

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

## VOLUME 1.

## Christian Spiritualist, PUBLISHED BY

KNOWLEDGE, At No. 553 Broadway, New-York.

The CONSTIAN SPIRITUALIST is published every Saturday world. morning.

Ten copies for Eichteen Dollars; or, one person sending us ten subscribers will be entitled to a copy for one year. Sinan Corns-Five Cents.

## READINGS FROM THE OLD POETS.

That God is to all nations a source of inspiration, as well as the object of all aspiration, is not only perceived to be true from the ideal and personal relation which He sustains to the human race, but the way, which Carlyle roundly abuses, but which, the same is capable of absolute demonstration from nevertheless, contains many rare gems. the history and literature of every people. The rudest tribes have a golden back-ground in the dimmemories of the past-reminiscences of a period when man was more in harmony with Nature, more open to influxes from supernal spheres. In that twilight region, in that far-off land, each places the peaceful era of their race. Then their chiefs ruled with a mild and gentle sway, and the priesthood unfolded the secrets of their sacred lore; then their poets were inspired prophets,---their he roes allied to the Immortals, to whom they were at last translated. Every nation has had its Heroic Age, its era of inspiration. This is the store-house from which it draws its examples of illustrious achievement and invincible virtue. All Greek literature draws its inspiration from the fables and legends of the Homeric age, which were originally sublime correspondences transmitted from a more ancient period. Æschylus, Demosthenes, Euripides, but celebrate the mighty deeds and paint in fadeless hues the colossal virtues of the men of the heroic age. Virgil, too, must go back to the "tale of Troy divine," and once more rehearse the fall of Priam and the wanderings of .Eneas amid scenes consecrated by the genius of Homer. And it will be found that his happiest inspirations attend him only while he is reciting the classic legends of antiquity.

It is not a little remarkable that the earliest poems are truest, most inspired, essentially the hest. Let any individual somewhat open to influx, and with such culture as to render him in a degree sympathetic with classic literature, read a plain prose translation of Homer's Iliad, and he will find himself penetrated by a thrill such as scarcely the sublimest, most intense and burning cloquence of Harris can produce ; such as few have felt even in reading the LPIC OF THE STARRY HEAVEN or the LYRIC OF THE MORNING LAND. So, too, the old English ballad possesses a mellowness, a pathos and sweetness, such as has never elsewhere been attained in literature. Chaucer and Shakespeare. though hving in centuries comparatively rule, show every where a genial inspiration, unequaled since their time. And we all know that the stirring songs seattered throughout earlier portions of the Old Testament, the sublime descriptions and pa thetic appeals of the Book of Job, the burning words of Isaiah, and the deep communings of him who was at once hero, king and bard-considered without reference to their internal and divine significance, merely as keen thoughts swelling up from the heaving breast and throbbing heart of humanity-would beggar the world to furnish a parallel. But who shall fathom the words of Hun that spake as never man spake, or who unlose the seven scals of the subline vision of the Apocalypse? And yet all these are productions of comparatively rude and "undeveloped" ages, ere the light of modern science had unfolded its grand discoveries. Away then with that weakest, inanest of all theories, that the earlier ages were less inspired than those which succeeded them; that man is the child of outward Nature "developed" and "progressed " from the animal creation. As well might we say that childhood is less passive and impressible than manhood; as well expect by careful culture to "develop" geese to swans, or the most stupid of beasts to the winged pegasus clearing the heavens in lofty flight. The truth is, and all the records of the pastages go to substantiate it,-that the early ages, the childhood of races, were periods when they were peculiarly open to influxes from above, and that the corruptions of civilization, the falsities of philosophic speculations, and the more fatal perversions of theology, close up the interiors, till, according to some divine law of compensation, a reaction takes place, and Spiritual influx again refloods the dry channels of a material age. And like all inundations, it produces the greatest confusion, sweeping the accumulated rubbish and filth, as of the Auguan stables, onward to the sea of oblivion, tripping the feet of many a proud pedestrian and leaving him to flounder-like .a Richmond, Matheson or Dods-awkwardly enough in so unaccustomed an element. It may readily be inferred that the lower strata of such a stream may contain elements not altogether agreeable to persons of fastidious tastes. It may, therefore, be good advice, even to Spiritualists, rather to float on than in the current, and if any have pinions to bear them above it, they will find the aerial wave wafting them ever towards more fragrant and delicious climes. We propose in this and one or two subsequent articles, to cite a few specimens of the earlier poetry of several nations, which we think will show that the One Divine Spirit inspires all men open to receive the celestial influx; that even in the rudest

periods earnest and truthful minds may attain to a clearness of perception and harmony of utterance, by listening to that voice that speaks in the still-THE SOCIETY FOR THE DIFFUSION OF SPIRITUAL ness of the human Spirit, by following that Light which lighteth every man that cometh into the

These Poems are ascribed to Odin, a Scandinavin Trans-Two Dollars per year, payable within three months Poet, Hero, or Demi-god, whose history is involved in the twilight of fable. Perhaps the most graphic account of Odin will be found in Carlyle's "Heroes All business letters and communications should be addressed and Hero-worship;" he is a very prominent figure to the Society For the Diffusion of Spintrual Knowledge, or, Entron Constrain Scientualist, No. 553 Broadway, Newseries of poetic proverbs, and reveal the simplicity, heart-honesty, shrewd observation and wise goodsense of those ancient times. We select the most attractive, using the excellent translation of William Taylor, of Norwich, England, found in his "Historic Survey of German Poetry," a work, by

## HAVA-MAL, THE HIGH SONG.

S. E. B.

Youngling, ere you rove abroad, Fasten well the doors behind; Ili sped he, at whose return Ambush'd foes benet his home.

On guests who come with frozen knees Bestow the genial warmth of fire : Who far has walked, and waded streams, Needs cheering food, and drier clothes.

111. To him, about to join your board, Clear water bring, to cleanse his hands; And treat him freely, would you win The kindly word, the thankful heart.

IV. Wisdom he needs who goes abroad. A churl has his own sway at home; But they must bend to others' ways Who aim to sit with polish'd men.

Who comes unbidden to a feast Should rarely and should lowly speak, The humble listener learns of all, And wins their welcome, and their praise.

Happy is he whom others love. For all that mortals undertake Requires the helping hand of man.

VII. He best is armed to journey far Who carries counsel in his head: More than the metal in the purse The mighty heed the marks of mind. · v111.

Reware of swallowing too much ale: The more you drink, the more you think; The bird of forgetfulness shall spread Her wings across the drunkard's brow. IX.

Voracity but swallows death. The wise despise the greedy man. Flocks know the time to quit the field; But human gluttons feast and choke.

The coward thinks to live for ever,

NEW-YORK, SATURDAY, JANUARY 20, 1855.

NUMBER 37.

XXIX. Trust not the ice of yesternight, Trust not the serpent that's asleep, Trust not the fondness of a bride, Trust not the fondness of a bride, Trust not the sons of mighty men, Trust not the field that's newly sown. 222.

Trust not the friendliness of scolds, The horse on ice, who's not rough-shod, The vessel, which has lost her helm, The lance man, who pursues a goat. XXXI.

Let him who woos be full of chat. And full of flattery and all that, And carry presents in his hat: Skill may supplant the worthier man.

IXII. No sore so sad as discontent.

XXXIII. The heart alone can buy the heart; The soul alone discern the soul.

XXXIV. If to your will you wish to bend Your mistress, see her but by stealth, By night, and always by yourself; What a third knows of, ever fails.

XIIV Forbear to woo another's wife. XXXVI.

Whoso you meet on land, or sea, Be kind and gentle while you may. xxxvn.

Whose wallet holds a hearty supper, Sees evening come without dismay.

XXXVIII. Tell not your sorrows to the unkind; They comfort not, they give no help. XXXIX.

If you've a friend, take care to keep him, And often to his threshold pace; Bushes and grass soon choke the path On which a man neglects to walk.

Be not first to drop a friend; Sorrow seeks the lonely man; Courtesy prepares for kindness: Arrogance shall dwell alone.

XLL. With wicked men avoid dispute; The good will yelld what's fit and fair; Yet 'tis not seemly to be silent When charg'd with woman-heartedness.

Do not be wary overmuch: Yet be so, when you swallow ale, When sitting by another's wife, When sorting with a robber-band.

ILIII. Accustom not yourself to mock Accustom not yourself to mock, And least at any stranger-guest; Who stays at home of undervalues The wanderer coming to his gate.

XLIV. What worthy man without a blemish What wicked man without a merit?

XLV. Jeer not at age: from mumbling lips The words of wisdom oft distil.

XLVI. Fire chases plague; the misletoe Cures rank disease; straws scatter spells;

The poet's runes revoke a curse; Earth drinks up floods; death, enmities.

His existence ? But of that you cannot have the Spiritual or physical development. He only knew sent Spiritual manifestations as the result of an faintest conception. Then, as time has lost its and worshipped God through faith, without any ac- over excited fancy. Let them return to their identity with the Creator, He knows not of days tual knowledge of the laws that connected him inse- guide, the sacred Scriptures, to the man Christ and years as you know them. It is only the or- parably with that Divine Being, and at the same Jesus, and hey will find teachings that will build ganization or arrangement of stars and planets that time with the world of Nature that surrounded them up in this most holy faith; they will beconstitute your day and year, your time for labor him. He looked upon Death as terrible and mys- come believers in the immortality of the soul, and and repose which is necessary to sustain the phy- terious ;--- and who has not, that has seen some will prefer to stand upon the Rock that is higher sical organism your minds inhabit, in accordance loved one fall by the force of an invisible power, than they-the Rock of eternal truth and unwith the laws of Nature. But when you come to the form paralyzed, the eye, wont to be lighted movable certainty, which is God. bring the mind of God down to the comprehension by the fires of affection and animation, lie cold Christ, it is said, called back to life that which of your own intelligence, you do so upon mere as- and dead; the lips no more capacitated to speak to appearance slept in Death. Of this fact there sumption, without the assurance of history or the sentiments and emotions of the Spirit? All are various opinions in the Spirit-world as well as science that you are upon reliable grounds. Much these have been witnessed by every child of earth; in the material. If Christ possessed the power of more consistently might you suppose that six mil- and this has been called Death. Job, at the time causing the Spirit to reanimate a dead body, we lions of years had passed-(and in fact, science de- of the utterance of this Scripture, evidently did should be rather inclined to give him the velops this truth) in the formation of the world- not under stand that there was no Death. He attribute belonging to Deity alone. Consequently, before it was prepared for the habitation of man, might have had in his mind a vague idea of the we can only believe that through some process, the before it stood out as a beautiful garden, richly or- existence of the Spirit beyond the tomb, but still, body itself was rendered powerless while the namented with all the heaven-born gerns, and there was no certainty that man existed as an in- Spirit still retained its connection with it. Paul manifestations of magnificence and splendor, that dividual beyond its confines, and accordingly he declares that he was caught up into the third heavan Infinite mind could conceive of. Thus it was asks of his own soul this question-If a man die, en, and there saw manifestations that were imposprepared for man; or, in other words, after one de- shall he live again? velopment had succeeded another, that life-prin-

ciple became manifest in its highest degree in man laying aside of the outer garment, and permitting too bright, too pure for mortal eyes to gaze -the Spirit of the Infinite, that life which every- the Spirit to come forth robed in new beauty, upon. He was permitted to behold all these things where animated Nature, even from the granite rock wearing a crown of immortality upon its divine in the presence of one who to him appeared so up to the animal kingdom. One after another had brow. lent its power to the upbuilding of this edifice.

Man's physical and Spiritual organism is an embowings of the morning to release you. Behold his diment, an image of the Great Creator, because form as he unlocks the prison doors, and possessing the powers and faculties of all other developments of creation, which enable him to comprehend all sciences and all the demonstrations of parted ones? Not so; the grave hath no more Infinitude that have everywhere been scattered power to terrify. You behold the Spirit you so through space. Man has at this age of creation, love passing into the sunlight of true peace, while arrived to the apex of all the works of God ; he is

a diadem richly set with jewels of wisdom and love. the worn-out garment that once clothed the Spirit-life and intercourse. In this, as well as in Reason is the brightest jewel that adorns his brow, Spiritual form. It is not the material form Nature, there are indisputable evidences that and it came from the hand of the Great Creator. you love; it is truly the Spiritual, because that though a man die, he shall live again; though Thus is man constituted-first a Spiritual, then only is manifest to you; and in reality, all that he be subject to that change called Death, still a physical being. His Spiritual formation contains is tangible, all that is immortal. The outer, he does not lose his identity, but simply passes a combination of the essences which give life, in the physical, is but a dream that passes away, into a higher sphere of existence-lays aside the tellect and reason, and make him the reflection of Je- and leaves the jewel within the casket exposed casket that contains the jewel; and thus enters hovah. But the Spiritual body of man cannot exist to your gaze, burnished more brightly and reflect- Spirit-life with the same powers of mind, the same in the gross atmosphere of earth, consequently it ing in richer radiance that light of Divine truth unfoldings and developments he possessed here. attracts to itself one particle after another, until that shall take it upward to its heavenly home. it has a robe corresponding to the formation of the Then there is no Death. Death, as here employ-Spiritual body, and the man is gradually fitted to ed, is but change. And though to multitudes of the Divine mind. stand upon the earth, and enabled, by the endowyour companions in earth-life, there is actual death ment of wisdom and reason, to distinguish between as seen in the pallor of the cheek, the silence of world, is of great importance, and sustains to you good and evil, and know, after the manner of God's the lips, the inanimate form, which is but a separa- a more intimate relation than you can possibly knowledge, what is meet for the upbuilding of his tion, a taking away of all that they loved of the conceive of, as it holds an inseparable connection

sible for him to tell. Again, John the Reve-Death is, to you, my beloved hearers, but the lator, when taken into the interior, saw scenes radiant and holy, that he was inclined to fall down Death comes, as an angelic messenger upon the and worship him. But what did the angel say ?----"See thou do it not; I am also thy fellow servant -of thy brethren the prophets-worship God;" bears you away to these bright elysian fields. Do simply declaring unto him that he had existed beyou mourn as you were wont for the de- fore in his earth-sphere, and only came as a messenger of light to unfold to him the beauties of the Spiritual world.

Thus are the Scriptures replete, from Genesis to the grave hath lost its victory. It only contains | Revelations-with demonstrations of the reality of which render him infinitely more susceptible, in after ages, to the light of truth that emanates from

Life, my beloved brethren, in the Spiritual Spiritual temple. So man, in his majesty, stands dear one, yet is this only decay. The theolo. with your present and future development. If you upon the highest pinnacle of creation, and from gical world labor to teach you that when man goes are content to believe in the simple fact of Spiritual I. This extraerdinary beginning has much the appearance of being beholds a world lying beneath him, and sub-being written by a person who had been the victim of an amthem beholds a world lying beneath him, and sub- to his long home, that home is simply the grave. intercourse without investigating its higher laws, fully men and women in the Spiritual sense, then for the enjoyment of truth and purity in all coming ages. Seek to know for yourselves the full meaning of this sentence: if a man die, shall he live again?-Furnish your own souls with the necessary evi-Death is to destroy the maternal functions, every be subject also to those bonds that will be to you Death as Death is implied by the teachers a Being embodying revenge and the darkest of pas- of materiality to form an incrustation around your sions; He hath lost all paternal feelings for His | Spirit, then must you be content in the future life to stand in the same position until the sunlight of This is Death, after the popular teaching.  $M_y$  truth shall melt away that incrustation, and bring beloved hearers, not so does Death exist. And you forth to the glorious light of immortality. If What has been the experience of man in the which are far more galling in their effects, because Then man is only subject to change. But if the Spiritual body is bound in slavery, while here it it the material, the outer man? No, it is the life- and melt away those icy trammels that bind them. the life that pervades Nature, when he becomes so his way rejoicing ;-or he who enters Spirit-life of his fellow men are to be plunged? When you

But age, which overtakes at last, Twines his grey hair with pain and shame II.

The merry man, who jeers at all, Becomes himself a laughing-stock: Let him beware of taunts and gibes Who has not learned to curb himself. XII.

The senseless indecisive man Ponders and re-resolves all night; But when the morning breaks on high Has still to choose his doubtful course.

Yet he believes the caution wise Which battles action by delay, And has a string of reasons ready On every question men devise.

x111, Many seem knit by ties of love, Who fail each other at the proof. XIV.

To slander idle men are prone : The host backbites the parting guest.

XV. Home still is home, however homely; And sweet the crust our kin partake. But whe ho feasts at others' boards Must often bite a writhing lip.

XVI. None give so freely but they count Their givings as a secret loan; Nor with o'erflowing soul reject The present brought them in return.

XVII. The interchange of gifts is good; For clothing, arms; for bacon, ale. Who give and take each other's feast, Each other's booty, long are friends.

XVIIL. Love your own friends, and also theirs; But favor not your foeman's friend. Peace with perfidious men may last Four days or five, but not a week.

X1X. When young, I often strolled alone, And glady join'd the chance-way stranger; To Jumun hearts, the heart is dear, To human eyes, the human of man.

II. Affect not to be over-wise; Nor seek to know the doom of fate: The prying man has little sleep, And alters not the will of gods.

XXI. Lise early, would you fill your store; Rise early, would you smite your foe, The sleepy wolf forgoes his prey; The drowsy man, his victory.

XXII. They ask me to a pompous meal, A breakfast were enough for me; He is the faithful friend who spares Out of his pair of loaves the one.

XXIIL Let us live well, while life endures. The hoarder lights a sparing fire; But death stells in perhaps before The gather'd sticks are burnt to ashes.

XXIV. Have children; better late than never; Who but our offspring will inscribe Our deeds on the sepulchral stone?

XXV. Riches have wings; the cattle stray: Friends may forsake; and we must die; This only mocks the arm of fate, The judgement which our deeds deserve

XXVL Who dictates is not truly wise. Each in his turn must bend to power; And oft the modest man is found To sway the scorners of the proud.

XXVII.

Praise the day at set of sun; Praise the woman you have won; Prwise the aword you've tried in light; Praise a girl her wedding night; Praise the ice you've stept upon; Praise the ale you've slept upon.

IIVIII. Trust not to a maiden's word, Trust not what a woman utters, Lightness in their bosom dwells; Like spinning-wheels their hearts turn round.

# MISS EMMA JAY. AT DODWORTH'S HALL, SUNDAY, JAN. 7, 1855.

"If a man die, shall he live again?" These words fell from the lips of an ancient who was de the development of his own age :- fell from his lips, as it were, in answer to the thought that dwelt within his soul, or by way of asking of himself and of the demonstrations of God's majesty and tion to the immortality of man. Or, in other back to its mother earth, should his Spirit-that which constituted him an immortal being-inhabit another sphere of existence, continue to live on, unfolding and developing, and becoming more and more the embodiment of the Divine attributes, and becoming a more highly polished mirror to reflect the image of the Almighty God?

ternal. If a man die, shall he live again? In the first As I said before, the Spiritual cannot come in place, let us consider, what is man? Man, 'tis said, contact with the materialism of earth; conseis the image of Divinity. But how, my beloved quently by the laws which govern it from its forhearers, is man to know that he is an expression, mation, it must attract to itself the grosser partian image of the Great Creator, whom he hath never seen, whom mortal eye hath never yet beheld. and whom not even the angels who surround His majestic throne can look upon in His radiance and beauty, that emanate from His Divine countenance to such a degree as to render them incapable of beholding Him in the height and depth and majesty

innate in the soul. of his own nature? Go with me far back to the Take the child in its earliest infancy, and transages of the Past, when the beautiful sphere in which you now live, was one chaotic mass-before there? Do you suppose it exists independent of surthe word of the Lord God had divided the land rounding influences? Not so. It derives strength and the seas, and before His laws began to comand nourishment from the development of science, | destroyed. bine the various particles of Nature into their proreason and truth, as it does in the material world;

per sphere of action. All was darkness and only only here, in your midst, the physical is too often above and beyond was enthroned the mighty Power who sped into existence this wonderful demonstration-that Power called Deity. From Sacred History you have a revelation of the formation of power to chain the Spirit, because it is freed from earth and its inhabitants; but you will not be sur- it; and the innate life-principle of vitality continues beloved hearers, what constitutes you men and of truth, the holiest beams of the morning light, to prised when we declare unto you that that is im- its progress, unfolds, and strengthens infinitely perfect and illy calculated to convey to man the more rapid than it could below. Thus you see man at once the embodiment of

magnitude of creation which the operations of that earth-sphere now are proving to every honest, can- the material, the physical world, and of the attri- who are believers in the Spiritual philosophy this the Spirit who has passed the confines of the did mind. It is said that in six days the Lord butes of the Divine mind, which renders him ca- is actual knowledge) is indestructible. It partakes tomb, and there stands upon the shores of eternimade heaven and earth and all that in them is, and pable of investigating his own being and of mak- of the nature of the Infinite; and as he is indes- ty, free-Spiritually free-from the chains of darkrested on the seventh. Now, my beloved brethren, you are wont to calculate those days as of twentybinds the outer world to the great Creator. four hours each. All old-school theologians have taught it from most remote times up to the present,

and untold generations have passed away cherished; or rather, there is doubt in the mind of the functions can never cease to act. ing the belief that the Lord God created the author of this sentiment whether man shall, like What is life? It is the motion or existence of consider the different positions of these individuals, the other dovelopments of creation, spend a brief the physical body. It is but the animation that you will see that it is not the providence of God, heavens and earth, and rested on the seventh, wherefore He blessed and hallowed it. Now, have period of existence here below, and when death pervades the world of Nature. Then if man die, but the influences which they attract to themselves, comes shall mingle again with its native dust; he shall live again. And for proof of this fact, combined with their labors in bringing the Spirit not the developments of science and revelation declared unto you that a thousand years were as one or whether it shall retain that identity and life in you have only to turn to the christian teachings, or into a life of freedom and true Spirituality. day in the sight of Omnipotence, and one day as a another sphere of existence as an impersonation of ask, even at the present day, for those evi- This, my beloved hearers, is Spirit-life. When thousand years?--that time lost its identity with Divinity. At that age, man knew but little of his dences, and they are brought to you. Be- you seek interior development, strive to know Him, and eternity was but from the beginning of own powers or of the laws that govern either his lievers in Christianity are wont to regard the pre- more of the powers you possess, more of the

nuscade. VIII. This anxious praise of temperance seems to proceed rather from the pupil of Julian than from the savage native of the banks of the Elbe. nects the Infinite mind with the physical world. and sings away eternity, still, they also por- ject further. If you seek to be aided and strength-

He, I repeat, is the mirror that reflects the image tray to you that God hath prepared a place where ened, to have the Spirits unfold to you those new REPORT OF A LECTURE DELIVERED BY of the Creator. This is man. He is not an inde- no ray of hope can ever come, for those who are and higher forms of life that will make you more pendent being, for he is dependent upon the ele- just as legitimately His children as they who enjoy ments that surround him for the existence of the purity and holiness in His presence-thus making will you be better prepared to enter a high sphere Spiritual and material, the outer and the inner Him a judge and a tyrant, who can place one por- of existence, and be more intimately connected man. How could the physical exist without con- tion of His dear children in infinite happiness, and with the Divine Being, and it shall prepare you voted to the cause of Christianity and truth, after tributions from the externals that surround the other in unmitigated sorrow and misery. Death him? How could the Spiritual exist without so taught is destructive to every pure and holy drawing its food from the internal of this thought. When men teach that in eternity you world of Nature that contributes to sustain the shall sit in the presence of Jehovah, enjoying animal system? Do you not see that from the His smiles, and still look from the battlements of power, that everywhere surrounded him, in rela- cradle mind becomes capable of knowing its pa- heaven and behold in the dark pit of despair your dences of immortality. It is not all of life to live rent, and exercising that faculty of imitation that offspring wailing in misery and anguish, and yet in your sphere, nor all of Death to pass from words, after the material organism had mouldered makes it draw from Nature its own sustenance? declare that it is just; when they tell you that mortality; for, in the Spiritual world, you may While becoming thus unfolded, it is not self existent, but dependent, and draws from the sources holy thought and affection-that Death is a curse which surround it that vitality which makes it an and not a blessing; - then they teach that God of the present day. Because, if you will, during individual being. Not that mind derives its actual is not a Father of infinite love and justice, but your mortal existence, permit the grosser particles existence from surrounding influences and forms. But Spirit is the first germination of man, and the material or outer form is only the image of the inchildren.

there is no Death in the abstract, because what you seek to keep the Spirit free from all those in-God hath spoken into existence cannot die. Man fluences that tend to bind it, then may you enter and Nature may be subject to untold changes; one | Spirit-life free and untrammeled. cles to form a covering. They are capacitated to unfolding after another, may, in a great degree, exist for a time, until the germ of immortality un- change him and those developments of Nature, but past? Has it not been that those who sought to folds and develops itself, and becomes strengthen- do they die? When you deposit a seed in the acquaint themselves with the sciences and powers ed; or, until it arrives to the perfect stature of heart of the earth, it must go through various that not only dwell around but within themselves, a man; and there are strengthened, matured and processes before it can yield to you a harvest; but, were unfolded and attained the stature of giants, clothed, those powers and functions which are though the seed you there implant reflects another comparatively speaking, even while inhabiting your hue, does it in reality die? Not so. The sphere? But, on the contrary, that portion of the

outer husk of its dull covering may be ab- human family who were willing to walk within the plant it to the Spirit-spheres, and what does it do sorbed by surrounding elements, and pass into prescribed circle of man wrought creeds were other forms of life; yet no where can you bring as much bound with the chains of slavery as the positive proof that one particle of matter hath been poor sons of Africa within your own borders, and

he die after the manner of death taught in your is only the material. And those who are willing to strengthened, to the neglect of the Spiritual, while material world, shall he live again? This is the be bound by theological chains, death cannot libin the Spiritual spheres the physical can have no question that seemed to agitate the mind of one erate. They can only be free by laboring to ren. who sought after evidences of immortality. My der themselves so-by inviting the pure influences women in your present sphere of existence? Is illumine the darkened chambers of their minds,

principle within. That essence (and to you Which presents to you the most attractive scene, ing him, in fact, a link in the golden chain that tructible, so are you. Man, being the essence of ness, bigotry and superstition, and ready to go on Now, if man die, shall he live again? Here far elevated and purified as to individualize him, disappointed because he does not see that abyes man's existence seems to be in a measure question- can never lose his identity-and his powers and of despair into which he believes a great portion

manifestations of God's majesty that surround you; learn what tends to bind you in slavery, and what will illumine your Spiritual vision, making vou free in Christ. He proclaimed the glad tidings So long as Men are Honest, so long will Success follow in the Footsteps of their Labors. you free in Christ. He proclaimed the glad tidings of great joy, which should be unto all people; and in the teachings that feel from his lips are contained truths which govern you to-day, and shall govern you throughout eternity, because they show you your relations to the brotherhood of man and the great First Cause, of whom you are but the effect.

Mind, what is it? It may well be compared to the choicest of gems that you are wont to gaze upon. Go the mines of Golconda and glean from their depths the diamond; by contact with grosser particles of matter, it has attracted to itself a covering that conceals its peculiar brilliancy. But place it in the hands of a skillful lapidary and let it be burnished and brightened, and does it not emit rays as pure as though it were just fashioned by Divinity, instead of lying concealed beneath earth's surface for millions of years? Yes, grind it to powder, and you cannot destroy its beauty; each particle, however minute, continues to speak in language divine of its native splendor.

E'en like this is the Spirit of man: a jewel of infinitely more value than these paltry emblems of material wealth, because possessed of powers and faculties that render it a God in comparison with all Nature that surround it, and because the seal of immortality sits radiant upon its brow. By conmay weave for itself a robe of grosser texture, that to appearance deprives it of innate goodness, and stamps it with total depravity. But transport this Spirit-gem to celestial climes, and by the light of truth dissolve the incrustation of bigotry, superstition and darkness.-does it not come forth bright and beautiful, reflecting radiance from the Divine character in wisdom, love and truth? When once freed from that dross, can it again be enslaved? No,-for he who hath been delivered from the bonds of error will not again seek to wear her galling chains. Could you who have become acquainted with the beautiful theory of Spiritual intercourse, return to the dark night of modern theology, the shadows of which mantied in gloom your hildhood days, and there feed upon husks, while to-day you are free to enjoy the abundant Spiritual feast, prepared for all the dear children of God? Ah, no. Contentment would refuse her holy light, and though scarcely perceptible to yourself you would again seek the plane of your own development. Place the magnet in proximity to matter possessing like power and do the smaller particles move off in opposite directions, or are they gradually principle? Though you may still trace the outlines of attracted bodies, the same law governs both, binding them together as one. Proportionately do you sustain the same relations to the great magnet -God; like Him possessing powers and faculties that are divine, clothing you also, (save to an infinitely smaller degree) with majesty and power. As He is infinite love, the more you exercise this divine principle, the nearer do you approach His perfections-thus being rendered Spiritually free and more effectually one with Christ in God. Thus the sun of truth and righteousness will shine upon you making you a guiding star that shall conduct ungates of heavenly day, so shall ye know of a

## SPIRITUALISM IN ST. LOUIS.

interested party, will inspire hope while speaking of progress to

# Christian Spiritnalist.

# NEW YORK, SATURDAY, JANUARY 20, 1855.

"FAITH AND PRAYER." The utilitarian theory by which so many try and condemn many of the phases of life, has more of personal opinionism in it than good sense or comprehensive wisdom. The assumption is that all that times the Spirit leaves the medium suddenly in the

by virtue of such knowledge, certain manifestations of mind are ignored, tabooed or rejected. It cript. were no difficult thing, however, to ridicule this assumption, as the very essence of presumption and egoism, but there is a principle in it that must not be confounded with the *abuses* ultimating from its free appropriation in criticism.

The education of the Spirit as well as the necessities of daily life, require that each person translate the lesson of the hour, let that lesson come from whence it may. In doing this, there is nothing to save the mind from error but knowledge, since the and punishment. The reform of theology, as prointuitions of the Spirit like the other phases of the soul's culture, need time and experience to test their reliability.

There must be, therefore, some assumption in much of our reasoning, because of this lack of knowledge. Now, this assumption in common things, and the daily relations of life, is very near tinued contact with materiality, it like the diamond if not quite *identical* with "FAITH" as explained and set forth in the church generally. "Faith," therefore, is fundamental to the exercise of all religious worship and devotion, and has ever been the war-cry in the battle of the churches. Emotional and devotional feelings can be exercised without much faith, as the phenomena of life give ample testimony. The fact that Lord Byron felt "more religious on a sunny day," he being constitutionally skeptical and habitually irreligious, proves that there are times in all men when the emotional world is the most positive phase of life. Sense and knowledge often leave just when they should sustain us, and that is in the hour of trial and personal suffering. To say that we should not suffer, or that we should rise above pain, is to ask of life more than it can give, and expect more of man than he is able to perform.

> Life, from any stand-point, is a conflict with self or others, in the development of which hope, joy, and sorrow sway the hour and give coloring to its surroundings.

Whatever influence these may have in deepening the religious conviction, they cannot in any philosophic sense be said to be the primary sources drawn to the greatest embodiment of the attractive of devotion or prayer. No, the emotional world is organic and constitutional, and, therefore, is not depending on this or that development of mind for and damnation of the sinner. The one thing clear existence, but the presence and absence of knowledge and science have much to do with the charac- only the Universalist saw how it was needed to bring ter of that devotion, and the exhibition it may make in the life of its possessor.

This *fact* should not be lost sight of in asking what is the use of prayer? for the aberrations of felt that change should come to them, by virtue of sense that may be expressed in prayer are only phases of its development and not the true representative of devotion. The mind that can in any sense dictate to God the order and method of Nawith divine lustre, radiating your Spirit-form, ture's development, is anything but wise, it and a more Spiritual philosophy, since it is now makes little matter whether such exhibitions generally admitted that the sinner will be punished numbered hosts to the haven of eternal rest. Be- be called prayer or philosophy. The pulpit, so long as the Spirit is inharmonious and unconloved brethren, let the work of interior unfoldings however, in this particular, only reflects the verted, be it in the earth or Spirit-sphere. That be to you the golden key that unlocks the pearly philosophy of the street and the family, and are Father Ballou should have softened the materialism no more responsible for such teachings than life of his old views since his introduction to the Spirit-

respondent, writing from Massachusetts, says that and sweet communion is a fact in life? in the town of Hanover, Spirit-meetings are regularly held in an old meeting house, which has not been occupied for fifteen years. The medium is a woman, and the Spirit who professes to preach through her is Father Ballou, the late highly esteemed Universalist preacher. The medium sits in a pew, until the Spirit takes possession of her, and walks her up into the pulpit, where she speaks np-"When

on temperance, christianity, or slavery. "When questioned on doctrinal points the answer is that Swedenborg's doctrine is the nearest right." Someis good and useful are known to the reasoner, and pulpit, and when she opens her eyes, and finds herself standing before the people, she sinks into her seat as though she had fainted .- Portland Irans- ual harmony on the part of the medium. Whether

> may be living in the light reflected by the culture | name of charity, Mr. New's man, don't pronounce development in a higher life must be interesting name of Christ, and to do good to man.

and important. Whatever may be thought of the reliability of the communication, it cannot fuil of suggestiveness to those who sympathize with the views of Father Ballou on sin, its nature, tendency posed by the Universalist, has been for many years more a protest against the dogma of eternal punishment and the assumptions and presumptions of orthodoxy than the clear unfoldings of theological science and the exact method and detail of the economy of God. This is more especially true of the first men that advocated the doctrine, for although it was plain to the Biblical student that " the wicked should not go unpunished, it did not necessarily follow that the "rightcous were recompensed in the earth, much more the wicked and the sinner." The philosophy of Father Ballou was a bold attempt to destroy this issue, by resolving all punishment into such as was limited to earth by the nature and necessities of things. Enough of Scripture was plain and palpable to sense to warrant this conclusion, since much of the Bible language not only wore the impress of material things, but set forth the history and mission of temporal and corporeal relations. Be that as it may, those acquainted with the method by which Universalism ultimated in a denomination in contradistinction to the Restorationists on the one hand, and the Orthodox on the other, know that it positively assumed that all punishment was confined to earth and mortality, since in the resurrection all should be changed "in the twinkling of an eye." Then corruption should put on incorruption and mortal immortality. With these views, the question has been Universalism vs. Partialism, but the detail of method which explained how mankind were to be saved from sin and error was with most as much a matter of faith as how it should come to pass that, in the final sentence, the saints should rejoice in the condemnation to both parties was, the necessity of "change," the "wicked and the sinner" into fellowship with

God and the harmonies of heaver, while the Destructionist and the believer in hell's torments alike which they could see damnatiom meted out "to each they deemed their foe," i. c. the Lord's.

From this state of things, the Universalist of the present age has awakened to the force of logic truth, that though a man die yet shall he live again. is for the past education of society. The assump- world is not to be wondered at, but we will have to tions of ignorance have made it imperative that an receive " more light" before we will be able to see

imaginary philosophy should be reflected in prayer, the wisdom and correctness of his conclusion about The following testimony, which is not "the may be" of an as in all the other departments of life. But is Swedenborgianism. As we understand the philointerested party, will inspire hope while speaking of progress to prayer therefore useless? Let the history of the sophy of Spiritualism, the discipline of life and the the believer; we hope it may, at the same time, awaken the prayer distribute the believer; we hope it may, at the same time, awaken the prayer distribute the believer; would not be objected to by Spirits in or out of Spirit of truth, and the disposition to investigate in the skeptle; will and sorrowing answer, and the testimony of education of the mind are not specialities to be ob-the body. The following was immediately rapped Spirit of truth, and the disposition to investigate in the support in the martyred dead be heard! Let the emotional tained by demoniac or purgatorial forces outside of

None whatever, when we read of those who walked with God," and otherwise enjoyed the It may be, however, that the Editor of the News able me to see her physically. has forgotten his theology, or has some new phase

shall now look for the fruits of righteousness, since Spiritualism in general and the philosophy of me- am only a learner." diumship in particular, teach the impossibility of the "results of his interview" will be convincing

## NOTES FROM OUR CIRCLE.

Once a month, at No. 64, East 15th street, a cirminds of such? cle of gentlemen and ladies meet for the purpose of knowing more of the "mysteries of godliness," as revealed and explained by the Spirits. Most of these gentlemen being acquainted by meeting in this or other circles, can use the freedom of companionship, while exercising the good sense of a a philosopher in search of truth. "The man of the world" who laughs at the "folly" of Spiritual intercourse, would be surprised, were he permitted to behold the cool, candid and cheerful method adopted by those lovers of "light, while seeking more light still" Indeed so often have we been moved to this conviction, that at the close of our evening session on last Saturday evening, we proposed to have the minutes of the meeting read by the public, that the reflecting mind might have a sight of the lovers of truth in council. The following "notes" will show that men can respect themselves while seeking knowledge, although an unwise public opinion makes it but little short of criminal to mix in such associations. Were it our power to give the method adopted by the many private circles of this city, the questions asked and the answers given, much knowledge would result to the glory of Spiritualism and the correction of ignorance and the overthrow of bigotry. As it is. however, the prudentialisms of society deprive us of this means of progress, for those whose names would be of sterling value and moral significancy to the public mind, have to hide their "light under a bushel," for fear that injury may come to them, their homes and business. Surely, it is time for thinking and religious men and women to know that the cant of public opinion makes more hypocrites than the morality (?) of Sunday can keep from sinning. Why not do honor then to the lover of truth rather than make him obnoxious to popular sense? There is but one answer to this, and only one remedy, since *ignorance* is the parent of FEAR, and heroism the offspring of light and

for the matter and the manner, thanking the gentlemen for the use of their names. Mrs. Brown, the medium, was as usual, happy in the duties and pleasures of the occasion, that harmony might abound. It is to be hoped that other circles will take " notes by the way," that we may be able to report progress. In these communications, as in all others, no one is held responsible for

the views or sentiments expressed, except they are understood to be the "opinions" of the parties speaking. As Mr. Giddings was the guest of the evening, and but an occasional visitor to our city, the Spirits in and out of the body seemed willing

to have him improve the occasion. This remark will explain why Mr. G. is nearly the only speaker.

FATHER BALLOU TURNED SWEDENBORGIAN.-A cor- holy, to the practical, where the union is obtained, and said he could do so by taking the fact from Some give veritable Spiritual communications which are false. Others give reliable communications that person's mind.

Now it may be well to see that the communica-Mr. Johnson .- Can you approach your sister? Spirit.-Not close enough to hear the oral con- tions are consistent with those of all time. If they presence and companionship of those made perfect. versation; her light is not sufficiently bright to en- are found to be so, I deem it safe to rely upon them. If not, not.

Some test questions were put to this Spirit, not known in these parts. We are happy in learn- which, after some delay and apparent difficulty, years to occupy, I have looked for a great moral ing that one soul is in communion with Jesus, and were answered satisfactorily. Then was spelled: "I really feared to attempt to answer tests, as I first is scientific. In astronomy man has advanced

Mr. Giddings asked: what are the qualities of new optical instruments, or a great change in the such communions without great purity and Spirit- mind that render a person approachable by Spirits ? laws of optics. He can hope for no great additions As the question was not addressed to any par- to his knowledge in that department. In many ticular Spirit, Mr. Johnson suggested that probably other of the natural sciences, there is but little left For the benefit of our Universalist readers, who to Spiritualists, remains to be seen; but in the Father Hopper could answer it. Then was given : to learn. From Geology we are taught that the

and teachings of Father Ballou, we give the above the mind "profane" that seeks Spiritual commun- clue to the grand secret. The love of God in your for its present inhabitants, and judging of the fuextract, as everything relating to his progress and ion with Jesus, if you really wish to honor the soul will draw around you Spirits of happy spheres. ture by the past, the same system of progression That love is a loadstone by which all feel attracted; will continue. When the fulness of time shall and a good supply of it will furnish food for le- come, such a change may be expected. The chief

gions, and render you approachable." Spirit .- Not always. Mr. G.-Can you when the mind is disturbed? Mr. G.-How do you know my name? you are a searcher after truth. Mr. Johnson.-Is there any more particular rea- that the time for this great change is near? son why you know it? Spirit .- Thou art a co-worker of mine, and God phecy. And I will remark here, that for many has blessed thy labor. Mr. J.-A co-worker in what? Spirit .- Reform.

Mr, J.—What particular branch of reform?

Spirit.-No.

ness nor undeveloped man.

as when you were on earth?

dark-faced men of earth, and find them occupying that we have the time specified when the first event high and happy places.

We will begin with the entliest. among you? Spirit .- No.

Mr. J.-Is our friend Calhoun an anti-slavery man? Spirit .--- He has turned his coat.

Vebster? Spirit .-- He was a little stubborn, but has yielded the point.

- ot get the nomination at Baltimore? Spirit .- No. Mr. J.—What sphere is he in? Spirit.—He ranges high in latitude six.
- riend Allen? Spirit .--- Yes.

present, he would give him a communication. The word times is used by Daniel and St. John, to inknowledge. We give the dialogue, therefore, both following was given in answer to this request : "I am rejoiced to be remembered and called on to prophetic language to construc this word in the

by you. Time, to you, may appear long, but it has no reckoning here, and there is but a span between the cradle and the grave; and to you, who punishment followed. The kingdom of Israel fell are a man, I say welcome home. There is more in 729 B. C. Seven times meaning seven days of joy here in the little time I have been with you years, would give us 2520. Dating this period from now, than in an age on earth."

Mr. Giddings referred to the fact that he had made strictures upon Mr. Webster's political career, and asked if he entertained any unkind feel- a half when he shall have accomplished to scatter ings toward him on that account. In answer, it was given :

others to avoid those errors. It is your duty to half the sum of secon times, or 2520 years. When speak out your sentiments manfully, and if you would not be objected to by Spirits in or out of stand corrected, acknowledge it with equal firm-

DANIEL WEESTER.'

From two positions, which I have labored many

and perhaps physical change in the world. The to the limits of science without the discovery of

"Yes, I hope I can give friend Giddings a small world has undergone great changes to qualify it

source of man's moral depravity results necessa-Mr. Giddings.-Can you at all times read the rily from his position physically. His wants, his appetites and his passions are all physical. Consequently any great moral regeneration of his nature will probably be accompanied with a great physi-

cal change in his character and his position in the world. Having approached the confines of his Spirit .-- You are my dear friend, inasmuch as mundane position, and gone nearly to the limit of his capacity here, may we not reasonably expect

The other point of observation is that of proyears I have been surprised that so many who profess to teach the religion of the Lible are so ignorant of the scope and contents of that sacred Book

Spirit .- Thou hast not been frightened at dark- From the older and later prophecies we are clearly taught to look for a millenium, in which Mr. J.-Have you as much interest in Slavery "peace on earth and good will among men shall prevail," but also after that for a new heaven and a Spirit .--- Yes; I have supped and dined with the new earth. And I think it reasonable to believe shall occur. The orientalisms of Scripture, I be-Mr. J.-Is there any prejudice against color lieve, may be translated into prosaic occidentalisms.

In the 26th chapter of Leviticus, the blessing for obedience and the curse for disobedience are pronounced. In verses 18, 21, 24 and 28, these sentences are found under the denouncement of Mr. Giddings .- How is it with our friend Daniel the curse. 18. "Then I will punish you seven times more for your sins." 21. "I will bring seven times more plagues upon you." 24. "I will punish you yet seven times for your sins," 28, "I Mr. Johnson .- He did not quite forget that he did will chastise you seven times for your sins." Now, the word times used here may be understood as seven distinct punishments of the Israelites, and should we take up the history of this wonderfully preserved race, it would be easier to select seventy Mr. Giddings .- Are you acquainted with my old distinguished inflictions upon that people, than to select seven, in which they suffered for their transgressions; or it may mean seven periods of time. Mr. G. here requested if the Spirit of Allen was during which their afflictions should continue. The dicate periods, so that, I think, we do no violence

latter sense. Well, the Israelites were disobedient, and their 729 B. C., it closes in A. D. 1791. In the 12th chapter of Daniel, the augel who interpreted his vision says, v. 7. "It shall be for a time, times and the power of the holy people." This prophecy evidently relates to the Jews, and time, times and "No; if I erred in life, let it be a caution to a half are expounded in Rev. 12, v. 6, comparthe expiration of the first half of 2520 years, Justinian issued his edict against the Jews, forbidding circumcision and the teaching of their children the

is 1260 years, the Jews did not enjoy the rights of

citizenship in any country on the globe, when the

rope was laid, and the extension of Jewish rights

was granted throughout that continent. " Blessed

altogether too important to be neglected, since it is sowing the exclamations of the unfortunate be consulted, that nature and the soul, but by the expanding of the it may be known how much of good came to them Spirit, which as naturally ultimates in development Christendom in those few moments. "Father jorgive them, for as the bud unfolds and is perfected in the flower.-

PROGRESS OF SPIRITUALISM .- There is at this time in our city but little public mention of Spirit- they know not what they do," has been many a time Life is therefore a teacher, and all reforms but new unlism and its teachings. But a person would be and oft the consolation of the tried and suffering. and more claborate lessons in the education of the mistaken if from that fact he should infer there Again the voice of supplication says, "Father, y it Spirit, since day unto day uttereth speech, and be possible, let this cup pass from me, but not my will night unto night addeth knowledge to all, be their tion. The truth probably is, that at no time before has Spiritualism exerted so powerful an influence but thine be done." degrees of culture much or little, for "the law of Here, there is a calm and holy reliance on the the Lord is perfect, conterting the soul," "making over so many minds here. And it is surprising,

"FATHER," without the assumptive dictation of the wise the simple." too, to find what sort of people succumb to them. Among those who consult the Spiritual cracles, ignorant dogmatist, that expresses in the most comwith a lively faith in their responses, are many with a lively faith in their responses, are many prehensive manner the soul-felt confidence in the Father Ballou is growing in grace and in a knowl-who have been hitherto accounted among the most prehensive manner the soul-felt confidence in the Father Ballou is growing in grace and in a knowl-its spelled: sensible, practical, matter-of-fact persons in our Father's wisdom and goodness. There is no viola- edge of the economy of God's government as excommunity. When we speak of oracles in this tion of the laws of Nature in these petitions, no ask-plained by Swedenborgianism, we shall nevertheconnection, let us not be understood as speaking ing for the impossible, since the Spirit of Jesus was less urge Spiritualism on the attention of our readreal as ever were those of Delphi or Dodona. There conscious that the will of the Father was "perfect" ers, for truth is never more powerful or attractive is in our midst here in St. Louis a priestess, who beyond all others, because there was "none good than when its simplicity and directness speaks to offers herself as a medium of communication be but one." The Spiritualist above all others should the inner life, proclaiming "now is the day and now tween embodied humanity aud departed Spirits- know the true *value* and nature of prayer, since he is the *hour*" to build heaven and harmony, and desnot perhaps on a tripod, but in the same sense that is in constant communion with the Spirit-world .- | troy hell and discord. The progress of Father the Pythoness served as the organ of Apollo. Through her, persons embarrassed or anxious for Who but the one that enjoys the consolations Ballou is exceeded by many of his younger brethadvice or direction, seek it from some one of the and blessings of prayer, can tell how much of ren in the flesh, so that the Universalism of to-day dead in whom they trust. A person tried by do-heaven and bliss comes to his or her soul in the is a very different gospel from what it was in the mestic misfortunes repairs to the oracle for counhour of prayer? None, for devotion is not logic, days of Winchester and Murray. Indeed the consel from a departed friend. The Spirit of some culebrated physician is evoked to obtain prescriptions nor reason, nor argument, nor philosophy, but is cessions of the Universalists on the one hand, and suitable for a threatening malady. We understand the concentration of all in the simple language of the modifications of the Orthodox on the other, are that among the departed medical celebrities Doctor confidence and trust, as the soul holds sweet com- presumptive proofs for the middle ground of Spirit-Rush is in the highest favor. We are told indeed munion with the Father of all good. To assume ualism and progress, pointing as they do to the rethat he probably has at this time a larger circle of that he probably has at this time a larger circle of patients throughout the Union than any live doctor that it is not natural to pray, is to destroy one of *conciliation* of all isns with truth and the unfoldin it. His attendance is as regular and his direc- the most unfailing sources of Spiritual happiness, ings of eternal life.

tend.

tions as precise as those of any of his brethren yet for the joys of life, the memory of enjoyed blessin the flesh. It is reported that he is extremely obliging, answering all inquiries, explaining sympciousness of manner, that are extremely satisfac- sources of devotional life, and prayer is the metory. What is more, it is said that his practice is very successful. Since his departure, he has, it seems, given in his adhesion to the Botanical system and prescribes only herb drinks. Milton wrote :---

"The oracles are dumb, No voice or hideous num Runs through the arched roof in words deceiving."

No nightly trance or breathed spell Inspires the pale eyed priest from the prophetic cell."

Had Milton lived to this day, he might have cles of our day may want the splendors and official recognition of their predecessors of Delos and Delphi; but they arrogate the same powers, and by Louis Herald.

## A HOME FOR SPIRITUALISTS.

Those of the Spiritual friends wishing to board in a family where they can enjoy their faith, within this city.

## OUR AGENTS.

the following named persons, who are authorized on some future occasion. to receive subscriptions: DEXTER & BROTHER, 14 and 16 Anu-st. New the Conference.

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ings, the hopes of happier and holier joys, all speak SPIRITUALISM AND PROFANATION .- Spiritualism dium that unites the giver and the receiver.

Beside this, Spiritualism is making it plain that Christ, and that he expected soon to give the rethe soul's unfoldings depend much on the Spirit- sult of his interview.

be humble and passive to the better influences that clip from the Mobile Weekly News, as it may be their machinations. It was given :

calculated to secure them. The philosophy of me- is altogether out of place, since the "comforter" has power to approach him."

of the Spirit. This is true also of sincere prayer, third person in the Trinity," would come in an- was. Mr. J. then asked if he was aware of any liable. Delphi; but they arrogate the same powers, and by or the spine unusual fact that had recently transpired in his a host of free citizens are equally accredited.—52. for when it is not prompted by the "voice within," swer to prayer. The proof of this is so common, unusual fact that had recently transpired in his That the Bible, at least a great part of it, is a reit lacks the element of devotion, which alone can that any one who ever heard an orthodox prayer, family. It was spelled :

give it meaning and make it efficacious. Making or attended an orthodox conference meeting, could prayer a thing of form is therefore objectionable, authenticate the statement, since the desire for inasmuch as it makes it imperative without provid Spiritual union is commonly expressed both by the ing the conditions, which alone can make prayer most fervid invocation for the "Holy Ghost" to out fear or offence to any, can be accommodated Spiritual. The minister, therefore, should be free come "in these cold hearts of ours." Now, inasat No. 137 Spring street. Mr. and Mrs. Levy are to obey the intuitions of his Spirit, and pray, or much as Jesus is the son, and therefore the second

> into harmony with the Father. As we have not the room to develop this thought of the Holy Ghost, since both belong to the God- ing to communicate.

SPIRITUALISM IN BROOKLYN .- P. B. Randolph, possibility for "close communion," much more you when you come."

Washington street, on Sunday the 21st inst., at 3 heard among Spiritualists. o'clock, P. M. Subject-Familism and its signifi-

"No; you will be joined by men and angels." After prayer, the following was given in like of our faults, as we are to tell you yours? manner:

out:

immortal truths be handed down from sphere to ambition gets the mastery. sphere, until you shall see, with the eye of faith. the celestial circles in the highest heavens."

Some change was made in the seating of the members of the circle by direction of the Spirits, in order to touch some who had not been touched. While we rejoice, therefore, in knowing that When asked why this change was made, the Spir-

> our forces very far frong the medium's sphere." Some conversation here occurred among the circle with reference to Spirit-intercourse, when the following was received :

"Dear friends :- It is the first important lesson

will find no difficulty in making their wishes Some of the late articles in your paper are ex- for the Gentiles. known; and you will, on this occasion, permit ceedingly interesting. They are placing Spiritual- Daniel, chs. 2d and 7th, give us the succession of those who love and desire to elevate you, to in- ism on a firm basis, and making it consistent with the four monarchies, the Chaldean, Medo-Persian, struct you in many points of the philosophy of the teachings of supernal powers in all time .-- Grecian and Roman, which should close with the speaking through echoes. When the medium is Whenever a Spiritualist decries the inspiration of kingdom falling to the Saints of the Most High, physically strong, or magnetically so, and when the the Bible, I take it for granted that his associations when the Lord of Heaven would set up a kingdom investigator is in harmony with such a one, the are low, both Spiritual and earthly. Your corres- that should never be cast down. In the little Horn friend on whom he or she may call, will speak di- pondent S. C. in his article "Spiritualism vs. Ma. of the fourth beast, he very graphically describes rectly. When there is a want of harmony, and terialism" elevates the subject to the high platform the ecclesiastical rule of the eternal city and says, the investigator is not properly adapted to the of Scripture teachings, and explains some myste- ch. 7, v. 25, "and they shall be given into his hand sphere of the medium, a Spirit-medium is employ- ries which theological dogmas have thrown around until a time, times and the dividing of time," i. e. ed to communicate through the particular guardian the plain leiter and Spirit of the Bible. Jonathan 1260 years. Let us inquire when this little Horn obliging, answering all inquiries, explaining symp-to the thankful and grateful Spirit and prompt ac-toms, describing the operation of his medicines and to the thankful and grateful Spirit and prompt ac-seems to be obtaining considerable notoriety in of that medium; and sometimes the ideas are ex-Koons said to me, this action of Spirits was most commenced the date of his power. Phoeas, Emforetelling results with a fullness of detail and gra- knowledgement. Thanks and gratitude are the Baltimore. Recently a convert to Spirit-rapping pressed in language not calculated to convey the powerful in the days of the apostles, but the phy- peror of Constantinople, conceded to Boniface III. lectured in that city to a large audience, and dur- sentiments. The greatest difficulty is found in an- sical prevailed over the Spiritual, and Spirits ceas- Bishop of Rome, the claim of Universal Bishop in ing his discourse made the blasphemous declaration swering test questions, as the echoes come out of ed to commune with their friends in the flesh, on the year 606. It is a notable fact that Mahomet

"He has come with me to attend your circle." Mr. Johnson.-Who has come? Mr. J.-What Josiah is it?

"My dear son, Josiah."

must be responsible, for it has been a custom with purporting to come from Josiah :

Mr. Johnson,-Will you be as willing to tell us Judaic and Mosaic ritual, and requiring them to be baptized. This produced a fearful insurrection,

Spirit -- I would take interest in exercising your which in the course of 90 days, lost to the Empo-"May you be strengthened in your faith, and may charity, if I could influence you at the time your ror more than 100,000 of his subjects, and was followed by the expulsion of the Jews from the Gærco-

Mr. J.-Will you tell us distinctly what you Roman Empire. From that time until 1791, which mean by ambition?

Spirit.-Apply it wherever it will fit the case. The subject of giving publicity to the proceed- the French National Convention first extended to ings of this circle was discussed pretty freely, with them that privilege. V. 11. "From the time that the varying opinions, some not wishing their names to daily sacrifice shall be taken away, &c., shall be a appear, and others careless whether they did or thousand two hundred and ninety days." (years.)

"The atmosphere will not permit us to extend not. The opinion of the Spirits was asked in re- This brings us to the eventfal period of 1821, ference to the point, when the following brief com- when the basis for the present commotions in Eumunication was elicited :-

" Facts are required-not theories alone."

is he that waiteth and cometh the thousand three PROPHECY AND ITS FULFILMENT. hundred and five and thirty days." V. 12. This to learn that where perfect harmony exists, Spirits To THE EDITOR OF THE CHRISTIAN SPIRITUALIST: will bring us to 1866. So far for the Jews. Now

account of the persecutions which followed any commenced his teachings the same year, though The question of evil or lying Spirits was referred such manifestations. To my mind, many obscuri- his hegira was 16 years later. Then we have 606, ual harmonies of life, to secure which, it needs to The above item of information and theology we to, and it was asked how we might guard against ties in the Bible have been cleared up by some of 1260-1866.

the higher communications of Spirits. Nor do I The other prophetical periods, see Rev. xi, 2, 3, make up the culture of the Spirit. The soul's important that the sanity and orthodoxy of those "Every man has a regulator within his own con- consider it inconsistent with Divine authority, as xii, 6, 14. xiii, 5, are synchronical with these. growth can be comprehended only by understand. "away down" South be known. Beside this, we science, and when he is in harmony with himself, we consider the Bible, for Spirits to communicate With these facts before me, I was prepared to ing the philosophy of conditions and what is best cannot help thinking that this charge of blasphemy his God and his brother, no conflicting influence with us. St. Paul, 1 Cor. ch. 12, expressly de-look at the earliest manifestations of Spiritualism,

scribes the various kinds of media or Spirits, and as a sign of the times. And with that view, I have Had Milton lived to this day, he might have calculated to secure them. The photosophy of me-doubted the truth of such declarations. The ora- diumship in part explains this, and teaches the les-was promised to, and it has been the belief of the Mr. Johnson inquired if the Spirit of Isaac T. St. John in his 1st epistle gives us a test by which been interested in all its phenomena. I have been son of submission and obedience to the intuitions Christian world, that the "Hely Ghost," "the Hopper was present. The raps signified that he to try the Spirits and know whether they are re- disgusted with its pantheism, its materialism, and more frequently with its bad moral teachings. Yet,

velation, I have no doubt, and any assertion con- "because iniquity shall abound, the love of many tradicting its revealed teachings, in my opinion, shall wax cold." And whilst I feel instructed and must be received with great caution. From the benefited by some of these communications, others After some delay, the name "Josiah" was given. Bible alone, man has received no adequate idea of I consider should be received with great caution,-Deity. The promises so far as this world is con- Man is so apt to generalize upon a few facts, and to cerned, have been realized. The prophecies, so far start theories upon assumed data, that the earnest Mr. Johnson then stated that this was the fact as they relate to the past history of the world, inquirer after truth must patiently wait, and mawell and favorably known among the Spiritualists not, according to the *divinity* that warms his soul person in the "trinity," we cannot see such great to which he referred : namely, the recent death of have been literally accomplished, and I wait for a ture his judgment after long and severe investigaimpiety in seeking communion with Jesus, instead Mr. Josiah Hopper, the son of the Spirit purport- similar confirmation of those which are still future tion. Thus have I given you "a reason for the From the propheies, I looked for a similar move- faith that is in me.

OUR AGENTS. The following communications were then given, ment, not being able precisely to define it, to that Spiritualism promises results like to those of sciwhich we have in Spiritual manifestations. The ence and prophecy. Hence I am interested in its For further remarks on prayer, see abstract of many of them in hymn and prayer, to express "I am rich and happy now. When I left earth, prophet Joel, ch. 2, v. 28, to the end, clearly fore- teachings. But I must confess, I have no patience themselves as follows: "Jesus, lover of my soul, my father came to me in his cloud-car, and escort- tells this. From Abraham up to the close of the with those who catch up a theory of future life, let me to thy bosom fly," which certainly implies a cd me to his beautiful home, where I will welcome apostolic age, we learn from the Scriptures that from the teachings of some undeveloped Spirit and there were those who had the Spirit of prophecy, reject the authenticity of the Scriptures, and place medium, will lecture at the Brooklyn Institute, intimate and material then anything we have ever He was requested to tell the date of his death, and that in all that time they were called true and more faith in the falsehoods of low grovelling Spirbut said he took no thought of the time, but it false prophets. In these latter days, such prophets its than in that revelation upon which all our no-What wonder, therefore, that some one has passed would afford him pleasure to know the name of the would be called mediums. Now all good and ad- tions of Deity, morality and social right are foundcance. The public are respectfully invited to at- from the infancy of religious culture, where aspira- day. It was asked if he could give the fact to a vanced Spiritualists admit that there are true and ed. Those who maturely form their opinions, I tion prompts companionship with the true and person knowing it, who should ask it of a medium, false mediums. Some profess to be, who are not, trust will agree with me.

# Poetry.

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

ON PAPER. Have faith—and thou shalt know its use; Have faith—and thou wilt feel "Tis this that fills the whow's cruise And multiplies her meal.

Houre.

clusion.

I remain yours for progress,

LETTER TO DR. DODS.

NO. VI.

Have faith—and breaking from thy bound, With eagles then will the, And find thy cottage on the ground 'A castle in the skies.

Have faith-and thou shalt hear the tread Of horses in the air, And see the chariot overhead That's waiting for thee there.

Have faith-the earth will bloom beneath, The sea divide before thee, The air with odors round thee breathe, And heaven wide open o'er the

Have faith—that purifies the heart; And, with thy flag unturbed, Go forth without a spear or dart; Thou'it overcome the world

Have faith-be on thy way; Arise and trim thy light, And shine, if not the orb of day, Yet as a star of night.

Have faith—though threading lone and far Through Pontine's deepest swamp, When might has netther more nor star, Thought need no staff nor tamp.

Have faith-go, roam with savage men, And sleep with beasts of prey Go, sit with fions in their den, And with the leoparts play.

Have faith-on ocean's heaving breast Securely thou may'st tread, And make the biliewy mountain's creat Thy cradle and thy bol.

Have faith-around let thunders roar. Let earth beneath the rend-The lightnings play, and deluge pour-Thy pass word is-ot felence,

Have fifth—in finite's corest need, When maked lie the fields, Go forth and weeping sow the sead, Then reap the sheaves it yields.

Have fidth—in earth's most troubled scene, In time's most tryffar hear. Thy breast and brow shift to screage— So southing is its power.

Have furth—and say to yonder tree. And mountain where it stands: Bo ye both buried in the sea— They slick beneath its hands!

Have fidth—upon the battle-field, When facing for to fee, The shaft rebounding from thy shield, Shall by the archer low,

Have fulth-the finest thing that flies On wings of golden ore, That shines and melts along the skies, Was but a worm before,

-----WARMEREN ARERT BERTARTERERT BERTEANEN.

There are beautiful dreams of the Spirit-life, That come to the striken heart Like zeptyrs that flit over the waters of strife, To bld the wild turnal depart.

There's a beautiful hour like the lash of the sea, As it dies on its waveless shore, When the temperts of earth tave cented to be, And file's hitle time-voyage is o'cr.

There's a beautiful throught as vast as life, As I: sweeps of erages to come, It gathers the flowers of infinite worlds To garland its spidt home.

There's music such as heaven alone can know, Though its key-note is learn'd on the earth: And myrial worlds its echo shall throw, Still back to the place of its birth.

There's a love and a power, a grasp of mind That spirit alone heav know ; hat throw all the riddles of schools behind, Where my these of eternity flow, That thre

JUDGE EDMONDS' NEW BOOK.

During the week, we have been favored with volume of the Judge's forthcoming work on Spiric- no difference how corrupt he is, still God must be vious to this creation, a set of beings he had made, nalism. The explanations given by the Judge in in him semewhere, else he has entgrown God by called Angels, pure and holy as himself, re- Abstract of the Proceedings at the Conference at No. 553 this article and the letters introduced, outlining his sins and annihilated the God of his existence. belled against him; though all pure were they and the views of others, can not full of doing good to The human mind is allowed to be the highest type yet they found sin. He, though Almighty, could Spiritualism and theological reform. There is a of God, and shall not there be within it then, more not subdue them, and so to keep peace was forced calm, candid positiveness manifested in the Spirit of of God than in the lower order of creation? You to cast them into Hell, a place prepared for them. the article that must speak to the better sense and may consider this Divining man, blasphemous and Then, after the creation of man, who was sinless

true, but whether it be yes or no, I am sure that how unlike were they in their effects to the pres-the Spirits of our friends can and do come to us in ent. They left upon the mind of the beholder the from some circumstance that I do not now remem-strue, but whether is a substance flowing forth from us, an emanation, and more, we foget commerce, the counting room, and know, for a surget and how are a divine brotherhood; it is then we feel sweet and holy communion and intercourse. The impress of a God of vengeance, a God who de- ber, the subject (of that great humbug as I then that table, or as the great teable, or as the great teable sweet and holy communion and intercourse. The impress of a God of vengeance, a God who de-following is but part of the prophecy given in a small quiet circle of four persons, but it is that part which has mostly to do with the prediction. The impress of a God of vengeance, a God who de-ber, the subject (of that great humbed as 1 their supposed Spiritualism to be,) was introduced, and as the vehicle of our aspirations, serves as the medium of con-ternal love. When you take hold of a man's hand, so you can in a few moments thereafter, my wife and a young which has mostly to do with the prediction. The PROPHECY: by the Spirit of Admiral Lord a peace-loving and peace-giving Being, who "mak- hands upon the table, and jokingly remarked, "we field or disproved by you,-do you not see, friends, that we can enter our hearts, and we shall attain that harmonic condition eth his sun to rise on the evil and on the good, and will have some Spiritual manifestations." After not communication with the Spirit of God without which is prophesied in the aspirations of all good and pure-mind

*Hore.* "The English troops will return in disgrace from sendeth his rain on the just and on the unjust," *Setting for some time without producing the desired* by which we can. You may say, if that hat is to rise up, it will say if that hat is to rise up, it will be a sended by which we can. You may say if that hat is to rise up, it will be a sended by which we can. You may say if that hat is to rise up, it will be a sended by which we can. You may say if that hat is to rise up, it will be a sended by which we can. You may say if that hat is to rise up, it will be a sended by which we can. You may say if that hat is to rise up, it will be a sended by which we can. You may say if that hat is to rise up, it will be a sended by the well as the past. the seat of war. The French also will return to obeying his own command, "love your enemies, result, I told the children, two girls and a boy, to rise up whether you take it up or not. But it will not rise untake part in another struggle, which will cause the do good to them that hate you," and showing that go up also, for, if it was electricity, the more hands ; til the means are used. And so, on the same principle, unless take part in another struggle, which will cause the do good to them that hate you," and showing that Emperor to leave his throne, and end his Ffe in an importance upon the Jewish Dispensation, as it is called, if the better, and in a very few moments to my utter is an advance upon the Jewish Dispensation of as an advance upon the Jewish Dispensation, for the er than hers will quell her into submission, for the table began to move, and as this in-you sould averaging to the power of Omnipotence to do this; and He cannot bless to wear, must drag sprintery God increased within him. The fact

leavely about her own neck. A Queen shall tram-ple down her Empire, and the serfs shall become equal with their masters. Turkey must also feel tion, and he who fails to read must fail in compre-tion, and he who fails to read must fail in compre-tion. that she is not to conquer, but take her place with hending the progress of the age in man's redemp- that my own family would not be guilty of such a say, Father, blass me, bestow thy favors upon me. This subject other Nations. Spain will be the last that will yield tore throughout the entire earth. The great battle of of observation and experience, that he may read throughout the entire earth. The great battle of of observation and experience, that he may read pied from my mother's family Bible some two years creation will be fought, and the allied armies will the outspread book of the world's progress with ago, and which facts were known to no person in everything. We are told that God is so elevated above our revel in the palaces of deflaroned princes—of the unprejudiced eyes and a willing heart, lest he go the room, and further, no other person in this city thoughts that it is impossible to approach Him. He knows, to the room, and further, no other person in this city the same that it is impossible to approach Him. He knows, to the room, and further, no other person in this city the same that it is impossible to approach Him. He knows, to the room and further is the same that it is impossible to approach Him. He knows, to the room and further is the same that it is impossible to approach Him. He knows, to the room and further is the same that is all the best of the room and that is all the best of the room. earth. Then shall rise a new power that shall down to death in the midst of Eternal Life. overrule and bring into subjection the entire creation. Then shall peace fold her wings and rest in NO. VII.

The light of inspiration pours into the soul of a confident air of success in being able to prove it raises its thoughts to Him, He does not communicate with the love for ever.' Whatever improbabilities there may be in the man from every source. The varying hues of sun-signs of the times against this or any other pro-set no less inspire when viewed by the eye of ideal phecy of a kindred character, the cautious mind beauty, than the magnificent canopy of heaven be-Now, if you can tell, I will call various years, the as well say that this house originated from the bricklayer, withwill say, weil and see before "jumping to a con- decked with its thousands of chandeliers of lumi- right one amongst the number, and when it is nam- out saying that he put particular bricks upon each other. It he

J. T. of their Godhead, their power and their infinitude! was answered correctly. In the same way the skin of the animals and the little spines and links as we find Let the philosophic eye trace their abode, and it month was asked, and answered. Then the Spirit them in creation around us, then the archetypes of their exist. finds it only in the distance of space and in the was asked to tip out the day of the month, which ence must have been pre-existent in the Divine Love and Wisimmensity of universal creations, unnumbered and was asked to the day of the month, which dom; and if so, then the must notice the smallest and most inunknown.

Whence the ilea of a God, except from the in- May not increasing revelations of these show in which my father died, and was answered cor- hear his inmost thoughts, as no angel can knew them. Thou, whence the rich of a Coul, except from the his May not increasing revelations of these snow in which my father died, and was answered cor-spiratory power of that God? Whence the inspi- farther the nature and power of their Creator? rectly. Not being satisfied, however, with the with the confidence that should characterize a child in going to ration of Nature, except from the God in Nature? May not the mighty mind of conception itself dis-If the Gol in Nature—the waterfall's beauty, the cover something farther in the realms of space to year, month and day of the month of the birth of have a true fraternal love, unless it is based upon the love is assisted in a sister, also the year, month, and day on which if God; and if spiritualism is to have any religions element as a sister, also the year, month, and day on which in the discharge of its duties and its rerainbow, the checkered landscape, the glowing sun- sponsibilities? It is urged that no higher revela- she died, which were also answered correctly. Now, those who have acknowledged the truth of the spiritual teach set, the brilliant noontide gleam, the rosy dawn of tion is needed, that the revelation now given is sufbight, the swelling sent, the varies for the varies of burder the varies of the varie Nature's God—if these be not inspirations in them-it because it is impossible to fulfil them, or is it selves, surely they must be Nature inspired, and because God does not wish to have them yet fulfil-table? No, because I had determined in my own God was the Supreme Being, upon whom we should ever call, their inspirations must emanate from the God in cd? Or is it because some of the supposed reve- mind that the answers should be wrong. Again, and to whom we should always return thanks for mercles rethem. If the God within them inspires them with lations from God, or the construction put upon the person indicated by the Spirit as the medium ceived. I have frequently spent a few moments in prayer before the power of inspiration, does not the God within them, are so palpably abrurd and ridiculous, that was a little girl, which astonished me more and the vertice in the vertice of the spirit would come and respond to almost every sentiment expressed. I have winessed the the human min linspire that also with its inspire on same, unclucated mind can repose confidence in more. Then, how can I solve the phenomenon ?- 'same thing in large congregations, so that it could be heard by tions? But you may question whether there be them, and receive them into its practical belief? Either that the table knew more than all in the all present. Perhaps these may be a peculiar kind of spirits, any God within the human soul. If man is the Are they not contrary to all human knowledge, so room, nay, more than all in the city, or that it was as when here on earth; and some, not in the hali of praying, It GRACE WATERS. breath of Gol, if God breathed into his nostrils directly opposite to the established laws of Nature done by an intelligence to me unseen and unknown may think this is not goed evidence. But when I go before God the breath of life and he became a living soul, then that no mind can entertain them, unless it has been to be present. Now, which is the most likely ? and ask for blessings. I think I have the testimony within my

must the life of men, the soul of men, be the breath psychologized into them in its infancy, and so im- There must have been present an unseen and un town soul of God, and a part of the Diving. Man is so de-bibled them with its growing existence, and nour-bibled them with its growing existence, and nour-braved, say you, that there can be no part of God ished them with its increasing stature into the full act the file of the file of the stature into the full act the file of the stature into the full act the stature into the full act the stature into the full act the stature into the stature into the full act the stature into the stature into the full act the stature into the full act the stature into praved, say you, that there can be no part of God ished them with its increasing stature, into the full not aware, until by its answering the questions, receive it, but if we do not receive it, we have better testimony. in him! How is this! I' I should inform you grown man of error, dark as the picture I will proved it to be beyond a doubt, the Spirit of my a great deal. I know from experience most certainly that there that flour paste was raised by an infusion of hep- draw, but true as is the creeds of some of our sects father. yeast, and then inform you that there was not one now in existence?

particle of hop-yeast in the unbaked dough or It is this:-A God of infinite loce, power, and red at my room, when none of us knew anything there is a ray of light, not from the spiritual world by any baked bread, would you not call me a fool, and wisdom, just in all his ways, omnipotent in all his about Spiritualism, except from report, and the means, but above all spiritual worlds, that comes down and answer, why it is the generative process of the attributes, and holy in his character and person, above facts can be substantiated beyond a doubt by shoots through me, and huminates me in every norve; and at such times-somebread, its very life and soul, not its staple commod- the Creator of this Universe, speaking it into ex- those present. And if you think that they will be times, not always-I feel like a transparent crystal, a mirror ity, but the astern of the whole material? Now if istence in six short days of labor, and resting that of any good to the world, you can publish them. brightly polished, in which the face of my Father could be seen the proof sheets of the introduction to the second the breath of God formed the soul of man, it makes he might be refreshed upon the seventh. Pre-Yours in truth. S. B. H.

> Broadway, Friday Evening, Jan. 12. [PEONOGRAPHICALLY REPORTED.] Mr. Toohey made some remarks with reference to having sing.

position which seemed to be manifest of waiting for some one dition of light and peace and joy.] Spiritual intuitions of every truth-loving mind. Be- absurd ; but if man's mind approaches not nearer and pure, came these fallen Angels, now called to take the lead in speaking, and considered that, as it was a free hering this, we shall give most of the introduction his idea of God than any other creature's, where devils, and tempted him also to disobey God, as if they had anything to say. If the meeting should be years ago; and thought his condition at the time was not a pro-in our next issue. In addition to the general re-the consistency in styling him superior to all other had they. Now this Almighty God had not suffi-to the styling him superior of all other is an offset to the relation of view of Spiritualism, which the reader will find in creatures? If the soul of man is not thus Divined cient power to prevent these devils from persuadthe article, there are some remarks on the phases when he is called, "Heaven's last, best gift to man," ing these new-formed souls from sinning likewise. by destroying the present character of the meetings. It is so similar causes. and development of the Judge's mediumship, which for rather the higher part of man, thus represented If he had the power he did not for some *wise* pur-cannot fail of interest to those seeking for knowl-to man, where shall we look for the Divine in the pose choose to exert it, so he let the devils accom-to the ordinances of the church. The same objection is made to after in his strugging after truth, but was depressed by the fear

knew when those facts took place but myself.- | knows about it, having resigned His government to angels, Spi-Now, thought I, Spirits, I have got you. You can-not answer these facts, and stepping forward with the fallaciousness of this position? If He does not communi-cate with the lowest and humblest little child upon earth who nous electricities, revealing to the beholder the glory ed, you will signify the same by tipping, which the particulars that compose all things. If God made all things and day of the month, was asked in the same way, him whom He hath made but a little lower than the angels, and

is an absolute efficacy in prayer. Not that I wish to speak of my prayerfulness-God forbid. But I know as certainly as that These are facts given to you just as they occur- 1 see that light, that when I bow in humbleness before my God, I have feit and known positively that I have held direct communion with my God, as direct as with mortals, and even a great deal more so. I have had internal evidences which no an gel could confirm or destroy by their responses, because they were absolute and positive. Not that I have communed with God exteriorly, but in the interior or celestial nature. [Mr. F.

gave a very interesting account of his experiece with reference ing in the Conferences, and thought it would be the means of doing good by harmonizing the minds present. Spoke of a dis-

Mr. Odell gave his experience of what is usually called being

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PREPARED ENTIRELY BY SPIRIT-DIRECTION. THROUGH

MRS. E. J. FRENCH, MEDIUM, PITTSBURGH, PA. MRS. E. J. FRENCH, MEDIUM, PITTSBURGH, PA. These Funite are divided into classes adapted to the diseases specified under each number, and are separately or in com-bination a sate and certain cure for all the diseases named under their respective heads, and many of which have for arges, baffled the skill of the learned, anong which are St. Vins' Dance, Tio Doloreux, Neuralgia, likeumatism in all its varied forms, Lock-ed Jaw, Epidepsy or Falling Sickness, Palsy, Nervous and Sick Headache, Dyspepsia, Diseases of the Kidneys and Liver, Diarrhoza, Irregularities of the Female System, Tetter, and all Curaneous Discusses, Chills and Fever, Cramp, Cholle, Cholera Morbus, Cholera, Quinsy, Influenza, and all Acute Palns and

neuralgia.

# WITHOUT PRODUCING DEATH ?

-----

A few weeks since I passed the night with friends, whose youngest child of two a half years was in a dving condition. In the early part of the evening, half-past eight, as the parents and myself sat watching the child, I saw a man enter the door, My recollection of the looks of this person answered to the personal appearance of a medium of this evening previous, he was conscious of calling at; her house, although he had left his body at the house of a friend in a distant part of the city. He being directed only to the child, he did not observe any other person.

I relate this incident only as another corroborative fact, which would seem to prove the possibili ty of the Spirit's leaving the form while yet a resident of earth. It appears to me that this subject impossible, imagination, coincidence, but as so very little is known of the powers of mind, and as Spirit is so little understood, that which may be perfectly natural and true appears a dark abourdity. Could the fact (if it be fact) be clearly demonstrated, that Spirit can, independent of the earthform, do the bidding of the mind, a door is opened . through which knowledge may greet us upon subjects which heretofore have been buried in mystery and confusion. Yours in the Faith, FRANCES E. HYPE.

St. Louis, January 5, 1555.

## PROPHECY AGAIN.

MR. EDITOR :- Having seen a "prophecy" in your developed. He aspires to come into a higher paper some weeks since, purporting to come from knowledge of God, ignorant that that is a higher the Spirit of "Napeleon," through Mr. Coles, me- knowledge of himself; so when he prays to God he dium, I make free to send you the following, as it opens his mind to the answers of that prayer, else so far proved himself a seer. Still, as we have to be a God! It has a point in its own mind, an the senses that we gain knowledge, and facts prenearly every thing to learn about the philosophy of idea of that God to which it aspires. Its idea can phases that come to us, that we may the better get higher : hence it savors itself with prayer in order it at our daily actions in all our relations in life are simply from the fact that that person may be resulted in the fact that that person may be better get higher : hence it savors itself with prayer in order that our daily actions in all our relations in life are simply from the fact that that person may be better get higher : hence it savors itself is hope. It knoweth not that are comprehend the many peculiarities like to to reveal to itself its hope. It knoweth not that governed. This being the case, I wish to present so susceptible to this influence as to feel the impression that you field. It requires a man or woman imbued with Divine love, result from its development. I do not doubt in its hope is contained within itself, and the fulfilprophecy, but question if our mediums are in the ment of that hope depends upon itself!

proper condition to receive such communications.— | Past revelations prove this, and he who peruses least, give it a slight consideration.

cannot fail of interest to those seeking for knowl<sup>+</sup> to man, where shall we look for the Divine in the column the Dose to exert it, so he let the devils accom- to the ordinances of the church. The same objection is made to after in his stragging after truth, but was depressed by the fear objection is made to after in his stragging after truth, but was depressed by the fear Dodworth's Hall. Who is blameable for this state of things? It that he might unconsciously be led into error here, thereby reof benefit to the "critics," since the Judge has self in man? and has He not, through His Divinity, into antagonism with him, their God. Then some been  $r_j \mu \partial_{\mu} d$  by some of them with more than poured forth a living inspiration in the ever cense- plan must be devised to save them from eternal ple to meet and sit, and nobody gets up to speak. If we did as been rejudiged by some of them with more than poured forth a living inspiration in the ever cease- plan must be devised to save them from eternal they do in Quaker meetings-look inside-it might be profitable. be in a true state to find itself in a false content of the poured forth a living inspiration in the ever cease- plan must be devised to save them from eternal they do in Quaker meetings-look inside-it might be profitable. be in a true state to find itself in a false of the poured forth a living inspiration in the ever cease- plan must be devised to save them from eternal they do in Quaker meetings-look inside-it might be profitable. be in a true state to find itself in a false of the poured forth a living inspiration is to be remedied. day of this week, the Judge was sick a-bed, hav-Divine of himself to reach the Divine of the great things from the beginning, must find some substiing suffered some days from a severe attack of Diviner-God? The bleeding heart of Jesus tute for his wrath to abate itself upon, ere he could me, you are taking away your own Spirit-life. I may be a me-

sought to Divine God in man when he said, "be pardon man and accept him into his favor. Now dium to transmit something to you for your own consideration, but anything further is downright Spiritual suicide. And yet ye perfect even as your Father in Heaven is per- it happens that he had one son,-where he came supinely we sit, Sunday after Sunday, and allow the golden sands CAN THE SPIRIT LEAVE THE BODY fict," and thousands of his followers have preach- from it is difficult to determine, for no mention is of time to fit away, while we are dozing. I know it is the comel this Divinity of man and attempted to acknowl- made of God's wife, or the Divine mother of this amazed to see what kind of stuff is dished up for mental con-edge it, without knowing that they possessed it.— son. It appears that he had always lived with his sumption by the press and the pulpit of the present day. If God It was this Divinity that inspired them, it was this father in heaven. Where heaven is located has had wished this world tuned all to one key-note, He would have clement of God within them that moved their souls not yet been exactly determined, for no one has appointed some particular person or persons to do it. But as into the Divine himself, and prompted them to yet been able to define its geographical boundaries. Soon as you get old enough to move, you must think. True, the healthy, good mind gives us a good suggestion. But continualraise their desires or prayers to a higher for more Now we hear no mention of God's having any pa- ly leaning upon another is, as I said before, downright Spiritual walk to the side of the child, and after sorrowfilly of biased, more of his goodness, rents, yet it is but just to suppose that if he had grade the parties are no better than being here and upon this he information and prescription, when the parties are prescription, when the parties are no better than being here and upon this he information and prescription, when the parties are no better than being here and upon this he information and prescription, when the parties are no better than being here and upon this he information and prescription, when the parties are prescription, when the parties are no better than being here and upon this he information and prescription, when the parties are prescription, when the parties are no better than being here the Churches. I appeal to you to say if any human being here the churches, i appeal to you to say if any human being here the churches, i appeal to you to lean upon somebody. On the contrary, which was his firm epinion; and were it not that it might be of binaself, more of his love, more of his goodness, rents, yet it is but just to suppose that if he had suicide. You hear it said that Spiritualists are no better than on and obtain it, 'mid persecutions, fors, fears and ner have been begotten. Now this son was not there is the most rigid exaction that you lean upon yourselves. through the same door by which he had entered. Within the human soul lies a vast sea only son but father also, two in one, and still a It is important to me, on the ground of a common brotherhood, tormentes. Within the human soul lies a vast sea only son but father also, two in one, and still a lits important to me, on the ground of a common brotherhood, the meof unexplored expansion, no less boundless than is third was there concentred with the two, making dium to translate the music under my feet? But how can you city, who called the next day, and remarked to the forth the human mind,—upon itself it spreads it-bereaved mother (the child left the form in the soft, and there it softs, and there it softs, and there it softs, and there it softs, and there it softs and if I have any and I do not see why you should not pray, you cannot sing, speak; but do all things for the glory fact memory than another, it is the consciousmorning at five o'clock.) that he know that there is said, and there i

# FACTS AND THEIR TEACHINGS.

New YORK, Jan. 14th, 1855.

could conceive of nothing worse than for a mind that desires to dy for Cro be in a true state to find itself in a false state, and not knowing

Some conversation occurred between Mr. Fishbough and Mr Levy, in the course of which the subject of rich men getting to heaven was bronched. A case was cited wherein a Spirit-purporting to be that of a millionsire-had communicated through a medium, and told a most dolerni story. He said he had woke up in the Spiritual world and found himself a beggar; and those whom he had driven from his door, he had the mortification of now seeing far, far above him; and also found that he would now seeing far, har above him; and also found that he woods have to pass through a long series of thials before he could ar-rive at their point of progress. And, said he, howi and iament, ye rich ones, for if, when your riches take wings, your affections are not phased on heavenly things, you are poor indeed, Mr. Levy remarked that this brought to mind the saying of themset they difficult in will be fer a rich man to enter heaven. rive at their point of progress. And, said be, howi and lament, verich ones, for if, when your riches take wings, your affections are not placed on heavenly things, you are poor indeed,

company that he had good grounds for such an opinion.

Mr. Toohey desired to revert to the subject of prayer, as i

said that he entered the room, and his attention for character of God, hence no individual's God can pelled from heaven, has found him, notwithstand- spirations particularly from the drift of the subjects that are in- prayer. Thave mingled much with religious people in my life, pelled from heaven, has found him, notwithstandshould be freely discussed. The world cries cut, God is no inspiratory God beyond the mind of the in such a dilemma, comes forward and offers himnipotent Principle; and suffers it to work its way; born of a sinful woman like an earthly being, and and sure as might is might is might is right, so subject to all the ills and sins of a human being.— cured, and that some of the laws of Nature will be changed.— cured, and that some of the laws of Nature will be changed.— cured a few works of mummery, divine blessings will be pro-cured, and that some of the laws of Nature will be changed. will Eternal Justice prevail! The inspiratory pray- Now this Divine God, human and Divine, both Son This is their idea of prayer, and their only idea. Thus, again, the venerative element is so excited that the only thing is to er in man leads him to open his soul to the inspira-and Father, and Holy Ghost, two combined, are they argue, and with a plausibility, that there is no use in it, auore. Intensee has done into a soul and the inspira-from this consideration, that the laws of the Deity are unchange-en. I am simply a child in the ocean of holiness that emanates PROVIDENCE, Jan. 10th. 1855. tor or to the higher God within him, and thus is he all on carth, and intend to save man from his sins. able, that He knows what we want, and has made provision for from God. But if I should tell you all the difficulties and painthe supply of our wants, and that the asking will do nothing to- ful buffetings which a skeptical course of reasoning has cost me, wards procuring a favor, as we cannot change Him. Now all it might correspond to the hell which friend Fishbough speaks this is very true, and yet it overlooks the fact that prayer is of. This word is so associated and mixed up with the popular connected with a law that is certainly as unchangeable as the parlance that I dislike to use it. I think there can be no doubt Mr. EDITOR.-Facts are stubborn things, and law of gravitation. It overlooks the fact that by this law, pray- upon the general philosophy which has been discussed this evemay help to corresponde that statement. I am not there is no prayer, but words. The soul only when presented to our minds, our prejudices, whatfully committed, however, to the pretensions of prays, when it works cut its own salvation. It can these prophecies, although we see that Kossuth has not pray except as it in and of itself inspires itself way to the evidence of our senses. It is through our thoughts intently upon a person in this room, we come into veneration. There is one thing 1 wish to impress upon your the senses that we gain Knowledge, and facts pre-sented to our minds through those organs cannot is known to some that we may come into very intimate com-to mind through those organs cannot is known to some that we may come into very intimate com-to minimit or prime is the present of the protect of the Spiritualism, we should be free to give the varying be no higher than itself, while its hope may be be mistaken evidence. It is through these organs munion with persons at a distance, and receive impressions, ant people let other persons do their praying for them, while de-

to your readers, through your columns, facts, and are going to get a letter, and generally you find your impressions with what we call the Holy Ghost, to enter properly into the to the skeptical I would say, solve the fact, or at are correct; and some will know even from whom that letter condition of prayer; and then, for a moment, we seem to grow will come. This is a simple fact that has had many exemplifi- larger than our common stature, the heart beats with a quicker cations, and is very well known among psychologists. Well, motion, our eyes seem to see further and grow brighter, and the Time will tell, and I shall be adjudged, if they prove the recorded manifestations of old, can but perceive They are as follows : Having returned from my now, if we fix our thoughts upon things high and holy and di heart becomes purified. The man whose face was marked with invaluer.

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should write by man, post-paid, contorting to above 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-ultration of the state and the state of the state o

## NOTICE.

Persons desirous of becoming Members of "The Society FOR THE DIFFUSION OF SPHEITCAL KNOWL-ELDGE," may make application for that purpose to either of the Officer of the Society, or at the office of THE CHERTIAN SPIR-

# Poetry.

[For the Christian Spiritualist.] THE BIRTH OF THE SPIRIT INTO THE WORLD OF HARMONY.

BY FRANCES E. HYER.

A thought, a thought, a burning thought, Whose wings are edged with gold, With wisdom and with blessing fraught. And this is the tale it told.

11 From Spirit-life on wings of light, I come to comfort man; Before my presence flees the night, Which had darkened Nature's plan.

111. In the beauty and the fitness, Which pervades e'en things of earth, I come to man a witness Of the harmonic Spirit-birth.

IV. From the beauty and the fragrance Of the lovely tinted rose, From the morning's early fragrance This burning thought outflows.

v. You may read it in the spangled sky Studded with worlds of light, The rich and gorgeous panoply, The majesty of night.

VI. You may hear its utterance soft and low, As the sunbeams gently fall, Upon the bursting bud, 'twill throw A beam of hope o'er all. VII.

And in the still and quiet hour. When hush'd in calm repose, The soul may feel its holy power, "Twill news from Heaven disclose

VIII. And as you listen to the story, Which serencly angels give, This burning thought in radiant glory

Shall teach man how to live. 15. 'Twill show that harmony divine Pervades all works of God, Which comprehended will refine Each dwellers on earth's clod.

x. And the angles rough of earth shall be Made round and smooth for man, Whose Spirit born to harmony Shall yield to Nature's plan.

[From the Saturday Evening Post.]

LEAD ON. BY DAVID BATES.

Lead on—it surely is much better That God's image be not driven Love's the only gentle fetter That the angels use in Heaven.

Lead on-bravely, firmly, kindly; Better is it thus to strive : Men will often follow blindly Whom no earthly power can drive.

Lead on, till the good be tasted. Motive right, and firmly held; Driving is but labor wasted; None are better when compelled.

Lead on in the path of duty. Heed not blane or blandishment, Or the siren volce of beauty; Life's too short to be misspent.

Lead the child, the youth, the maiden, Through the dangerous vale of youth, That in age they may be laden With the ripening fruit of truth.

Lead the aged and the feeble Gently down life's lessening strand; They led us when they were able, Lend them now a helping hand.

Lead the poor where honest labor Will repay with healthful bread; Man to man should be a neighbor, Leading on or being led.

Lead the erring—God knows only How the heart may have been tried; Snd, at best, their lot, and lonely; Lead them back to virtue's side.

Lead on-what if some do fulter? Do not think them all to blame; hose that use the whip and halter, The Feeling them, might do the same

Lead on-it is surely better; Man with man should never strive ; Leave for beasts the goad and fetter; Lead on bravely, never drive. \_\_\_\_

REFORMATION

## BIBLE DOCTRINES. No. XVI.

ORIGIN OF EVIL.

Whoever takes a contemplative view of any work of art or machine must see that each and every part of it, or of them, is from the artificer's his capacities of progress, must granted to him as while case, all development would given to us to use as our own. He thus gives of the wilderness His sweetest and tenderest breath. or machinist's mind. That that figure, form, size and shape of every part, even the smallest, must be thought of, by him who makes it. Not only finite upon him. this, but the use that each part, brace, wheel or cog, shade or color is of, must be seen mentally and known by him. Not only the use of each part must be known and contemplated, but the relation that each part bears to other parts, how they will fit in the form, and how they will work together, or look beside each other, must also be mentally seen by the maker or artificer, so that the desired end of all the combined motions, powers and effects, will tend to the one end desired, whether that be the adornment of a gallery, keeping of time, or sawing, plowing, threshing, grinding, kneading, baking, working, &c. These things must all be previously known and understood by forms of his mind in forms of material substances, ing ceil as well as good, the choice of ceil as well as certainty; all is development.

machines, &c. It is so with the whole creation. Every part and particle of it, its uses, forms, sizes, spheres, and relations to other parts, must be known and contemplated by an intelligant mind before it can exist in material forms. For as all the parts of a machine are included in the machine, so all the parts of every created thing are included in creation .---There is nothing in, or appertaining to, any part of a machine, but is included in the machine; so there is no part, parcel or particle of creation, but is included in creation, and stands in proper relation to it, or creation could have no concordant motion, action or properly regulated effects.

Every machine, operation, or the work of every artificer, and the product or effect of every labor, but the love, desire or appetite for receiving and tion as of increase, and thus, that in Him, "all rus, Strabo, Cassiodorus, and many other learned is a part of creative action delegated to the intelkeeping. lectual and physical power of the artifleer or la-

borer, as this writing is my work, though I do not touch the ink with any part of my body. I delegate to the pen the spreading of the ink upon pa- dom is not illimitable as those capacities are. Thus per use. That as this is the law of bestowal, man's down he cannot rise again. No sooner does this among the multitudinous varieties of things that illimitable capacities must have the offer of illimit-the utmost terror per. Before I write, I either make a pen or get one made by another artificer. Thus, before the man can receive are all things physical, intellectual able gifts. These include within their bounds, a Creator causes this writing to exist, He makes me and Spiritual. Naught but man's finite capacity bestowal upon him the proper love of his Creator, a letter, and another sage declares that he had intelligent, and gives me through various mediums, and controlling circumstances, prevent him from which is the love of giving to others. This love heard him speak! One could almost believe either capability, not only to hold the pen and give it the receiving and keeping all, and becoming a God cannot be man's own love, like the love of recepproper motions, but the mind in which dwells the himself. In placing all things in the view of man's tion, for of himself or of his proper own, man knowledge of all the proper motions to give the future progress, the Infinite must place his own never had a particle of anything to give. All he pen, so as to trace the characters representing the Being, or His own loves, desires and appetites be- is, and all he ever will be, is received as a free gift ing this he goes on to say that the gall of a horse is thoughts of my mind, but He must furnish that fore him, and as these consist only of the love of or a lean from Another, higher and better than poison! As for the pigeon, it was thought profane mind with the capabilities of receiving impressions giving to others for their own benefits, man is ca- himself. He therefore can have no natural love of bird which has been chosen as a symbol of all that mistakeable sign of manhood. and of arranging them in the order of words and pable of receiving His love to be used as man's giving, but having the gift of great capacitics, was pure, gentle, and holy. With respect to our sentences. These impressions are received from, own, the same as man is allowed to use his body, among the other exuberant gifts bestowed upon old friend the badger, he is described by no less a or by means of, prior existing or co-existing things which was received from the Creator as if it were him by his Creator, in order that his freedom may man's own. All that a man is or has, are parts of be commensurate with his capacities, the love of

ties, so all intelligences and capabilities must be should in some way account. from one Intelligence and Capability, comprehend-As the Infinite is "not to be worshipped as if on others for their own sakes.

unhappy slave forever under restraint.

much above all creations put together, as the arti- account to the inevitable laws of divine order for derived from the gratifications of His finite crea- them into shape, although such was the received machinist greater than a machine he builds. This Primary Intelligence and Capability must him by his sensations, instincts, appetites and ra- evident that a law of divine order is, that man some naturalists to have very good voices at all istics left behind, amply prove this incontrovertible be Infinite, for less than infinity could not include tional faculties. To these he must account, and shall derive his highest felicities from the use he times, but to sing in places where no one could fact. all finite things, and exist above them much pro- he, experimentally by happiness knows of their ap- makes of this highest gift of God to man, that is hear them. Aldrovandus tells in his word that the portionably as a machinist above a machine. Were proval, or by misery of their disapproval of the the gift of God's own love of giving to others for swans on the banks of the Thames sing beautifully. not the Creator thus one in wisdom and power In- course he has pursued. It is through these laws their own benefits. Man, having thus thrown heard them? The same authors relate that the to suppose that the beard should be made an object finite, so as to scan the whole of creation, both and these effects, which are those laws finited to open to him, not only all the stores of illimitable Spiritual and material, the whole could not be man's finite comprehension, that the Infinite be wisdom, but also of illimitable love of others, both brought to produce such an effort as the writing of comes in part known to man.

this essay, or any concordant or useful end. What There are among those implacable laws of order matter of course illimitable gratifications opened poets of the East, who introduce the fact into their ly enforced by the business community and by the a small jar in the motion of the earth would upset and development a redeeming, compensating, har- to him by the same law that his Creator is infinitethis table, and what a small disproportion in the monizing, principle, that takes off or intervenes be- ly felicitous in the infinite enjoyments of creation, arrangements of Spiritual affinities would destroy tween the criminal and his punishment, all that his and in the bestowing of those gifts of love, wisthe intellect from, or through which, this essay is own good admits of being taken off. This reme- dom, and things of use on such as need them. written! The prick of a pin or the starting of a dial, merciful process, ever at work, as well as the tooth would suspend the operation ! Yes, how lit- law of condemnation, saves man from utter de- ly exhaustless, and there can neither be an end of phœnix, although acknowledged to be real creatures entirely unknown in those by-gone days the of inequality in the operation of this great ma-struction by a total subversion of the gifts of God, progress, nor a lack of sources of enjoyment. Such they were believed to exist as well as serpents ing and simplicity. chine, both Spiritual and temporal, would upset all to him given as his own to use, and a total rejection a favorite is man. He is not required to abandon, having a head at each end; but they seem to have tables and destroy or derange all finite intellects !! to find given as his own to use, and a total rejection a diverse is had not regarded to abandon, been abandoned as mere hieroglyphics, or chemi-How super-cininently wise, and good, as well as post- ing, harmonizing principle of order, is forever exerful must He be, who made, regulates and sustains tracting good from the worst of crimes, and turn- duce to their intended ends. He will always be in shape to witches and wizards, who found pleasure the whole, consisting of the weights of worlds, ing it to the benefit of the criminal, so as to render the enjoyment of receiting as much as may be ne- in roaming about in his skin. Whatever came upand yet whose motions and effects are produced absolute evil impossible, changing apparent evil cessary for his existence, and of keeping as much on a wolf unawares, and was seen first by the aniwith such nicity, that the irregularity occasioned into positive good, as far as possible; as a bee can as may be necessary to sustain it. He will be thus poet has told us, without mentioning Virgil himby the weight of a straw, comparatively, would suck sweet, delicious and nutritious honey out of far happified under the exercise of both these self.—This was brought about perhaps on the same deleterious and poisonous flowers. Thus the ori- loves, but here their happiness, as far as his own principle as those which made the shadow of the The Infinite cannot receive; He can give only. gin of apparent evil to man may be seen to result existence is concerned, must stop. Here his good hyena fatal to the voices of the dogs. Pliny is the Infinity is in itself full, without room for reception from the greatest good, from that jreedom absolutely under their indulgence ends. Desires to receive authority for dogs always losing their voices under of even the smallest modicum or mite of anything. Increasing to his happiness. This is granted as the and to keep for one's own sake, over and above its influence. There exists no possibility of the Infinite ever re- greatest of blessings, but too often abused as if this, become lusts, and not loves, and their further were said to guard mines of gold, we have a chance ceiving anything, for what is infinite is incapable of man's own, when it ought to have been used as a indulgence acts against the order of our being and now of being able to describe them accurately, from produces suffering in all the various ways that the observation of those naturalists who visit Cali-

the universe of causes and universe of effects, and trary to, or not in accordance with, the divine for his own sake. Thus then the great work of one's attachment to the desert. It is a beautiful all their various relations, naught but a freedom laws of Nature and existence, and must bring dis- regeneration is simply the rising out of the love of dance which laws of the most other regeneration is simply the rising out of the love of dance which laws of the most other regeneration is simply the rising out of the love of dance which laws of the most other regeneration is simply the rising out of the love of dance which laws of the most other regeneration is simply the rising out of the love of dance which laws of the most other regeneration is simply the rising out of the love of dance which laws of the most other regeneration is simply the rising out of the love of dance which laws a second and the regeneration is simply the rising out of the love of dance which laws a second and the regeneration is simply the rising out of the love of dance which laws a second and the regeneration is simply the rising out of the love of dance which laws a second and the regeneration is simply the rising out of the love of dance which laws a second and the regeneration is simply the rising out of the love of dance which laws a second and the regeneration is simply the rising out of the love of dance which laws a second and the regeneration is simply the rising out of the laws a second and the regeneration is simply the rising out of the love of dance which laws a second and the regeneration is second and the regeneration and the regeneration is second and the regeneration are regenerated as the regenerated as illimitable for his progress, could be the necessary comfiture and mortification to the culprit irrespect- getting and keeping, into the subordination of these prerequisite to his happiness. If his capacity be live of his station or condition, for those laws are loves to the loves of receiving and giving to others equal to *finding out crerything*, his freedom to try as eternal, infinite, wise, and incontestible, as the for their sakes. This is regeneration, religion,

the result of the universal order of happiness, and come to an end by means of its own irregular un- His own life or love to be used by us for the benethe bestowal of perceptible blessings from the In- certainty. It is the certainty of effects from causes fit of creation, and thus we become his mediums, and the most joyous exhibitration to the Spirits, that gives anything the best stability. Were these mediators, agents or assistants, in the work of re-It is also a law of order that to an intellectual left with finite, arbitrary vacillation, man could deeming the world from discords, diversions and

being, happiness is in its highest elevation when have no mind, no surety of his own existence, no subversions to or towards a state of harmony, that intellect is acting in the direction for which it encouragement for action, and much less for per- which is a state of salvation.

was created, that is, in aiding its Creator in devel severance in action. Were any, the least thing But this rising into the love of giving, is not that oping creation further, like this pen in producing ever done by the Infinite, unchangeable God, in an hypocritical mockery of God, which gives to others particularly of a cold freezing winter morning, is a my mind upon paper. But to have the largest lib- arbitrary, irregular way, as some think of miracles, for the sake of our own individual gain, in wealth, erty, that intellect must have the power of acting or special and particular favors, not based in eter- honor, eminence, or for the sake of going to heaagainst, or contrary to, his own best interests. He nal principles, then, to be an unchangeable God, ven to enjoy voluptuous happiness or idle ease must be allowed to choose subversion, instead of He must do everything in the same way, and then there. This is all the works of Pharisees and hycreation, or he has not the largest liberty. As he would at once be an end to all order, all regularity, pocrites whom God cannot save while in such at all events, we are far from condemning or frownhas the capacity of finding out what subversion, all creation, and even of His own existence, which states, neither when they assume a sort of selfish destruction and rebellion are, he must be free to is impossible. But thanks to the great "Giver of goodness to keep clear of punishment. To be subvert, destroy and rebel, or his freedom would every good and perfect gift, in whom there is truly regenerate we must love to receive, so as to sequently an ornament to man's face, as much as be limited to bounds too narrow for the range of neither variableness nor shadow of turning," be able to give to others for their own sakes, by act- a scalp covered with hair is the essential ornament the artist or machinist, before he can place those be innited to bounds too narrow for the range of method variable of sindles not sindly of tailing, ing in freedom from that very love which God has his intellect. As man has powers capable of *know*- (James i, 17,) all is order, all is regularity, all is ing in freedom from that very love which God has given to us from His own exhaustless stores, to be

good must lie open before him, or he would be an It was stated that man's love as a finite being, used by us in freedom as our own. This alone is by virtue of his creation, is that of *rcceiring*, and good as God is good, for it is God dwelling within Man being created finite, is capable of increase in order that his existence might be continued, the us as "His Tabernacle." Tyro. or receptions, and being entirely (as all finite things love of kaping became necessary to him, and un-

[From Dickens's Honsehold Words.] ZOOLOGICAL ERRORS.

In days of yore, when zoological establishments his soul, it could not otherwise be, but man must can bestow the gifts of sensuous happiness to the were not, the wisdom of our ancestors, struggling love to receive. He is made entirely of receptions full measure of his capacities. It was also said, and setting them forth to the world in all simplicinot to prevent them from believing strange things, and naught but receptions, and cannot have any that the proper love of the Infinite, which can ty, found credence for the most wonderful asserother love, desire, or appetite, but to receive as far neither be increased nor diminished, was not the tions in the eager minds of the cravers after knowias his own existence would be fundamental to the love of keeping or of receiving, but the love of giving edge. What would the youngest visitant of the Surrey or the Regent's Park say to be told that his powers and inclinations of his mind. That is, no to such as can receive for their own benefits. These inflexible and familiar friend, the elephant who dependent principles of universal toleration, and love, desire or appetite can, as an effect, belong to gifts bestowed by the Infinite is no diminution of kneels down that he may mount to the pavilion on any fluite being which is wholly made of receptions, Himself, for the Infinite is as incapable of diminu- his back, has no joints? And yet Aristotle, Diodothings live, move and have their being," (Acts Thebans, with ancient honored names, believed cepted, and they are all very well acquainted with this to be the case, and thus express their convic But the capacities of man, although finite, are il- xvii, 28,) He is therefore, in the loce of giving of this to be the case, and thus express their convic But the capacities of man, although finite, are il- xvii, 28,) He is therefore, in the loce of giving of this to be the case, and thus express their convic limitable, and must have all things that are possi-libe to be received, placed before them, or the free-agreeably to their capacities for reception and pro-tree against which the animal leans, as being ence animal hear a pig grunt than he takes to flight in

> Elian asserts that he had seen an elephant write act of our sagacious friend, but still we are forced men, and faces in general, are represented with to stipulate for an all-but.

A horse and pigcon were believed to have no gall, but Pliny is caught tripping when, after assertphilosopher than Albertus Magnus as having his legs shorter on one side than on the other-although he adds, despairingly, it is impossible to prove it! to the present enlightened generation. As man's intelligence and capability are parts of universal creation, just as it were loaned to him, his Creator (the love of giving to others) was of Aldrovandus, who agrees in the poor badger's decreation, and as all his works are from those quali- for the use of which it is order and justice, that he course in divine order opened to his choice, so that fective formation, inserts a saving clause by remarking, this inequality (which would make him more he might like his Creator be a bestower of benefits, splendid than a badger is) cannot be observed. He that the Lombards, the Venetians, the Genoese ing and arranging the whole, which must be as He needed anything," (Acts xvii, 25,) man must As above stated, the Creator's satisfactions are out form and void, and begins immediately to lick gone-by glory, and flourishing greatness for comalso doubts that the bear produces her cubs with- merchants, who each in their turn, in those days of ficer is himself greater than his work of art, or a the uses he makes of the gifts of being and of sub- tures, by means of his bestowing the gifts of all opinion in this day. I hardly dare to trust myself gest number had fine, manly and imposing beards, sistence. These laws of order are made known to they are and all they can enjoy upon them, it is to talk about singing swans, which were said to be- and the extensive collections of portraits in Europe, come melodious before their death, and thought by which is the only vestige of their character-

infinite attributes of his infinite Creator, has as a them. This superstition has been useful to the verses, adding that the deformity arose from the believed to inhabit only free countries, being thorough republicans in their politics.

The stores opened to man's progress, are perfect-

marks.

Desert:

earth without some atoning glory. Where all the pleasant aspects of Nature are wanting-where there is no green thing, no fount for the thirsty lip, grace or favor of God, for it is the love of God scarcely the shadow of a rock to shield the wand giving clearness to the eye, strength to the frame,

# BEARD MOVI ZENT ANTI-SHAVERY

The sore face cauled by the daily scraping with a razor, and the loss of time which is incurred by the interesting process of lathering up the face, matter which demands our serious consideration and we are, therefore, willing to approve the resolution of our friends, who practice Anti-Shavery, and recommend the same to be generally adopted. We have no idea of abusing clean or smooth faces, but look upon a man wearing a full beard in the most favorable light, being a gift from Nature, and conof the head. Upon the principle of the dispensation of a wise Providence, every living creature in the whole extent of creation is provided with a gift or ornament which befits its peculiar form, and is, therefore, a particular beauty adapted to the species to which it may belong.

It seems to be an opinion entertained by a cer-tain class of Puritanical gentlemen, that the full beard is irreligious, and that no man can be attentive to his religious duties, or to his business, if he happens to wear one. They furthermore insist that the wearer is not to be classed among meu of business, as it looks too independent, that it indi-

cates vanity, light mindedness, &c., These absurd sentiments we have occasion hear uttered repeatedly by men who have had some pretensions to their being unprejudiced, warm advocates of freedom of conscience, and such like inwhat is more surprising to us is, that we know some of them to have traveled all over Europe, where the beard is worn universally, England exhistory, the Bible, &c.,

These gentlemen seem to forget at the same time the venerable beard worn by our Savior, that of the apostles, the prophets, and all the ancient wise men of the East.

Every traveler who has visited the various collections of war in Europe, has certainly seen that the "chef d'œuvres" of art, both in painting and sculpture, executed by the great Italian Masters, the most important personages, portraits of celebrated full grown, venerable beards; and who can say that they do not look sublime and imposing?

We contend for the moustache, as well as the beard, for indeed, this part of the face where the hair is foremost in making its appearance, seems to have been intended by Nature to be the first un-

The superstitious and absurd idea that beard and moustache are incompatible with trade, is, bevond contradiction an inconsistent notion, more adapted to the time of our Puritan ancestors, than

The gravity of the beard is extremely consistent with gravity of countenance and money seeking. This assertion can be proved by the simple fact merce and civilization in the East, by far the lar-

If we look at it, likewise, upon moral grounds there is not one word to be said for or against peacock is always uneasy in his mind about the of remark as a test of a man's morals, although, we ugliness of his feet, and screams when he looks at are well aware that in England such ideas are generally predominant, and in a great measure are strictnobility of that country. It was considered effemipeacock having made friends with the serpent of nate by the sage Aristotle to shave off his beard, Eden, and combined with that enemy of mankind whilst his preceptor, the divine Plato, and his fellow against our first parents. Storks were generally Greeks wore theirs. In our opinion, these old wor thies had the best of the argument, and have had it ever since. The prejudices with which some

In the matter of the basilisk, salamander, and men of our present generation are inspired, were

are) formed by gifts from the Infinite, received by der the proper or necessary uses of these loves, himself from the first particle of matter towards man is so far from being culpable, that he is in the forming his body, to the last sensation that perfects | true order of his existence, upon which the Creator

BY J. P. WEISHAMPEL JR.

Wild souls ambitious, toil for fame, who sould another the strongest; Playing with common men a game, That each may rule the longest; Bartering themselves, they sell their kin, Making each man a debtor; — Ah! it is time that reform begin— We should strive to make men better !

A lead these souls unscrupulous take, A lead these sould una the reputods date, In the read all men are racing: They care not a whit for their brethren's sake, So eager are they in classing. The countless crimes of the men called great Are printed in scaled letter, And they warn us now, ere it be too hate— We should strive to make men better!

We live in the morn of a better age, That demands no human killing; Our race is sick of the fearful race, That delights in life-blood spilling, Old earth recoils as she turns and sees The example the past has set ler;— Her future should have no decels like these— We should strive to make men better!

of creation.

upset all finite things ! increase. Not one particle of knowledge or of any gift from Heaven.

CAUSE OF CHANGES IN CLIMATE.-THE MAGNET AND COLD .- History informs us that many of the countries of Europe, which now possess very mild was often frozen over, and snow at one time lay for uncrystalized upon the rocks.

Some have ascribed these climate changes to ag- as a good Father, has His satisfaction. riculture-the cutting down of dense forests, the exposure of the upturned soil to the summer sun, and the draining of the great marshes. We do ture, and we are certain that no such theory can tites, instincts and emotions of all the lower orders creation of finite existences. account for the contrary change of climate-from warm to cold winters-which history tells us has age which clothed its valleys and mountains; and its This animals cannot do, their highest function be- might be necessary to sustain that existence are, east coast, which is now inaccessible on account of the perpetual ice heaped upon its shores, was, in ing that of appetite, with a mere foreshadowing of with all the rest, divine gifts, in order to the perthe eleventh century, the seat of flourishing Scan- discrimination. Man is thus endowed with the fecting and sustaining existence in its integrity.these changes is an important inquiry.

he endeavors to account for these great changes proportion between finites or infinity. of climate by the changeable position of the

magnetic poles. The magnetic, or declination ty-three degrees west of north, while in 1659 the

present to decide conclusively : but the idea, once feeling of restraint or abridged freedom. spread abroad, will soon lead to such investigation as will no doubt remove every obscurity, and settle the question .- Scientific American.

nor has capacity for reception into His infinity.- thing else than itself and continually sustained in But in granting to man a liberty commensurate Finities alone can be increased. They can receive. existence by nothing else but the receptions, and with his capacities, the freedom of these destruct-The can feel the love of reception, and the Infinite the keeping of such things as are needful to con-the keeping of such things as are needful to con-the indulgences must be opened to him. He could who had stolen some gold and been found out by winters, at one time experienced severe cold dur- The can feel the love of reception, and the Infinite the keeping of such things as are needful to conive indulgences must be opened to him. He could who had stolen some gold and been found out by ing this season of the year. The Tiber at Rome can feel the love of giving of His exhaustless, undiminishable stores. To finites alone can He give, in possible that such a being can by virtue of such circumstances of his condition would admit of their the pignies to his bots which were necessary to being honest, but as we increased in riches and forty days in that city. The Euxine Sea was fro-zen over every winter during the time of Ovid, and and to satiate Ilis love of giving. He caused finites a creation have any other loves, desires, or appeindulgence, except from a restraint imposed by high from being carried off in a high wind. When the rivers Rhine and Rhone used to be frozen so to exist, upon which and upon whom, He would tites, but to receive and to keep. If it should be himself upon himself, in the exercise of that same anounted on partridges and engaged in battle against proved fatal to the prevalence of virtuous sentideep that the ice sustained loaded wagons. The bestow of His superabundant blessings, according thought possible, let him ask himself what is there illimitable freedom, the power of which is as illimwaters of the Tiber, Rhine and Rhone, now flow to the capacity of each, and especially upon such to base any other loves upon? We say there is itable as the freedom, and this is commensurate the waves of the Euxine dash their wintry foam as were capable of receiving, rightly using, and no possible bases for any other natural loves or with his capacities. Illimitable freedom includes enjoying Ilis rich gifts, and in these facilities He, such as are his or its by creation. The Infinite the freedom of checking one's own desires and ap-

Himself could bestow no others, by virtue of His petites. Hence man's power to restrain himself in therefore probably seck for specimens of the race That there might exist fluite capacities that could mere gifts of creation and subsistence. So far the use of the freedom God has given him, is equal in vain, except in the dog-drawn caravan of my receive, use rightly, and enjoy IIis blessings then, are the natural loves of man from being in to every emergency that can be placed before him, not believe that such great changes could have been throughout their varied forms and uses, man was themselves "totally depraced," they are not de- to make him yield to the inordinate gratifications produced in the climate of any country by agricul- developed with a rational mind, having the appe- prated at all, but in the only possible order of the of his natural loves. The forces of surrounding circumstances upon him to make him act contrary

of creation. The rationality of man is a capability The loves, desires and appetites of reception to the laws of divine order, without the consent of taken place in other countries than those named. to connect causes with effects, by effects to see were necessary to existence, and the lowe of keep-Greenland received its name from the emerald herb- causes, and to scan the Spiritual relations of things. ing so much or so many, of the things received, as him by the above mentioned harmonizing, redeeming, compensating principle. This must be left for further elucidation.

dinavian colonies, all trace of which is now lost. largest possible finite intellect. To connect effects To force receptions upon a being who might hate love of reception and of keeping to a limited extent. every morning, bathed my eyes with a handful of One of the most transparent evils of the age is Cold Labrador was named Vinland by the North-men who visited it in the year 1000, and who were men who visited it in the year 1000, and who were without limit, is man's privilege. Save the finite-maturally and unavoidably desired to throw away, ness of his mind, man's capacity is an illimitable would not only be inconsistent with freedom, but all the states of his future progressions and in all vance that I lost sight and hearing of the caravan. vailing passion, for such it really is, the man who A pampulet by John Murray, civil engineer, liniteness, and nothing prevents such a being from contrary to the love of a God "who is good to the heights of hia exalted *clerations*, love to receive I found an unspeakable fascination in the sublime erects a magniticent mansion, establishes a bank, has recently been published in London, in which becoming infinite, but the want of any ratio or all, and whose tender mercies are over all His more and more strongly, and be happy therefrom solitude of the desert. I often beheld the sun rise or builds a railroad, is lauded as a public benefacworks." Psalms cxlv, 9.

To this apex of intellectual capability, was grant-We may then see plainly wherein the origin of the divine life of giving, he will *love to receive Spir*-up like a god, in awful glory, and it would have industry or the avails of cunningly devised fraud. of the needle is well known. At the present of the largest freedom, for a freedom commensu- apparent or finite evil is. It is not in man's detime it amounts in London to about twen-rate with the capacities of the subject of its enjoy- siring to receive and to keep, in the abstract, there-the more he gives, the more he gives, the more he gives, the more he gives, the more he gives and to keep, in the abstract, therety-three degrees west of north, while in 1659 the inc of variation passed through England, and then moved gradually west until 1816. In that year a great removal of ice took place on the coast of ment, is the only state in which happiness can be fore, abstract evil or evil per se, does not exist, but he will receive, and love to receive forever, and

Greenland; hence it is inferred that the cold meri- house, bored by itself; the crawfish in its watery ceive and to keep more than is necessary to sus- generate and the unregenerate. Man, as he is first which I never beheld without awe. The richness dian, which is now supposed to pass through Cana-burrow, dug in the earth by its own industry; tain his existence in its integrity, and thus load born, is born in the love of receiving and keeping to brilliant for desolution. The scenery, so far from the bear in its brake and den; the lion in his jun- himself with things cumbersome and superfluous, for his own sake. There is not the shade of crim- depressing, inspired and exhilarated me. I never through Italy; and that if the magnetic meridian the bear in its brake and den; the lion in his jun-through Italy; and that if the magnetic meridian the bear in its brake and den; the lion in his jun-through Italy; and that if the magnetic meridian the bear in its brake and den; the lion in his jun-through Italy; and that if the magnetic meridian the bear in its brake and den; the lion in his jun-through Italy; and that if the magnetic meridian the bear in its brake and den; the lion in his jun-through Italy; and that if the magnetic meridian the bear in its brake and den; the lion in his jun-through Italy; and that if the magnetic meridian the bear in its brake and den; the bear in his jun-through Italy; and that if the magnetic meridian the bear in its brake and explanated me. I never the bear in the habit returns, as it is now doing, to its old lines in Eu-gle and his lair; all because these lore to be in which is evil or the absence of good, in this par-inality or depravity in this. It is natural, and be-felt the sensation of physical health and strength in of lecturing in her father's absence. To guard rope, Rome may once more see her Tiber frozen their proper habitations, they are happy in them. ticular case. Evil is therefore no principle engraft- cause natural, the gift of the Creator and approved such perfection, and was ready to shout from morn- against the fascination of her charms, which it was rope, Rome may once more see her Tiber frozen their proper habitations, they are happy in them. ticular case. Evil is therefore no principle engrati-over, and the merry Rhinelander drive his team on But what would the happiness of man be in any of ed upon man by virtue of his being. All that is by Him. If he never sinks below this, by using the area sweet, and pure, and curtain was drawn before the fair teacher, from bewhether the changes of climate mentioned have these? Freedom is an indispensable prerequisite evil or which produces an unnecessary absence of or rather abusing his freedom to desire the recep-Whether the changes of climate mentioned have to happiness or rest, and that agreeable to capacity. the happiness of reception and keeping, is of man's tion and retention of more material or Spiritual the morning of creation. You inhale the unadul- we carefully keep out of sight the poetical, and veil dian or not, we have too few facts before us, at Neither man nor animal can be happy under a incrdinate use of his natural, and therefore good things than the Creator's just laws approve, he does terated elements of the atmosphere, for there are the Spirit of beauty, that we may worship unders

Neither man nor animal can be happy under a incrdinate use of his natural, and therefore good things than the Creator's just laws approve, he does no exhalations from moist earth, vegetable matter, turbed at that shrine of the practical. We ever seek of the snokes and steams which arise from the dinate and superfluous uses of these loves, all the dinate and superfluous uses of these loves, all the dinate and superfluous uses of these loves, all the dinate and superfluous uses of these loves, all the dinate and superfluous uses of these loves, all the dinate and superfluous uses of these loves, all the dinate and superfluous uses of these loves, all the dinate and superfluous uses of these loves, all the dinate and superfluous uses of these loves, all the dinate and superfluous uses of these loves, all the dinate and superfluous uses of these loves. To man's towering mind, capable of scanning dinate and superfluous uses of these loves, all the dinate and superfluous uses of these loves. All the dinate and superfluous uses of these loves, all the dinate and superfluous uses of these loves. All the dinate and superfluous uses of these loves. All the dinate and superfluous uses of these loves. All the dinate and superfluous uses of these loves. All the dinate and superfluous uses of these loves. All the dinate and superfluous uses of these loves. All the dinate and superfluous uses of these loves. All the dinate and superfluous uses of these loves. All the dinate and superfluous uses of these loves. All the dinate and superfluous the dina both earth and heaven, and grasping as it were, means, uses, and consequences resulting are con- giving to others, as a law ruling his love of keeping more than its silence and solitude, is the secret of Tuckerman.

In our daily habits of face-scraping, we are far from imitating the classic Greeks and Romans, alcal essences, at an early period. The woll was a though they are represented by tradition as models because natural, proper loves, as far as they con-

Therefore, we come to the conclusion, that as Providence was not ashamed to adorn our faces with hair, we should not be ashamed to wear the same mal, became immediately dumb, as many a classic as it comes.-N. Y. Express.

PROGRESS OF LUXURY .- History, which testifies to the fact that luxury has heretofore proved the bane of nations, will yet have to record on her im partial pages the truth that the United States af ford no exception to the general rule. The simple If there are such creatures as gryphons, who habits and manners and the stern, inflexible integrity of the illustrious founders of our free and liber increase. Not one particle of knowledge or of any kind of perception can be received by the Infinite, who is Omniscient. No appetite or desire to re-who is Omniscient. No appetite or desire to redrama are sufficiently hideous, and it would be difficult to decide upon the species of either. To it is also a deplorable fact that the concomitant v.luxuries, tastes and habits supervened, which have ments and honest conduct. Previous to the year 1828 such a person as a defaulting public officer presented an animated microscopic appearance. I was unknown, and when, in the succeeding year. President Jackson caused Tobias Watkins to be inthought we had caught a pigmy at last in our late Aztec visitors, but it appears that Central America dicted and tried for an alleged appropriation to his own use of four thousand dollars of the public money, the country, from Maine to Georgia, was shocked by the enormity of the offence. Watkins artful friend the self-asserted professor of the ultrapleaded on his trial that he was entitled to the splendid badger, who is responsible for these remoney, and went forth on the world an acquitted and ruined man. Since then crimes of this character have increased astonishingly both in number THE HAND OF GOD IN THE DESERT .- BAYARD and in the magnitude of the amounts embezzled. TAYLOR, in his "Journal to Central Africa," thus until the sums thus acquired are now counted by millions.

speaks of the natural beauties of the great Nubian The public sentiment is diseased, and there is needed some judicious treatment to bring it back to "I soon fell into a regular routine of travel, its normal state of healthful action. What that As was said, man is left free in the uses of his ert, never became monotonous. I rose at dawn ed for solution.

more and more deeply. But in his elevations into the divine life of giving he will have to receive Spin coloring of the landscape, on his appearance-the that life in the United States has become not a

THE SPIRIT OF BEAUTY .- The daughter of a dis-