be known that there are in the Society those who not only like Mr. Clark as lated to please and educate the inquiring mind.

This statement will be sufficient to offset the implied censure in the following extract, taken from the article referred to:

"Mr. Clark had lectured some Sundays for the ism of his philosophy. "The great collective mind rangement. Mrs. Bradley will also be present with Brooklyn Society, during which time they learned We are, moreover, requested to remark that the

We doubt not, many will accept of this oppor- conduct in this particular was but the carrying out

While we are on this subject, we will give place used for that purpose. Of course the Post-Office to an extract from the editorial of the Troy Daily invisible, oft hovered around him, and that she had will have full and heavy mails, and an active busi. Times, on Mr. Clark's letter, to which we referred

We do this, that we may exonerate ourselves

"We have enjoyed the intimate acquaintance and friendship of Mr. Clark during a period of many years, and always found him to be-what we

for our present culture makes us think too often- history. Of the propriety or impropriety of this luring to the better life: "howbeit, that which was natural was first, and conduct, we have nothing to offer, at present, as Mr. Clark recalled all he had ever said about us, in It is to be hoped, however, that in all things, the presence of the Committee. We hope this ex-

We learn, by the Spiritual Telegraph, that the multitude. Neither of them could have sinuggled perance and prudence. This caution may be un- Committee was to request us to make "material ure the counsels of good sense and prudence. - Clark." The only modification it is in our power dictory to all the antecedents, obligations and sanc- This is not only true of those who buy, but those to make, is in the above remarks, which were subwho mitted to the Committee; nor could we have made to be approved of her children, we invoke her pre- ward to take so much of the blame as improperly

Our motto is, "Nothing extenuate, or set down aught in malice;" but speak the truth, in the love of Many other incidents, little less remarkable, have tendency, and these of evil persons and evil tenit-when justice requires us to speak plain.

THE OLD AND THE NEW.

"I saw in heaven a Victory-bringing Angel; A rod, whose flowers were souls was in his hand; Concentric Sun-spheres that the skies bespangle Wreathed all their jeweled flames to forms a band Of concentrated light his brow upon.

I saw a shower Of golden light stream from that Angel's wand, And, looking down toward Earth's Western Land, The air was full of fire-fiakes; where they fell, The human mind, thrilled by some unknown snell. Was quickened. Day by day, for so it seemed, More vividly those burning fire-fishes gleamed Some fell on little infants, and they talked In perfect speech almost before they walked. And some on children, and they woke by night. And talked with Angels and their hearts grew light With many smiles. Some fell on youthful maids, Walking untended in the forest shades: These felt the young leaves quiver, heard the thrill Of music 'round them, though the birds were still. And the quick ear thrilled to celestial songs Chanted in heaven by viewless Angel throngs. And Poets felt it, as beneath the snow The snow-drop wakes, when first the south winds blow. And Lovers heard it in the moonlight pale. What time sweet twilight throws her bridal vai Jeweled with stars o'er Earth's bloom-hidden breast Their bosoms moved, as if each were the nest Of happy doves; where hand in hand they trod. Their hearts thrilled deep as if they talked with God; A Spiritual glory sparkling shone Around each sacred form, a light unknown To natural senses, and they seemed to glide Almost in ether, Spirits glorifled. It came to old men whom a century's snow Had drifted over: they began to glow With morning splendors of returning youth; Eweet Love and Peace and Innocence and Truth From the eternal hill-tops sang to them; Plumed Immortality, with diadem Of crystal fire, and eyes that shone like flame. Instead of Death, to the departing came,

[Lyric of the Morning Land. That the internal of every movement which your criticism. of the press. There is much in the opinions of both those distinguished men we like; because we him into the admiration of youth and the vigor of on Monday and Tuesday evenings, commencing at present day and the adherents of the several nant with the example or the wishes of Baptist might be questioned, (and the most direful skepti-The omitted portions are to purely of a theole- the work perfect. As the work is to be published very apparent to us, who are in the way of heargical or non-essential character, that the general by "The Society for the Diffusion of Spiritual ing the remarks made, and know what is doing to its flow. If the lungs, weak and diseased, no long-from different quarters. like the gentleman writing, who may have lived to have departed. Judaism still lingers like a wan- or whether at all, the authorship may be charged histic principles of good and evil at work both vis-Although the size of the book, as well as the long without knowing in what way they may have dering and homeless Spirit, haunting the suburbs with the care of the souls and consciences of some able and invisible. And Spirits innumerable may The following is from the High Church Episcopal size of the type, the quality of the paper, the bind- been able to aid humanity in its efforts for a better of the cities of the Morld, and the crowded of them, I am too caim to have any dispute with come by divers means to the world of mind and organ, the Churchanan, and "speaks like one havas the Society wishes it to do a good work, and have yet to learn the divine ecstacy of doing good remains of poor "humanities," denied even the One thing, however, I know: I can write out my-moral blindness. We read of the "deceiveableness To all such, the following letter will be suggested the gaze of the curious, lingering memory and partly by guess,) one of grand-father's There is a "sure word of prophecy." There is a and the Almighty was involved in some of His at
It is supposed that the retail price will be \$1,50, tive of a method by which they may give the help
mentoes of forgotten races, and their vain and fooldiscourses, more than they are all willing to prace. Gospel of salvation preached unto the world that is ish labor to resist the law of change and evolution. tice. and sustain those working for the redemption of But God in His abundant and boundless goodness I find I cannot calm them down to the use of the true God and of our Lord and Savior Jesus

clared to us-"You have reason; reason was given draw his own conclusions from extracts in this and before worldly feelings of prudence chill and choke the impulse, wind bears to the Land of Oblivion and endless ly, all efforts to do them good, to admonish and be I commit myself to aid your noble efforts to educate and ele- Night, all effete and useless forms, creeds outworn concerned for them as Christian brethren. I have health, and hold my present situation, (that of book-keeper with and institutions that have lost their worth—tatters no more clever friend on earth than is my cx-Bapta moderate salary,) the sum of one dollar per week. This I can and remnants of a receding age. True, life begins ist brother Stagg, with whom I am in daily interdo without depriving myself of any of the necessaries of life, in feebleness; the infant now spreads his little course. To please him and other friends, and to and as, thanks to a benencent providence, who causeth the sun hands and smiles, and myriads bend to catch his help my own willing investigations of the subject to shine on the just as well as the unjust, my children are daily ecoming more able to provide for themselves, and I am also words; he lifts his voice and weeps, and ten thou-further, I accompany him to a medium and get enabled to lay up a certain something for declining years, I do sand hearts with pity move; from his expanding something (as they say) from my deceased sister sued a worldly course. My daily pursuits have spared me but curse; but when his manhood comes and the roll- ist paper of New York, and one consequence is that ment must crumble down, and every impious fane You seem to infer, and claim presto apriori that I lie level with the dust.

But milder themes be mine. Not mine to tell How freedom perished and how Europe fell; How meek Religion, hand in hand with Faith Trampled, despoiled, sank down in bitter death What fierce avenging storms the heavens prepara To drive old Wrong from his accuraed lair, And sweep, like locusts, to an unknown sea The forms that feed on human agony ;-Or how the Age of Gold returns once more To bless mankind on every peopled shore I tell what I have seen; but one ere long, Inspired from heaven, shall pour in wondrous song A mighty volume of unfolding Truth. As sages wise, strong as the deathless youth That throng the skies, and fill with music grand The cloudless climes of God's own Morning Land

It has been my lot, although the circle of my observation has been by no means extended, to witness a confirmation of almost every incident predicated on the extract placed at the head of this article. It is but a few weeks since a little child, who occupied the same room with me, having recently lost his young and beautiful mother, returned with charge brought against Mr. Clark of "wire-pulling his bereaved affections to such poor sympathy as I for office," must be received with caution, as his had to give. Though but eight sammers had quickened his youthful mind, still the send-germs tunity, to see what must be considered by all, wheth- of a suggestion made by another member of she of the great philosophy of Spiritudism had taken deep root in his innocent and guildless nature. His chief comfort was his faith that his mother, though exchanged a couch of lingering suffering for the golden rest of the Angels. But Faith, the only consolation of the bereaved through the long night all, old and young, that all may enjoy the Fair from all imputation to injure Mr. Clark in vindicat- of ages, was in his case to be verified by sight, like the kindling splendors of the morn added to the The Editor of the Times, in a commendatory pale light of the waning moon. In a quiet hour The admittance will be 12 1-2 cts. Tickets can notice of Mr. Clark's letter, uses the following lan- his internal vision, quick-ned by the Spiritual presence of that angel mother, eponed to the wonders and beauties of the unseen world. The face and form of his lost parent shone upon him in the clear light of celestial day. Nor she alone, but throngs of angels, looking upward and adoring the divine Since writing the above, we have been informed Lord scated as upon a throne of suns and stars. this view of the subject, and autherize us in saying and unmeaning terms of orthodoxy, covers a mere things in order. Of course, the estables and drinking it is not a man's opinious, but his conduct, that proclaim him infidel. This must be plain to those who remember that Jesus a level of the poor and despised remember that Jesus a level of the poor and despised remember that Jesus a level of the poor and despised remember that Jesus a level of the poor and despised remember that Jesus a level of the poor and despised remember that Jesus a level of the poor and despised remember that Jesus a level of the poor and despised remaining terms of orthodoxy, covers a mere things in order. Of course, the estables and drinking in order. Of course, at the Brooklyn Conference, last Sunday, part Often, too, significant and symbolical imagery was phenomena, and remain unexplained. I must avow with the deeply religious Spirit of any one of them of by such of our friends as understand the economics and unmaning terms of Locke, that, at the Brooklyn Conference, last Sunday, part Often, too, significant and symbolical imagery was presented, and in more than one instance, the intermor of the absence of the intermor of the and the presented, and in more than one instance of the intermor of the and the presented, and in more than one instance of the intermor of the and the presented, and in more than one instance of the intermor things in order. Of course, the catables and drink- that, at the Brooklyn Conference, last Sunday, part Often, too, significant and symbolical imagery was

> "And as a bird, each fond endearment tries To tempt its new-fledged off-pring to the skies' -So, bending from her angel home after, Coming sometimes as on a radiant star, She seemed to lift his childish thoughts above And fill his tender heart with tenderer love.

the truthfulness of his descriptions.

come under my own observation. In two instances, dency. persons living in the same house with me, young | 1 go an length, which the met the met true and verial. To be faithful to my trust, receptivity of the Spirit-car. I find also it is quite wonder and fear. common among the susceptible and sensitive to discern a fair bright star gleaming out to them from and he that hath my word, let him speak my word the depths of the Spirit-world. -I leave to young faithfully. What is the chaff to the wheat saith hearts the beautiful description of the offects of the Lord." Jeremiah 23: 28th vs. taneous unfolding affection; and to those of ad- there might be found in dreams and visions, were vanced years, to testify to the quickening, renovat- they to be written and habitually regarded.

MR. LOGAN SLEEPER'S REPLY To Messre. Miltendenger and S. M. Priers.-

with all the attention and respect which they de- But Miss J. paid no attention to her case, even afserve. In this reply, I shall perhaps have most re- ter several times asking. Why was this? gard to the letter of Mr. Peters, and if my friend. stone's throw from me.

ing may help to the better timing and tempering of ed and promises untried. To every extent of my

the unfortunate everywhere. May God and the will not suffer such folly to be repeated. As life such reasoning as suits me, nor put any check sucangels watch over and bless progress in this holy departs from the Medieval, or Catholic Church, as cessfully upon the wide wild range of their fancy, cepts, and inspiring influences brought to bear upand benevolent enterprize, is and ever has been the palor and fell disease seize upon the Protestant or because they persuade one another that Logan is so on it to move onward and upward to the highest Churches of the Reformation, as the damp death- boxed up in Baptist church prejudices, that he sees attainment in moral excellence, and social happichill, benumbing the extremities, creeps stealthily nothing and knows nothing for kinself about this ness of which man is capable in this world, and to the heart, and mortal pangs and cold tremors matter. Now, I want you, Mr. Peters, to be a wit- which surely makes the best fitness for that of the MT DEAR Madam:—The review of a life prolonged beyond shake the doomed tabernacle of the struggling ness for me in the east, that such is not the case. next.

direct way, of having been beneficial to my fellow-creatures, humanity is born again from the heavens. And I never have despised the Spiritualists around me Spiritualism and the Spiritualism and the Spiritualism and the Spiritualism and the Spiritualism. tion. As though he had, in so many words, de- Of the character of the work, the reader must I could prome any really good cause. I now do see it, and friends, nor neglected entire. The principles of its constitution drives away po-

breast he sends a shriller cry, and despots tremble and mother. I report the case with all the brevity ing years have added strength to his limbs and two writers at once pounce right upon me, and

> was very soon brought to certain important points of conviction! Not quite so fast, my friends, if you please. I aver most solemnly, that I went out of that room very much as I went into it, having heard before of stranger things upon good testimony which I believed. Often have I had occasion to reflect upon the strange, silent, unseen influonce of correspondence between mind and mind. With very slight contact, and often the first, I have been surprised to find the mind of another in possession of my own distinct thoughts without any instrumentality of expression at all, of which either were conscious. I have, indeed, observed facts of this kind so frequently in the course of my experience that their strangeness is greatly abated.

Now, Mr. Peters, I may believe that there are ten thousand times ten thousand invisible instrumentalities for conveying thought from mind to mind continually employed both with and without sight or sound. The powers and properties which the Creator has given to matter, the infinite smallness of particles and the secret silent and variating influences of cohesion and formation are matter of belief, but not of profitable investigation. I may believe, I do believe, that the Great Proprietor of mind and matter is a great utilitarian in every respeet, and this characterizes all His revelations, and that we do have and shall have revealed to us all the minutiæ of the laws of both, as we may need and be able to bear. And so far as real revelations are being made, I know that I am always on hand and ready to receive with gratitude and joy the benefits. I have no knowledge or belief, or opinions. or prejudices, that can hinder my advance to the trace and waeful. I am for having every thing in proper season. In the economy of all God's works and ways, and sources of knowledge that I delight in, the Thur and the USEFUL are so much together. that not the strangeness of strange truth shall deter me from the pursuit of the useful. There is something of the true and aseful, of the

real and regular in dreaming, although it be called useful. I do this now particularly, because you seem somewhat surprised or offended, when I, with some restraining of risibility, with kindly feelings a little extra, report as Juirly and Juithfully as possible the history of my little experimenting with this frisky school-girl medium, and place all upon equal authority, only (and rather behind in useful-And beautiful it was to hear him in childish ness,) the dreams and visions of the night. Excuse phrase describe the wonders he beheld, speaking me, dear friends; your mistaken assumptions comunder a soft and gentle influx as if from an infan- pol me to tell you openly and above board, that I tile heaven. These manifestations continued, ec- do as yet regard all I hear of Spiritualism as only curring almost daily, while the child was with me, of equal authority with the dreams and visions gain in a monied point of view. As wisdom is said them, did not the proper party come voluntarily for- I have since, through a highly developed medium, when told for purposes of amusement, speculation, thad an interview with the Spirit-mother, who at or instruction. And as to usefulness, the same disfirmed the reality of the visions of the child, and tinction is to be made (and is generally very discernible) between those of good persons and good

> from its opposers, have heard, in the still hours of I must stand up for truth and righteousness, and the night, celestial voices pouring forth strains of for the authority of God's word above all splendid immortal harmony; in one case so distinctly that the speculations, even if their number be legion, and words of the hymn were audible to the quickened ghostly terror of them Impress multitudes with

"He that bath a dream, let him tell a dream,

the descending shower upon those gentle natures, I cannot yet believe there is any thing more reforgetful of self in the mutual attractions of spon- gular or useful in these Spirit-communications than

ing effects of the influx which has descended upon. A lady in our city told me she desired Miss J. them; and which will doubtless ultimate in a vic- to obtain for her a communication from her mothtory, complete and universal, over the AE destroyer er, who had died under peculiar circumstances.-Being suddenly pulsied for some hours before death. and remaining rational, she made many signs of [For the Christian Spirimalist.] desire to speak, but could not. Here would be some seeming weeklass that would show it to be under the management of divine goodness and Dear Sire: - Your communications addressed to grace. This lady may have had all those precious me in the Christian Spiritualist of Nov. 18th, I thoughts of her dying mother long before now, for have read and considered, and I wish to went them, aught we know or herself either to the contrary.

I had the impression that it was doing violence Mr. Miltenberger does not find his to be sufficiently to the moral nature of any man in this Christian included, he can easily come at me instruction and country to become a regular seeker for instruction have his proper portion more full, as he is but a from the Spirit-world, such as is rapped out under tables under the proprietorship of giddy girls as a And now, let us first come mito a little more ac- business affair and at a price, whilever there was in quaintance and better understanding; a fairer start- the book of God's revealed word, precepts unheed-

seeing and hearing, this impression is confirmed. tends to elevate and bless mankind is from the If I pay more attention in reading and booking. Even if Spiritualism has in some instances cured Lord, is confessed alike by the Spiritualist of the into this strange modern Spiritualism than is conse-skepticism, yet, its real usefulness in this respect churches which represent the Past; which repre- brethren generally, it is to be accounted for by clam is not cured,) if these converts to a belief in sent it, however, as the wasted and decaying corpse facts and circumstances as iclients:-I have been immortality and a future life when made, begin to the once animate and beautiful structure of man. annoyed a good deal for a few years past by letters | despite Bible authority and dispute Bible truth, And as is the heart, so the life-blood which it im- from relatives and friends who are carried away and join a general crusade against the foundation pulses through its channels. If that beat faint and with it in the cast. They write me all sorts of principles of religion and the good order of society. audacity to claim for the science that it has more er serve to purify and quicken with the breath of My father has had a communication from his convincing power, as it respects the subject of imheaven, then, instead of life and health, poison and father! and it sounds so much like the good old mortality and a future existence, than have the Bible, death will permeate and spread throughout the man's quaker preaching in New Jersey thirty years history, and prophecy, and doctrine, and all God's system. Therefore if a church be dead, its faith ago, that the family are an astir with agitation and revelation contained therein! The apostle Paul will be also dead: and though outward forms may wild with wonder! Now, as to whence this dis- tells us of opposition to God's truth in the shape of remain, the inner life and substance will be found course may come, or how much, or in what way, "science," "Filsely so called." There are antagoblessing of oblivion and a return to kindred dust, self now any time in an hour or two, (partly from of unrighteourness." We are to "try the Spirits." the true "power of God." There is a Church of

verty, and want, ignorance, and sin, makes it a "life insurance," or rather a hoppiness insurance company in very truth, a confederacy of comforts and joys preparatory to better and still better to come. The Almighty founder contrives for its perfectibility, and is pledged for its preservation to triumph in eternal glory. Let me admonish you all, Spiritual friends, to come to the best light and the surest word, and to do nothing against the truth.-Our lives are fast passing away; we have no time to waste in the pursuit of phantonis. We are in a state of probation and discipline, which we are instructed by faith to view as introductory to a better. Let us not be impatient of our limited capacities and opportunities. "What thou knowest not now, thou shalt know hereafter." To the best of

cautions, and suppresses. "By their fruits ye shall not go. You cannot trace a thing to an end; and many a man

"Christian Spiritualist." It is a very neat sheet, but in its own way. I come now to the question before us and conducted with some taste. The mechanical which we call good and evil. The word evil, if I may be per the printers they have chosen. The editorship show signs of shrewdness, deep thought, and close agreement of the midnight owl, and he starts anew and asks show signs of shrewdness, deep thought, and close application. All this I readily admit, and more that agreement are signs of worth and usefulness. But, my dear signs of worth and usefulness of w part is surely a credit to the whole fraternity and mitted in the assumption, expresses more than we at first think of Bible truth and authority? Or if I should ever ing till night. If I saw a poor man, necessity made him so; if worn, and sits down by the way side. Travelers thou choose in obedience to the immortal instincts see in these writers signs of abiding projudice against one was this or that, necessity made him so. No one was resee in these writers signs of abiding projudice against the Christian religion itself, because of the pride and rain show of some of the unsanctified in the gularities, inconsistencies. All this grew out of the word necessary in the sponsible; society was a great hodge-podge, a great conglomerate something, which I could not analyze, full of crudities, and. He wonders where they received the gularities, inconsistencies. All this grew out of the word necessary in the sponsible; society was a great hodge-podge, a great conglomerate conglomerate something, which I could not analyze, full of crudities, and the wonders where they received the sponsible in the sponsible in the sponsible in the sponsible in the sponsible is society was a great hodge-podge, a great conglomerate conglomerate something, which I could not analyze, full of crudities, and the wonders where they received the sponsible is something, which I could not analyze and the word necessary in the sponsible is something. church, or because of the cost of peces, or the ex- sky, because it was vital with me; it was a word in my everypenses of the ministry, or its infrequent unfaithful- not told you the painful part of it. My antagonisms led me to ness, or any other prominent cvil in the church, for quarrel with my best friends. I got late that class of thinkers which heavens appointed rebuke soldom lingers known as the Hicksites. There are more virtues among them long. Not saying whether any of the Spiritualist's than we are inclined to think; they are good, quiet though their writers delight to tear off the veil and take pleasure exceptions. I found one man among this class who was so far In the deformities of the Christian Church, I leave below the common standard, that he stated it as Lis conviction the thoughts with you.

LOGAN SLEEPER. that women and beasts were very much upon the same plat-St. Lowle, Mo., The. 1st, 1854.

Noetrn.

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

[For the Christian Spiritualist]

THE WORD. Tis the aword within its sheath. 'Tis the lightning in the cloud, Tis the balm for man's relief Wheresoe'er his Spirit bowed; Pausing o'er the sands of time, Lifts to God his thought sublime

Tis the Ark wherein of old, Types of every tribe had rest. From whose pent and waiting fold Came the dove of promise Licest Seeking o'er a drowned earth For the first pale floweret's birth

Tis the Bread of Life Divine. Manna from the worlds above 'Tis the Water and the Wine, Emblems of undvine Love ; Filling with a rich excess Human bearts with blessedness

Tis the Temple not with hands Reared where all is waste profound; Silver chords and colden bands Gird its sacred precincts round; Ob, enter it with solemn praver. With love and reverence linzer there

"ALL THE WORKS PRAISE THEE." BY MARY ROWITT.

The moonbeams on the billowy deep,
The bine waves rippling on the atrand
The ocean in its peaceful sleep.
The shell that numruars on the sand.
The cloud that dims the bending sky,
The bow that on its besom glows.
The sun that lights the vault on high,
The stars that at midnight's callin repose
These praise the power that arch the sky,
And robe the earth in beauty's dye.

The melody of Nature's choir,
The deep-toned anthems of the sea,
The wind that tunes a viewless lyre,
The replyr on its pinions free,
The thunder with its thrifling notes,
That peal upon the mountain sir,
The lay that through the foliage floats,
Containing in the callence there:

Or sinks in dving cadence there: These all to thee their voices raise, A fervant voice of gushing praise. The day-star, herald of the dawn,

As the dark shadows flit away, The tint upon the cheek of morn, The dew drop gleaming on the spray; From wild birds in their wanderings, From streamlet leaping to the sea,
From all earth's fair and loving things,
Doth living praise ascend to Thee;
These, with their silent tongues procisim
The varied wonders of Thy name. Father, thy hand both formed the flower

And fung it on the verdant les.
And fung it on the verdant les.
Thou bad'at it ope at summer's hour,
Its hues of beauty speak of Thee.
Thy works all praise Thee: shall not man
Alike attuno the grateful hymn?
Shall he not join the lofty strain,
Echoed from the heart of Sersphim?
We tune to Thee our humble lays,
Thy mercy, goodness, love, we praise.

[From the Christian Repository.] REFORM.

BY LAURA EGGLESTON. Reform! Reform! the notes are thrilling

From thousand voices old and young: Earth's sunny vale and mountains swelling. Are echoing as the song is sung. Thrones sink in ruins; crowns do tumble

As onward rolls the "shaking sound;" Old foudal fanes to dust must crumble, Nor their localities be found! Old Tyranny, with all her forces,

Eventually must die away; And Liberty, with million sources, Forever roll their hallowed way! Fair Peace shall rise, and altercations Go down with red Bellona's train;

And Amity cement the nations In Friendship's everlasting chain!

Then, million hearts shall rise—fraternal, And enter pure religion's halls: Love's golden banners broad supernal, Wave o'er them, on Truth's glorious wa

Hail! golden era of salvation,
When Peace and Charity shall reign:
Complete the work of Reformation!
And earth become an Eacn fane.

JUDGE NOT. BY MDS. VALENTINE BARTHGLOMEW.

Scorn not the Poet's wildest lay, But rather think your own eyes dim; The light of inspiration may Seem faint to you, but bright to Hiw.

How can you tell, but some great plan May in his high-wrought fancles lie, To benefit his fellow-man, And teach him how to live-not die.

Think your own judgment may be weak

and opportunition. "Security Date in this present cells would, the care can receiv be set of place," ye with an improve ye what has been secured by the proper for any page which as he is min al "Children's proper for any page which as he is min al "Children's proper for any page which as he is min al "Children's proper for any page which as he is min al "Children's proper for any page which as he is min al "Children's proper for any page which as he is min al "Children's proper for any page which as he is min al "Children's proper for any page which as he is min al "Children's proper for any page which as he is min al "Children's proper for any page which as he is min al "Children's proper for any page which as he is min al "Children's proper for any page which as he is min al "Children's proper for any page which as he is min a "Children's proper for any page which as he is min as "Children's proper for any page which as he is min a "Children's proper for any page which and woman has become impatient because it cannot do more Be it remembered, I am a regular reader of the than it can. Looke said a fishing-line was not to be despised

where sin abounded, grace did much more abound. But we can

goodness be. But among them, as among all others, there are goodness be. But among them, as among all others, there are exceptions. I found one man among this class who was so far below the common standard, that he stated it as Lis conviction that women and beasts were very much upon the same platform. My poverty had driven me to become the recipient of charities, and these human aspirations were driven into one charities are the obstructions of the stomach, bowels, liver, and other corrections of national and individual sacrifices given to us in the Old Testament is a beautiful illustration of what is required of the human heart in the obstructions of the stomach, bowels, liver, and other corrections of the stomach, bowels, liver, and other corrections, and stomach, bowels, liver, and other corrections of the stomach, bowels, liver, and other corrections, and other corrections of the stomach, bowels, liver, and other corrections, and other The sorrowing female, bowed by grief and cares, tact with men of this character. And I said to myself, what in the name of God am I coming to? In this condition of mind I

purgative remedy.—Lancaster Argus, Ky.

SPIRITUALISM.

SECTION FIFTY-TWO.

The circle met this evening, in my library—all present except

THURSDAY, April 20, 1854.

work on "Spiritualism," to which we referred last week.

Embrace the new gift, and to thee will be given the palm of peace, and thou mayest go on rejoicing."

Thus shall it be. Truth shall go from clime to clime. You shall never see its setting sun, but it will be a beacon-light to all—to each a staff to aid up the hill of progression. Treasure the precious of a sheep, a goat, or an ox, the searcher of Canada, Writing Medium. Boston: Bela Marsh, No. 15 of Canada, Writing Medium. Boston: Cella Marsh, No. I said to myself, is that a fire or another humbug? I saw it was palm of peace, and thou mayest go on rejoicing." a veritable fire: a building was on fire, and men were doing their best, some to save and some to steal. I was arrested in my course by the thought that there was a man whose property was being destroyed by fire, and whose misfortunes must be great,

whet shis that in this universe, everything commences with slow, panse. I stand alone, surrounded by the blue surround us, to deceive ourselves and others? that there is nothing in the universe that can be called sineverything is a modification of good. In that way life is conrolling round me—some near—some far off—with tion teeming with all that is grand and glorious point, and you may, like me, be thrown into the gulf of doubt to the will which has fashioned and speeded them basely to betray ourselves, our God and our prinand misnathropy, but, perhaps, not like me, subject to those re-pentant impulses which save from condemnation and death.— on their eternal way. I see them of various sizes, ciples? point and you may, like me, be thrown into the guif of doubt and misanthropy, but, perhaps, not like me, subject to those resend misanthropy, but, perhaps, not like me, subject to those repentant impulses which save from condemnation and death.
This only can we demonstrate, that we are creatures of thought and circumstance. No one can tell what makes him will. We are creatures of thought, affection, and love, but we cannot demonstrate that we are creatures of will. Therefore, as we cannot demonstrate that we are creatures of will. Therefore, as we cannot demonstrate that we are creatures of will. Therefore, as we cannot demonstrate that we are creatures of will. Therefore, as we cannot demonstrate that we are creatures of will. Therefore, as we cannot demonstrate that we are creatures of will. Therefore, as we cannot demonstrate that we are creatures of will. Therefore, as we cannot demonstrate that we are creatures of will. Therefore, as we cannot demonstrate that we are creatures of will. Therefore, as we cannot demonstrate that we are creatures of will. Therefore, as we cannot demonstrate that we are creatures of will. Therefore, as we cannot demonstrate that we are creatures of will. Therefore, as we cannot demonstrate that we are creatures of thought of the Bangor Theological Seminary.

I stand alone. But a voice speaks to my ear, the following the perhaps, not like me, subject to those reto the will which has fashioned and speeded them on their cternal way. I see them of various sizes, of their values of the will that that half the world live upon, and dare to die upon. O, I pity that man's heart that professes love to God and man and yet but this is the truth that half the world live upon, and dare to die upon. O, I pity that man's heart that professes love to God and man and yet but the professes love to God and man and yet but the professes love to God and man and yet but the world live upon, and dare to die upon. O, I pity that man's the professes love to God and man and yet but the world live u Secretary control the entire of the control that have a real of a control to the can make palpable should be our duty and mission. Let it be mighty creations of His hand, but His truth? As adamant, by the perversion of his own nature! I can make palpable should be our duty and mission. Let use mighty creations of his hand, but his heaven's first law. Every day you turn over the leaf truth as His messengers throughout His houndless of the perversion of his own nature:

1 An excellentwork. By Dr. J. H. Robinson. Price in paper, 50 they move on their eternal paths, they carry the tell you that the Spirits who visit that man—what cents; in cloth, 75 cents.

AN EXPOSITION of Views respecting the principal facts, and make palpable should be our duty and mission. Let use mighty creations of his hand, but his heaven's first law. Every day you turn over the leaf truth as His messengers throughout His houndless of the perversion of his own nature:

1 An excellentwork. By Dr. J. H. Robinson. Price in paper, 50 cents; in cloth, 75 cents.

AN EXPOSITION of Views respecting the principal facts, and the perversion of his own nature:

1 An excellentwork and his his heaven's first law. Every day you turn over the leaf truth as His messengers throughout His houndless of his his heaven's first law.

iment of his skill. He has succeeded in making and developing from it new souls—candidates for fashions for itself.

The following is the second extract from Judge Edmonds' and power, thou canst find naught but truth. Dost thou ask, "Where, then, is falsehood to be heaven. found?" Hither, mortal, and I will show thee. Descend with me from those bright abodes. Let of the many Spirits that are with you, lighted up | matter, and perchance we shall there find a being | to receive subscriptions: by a feeling that imparts such a radiance that they who does not emit from himself the light which

weary, way-worn traveller, seeking the path to a See how gloomy is the air which surrounds them! safe haven, hears its loud whistle. It is music to his ears, and reminds him of his childhood; and truth, dawning upon his soul, reigns triumphant. The busy man of the world, heeding only himself, looking only to gain, hears the deep-toned hooting of the midnight owl, and he starts anew and asks of the midnight owl, and he starts anew and asks of the midnight of the midnight owl, and he starts anew and asks of the midnight of safe haven, hears its loud whistle. It is music to how murky and how black is the atmosphere in

pass him by, each with a palm of peace in his of thy nature, or wilt thou acknowledge the vassal-

charities, and these humane aspirations were driven into con- sweet, joyous song greets her ear, bids her hope, its intercourse with God. A sacrifice, in ancient and tells her it is Truth passing and surrounding days, of a lamb, a goat, or an ox was, in itself, was likely to end in an orthodox death, because suicide seemed her, and she must embrace it if she would behold considered an atonement for many sins which had the only way for me to relieve myself. I left home, and what Nature clothed as of old. She starts, and cries, been committed; and when the Father saw fit to had only floated in my mind seemed to take a formative idea, had only floated in my mind seemed to take a formative idea, whence that voice?" Cherubs answer, "Beloved indicate his recognition of the sacrifice, then the inand it was to commit suicide, and that by drowning. Life had got the one drop of bitterness beyond which there was no light. I walked some distance, meditating the dark deed, and I was going to justify myself before God with the word necessity. When walking down the street, the bells struck up for fire, and

while I, a mere boy, with no such misfortunes, was meditating with I had something to do with life. I went home, and for years no one knew the fact. I feit myself unworthy to allow myself to speak because of the great fault I had been guilty of. I have thus revealed some of it. It will enable us to see one thing, iriends; not to meddle with questions of necessity or finality. Let God be the translator of His own being and isws, and we shall by degrees understand what seems to be darkness—we shall find the end all in good time. Paul, reasoning on this subject, says, where there is no law, there is no condemnation, but ject, says, where there is no law, there is no condemnation, but ject, says, where there is no law, there is no condemnation, but ject, says, where there is no law, there is no condemnation, but ject, says, where there is no law, there is no condemnation, but ject, says, where there is no law, there is no condemnation, but ject, says, where there is no law, there is no condemnation, but ject, says, where there is no law, there is no condemnation, but ject, says, where there is no law, there is no condemnation, but ject, says, where there is no law, there is no condemnation, but ject, says, where there is no law, there is no condemnation, but ject, says, where there is no law, there is no condemnation, but ject, says, where there is no law, there is no condemnation, but it is not in such that free is no law, there is no condemnation, but it is not in such the first intil the heart did increating to the Mantiestations of its own grossness and sensu-its. Would there be any untruth if the heart did not fashin it out of its own grossness and sensu-its intil free was in fine that the gift, but I is so will interedure, and interedures, and in a first in the first regular degrees, unfolding itself in order; and you will see ethereal—illuminated only by the sparkling worlds Professing that God is very beautiful, and His creastantly unfolding, ludding, growing. Take any other stand- inconceivable velocity, and yet in direct obedience then, O then! in the face of all that we profess.

confidently assured by those competent to judge on to the tasks that are before them; see them mar- followers a greater regard for action—for in that is the subject, that Dr. Ayer's new Pills excel in high shal worlds in their orbits, evolving new worlds medical artistry even that widely celebrated embod from the disjointed matter scattered through space, penalties denounced against the world, the world the world penalties denounced against the world, the world the world penalties denounced against the world, the world the world penalties denounced against the world

cure the large class of complaints which require a immortality—and see if in aught which they per- Your light should indeed come from yourselves. form here or enjoin there, thou canst find even the You should not, like the moon, borrow it; but it germ of falsehood! Roaming thus through His should be of itself, and for itself, because of God. vast creations, looking upon man in his brightness It should beam forth and illumine your path. It should be a light to your feet, lighting you up to

OUR AGENTS.

It was first written through the Doctor:

It wish, dear friends, that you could see the faces

I wish, dear friends, that you could see the faces

I wish, dear friends, that you could see the faces

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I wish, dear friends, that you could see the faces

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I was first written through the Doctor:

I wish, dear friends, that you could see the faces

I was first written through the Doctor:

I wish, dear friends, that you could see the faces

I was first written through the Doctor:

Also the Lung and Cough Syrup, a safe and invaluable reme
can refer.

Also the Lung and Cough Syrup, a safe and invaluable reme
can refer.

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can refer.

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can refer.

Also the Lung and Cough Syrup as a safe and invaluab

Hon. W. L. MARCY, Secretary of State,
WM. B. ASTOR, the richest man in America,
S. LELAND & Co., Proprietors of the Metropolitan Hotel,

If however there should be any one who has not received them, they will be forwarded by mail to his request.

Of all the Patent Medicines that are offered, how few would

pass him by, each with a palm of peace in his hand. He wonders where they received the boon? and the answer is, It was given by truth.

Young childhood hears the whisper of the winds and the gentle notes of the birds, and listens with joy, for he knows it is the voice of Truth; and he travels on, rejoicing evermore.

The sorrowing female, bowed by grief and cares.

Through the Doctor it was then said:

Of all the Patent Medicines that are offered, how few would be taken if their composition was known! Their life censists in their mystery. In their mystery. In their mystery. The their mystery. The their mystery is age of thy material propensities? Answer for thyself their composition of my preparations is laid open to all men, and al' who are competent to judge on the subject feely acknowledge their convictions of their intrinsic merits. The characteristic feely acknowledge their convictions of their intrinsic merits. The characteristic feely acknowledge their convictions of their intrinsic merits. The characteristic feely acknowledge their convictions of their intrinsic merits. The characteristic feely acknowledge their convictions of their intrinsic merits. The characteristic feely acknowledge their convictions of their intrinsic merits. The characteristic feely acknowledge their convictions of their intrinsic merits. The characteristic feely acknowledge their convictions of their intrinsic merits. The characteristic feely acknowledge their convictions of their intrinsic merits. The characteristic feely acknowledge their convictions of the propensities?

The composition of my preparations is laid open to all men, and al' who are competent to judge on the subject feely acknowledge their convictions of the propensities.

The composition of my preparations is laid open to all men, and al' who are competent to judge on the subject feely acknowledge their convictions of the propensities.

The composition of my preparations is laid open to all men, and al' who are competent to judge on the subject feely acknowledge

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being destroyed by fire, and whose misfortunes must be great, with the destroyed by fire, and whose misfortunes must be great, with the destroyed by fire, and whose misfortunes must be great, with the destroyed by fire, and whose misfortunes must be great, with the destroyed by fire, and whose misfortunes must be great, with the destroyed by fire, and whose misfortunes must be great, with the destroyed by fire, and whose misfortunes must be great, with the destroyed by fire, and whose misfortunes must be great, with the destroyed by fire, and whose misfortunes must be great, with the destroyed by fire, and whose misfortunes must be great, with the destroyed by fire, and whose misfortunes must be great, with the destroyed by fire, and whose misfortunes must be great, with the destroyed by fire, and whose misfortunes must be great, with the destroyed by fire, and the destroy

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bove given. Examinations for Disease will also be made, with diagnosis and prescription. A lock of hair or handwriting should be en-closed in an envelop when the patient cannot attend person-

Poetry.

[For the Christian Spiritualist.] LINES TO A FRIEND.

Down, down beneath the crystal deep, Where mermaids lull the waves to sleep, Through the wide waste of waters blue, On wings of light, I swiftly flew. The giant rocks beneath the tide Were frowning dark on every side. The ocean's bed was cover'd o'er With sparkling gems, that from the shore Of India's richest isles were brought, All polished bright, and finely wrought. Beside me swam the monster shark, Above me sailed the stately bark, And I, the only mortal seen, Was floating through the seaweed green

But, hark! from Ocean's caves arise The sweetest, clearest, inclodies; The "fairies of the sea" I view, With glistening wings of rainbow hue: Each tiny hand a harp doth grasp, And, as its chords they closely clasp, Again I hear that witching strain Float through the chambers of the main Those notes so sweet, so purely clear, Fall thus upon my raptur'd ear:

"Mortal! list our fairy song, 'Tis for thee this lay we breathe; Now for thee a crown we wreather

"It hath charms on earth unknown-It will make theo nearer seem : Fair as Venus' magic zone,-Brighter than a poet's dream

" It will gain for thee the love

Of each heart thou seek'st to win,-And all other charms above, It will keep thy soul from sin "Fadeless is the wreath we twine-

Take it, watch its beauties wall-

Never doubt its power divine,

So it will retain its spell."

A fairy hand then held toward me This gifted wonder of the sea, And as I grasped the garland fair, I rose once more to upper air; The wreath is fresh and green as when I took it from its Ocean den; And now to thee will I resign This wondrous gift, these powers divine The only recompense I seck, A home within thy bosom meek; A corner in thy gentle heart, Where love and I shall never part. This favor now, the wreath is thine,-Say, lady, may that home be mine?

> [For the Christian Spiritualist TINDIED ES EFGEIT.

BY J. E. ..

There's light beyond the mountains, There's peace beyond the vall, There's hope beyond the breakers.

There's love I encath the shadows Of that dark heaving breast There are swift engles scaling The fey mountain's crest.

There's good within the evil, As the diamond in its crust, There are flowers in the desert-Life springeth from the dust

There's beauty in the hovel, "Neath the race and the tatters To sparkle in the skies.

There's everything to cheer us, And nothing to withdraw Our confidence in Heaven And the "Great Spirit's" law.

Then we'll rest in assurance To life's cares and its troubles In our bright Spirit home,-

Where the golden blaze of glory On hosts of Angel forms, Shall beautify their graces And heighten Angel charms

NOT TO MYSELF ALONE

"Not to myself alone,"
The little opening flower transported cries,
"Not to myself alone I but and bloom;
With fraction breath the breezes I perfume And gladden all things with my rainbow dyes.
The bee comes sipping, every eventide,
His dainty fal; The butterfly within my cup doth life From threat ting EE.

"Not to myself alone." "Not to myself atone.
The circling star with honest pride doth boast,
"Not to myself alone I rise and set;
I write upon night's coronal of jet.
His power and skill who formed our myriad host; A friendly beacon at heaven's open gate,
I gem the sky,
That man might ne or forget, in every fate, His home on Ligh.

"Not to myself alone,"
The heavy-laden bee doth marmuring hum,
"Not to myself alone from flower to flower,
I roam the wood, the narden and the bower,
And to the hive at evening weary come;
For man, for man, the lusefous food I pile
With bury care,
Content if he rejuy my cheerless toil
With county share."

"Not to myself alone,"
The souring bird with lasty pinion sings,
"Not to myself alone I raise my song;
I cheer the drooping with my warbling tongue,
And bear the mourner on my viewless wings;
I bid the hymnless churl my anthem learn,
And God adero;
I call the worldling from 1ds dross to turn,
And sing and sear."

"Not to myself slone." The streamlet whitpers on its jebbly way.
"Not to myself alone I sparking glide;
I scatter health and life on every side, And strew the fields with herb and flowerst gay :
I sing into the common bleak and bare,
My gladsome time;
I sweeten and refresh the languid air In droughty June.

"Not to myself sions: "—

O man, forget not thou—arthis honored priest,
Its tongue, its soul, its life, its pulse, its heart,—
In earth's great chorus to sustain thy part!
Chifets of guests at love's subgrudging feast.
Play not the nigrant, spurn thy native clod,
And self disown:
Live to thy neighbor, live unto thy God:
Not to thyself alone!

.....

-We sincerely wish that the American people Lefebvre. would substitute mutten for beef and pork to a much greater entent than they have been in the habit of domy. Mutton is more nutritious and wholesome than beef even, and vastly more so than pork. In face the latter ought not to be eaten at | vre. all, especially the fit parts. Where on earth are there so healthy and robust-looking people as the Where on earth are English of all classes: It is not simply the fogs and humidity of their clinete which give them their robust appearance and good looks; for people near them, with a climate almost like theirs, look very differently. So far as meats are concerned, they are mutton-caters; probably more than half the animal food consumed in England, being mutton. But it is not Merino, nor Saxony mutton more in this world." -- nor of the ragged fence-jumping creatures commonly kept over large districts of the United States. English, Scotch, Welsh and Irish rautton is mainly of improved breeds, well bred and thoroughly cared for. These we may have in as high perfectine?" tion as they, by obtaining the breeds, and bestowing a little pains in their propagation and feeding. We are glad to know that the attention of many of our farmers is turning to that branch of stock, and we trust that the good taste and discrimination of ment to their endevors. - American Agriculturist.

A man in the common walks of hie, who has in your words." faith in perfection in the unfolding of the human Spirit, as the great purpose of God, possesses more the secret of the universe, perceives more the har-many. . . At this moment one of your post- her victim recovered her health. Unfortunately passes, but some new discovery is heralded to the monies or mutual adaptation of the world without boys is going off with such a color. But it is not the latter took cold and fell dangerously sick; the world that promises to become an important eleand the world within him, is a wiser interpreter of only your stable that I see! I see also your house, sorceress profited by this circumstance to resume ment in its future. Providence, and reads nobler lessons of duty in the events which pass before him, than the profoundest philosopher who wants this grand central truth. -Channing.

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SEVENTH DIALOGUE.

SPELL-THROWN.

MURDER-EVIL EYES-PHILTERS, &c., &c.

tried to seize the child's blouse.

the parsonage. Nevertheless the curate advised tion of anger. Thorel to go to the City Hall; he obeyed; and 30. One day we received the visit of a woman there, before a numerous audience, he fell three who thought she was laboring under a disease protimes upon his knees, and implored his pardon, duced by an interior animal. She desired to contion and did as he had tried to do at the parson- clairvoyante exclaimed, "Do you not recollect that age, viz.: to take hold of the curate's clothes .- you had some difficulty with one of your neightouch me, for heaven's sake, or I'll strike you.' time ago." "I do not recollect anything of the All in vain. Thorel continued to advance until the sort." "It was a little brownish man, not preciseown defence, to strike the man on the arm with his individual.) "His house and garden were next

vealed all the circumstances of which we have tried the description you have just now made. But it a certain hair-dresser of Honoré-street, is said to to give an abstract, upon the unvaried testimony was twelve years are a Why I recollect now produce a similar action upon the ledies where heir to give an abstract, upon the unvaried testimony was twelve years ago. . . Why, I recollect now, produce a similar action upon the ladies whose hair steam began to act, and the massive iron-rim to of numerous witnesses. After having received the . . . it is true, every tight something was stolen he dresses, probably because they do not yield to steal away from their aiding hands, they fairly witnesses' evidence, and the culprit's defence, the from our garden. . . . I had some quarrels with Judge discharged the curate, and condemned Tho- him on this subject; . . . but, once more, that rel to all the expenses of the trial.

for the noises and other phenomena of which we not know where he is now." "Do you not recol- sires, he creates the most abominable fancies, and life and motion.

education to another priest of the city.

you seen yourself any thing of this nature, to ad- poor woman, and she really suffers what a real thing you mentioned, and still more." mit such stories? Do you not know of any reme- worm could make her experience. "But you said "Well, then," replied the young lady, "it is very dy to such crimes?

horses—had his horses dying of an epidemic; the wal way, how can it irritate the body the same as a probably be the surest way." fection; he was even obliged to have them killed, produced in all sorts of hallucinations. She be- a power. But I will relate an example myself. in order to save the remaining ones. The disease lieves she sees an animal in her body, and she does was thoroughly studied, and yet the best veterina- not inquire from whence it may come. Bye-and-bye was the first time he had heard of mesmerism, he found our observations."

sult of this threat."

such a curse."

"How do you suppose that?" pursued M. Lefeb-

she said :

"What do you see?"

"That your stable is bewitched!"

"I do not understand." "There is a charm or spell-thrown."

"In what place?"

"How could I be rid of this charm?"

"By such a process.

"What I see." "And what do you see?"

"I see the charm of which I speak." "But my stables have been almost entirely re- of her sufferings.

a color, and putting it into her drawer."

power? . . . its nature?

was heard at the parsonage door; it opened and pared hands. I shall only say that the ordinary pleased to do the rest." Thorel entered the house; his mien was humble, treatises on Magic profess the fear of depositing a his words embarrassed; he tried with his hat to green toad under the road which is followed by catconceal the wounds that covered his hands and the. Others dread the composition of charms, or face. The child saw him and exclaimed, 'There small balls made up with the hair of the person is the man who prosecuted me these two weeks.' who is to be spell-thrown. But it is dangerous to tablished, I am doubtless authorized to draw from 'What do you wish, Thorel,' said the curate. 'I go too far into this lore full of crimes; the object of come, . . . I come to take the little organ my mas- our dialogues was to combat them, not to reveal this question well, and reflect upon the bitter effect ter left here.' 'That cannot be, Thorel; it is not for that you came here, . . . what do you wish? doubt about the virtue of the atoms which are But tell me first where you received the wounds I emitted by those charms, I should pray you to ob-But tell me first where you received the wounds I emitted by those charms, I should pray you to obfrom such a struggle. Whenever these two perthe time these "disjecta membra" were being put see upon your hands and face.' 'That is only my serve with attention the power of the charms business—I will not answer such a question.'— which are affixed to the bridle of sulky horses; a but the weaker of them will, evidently, be far deep— as to what means of energy these uncouth looking but the weaker of them will, evidently, be far deep— as to what means of energy these uncouth looking Tell me then what you wish, . . . be frank, Tho- single observation of this nature would be suffirel; confess that you came to beg this child's parcient to convince you of such a possibility. The
then lose all sort of energy and courage, while
the workmen—apply a pair of dividers, scale, and
the workmen—apply a pair of dividers, scale, and don; . . . do so; . . . kneel before him.' 'Well, most skillful veterinary doctors of the present day his adversary will certainly experience the consometimes making calculations with a piece that the consometimes are the consometimes and the consometimes are the cons pardon me,' said Thorel, falling upon his knees.— have not the slightest doubt in this respect. There trary. But while he was thus imploring forgiveness, he is nothing more easy than to throw a spell upon cattle or horses; their living together in large num-"He succeeded in doing so, and the witnesses bers, facilitates all the phenomena of sympathy or one of the actors experiences a deep latred, and testified unanimously that, after that moment, the mesmerism. I will now relate to you a fact of child's sufferings increased as well as the noise at another kind-it is a spell-thrown through the ac-

'Why do you ask my pardon,' said the curate, sult Adele upon this pretended sickness, but scarce-'Do not touch me,' exclaimed the priest; 'do not bors?" "No." "Oh! think well; it was a long yours; you accused him stealing your vegetables, happened at least twelve years ago, and, moreover, "Such was legally the end of this affair. As he left the country about that time himself. I do he cannot succeed and make them yield to his de- ting into their places, now seemed endowed with yes! it is true; but since he is not in the country

than the Aspersorium? Where are we going? far from supposing she was the victim of a spell-Albert.—We advance toward a knowledge that thrown. But after her departure, I consulted my or what he does. He is ceaselessly wandering and quench his thirst! we cannot foresee yet. We are dazzied and clairvovante, who said, that during their last disamazed! But I am not yet at the end of my nar- pute, this man was so madly irritated against her, that you saw one in her body." "That is true; dangerous to have one's hair dressed by him."

less rid you of them."

her nefarious action upon this poor woman. She One day it was a steam engine, another, a rail-

"Well," said M. Lefebvre, "I shall take note of This circumstance was the cause of her death. Her flying machine, and the next day something so tract from an old work, under the title of "Joseph's cinations, Cabalistic Mirrors, Suspensions, Compacts, Talismans, Convuiright."

cinations, Cabalistic Mirrors, Suspensions, Convuiright."

convuiright." M. Lefebvre went away at once, and as soon as mesmerism, nor the action that certain souls may derful activity of the human mind, and the order through the whole:—

Oh thou eternal, incomprehensible Being! who he reached home, he went to his daughter, and in-sometimes exercise upon others. She acted simply of that human intellect whose higher powers are quired about the particulars that had been revealed upon the impulse of her hatred, when she threw yet to be developed in the great march of human by the clairvoyante. Miss L. assured him they her malediction upon her victim. But that was progress.—Boston Puthfinder. were perfectly correct. He then went to the stable, enough to slowly infect the whole system of her and was told that a post-boy had really left at the relation. Medar may give you all the particulars said hour, with the two horses described by the of this affair. I recollect only the advice given him clairvoyante. Persuaded, then, of her real power, by Adele. "Address yourself to God whenever REASON AND INTELLIGENCE - Possessions - talisman was found. From that moment the horses to Him that He may grant you the means of ob- first introduction of the steam engine as follows: BLOWS GIVEN AND RECEIVED AT A DISTANCE- were perfectly well, and not an accident happened, taining her recovery. On every pass throw off the DECLINES WHOSE CAUSE IS UNKNOWN-Occult John.-What was this charm? What was its fluid that you suppose you take from this woman, vague, mystical stories affoat respecting a strange and send it upon her spell-thrower. Do not look

pothesis, we do not know where we shall stop.

ALBERT.-It is true that we reason especially at the expense of the men of Hindoostan.

What happened in these fortuitous meetings, must be experienced with far more intensity when centres his whole mind upon the ruin of his advermeasure, by the constitutional power of the ene-'explain yourself.' Therel continued his supplicative was the in communication with her, than the traordinary facts become probable.

I will now examine phenomena of a different

his passion. Several ladies of my acquaintance screamed with delight. Faster and faster went the and see very disgusting images of his taste. When iron they had experienced so much difficulty in lif-

walking about." Should you the meanwhile thinking of a worm; he wished she exercises a direct action upon their brains, and, as likely to follow any neglect of this precaution, continue, you might perhaps suffocate me in the might be devoured by a violent one. His desire therefore upon their minds; these wretched women led the poor fellow to imagine that if the bhoot was

29. In 1840, while I was still living at Rambouil-but I cannot assure you whether it was a Spiritual or "Certainly," said Adele, "but it is perhaps attributes they allowed it was a "great contrilet, I witnessed a very singular fact of the same a material worm. But it had all the appearance of more so to employ bad women. Let every one of vance." order. M. Lefebvre—then proprietor of the post- a real one." "If this worm only exists in a Spirit- us fulfil this simple operation of our toilet; it will

[To be continued.]

ry surgeons were obliged to confess their utter ig. she fancies that it is the cause of all her sufferings, Progress.—Every part of the civilized world ways, too, are now in course of construction on ry surgeons were obliged to conless their utter 1g. Some of the principal lines of traffic; and the time norance of its nature. Ninety-nine horses had and it really becomes so." "But let us suppose bears the most unmistakeable marks of human pro- is not far distant when, by their means, the rich already died. M. Lefebvre was almost ruined, for a moment that this worm is a material one, gress. It is seen in every branch of the mechanic when somebody advised him to go and consult a how could be have created it?" "There are a arts, in labor saving machinery, in matters of practive with a profusion and regularity never yet dreamed fomous clairvoyante who lived at Chartres. As it thousand similar creations which every day contical science as applied to the every day wants and of. Aye, the steam engine is destined to do more labors of the race, and in every thing else pertain- for India than all her other teachers have yet effectcould scarcely believe in the efficacy of such a 31. Another day, M. Chevillard Medar, a land- ing to the material interests of mankind. There is claim; it does not dispute nor viruperate, but it process. But in his position no advice ought to be lord of the neighborhood of Paris, came with a more learning and more extended intelligence works and always succeeds. neglected; he therefore went and consulted this woman suffering of a fistula near the eye. She among the masses of the people. They read more, clairvoyante. Scarcely was this girl asleep, when was at the same time laboring under a slow disease and reason with more logical acuteness than distinwhich bafiled all the orthodox science. Adele at guished the generations of some fifty years since. Trusting in Providence.—Incre lives in a neighbor boring state, a person by the name of Tom Jones, "You come to consult me about a disease that once asked her if she had no enemies in her vil- But with all these advances, one can see but little who has sundry odd ways of his own, and withal a is destroying all your horses, without your being lage. The woman answered she had none. "I evidence that the people are happier. They have fellow of very confiding disposition. His worldly able to find any remedy. I am not surprised, . . . do not speak of strangers," continued Adele, "I more luxuries, but at the same time they have possessions are very limited, consisting mainly of a your horse-doctors do not know this remedy, or if mean your own relations." "There is only the more requiring tastes to gratify; they read more, small patch of ground from which the greater part they know it, they do not know where it may be ", who does not like me much." "Did you but the more they read the more certain they are with potatoes. A few years since, the crop of this found. Do you recollect that sometime ago, a beginever quarrel with her?" "Oh, yes, several times; to find the comparative poverty of their intellectival pour door, and was rather she is a bad woman." "In your last quarrel did ual attainments, and the almost hopelessness of every gear succeeding. Tom found himself without single is a bad woman." "In your last quarrel did ual attainments, and the almost hopelessness of every gear succeeding. Tom found himself without single is a bad woman." harshly refused? Do you not recollect that, in she not threaten you?" "Doubtless; if she could er getting beyond the confines of ignorance—so peck for seed, and equally destitute of money to going away, this man said, 'you shall remember she would suck all the blood from my veins."— vast the prospect beyond their immediate ken. purchase any.

"In this dilemma, after due deliberation and me?' Well! the loss of all your horses is the re- "When she meets you does she not menace you Still, if partial knowledge does not make mankind cogitation, he announced it to be his determination with her hand?" "Yes, but she does not dare to happier, as a whole, it has one good effect—it brings to do his own duty in the matter of a crop of pota-"What is the connection between the death of put her threats into execution; she knows that I up some men to a point of manly self-denial and toes, and to trust the rest to Providence. He ac-MUTTON RATHER THAN BEEF A PLEA FOR SHEEP. my horses and the beggar's menaces?" asked M. would play my part, too." "You think so;" re- independence, that makes them willing to throw cordingly plowed and dug, and manured his ground the New Testament carefully can deny that in the plied Adele, "well you are very much mistaken, aside the love for power, place and emolument, and in the best manner, and then conficulty awaited the main, the sentiments there expressed are in favor result. "What happens in your stable is the result of I see that she executes what she said." "But she stand up in the face of the giant follies, fanaticisms cannot do anything, she never comes to my house." and hypocrisies of the world, and rebuke them in his fancy; so one bright moonlight night, when my disciples, because ye love one another;"—"Do "No! but she often passes before your door, and words fitting to their enormity; it learns men that Jones was sleeping as only man can sleep who ye unto others as ye would have others do unto threatens it just as she does you. You say that the physical wants are but few, and that there are been met, the neighbors assembled, and planted you could defend yourself; you are not as strong higher gratifications than result from a free use of the field with the best 'pink eyes,' and took their him the other also;" "If any man sue thee at law, as she is; you want the help of somebody, and I the mere luxuries of life; it teaches men that self-departure before the break of day. hope that our friend here present, M. Medar, will denial, and sometimes suffering, if experienced in In due course of time, the dark green leaves coat also;" "If any man compel thee to go with not refuse you his assistance." "But what must I sustaining a great moral or political principle, is made their appearance above the surface of the rich him a mile, go with him twain"—"put up thy do?" asked M. Medar. "You must help this woman to get rid of the fluids that her enemy prolects upon her whole system." "How! — flular fallacies in politics religion trade and morels."

In political principle, is political principle, is soil. Jones took it quite as a matter of course, and sword into its scabbard; he that takes the sword went on doing his duty by faithful weeding and shall perish by the sword":—"Whence came all heart special principle, is soil. Jones took it quite as a matter of course, and sword into its scabbard; he that takes the sword went on doing his duty by faithful weeding and shall perish by the sword":—"Whence came all heart special principle, is soil. Jones took it quite as a matter of course, and sword into its scabbard; he that takes the sword heart special principle, is soil. Jones took it quite as a matter of course, and sword into its scabbard; he that takes the sword heart special principle, is soil. Jones took it quite as a matter of course, and sword into its scabbard; he that takes the sword heart special principle, is soil. Jones took it quite as a matter of course, and sword into its scabbard; he that takes the sword heart special principle, is soil. Jones took it quite as a matter of course, and sword into its scabbard; he that takes the sword heart special principle, is soil. Jones took it quite as a matter of course, and sword into its scabbard; he that takes the sword heart special principle, is soil. Jones took it quite as a matter of course, and sword into its scabbard; he that takes the sword heart special principle, is soil. Jones took it quite as a matter of course, and sword into its scabbard; he that takes the sword heart special principle. "Just where the beggar is now; but he is no jects upon her whole system." "How! . . flu- lar fallacies in politics, religion, trade and morals. such a yield within a circuit of ten miles. Mrs. your lusts?" Shich are the doctrines of the New ids! . . . I never saw anything on me," . . . and These men are an index or guide-board to a better Jones, Mr. Jones, and all the little Joneses lived in Testament; yet nearly all the churches in this age, the woman looked with amazement and terror at state of society, and they mark the different steps clover all the next winter; and in the Spring he had who profess to follow Christ, and make a great show her dress. "These fluids are not visible to the of progress of the human race upon the great road cluded, since he had succeeded so well before, to ernments that derive all power from the sword. "How am I to know that you do not deceive eye," replied Adele, "but our friend will neverthe- to happiness—though far in advance of the actual put his trust in Providence again, in the matter of Their war ships and arsenals are stored with the crowd. To them we owe the reforms of the church seed potatoes. But no plants sprung up this season improvements of human destruction, and they are At that time Medar was only a beginner in the and state—partial and unsatisfactory it may be, from his well prepared field. Hoeing time came, at all times ready to go to war for a whim called reference understands of the state of magnetism, and did not, therefore understands or thousands or thousands. At that time Medar was only a beginner in the but still progressive; to them we owe almost every a very slight experiment in digging was sufficient, of paltry gold. Are such the churches of Christ? stand at first what he had to do to rid this woman humanizing and benevolent move made in society. to convince him that the coveted edible was altogeth- Surely not—and the question is, whether it would They are scoffed at and hooted in their day and er wanting.

built since my horses began to be siek; nothing can be concealed there. But if you tell me how with so much force and energy, that the poor wo-tablets of history are filled with their golden deeds.

one of the neighbors passed who had the year before enacted the part of Providence, and to whom erects them statues crowned with laurel, and the sitting upon the fence in a disconsolate mood, when his subjects destroy each other.—Ewhange.

THE FIRST ENGINE IN INDIA.

A gentleman who had long labored indefatigably

In the district in which I lived there had been machine said to be possessed by the Sahib people. It was said to be capable of running ten "cass" both wind and tide. But these stories were con-Joun.—If we thus enter into the region of hy- sidered by many as far away wonders with which the Sahibs delighted to magnify their own wisdom Great therefore was the astonishment of these

wise men when it was made known that one of these mysterious machines was about to make its it every legitimate conclusion. If you examine appearance among them. Crouds of solemn-looking Brahmins and grand-bearded Mussulmen might sons happen to meet, they both receive a shock; together, there was much speculation and curiosity er and more seriously affected; this last will pieces of iron could possess; and as I had occasion coal on the nearest wall, I observed that the men ceased working, and looked on with open mouths, as if I had been going through a conjuring pro-

After much labor and anxiety, I at length succeeded in getting the "monster" put together: and sary. The results are also determined in a great one day, just as the heat of the day was beginning to decline, I ordered the boiler to be filled-with water, and soon had a roaring fire beneath it. The Now should this natural influence be natives seemed to have an impression that somestrengthened by a profound knowledge of the mys- thing unusual was about to happen, and crowds has been obtained at the neglect of intellectual culteries of magnetism, there is almost no limit to the from all directions began to assemble to witness the new "avater." By dusk the steam was well up; and by the light of two flaring torches I could see curious looking faces peering in at the door and windows of the engine-house. The workmen who windows of the engine-house. The workmen who had assisted in its erection, laid by their tools, and each evening to study. It may be difficult at first, 81. The daughter of the gentleman who assisted me so kindly in the publication of the first volume new born Titan began to let his voice be heard. I curate, driven into a corner, was obliged, for his by good." (She here gave a full description of this of the "Celestial Telegraph," once asked Adele shall never forget the terror and amazement depict whether it was true or not, that an evil action could ed on the faces of those who were standing by me be produced at a distance by a single act of the sheer fright; but those who had been employed in "Such are the facts which became the pretext &c., during the night. Look well into the past." will. Adele answered affirmatively. My friend's putting the engine together, and, from daily familiof the trial that took place before the Court of "Oh," replied the woman, "I had for a neighbor daughter then said: "What my neighbor, Mrs. arity, grown bolder, readily assisted in turning Yerville. It was before this Court that were read that time, a man who looked very much like B—, said to me, is therefore true. Imagine that

E. MOUTTET." iny disease must have another cause. Do you not eral years, and she enjoys too superior an intellect ago provided themselves with what, to their think-John.—How! has the Church lost its power of see, moreover, the animal I have in my body?—

The doctrine was, that the boiler contained an En-

The repeated injunctions given the man who athave tolerably correct notions of its true character;

stations on the Ganges; and it presents a curious contrast to witness the straight-forward course and disease taking the appearance of a contagious af- material one?" "Just as similar impressions are You may yourself draw the conclusions of such inflexible will of the English steamers, breasting wind and tide, as if impelled by fate, and the crazy, undecided motions of the native budgerows, creeping along the lee shores, tacking and tumbling about with the most bewildering incertitude Railproduce of Central India will be poured into Europe

"It is not very difficult; . . . there are so fell into a sort of consumption just in proportion as attract some share of our attention. Hardly a day donce that the potatoes would in due time make their appearance.

"Your daughter is now arranging a robe of such was, and her story was generally believed; he was of a couple of pennies an hour, will give the light PRAYER OF JOSEPH, EMPEROR OF GERMANY.—The not, therefore, called to attend upon his protegé. of a thousand wax candles; to-morrow perhaps a Emperor was a Freemason, and the following was his beautiful prayer—truly masonic—which we exher tomb. This wretched woman did not know name it in sober earnest. All this shows the won- which is the essence of true religion, breathes

art the fountain of mercy and the source of love! thy sun lights equally the Christian and the Atheist; thy showers equally nourish the fields of believers and infidels; the seed of virtue is found even in the heart of the impious and the heroic. From thee I learn, therefore, that diversity of opinion does not prevent thee from being a beneficent father to all mankind. Shall I, then, thy feeble crea-OR SORCERIES-WITCHCRAFTS-CORRUPTION OF THE he ordered the search she had prescribed, and the you magnetize this woman," she said, "and pray in India to introduce European thrift, notices the ture, be less indulgent? Shall I not permit my subjects to adore thee in what manner they please? Shall I persecute those who differ with me in point of thinking? Shall I spread my religion with the point of the sword? Oh, thou! whose mighty power and ineffable love embrace the universe, "On the afternoon of the following day, a knock of the following day a knock of the on the "Kella pance" (blackwater or sea) against all that human effort can approach infinite perfection. I will be as indulgent as thou to all whose tenets differ from mine; and all unnatural compulsion in point of conscience shall be banished for-

ever from my kingdom.

Where is the religion that does not instruct us to love virtue and detest vice? Let all religions. therefore, be tolerated. Let all mankind pay their worship to thee, thou eternal being! in the manner thou thinkest best. Does an error in judgment deserve an expulsion from society? And is force the proper way to win the heart, or bring the wavering mind to a true sense of religion? Let the shameful chains of religious tyrany be parted assunder and the sweet bonds of fraternal duty unite all my subjects forever! I am sensible that many difficulties will appear to me in this bold attempt, and that most of them will be thrown in my way by those very persons who style themselves thy ministers; but may thy almighty power never for-sake me!

Oh, thou eternal, incomprehensible Being! fortify my holy resolutions with thy love, that I may surmount every obstacle, and let that law of our divine master, which inculcates charity and patience, be always impressed upon my heart. AMEN. -Cedar Valley Weekly Times.

Good Advice to Young Men .- "There are thousands of men in our city who possess wealth which tivation. Those would give half their fortune if they could be s.t back, and have the leisure for mental culture which you, young men, are throwing away. Let this be no longer. Commence with the autumnal months to devote an hour or two but will be entire as you proceed, and at length it will become the most delightful of all your enjoyments. The mind makes the man. Do not suffer yours to be dwarfed by too much enjoyment either in business or pleasure. Whatever you do for the cultivation your intellect will be permanent. Every hour expended in this manner will return you five hours of the most elevated enjoyment in after years.

"Nor is this all. As you become intelligent, your opportunities for usefulness will increase, and you can be the benefactor of your race.-With an increase of usefulness comes an increase of emolument. The better able you are to help others, the better qualified will you be to help yourselves. Do not then trifle away the best years of your existence in low and frivolous pleasures, which will only degrade you, and impair both your usefulness and success in after life.

AGES OF ANIMALS .- A bear rarely exceeds twenspoke, they continued until the 15th of February, lect the first attacks of your disease? Do you not recolled the recollect that it was during one of your disputes removal of these two children, and entrusted their that he said, 'you shall repent for this.'" "Oh, even sometimes blood. I knew this lady for ser- gent of the workmen; but I found they had long years; rabbits seven. Elephants have been known to live to the great age of four hundred years. When Alexander the Great had conquered one Po-John.—How! has the Church lost its power of see, moreover, the animal I have in my body?—
will now accept him as hair-dresser. They have glish "bhoot" (spirit,) that we made a fire beneath had fought very valiantly for the king, named him full power of throwing breviaries out of the winthat he spends the greatest part of his nights out that he spends the greatest part of his nights out that he spends the greatest part of his nights out the son.' This eleof his house; but no one could say where he goes or what he does. He is ceaselessly wardering and and fifty years after. Pigs bave been known to live to the age of thirty years; the rhinoceros to "He enjoys all sort of facility to produce such tended to the boiler about the necessity of keeping twenty. A horse has been known to live to the that he threw on her a malediction. He was in the meanwhile thinking of a worm; he wished she exercises a direct action upon their brains, and the age of ten. Cows live about fifteen years. Culmidst of a sulphurous cloud. But, tell me, have haz just been incarnated into the entrails of this do not suspect his cowardice. He can do every not "made pleasant" with plenty of water, he ver considers it proper that whales live one thousand would certainly break loose and kill every body and years. The dolphin and porpoise attain the within his reach. They soon began, however, to age of thirty. An eagle died at Vienna at the age of one hundred and four years. Ravens frequently and although no longer believing in its supernatural reach the age of one hundred. Swans have been known to live three hundred years. Mr. Pallerton has the skeleton of a swan that attained the age of Steamboats now ply between all the different two hundred. A tortoise has been known to live one hundred and seven .- Scraps from Natural His-

Love.-How bright and beautiful is "love" in its hour of purity and innocence—how mysteriously it etherealizes every feeling, and concentrates every wild bewildering impulse of the heart; love-holy and mysterious love! it is the garland spring of life, the poetry of Nature. Its song is heard in the rude hut of the poor, as well as the gorgeous palace of the rich-its flame embellishes the solitude of the forest, and the thronged haunts of busy life, and its light imparts brilliancy to ever heart, no matter what may be its condition.

Love-pure and devoted love-can never change Friends may forget us-the riches of this world may soar away, but the heart that loves will cling the closer; as loud roars the storm, and amid the wreck of the tempest, it will serve as a "beacon" to light us on to safety and happiness.

Love is the music and unseen spell that soothes the wild and rugged tendencies of human naturethat lingers about the sanctity of the fireside, and unites in closer union the affections of society: and the soul that loves truly will love forever. Nor like the waves of the ocean, nor traced in sand, is the image impressed upon a loving heart. No, no -but it will remain unbroken and unmarred-it will burn on undefaced in its lustre, amid the quick rush of the tempest cloud-and when our fate seems dark and dreary, then will love seek shelter in her own hallowed temple, and offer as a sacrifice, her vows and affections .- Monumental Literary Gazette.

CHRISTIANS CANNOT FIGHT .- No one who reads result.

Some of his neighbors now determined to humor ing of the law;" "Hereby may ye know that ye are you;" "Resist not evil but overcome evil with good;" and take away thy cloak, forbid him not to take thy not be a libel on his Satanic majesty to call them consumers of meats will give a substantial encourage- built since my horses began to be sick; nothing and that the next following deifies them, Jones having made this unwelcome discovery, was the synagogues of Satan, for we do not read that

The houses of Bagdad and Mosul are provided year. But it is very remarkable that the sorcoress But the progress of the physical sciences should Tom had often expressed his unwavering confi- with underground apartments, in which the inhabitants pass the day during the summer months. They are generally ill-lighted, and the air is close "Well, Jones, what is your opinion now about and oppressive. Many are damp and unwholesome; still they offered a welcome retreat during the hot "I'll tell you what it is," replied Jones after an weather, when it was almost impossible to sit in a interval of reflection. "Providence does well room. At sunset the people emerge from these "What is going on?" (It was ten o'clock in the at the same time spread the rumor that it was Melevening.)

"What is going on?" (It was ten o'clock in the dar who had thrown her into the state in which she a new method of illumination, which, at an expense cording to my way of thinking."

"Her helations account the interval and congruence that it was Melevening in the magnetic telegraph, and to-day, year with another, taint no great shakes, after all, roofs, where they spread their carpets, eat their evening."

"Her helations account the helations account the magnetic telegraph, and to-day, year with another, taint no great shakes, after all, evening meal, and pass the night.—Layard.