## Christian Spiritualist,

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EXPENSIVE DEVELOPMENT. BY S. M. PETERS. BROTHER TOOHEY: An answer to that Tribunc letter over the signature of "A Medium" would require claborate essays on science, theology and political economy. And perhaps the writer of that short epistle is not competent to perceive the drift in the mansion. I compared with the seeming or bearing of any of these questions in their progressive tendencies. That writer may be an impostor who wears "sheep's clothing" to bring Spiritualism into disrepute. Or perhaps he or she (?) ful; if I had wealth, care would vanish. So I beis one of those rare cases of premature development that has passed beyond its proper sphere of learn the art of piling up gold. In addition to imaction, and for want of proper mental and Spiritual unfoldings, is starving in the midst of plenty. Such cases are exceptions to general rules, and seem to be governed by inordinate vanity, love of notoriety, or at best a desire to travel faster than is profitable or safe. The mind that is anxious to was gray-haired and childless, and actually afraid have the whole "arcana of mystery opened, and the secrets of wisdom revealed," stoops rather low wh n it regrets the loss of \$200 in time and money, for the accomplishment of an end towards which the master-Spirits of poetry and philosophy have been struggling through the ages. But I will endeavor to answer one or two questions of " A Medium" in a Yankee way, by asking more. First, "How can they develop any new truth, if all truth comes from Spirits by Spirit-impression, as we, awhile I scrutinized the acts of every individual Spiritualists, all say, and believe it has through imwith whom I came in contact, and then turned pressible mediums in all ages of the world?" In laughing philosopher, ridiculing every body and reply, I would ask, has any thing new found its every thing. I was considered to be a fearless, way into the laboratory of the human mind, since happy fellow, but the world knew nothing of my primitive man first discovered that he was naked, heart. I wanted to love the world, but it repelled and was ashamed of the very unfashionable figure me, and at last I turned from society to seek among he cut in genteel society? Is the steamboat any the glens, forests, and streams for something to soimprovement upon the ancient mode of riding on a drift log? Is the railway car any more comfortable and expeditious than a bare-backed ox? Is lance the books, when I found the account exactly messages conveyed by foot-runners? Are the revealed truths of the Bible and other Spiritual writ- ed to whisper, "hope on; every pure desire of the

ings any more consoling to the aspirations of the soul will be more than gratified." The inspiration soul than the horrid rites of Borneo and central Africa? Did the first man know any of the profound facts that now make man a God comparatively speaking? The question is, is any thing known to humanity that was not known six thousand years ago? If there is, will "A Medium" tell how it got into our world except through the agency of mind, or where it came from, except from an intelligent Spiritual source? Admitting these self-evident facts, is it wise to ask if anything more can be learned in the same way? Or has the summit of human hones and aspirations been reached by the enormous sacrifice of \$200, only to crush the hopes of all future aspirants of immortality? Lest the expense may deter all timid moneyloving persons from turning their thoughts upward, I will offset the complaints of "A Medium" with a brief sketch of my own development. About twenty-five years ago, I took the responsibility or being developed; the expense of which up to this time amounts to not less than \$5000 or about \$200 in which to unfold itself, and from which to look ing clear of the ground. out upon the world of effects. The growth and Did you expect the \$200 paid for your develop-

slopes, ravines, and cascades of Mount Ida and good, to them that love the Lord. to the Society for the Diffusion of Spiritual Knowledge, or Editor Christian Spiritualist, No. 553 Broadway, New- of life and struck the balance of debt and credit.— I called to remembrance the time when I was a homeless, motherless boy, in chase of an undefinable phantom, that promised home, happiness, heaven. It led me to the gate of the splendid mansion, embellished externally with the surroundings of art and floral beauty. The mingled sound of music and gleesome voices floated through the vine-clad casement, and I thought heaven was withhappiness of the inniates to my own forlorn and destitute condition, and walked away sorrowful.-Ah! said I to myself, wealth is the one thing needcame the hired servant of a wealthy farmer, to mense riches, he had "religion;" that is, he was a member of a popular church; he read a chapter in the Bible, and repeated a stereotyped prayer every morning, and got up from his knees, and chased the almighty dollar all day like a race horse. He of coming to poverty. I studied his character till I could read him like a book, and then prayed that I might never love money as that man did. He was not happy, because he wanted a "leetle more." Wealth and happiness could not associate freely, so I concluded heaven was farther on. From that time to the present hour, I have held riches in profound contempt, and pitied every man who worshipped gold. His gold is the God of this age. I began to get suspicious of all human motives. For

> lace the cravings of an unsatisfied Spirit. My first business, as I said before, was to baof Nature suddenly opened to my vision a world of beauty. Trees, flowers, and birds, as by magic, were invested with attractions before unseen. I was in harmony with the Spirit of Nature. My Spiritual being had grown above, and now predominated over the animal department. O, how I loved life, how grateful I felt to God for having placed me in this beautiful world. Heaven was found; it was within and around me. Three delightful years flew by, and each pleasant Sunday morning found me on the hills. The vague and indistinct idea of boyhood assumed a more tangible form, while paying my addresses to Madam Solitude in her wild domain. The gaining of another point in development startled me. The unseen friend who had followed me so long was now able to make herself

She had hovered around me, both sleeping and waking, And carolled as clear as the first bird of Spring. To soar above sorrow on hope's snowy wing.

I am "A Medium," a "Spirit-Medium," and I seen in the fact that my Spiritual being, in the first others who have stopped at the "slough of desbecome individualized; and secondly, the presertithe Dutchman, who ran a mile to jump over a vation and growth of this organism as a habitation mountain, and then fell two inches short of jump-

health of the physical department depended in a ment was going to revolutionize the entire system great measure upon the liberal use of baked beans, of the body politic? And do you not feel faint pan-cakes, and other edibles, all of which have because it is not done in a moment? Spirits first been promptly supplied by the labor of my hands, convinced me of the existence of another world The unfolding of the Spiritual depended upon the above the atmosphere of codfish and potatoes.cultivation of the intellectual department to a great And then, they sent me back to the battle-field of extent. To effect this, I have been mainly indebt- this earth-life to fight for humanity. I see the ed to several reverend, scientific, and literary gen- monstrous wrongs that prevail everywhere. And tlemen, who voluntarily proffered me the use of do you ask, how Spiritualism can right these their libraries at different periods of my develop- wrongs? Not by writing doleful letters to the Triment. Many valuable and pleasing impressions bune, my friend, but by walking up to the scratch have been received from Spirits in the form, both like a half-starved donkey up to a hay-stack. If male and female, together with some very delusive you are convinced of a future life, convince others, and unpleasant ones. A great many jack o' lanterns, and with every man thus convinced, the battle is such as fame, wealth, novelty, &c., have led me in- half gained. Satisfy a mechanic or laborer through good, yet he was compelled by his obligations, to tion, whereby they may become men and women, to quagmires, but I always got out again looking a the evidence of his own senses, that he has a soul, press onward in his iniquitous career. Yet, by his and be enabled to think for themselves in all things; little sheepish no doubt, but also a little wiser. But and he will grin every priest and nabob in New amid all the perversions, vanities, and delusions of York out of countenance at three cents a head, life, there was something within me, ever pointing and make money at it. There is a proper level for and was placed in high office in the order, and sent State, or general government, for they are working, forward to "a light beyond the cloud." That every man in the social circle, and he who rises to visit all the convents and nunneries under the and that mightly, to attain the accomplishment of something was the Spiritual germ trying to sprout, above it thrusts numbers below it. To have one For a long time I was haunted with the idea that I millionaire, you must have five hundred paupers was watched over, and impressed by an invisible and hundreds of needy working men, because in authority, after inspecting our convent, he refriend. The impressions were vague and some-there is no distribution of the gain of labor. One what indistinct, exciting curiosity for awhile and man grabs the whole. We see the wrong, and still the abbess, which was readily granted. But we leaving me in doubt as to the cause. Thus operate submit to it. We cringe to the man who carries were not left alone, for one was stationed opposite, ed upon by antagonistic influences, I passed through the dollars that our labor coined. Who taught us but out of hearing, and it was at that time that we the primary stages of development. At the age of this cringing servility? What first halter broke fully made known the feelings of our hearts, and thirty-six, I fell violently in love with Madam Soli- the masses? "Mystery Babylon, the mother of then proposed an elopment, he stating that he had tude. I suppose I felt some as Solomon did, when harlots? The uncertainty that priestcraft has ever the means and would provide the same on the most whose kind and pious mother had taught him the the depth of his ways; and to have attained that by sin, another while living by grace. Death and he cried "vanity," but I was not sure of knowing thrown around the future of man, has made him fitting occasion. Our plans succeeded, and we being and power of God, was asked, "How many divine wisdom, which is hid from the eyes of all liv- life had a combat; but life proved viciorious. Oh everything, or that everything was yet known to dependent upon artful knavery for everything here. flew from that spot, but could not move for fear Gods are there?" "One," said the little boy.— ing, that is, of such as live to themselves and in might I but hope that, in the corclusion, life will

in progress from whence I could stand apart and sert them, the princely salaries, the gorgeous tem- or other, persons for conveying all that transpired PASSAGES IN THE LIFE OF MADAME up to heaven; and think to fathom the height analyze the religious condition of society. I saw ples, and soup houses of New York, will go to the to their masters. However, by good management, THE SOCIETY FOR THE DIFFUSION OF SPIRITUAL that the halo of Spiritual glory culminating over shades together. Does any man believe that the we succeeded in evading suspicion, until within a the religious teachings of the age bore a striking real producers of wealth, three years hence, can few hours before the time fixed for sailing. While resemblance to a gold dollar. The expansion of be thrown out of employment, and kept on soup contemplating our anticipated safety when on the this halo required higher teachings, and so I fol- made of pigs' snouts, ears, and tails? That expe- deep blue wave of the sea, bound for some distant The Christian Spinitualist is published every Saturday lowed the example of the prophet Elijah, and went riment will soon go out of fashion. The arcana of clime, herrible to relate! he was recognized by a away alone on the hills to be fed by ravens or mystery and the secrets of wisdom in which we passing friar, and by order of the church, arrested whatsoever our Father should see fit to send. Sol- are most interested, are here at home in the field and conveyed to the halls of the Inquisition at itude has many a charming retreat among the of practical effort. All things work together for Rome. How I escaped detection I cannot tell;

SPIRIT-WARNING. New York, Jan. 31st, 1855. Mr. Editor: Probably it will be interesting to some of your readers to peruse the following communication, coming as it does from the dim vista of by-gone days, and having reference to the severe tortures of the Romish Inquisition which were represented as having taken place in sunny Italy n 1720, thereby exposing in all its cruelty the damn ing practices of those who, in the garb of religion, have pursued their own diabolical purpose of making all believe as they do, under the pain of the rack. And in thunder tones does it appeal to the now free and happy people of this enlightened country to beware lest the same insiduous foe,foe to man and foe to that liberty, which was so dearly bought by those venerated and beloved revolutionary sires,-insinuate itself into our families and our institutions before we are aware of its poisonous, influence. And that when we, like Samson of old, arise to shake off its deadly influence, we find ourselves shorn of our strength and at the mercy of a merciful power.

But to the communication as given by Dr. Mayhew who had been in a trance state, giving us philosophical information and other instruction for our benefit. The Spirit who had thus been answering questions stated that there was another Spirit present who wished to communicate, describing her as a tall, commanding figure, robed in black, and also veiled with a black veil. She had an attendant, and after taking possession of the medium, stated that the one in "black" was a young Ita lian lady who lived one hundred and thirty-five years ago, and brought her to interpret for her .-She further stated that she was of the Roman Catholic Religion, and that by the solicitations of her family, she entered a Carmelitish convent, that the first part of her life she was happy, from the reflection that she was doing what her church was at times she would long for freedom from those he not seduce thee from thy faith?" To this I did performed in her twenty-second year, she was to I charge thee truthfully." see her friends for the last time on earth, and a few days before the consummation of that act, which him to torture, and again refused to answer; was to forever exclude her from the world, she was whereupon a signal was made, and a curtain bealone in her cell, and heard a voice call: "Alicia, hind them slowly rose, presenting to view demons sin whom she had never before seen. The moment they exchanged glances, she felt spring up within her breast (notwithstanding her vows to the contress presenting her with a sealed billet coming tion, again I refused to answer. from her cousin, expressing for her the strongest although painful to young hearts, that she must question was again asked, but no answer. submit. But, oh, how she longed for an opportunity to prove a traitor to those vows she had lately made. The remainder we give as it fell from the awful shrick, my Spirit took its flight.

lips of the medium: As he afterwards told me, he read the letter, wept tears of sorrow and bitterness, that we should be thus forever separated. He then resolved also, to dedicate his life to religious duties, and became care of the order. In his course, he came to the their object. convent in which I was incarcerated. Being high quested a private interview with me in the parlor of

but now, alone amongst strangers, and without means, I did not know how to get my own living. I could not seek any asylum for fear of detection, and having a good taste for music, and being tolerably proficient from constant practice upon the places of public amusement. I put this resolution where I was engaged at a small renumeration to while singing a piece, and when about the middle of it, I saw my father. He recognized and publicy denounced me, and handed me over to the same place of torture to which my cousin, Father Initus, had so shortly before been so unceremoniously conveyed. And how shall I tell you that which followed? I was taken through long passages, descended flight after flight of steps, was conveyed passage where we heard groans on either side from many cells. Here I was thrust into a dark gloomy cell, and heard the heavy grating shut and the key turn, and on feeling around, I found myself alone, without even one ray of light. Next day, they led me forth through a meandering passage, and I suddenly found myself in a spacious chamber alone, for my conductor had disappeared, and on looking around could see no door, and knew not how I entered. While trembling with anxious thought as to the result, I beheld a curtain slowly rise, and the others, and three on each side, all dressed in black serge gowns, with caps on their heads and masks over their faces like crape, with two holes for their eyes. Scarcely had I beheld this, when the chief addressed me thus: "Alicia, late a nun of the Order of Carmelites, violator of all thy sa

questions "Didst thou know one Father Initus?" "I did." Didst thou know he was a friar and a member of

I would not speak the word that would condemn

"Away to the torture!"

trary) an affection for him which she plainly saw chains, and led me beyond those first spoken of to height of folly; the prudent publishers know better He exclaims against all sinners, in the bitterness was duly reciprocated. Then it was that regret the place last mentioned, and placed my thumbs than that. and sorrow came for having taken the step that between two large iron screws or weights, and was now leading her onward, and was so soon to pressed until the bones were crushed. I fainted. shut her out from the world forever. After the de- and the torture was relaxed. Again the question friends. An inward and Spiritual life is, after all, more secure for himself, as he appears in a higher parture of her friends, thoughts of a conflicting was put, and again I refused to answer, preferring the aim of all our developments. To be open to degree to have merited it. His Savior is in a mancharacter occupied her mind, and after a severe to die rather than expose him to the cruel mercies influxes from the great and central source of all ner useless to him, he is so laden with his own struggle, she came to the conclesion that it was her of those monsters in human form. Then came | Spiritual illumination is surely the inward wish of merits. Oh how long will be bear the flattering duty to wed the church as her husband and to live torture upon torture. They took me from the a dutiful and affectionate life thereto. Three weeks chair, placed my hands behind me, making them after this last interview with her friends, she took fast, then made fast heavy weights to my ankles, series of a life so extraordinary, so fruitful of pains the yeil, and had to undergo a severe penance for and then I was hoisted in the air, where they kept and trials of patience, as mine has been I am willa year. The necessity of this expense will be say to the correspondent of the Tribune and all once harboring the thoughts that had occupied her me until my hands and feet were nearly severed ing with all my heart to obey your order, though mind so short a time before. Scarcely a week had from the body. I was then taken down, and the to me the task appears painful in my present conplace, required a physical organism in which to pond," make a splurge. You put me in mind of clapsed, when she was surprised by the sister por- same question asked, and in almost a dying condi-

> and most ardent attachment. After reading it, she they took from me all my clothing, bound cords goodness of God to me, and the excess of my inwrote an answer begging him to forgive her, and to my limbs, and extended me upon the rack.at the same time telling him the duty she owed to They then made those cords fast at the head and it, as well because you desire me not to be too parthe church was paramount to all things else, and foot, and then extended me. In that condition the ticular in enumerating my sins, as because I have

Now, why come I to tell you this? Americans, the Jesuits are in your midst, seeking by all their cunning to pry into your family affairs by their unwearied satellites, and to subvert the institutions of your glorious country, and enchain you in all a member of the Society of Jesus, better known as the besotted ignorance of by-gone days. Ameri-Jesuits, and became steeped in the villanies of that cans, I warn you of their pernicious influence, and horrible order, and although his heart was naturally enjoin upon you to give your children educapurity compared with his associates, he became and impress upon their minds to beware of Jesuitmuch beloved by them, gained their confidence, ical cunning, whether it is found in the family, the

> P. S. A promise was given that at a subsequent circle, Father Initus would give us his experience, shall be built by his own power only. which, if complied with, I will endeavor to give you

> > Yours truly,

GUYON.

Spiritualists and not always conducted with the heard with their cars of its fame and renown. best taste and kindliest feeelings in regard to the Tis then in dying to everything, and to all regards various and prevailing theories, philosophies, and thereto, in order to pass into God, and to live in systems of their authors and advocates, we have him alone, that one has any comprehension of true thought we might, perhaps, for the present, best wisdom. Oh, how little are her ways known and subserve the common cause of truth, humanity, and the conduct she holds over her choicest servants! religion, by calling attention to a few works of ac- Scarce does one consider anything thereof, but, knowledged worth and excellence in the annals of surprised at the difference betwixt the truth thus chapel music, I determined to apply at one of the the past. We feel impressed and assured that a discovered and the ideas formerly entertained, such presentation of such a portion of the autobiogra- an one cries out with St. Paul, "Oh the depth of into effect by applying at the Gardens of the Tiber, phy of Madame Guyon as relates more especially the knowledge and wisdom of God! How unto her religious experience and inner Spiritual life scarchable are his judgments, and his ways past sing at the evening entertainments. One evening, cannot but be of service to many earnest and inquir- finding out." ing minds of the present day. It shows that the He judges not of things as men do, who call same Providence watches over the sincere and obedient in all Nations and ages, conducting them by rightcourness things abhorred in his sight, and unknown paths to the true and living way, which which (according to the prophet) are in his estimais one of great inward peace, but usually also of tion but as filthy rags. These principles of selfoutward afflictions and persecutions.

out of print, though Professor Upham, of Bowdoin jects of his love, and subjects of his recompenses; through winding ways, until we came to a dark College, Me., has embodied much of the autobio- as he assures us himself, "Except your rightgraphy in his excellent work entitled "Madame oousness exceed that of the Scribes and Pharisees. Guyon and Fenelon," published by the Harpers .- | ye shall in no case enter into the kingdom of Still, the Professor's Madame Guyon is not exactly heaven." Which of us has a righteousness that ours; we are obliged to read her life and opinions comes up any thing near to that of the Pharisees, through a medium not always perfectly clear, and and in doing less good has not more of ostentation? to listen to many rather tedious reflections from Which of us is not pleased to be righteous in our the excellent and learned author. We very much own eyes, and in those of others, and to think that prefer to hear the noble lady Guyon relate her own sufficient to satisfy God? Yet we may see the inexperience in her own style, which we deem far dignation which our Lord, as well as his forerunmore beautiful in its carnestness, simplicity, than ner, manifested against such kind of persons. He all the attractions of rhetorical art, as her insight who was the perfect model of tenderness and here is what I saw: Seven men, one sitting above in its purity and strength so far surpasses all that meekness, yet such as was deep, and came from modern culture can bestow.

Knowledge" proposes to send abroad, the autobiography of Madame Guyon may find a place. The colors in which he represented them, appear-For it will be found that she confirms many, very ed strange while he looked on sinners with mercy ered vows, answer me new truly, the following many of the manifestations of modern days, and and love; protesting that for them only he was rence of distant events, were possessed by her in save the lost sheep of the house of Israel. the Order of Jesus?" "I was thus informed."- | an eminent degree. And as it seems we are to Oh love! it seems thou art so jealous of the sal-"Didst thou not, in violation of thy vows, give thy- have a new antagonist, another Richmond in the vation thyself gives, that thou preferest the sinner pleased to look upon as a christian duty, but yet self to his embrace as a wife?" "I did." "Did field, in the person of no less doughty a knight to the righteous, the poor sinner who, seeing in than Sir O. A. Brownson, (and he used to deal himself nothing but misery, is as it were constrainwalls. Before taking the black veil, which was not answer. "Speak," said the chief, "and speak, good blows ere he fell in with the enchantments of ed to hate himself. He casts himself, as otherthe Jesuits,) it will be as well to have some Catho- wise lost, into the arms of his Savior, plunges lic authorities at hand.

It must be confessed that our opponents show forth white as wool, and all full of love for him who. lack of courage, while the world and the church alone able to remedy his maladies, has had the chaback them with smiles and rewards, for, notwith- rity to do it. The more enormous his crimes have your friends are in waiting." Hurrying from her in human shape, terrible to behold. My brain reel- standing the disastrous fate of so many champions, silent chamber, she beheld with joy her parents ed, and I could not look again upon the sight. The a new one seems ever ready with fresh strength for ments are so much the stronger as the debts reand other relatives, and among the number, a cou- question was again put, and again I refused to an. the encounter. And an "expose" will hardly last mitted have been the greater; while the righteous, over three months; few of them, notwithstanding buoyed up with his good works as he presumes. the most extensive puffery, ever reach a second And oh! those fiends bound my limbs with edition. To stereotype such works would be the regards heaven as a recompense due to his merits.

> tracts to the serious attention of our Spiritual no right; while he thinks an admission into it the every devout and aspiring mind.

"Since you require me to write you the whole dition, which admits not of much reflection. I could wish extremely, that it were in my power to ris.] My parents made a high profession of piety, "Away to the rack," was the command, when convey into your soul an adequate idea of all the especially my father, who inherited it from his angratitude; but it would be impossible for me to do forgot many things. I will try, however, to ac-"Press on the torture."

quaint myself to the best of my ability, relying on but soon after a messenger arrived, informing him your assurance of never exposing it, and that you that I had given some signs of life. He then took will burn it, when God shall have given it the effect a Priest, and brought him to me himself: but on he intends for your Spiritual profit, for which I his arrival he was told that the sign of life I had would gladly sacrifice every thing; persuaded as I am of his designs in regard to you, both for your also, in the utmost distress.

own sanctification and that of others. But at the same time I assure you that you will never attain thereto, except through much pain in order that I should become the more sensible of and labor, and in a path widel; different from your the greatness of thy providence over me, and of expectation. Nor will you be surprised thereat, if my being indebted to thee alone for my salvation. once convinced that God does not establish his and not to efforts of any creature. Had I died great works but upon NOTHING. It seems that and this heart created for thee alone, might have he destroys in order to build, to the end that the been separated from thee, without ever having been temple, which he designs for himself, having been united to thee. Oh thou who art the sovereign built up with great pomp and magnificence, yet felicity! That there non remains to me the consoonly built by the hands of men, may be in such lation of having known thee, of having loved. manner destroyed as that there may not remain self in the strength of pure love to thee, with evone stone left upon another. Such destruction must serve for the Holy Ghost, to form a temple which have, with a heart full of gratitude, sought thy

Oh, that you could comprehend the depth of directed, and inflicted, or ever shall inflict on me, this mystery, and conceive the secrets of the conso as to join on the side of that justice against myduct of God, revealed to babes, but hid from the wise | self; all this is owing to thy free grace and good-Theology is a Nutshell.—A very young child, be the Lord's counsellors, capable of penetrating omens of what was to befal me; one while dying everything, or that everything was yet known to dependent upon artful knavery for everything here. Hew from that spot, but could not move for lear goods are there is no move for everything here. Hew trom that spot, but could not move for lear goods are there is no move for everything here. How do you know that?" inquired his sister. their own works; and kept close from the fouls of their own works; and kept close from the fouls of their own works; and kept close from the fouls of their own works; and kept close from the fouls of their own works; and kept close from the fouls of their own works; and kept close from the fouls of their own works; and kept close from the fouls of their own works; and kept close from the fouls of their own works; and kept close from the fouls of their own works; and kept close from the fouls of their own works; and kept close from the fouls of their own works; and kept close from the fouls of their own works; and kept close from the fouls of their own works; and kept close from the fouls of their own works; and kept close from the fouls of their own works; and kept close from the fouls of their own works; and kept close from the fouls of their own works; and kept close from the fouls of their own works; and kept close from the fouls of their own works; and kept close from the fouls of their own works; and kept close from the fouls of their own works; and kept close from the fouls of their own works; and kept close from the fouls of their own works; and kept close from the fouls of their own works; and kept close from the fouls of their own works; and kept close from the fouls of their own works. to permit me to know something of heaven, (if sitive knowledge of destiny will develop individual- tion in the families of any of the people, for in almost "Because," replied he, "there is no room for any air, that is, from those who, by the vivacity of their art at present my only life and my only love. there was any heaven.) I had reached that point ism. When we know our rights and dare to as- every house there were stationed in some position more, for He fills everywhere."-Portland Transcript. intellects, and the force of their elevation, mount

depth, breadth and extent of God.

The Life and Beligious Experience of Lady Guyon; with Sketches of the Lives of Feneron, Molinos and St. Teresa. Published by Hoyt & Bolmore, No. 70 Bowery, N. Y., 1820. This divine wisdom is unknown even to those known, and who can tell us any tidings thereof?-Whilst so much discussion is carried on among Destruction and death assure us that they have

good evil and evil good, and who regard as great righteousness, like those of the Pharisees, will meet The work from which we extract has been long nothing from him but wrath, far from being the obthe heart, not that affected meekness, which under We can but hope also, that among the works form of a dore hides the heart of a hawk, constantwhich the "Society for the Diffusion of Spiritual by treated those self-righteous persons with austerity, and seemed to dishonor them before men .shows that the gifts of healing, of knowing the come, that it was the sick who needed c physician; mind and feelings of the absent, and of the occur- and though the Savior of Israel, he came only to

with faith in the sacred bath of his blood, comes been, the more he loves him; and his acknowledgseems to hold his salvation in his own hands, and of his zeal, represents the gates of mercy as barred In conclusion, we would commend these ex- to them, and heaven as a place to which they have load! While those sinners, divested of everything, fly on the wings of faith and love into the arms of their Savior, who freely gives them what he has infinitely merited for them.

> I was born, as I have been told, on Easter Eve. the 13th of April, 1648, [it Montargis, a town in the province of Orleanois, fifty miles south of Pacestors; for in his family they reckoned almost as many saints as persons who composed it. I had no sooner received life than I had like to have lost it, and to die without baptism. I was carried to a nurse. When there, my father received the news that I was dead; at which he was much afflicted; given was only an expiring sigh, and that I was absolutely dead. The Priest returned, and my father

> This held so long, that, should I tell it it would appear incredible. Oh my God, it seems to me as if thou permitted a conduct so singular toward me. then, I had perhaps never known or loved thee; sought, and followed thee, of having sacrificed myhonor, glory, interests, and not my own; that I have loved all the chastisements which thy justice

in the Footsteps of their Labors.

SPIRIT-WARNING. Under this heading, the reader will find an article on the first page, which purports to be a comauthority, particularly where the consequences are he said to his mother, "I told you I was going to church-goer has converted the vindication of pernunication from a Spirit, long since departed from so fatal to the peace and general happiness of the the earth. The information imparted by this revelation, is neither novel nor extraordinary, since Fox's Book of Martyrs is filled with communicawhich the earth's culture gives to the Spirit, must be powerful for good or bad in after life-for memory, which forms the connecting link between the This is evident from this communication, if psychology was silent on the subject; since the communicating Spirit seems to have been hundreds of years in its spirit home, and has not yet forgotten the sorrows of those trying hours. How much or gestive to the thinker-whether it be fact or fiction, and warrant us in a few reflections.

This article is well-timed so far as it harmonizes with the anti-Popery feeling now active in this derlies the conflict of the times, and calls such antaconisms into being.

Of the uses and abuses of power, and their several relations to the general happiness of the human family, feeling may prompt the severest criticism; but philosophy sifts the sands of time, and finds the precious jewel in the head of the monster-be its powerful and authoritative to admit of that charity that "thinketh no cvil."

In the present relations of society, however, there is too much of the wisdom of the serpent, for any one to be entirely forgetful of the animating Spirit of Popery, be its errors historical, and in the remote past, or social, and in the active present.

No; if there is any use in such demoniac revelathe horrors of Spiritual tumult and social revolu- above into the following: tion. What a concentration of horrors there is in the following brief extract, illustrative of the errors, in a single week. misconceptions, and Spiritual menstrosities of false and presumptuous men.

delectation of his soul. The rack, the horse, the boot, the cord, the wheel, the strangling chair, There are bottles and vessels, once full of strange and subtle, slow or rapid poisons; things from which concealed knives leap out and gash the gent, detonating powder, exploded to blind her who bent over to admire the contents. There are neckbracelets, to lacerate the arm: helmets, gauntiets, so far as this defect is the result of excessive Spir-breast-plates—all forms of fiendish ingenuity—the itual culture. relics of the time when so-called holy men could gloat over the sudden horror and agony of some girl, whose snowy form they extended and racked. to conquer her modesty. her picty, or her virtue. tyranny of a corrupt Church."-Lite of Torquato States Prison and gallows. Tasso, Biographical Magazine.

And yet, one must needs be in love with total. depravity, to believe that all this torture and tor- will be doing science and the world a good service. ment was the result of deliberately selected evil .-Some one had said with much force that "hell is pared with good intuitions," so obvious is it, that most persons have the desire to do good in the isthe education of the race. Did men in general Still, the doctrine of progression is making it a popular if not a practical truth, and that is the first stage of usefulness, since it softens criticism while making us more conscious of the error of life .-The following extract from the second lecture of James Russell Lowell before the Lowell Institute in Boston, set this truth forth in a very clear and forcible manner. He says:

that every idea, whether in morals, politics or art, which is laboring to express itself, feels of many the existence and veneration of which bespeak the men and throws them aside before it finds the one infancy of the race, rather than the great and glomade on purpose—all asbestos so that he could not one of the great revicals of Nature, and must be and if it is now extended to many who are impure, hurn. Doubtless, Apollo spoiled many a reed be-fore he found one that would do to pipe through burn. Doubtless, Apollo sponed many a reed beforce he found one that would do to pipe through looked at as one of the specialities that enters into
even to the sheep of Admetus, and the land of the general providence of His divine economy, since
trust it. Without rejecting any former revealticular, a
ments, or the evidences every where exhibited in warded.

est manner says, look up and move onward, for the daily occurrence. eye of hope and progress.

" Let us then be up and doing. With a heart for any fate, Still acheiving-still pursuing Learn to labor and to wait."

# A WORD OF CHEER.

Tear from the breast the heart; tear from the brain His noblest organs; quench the eyes' bright fire; Palsy the lips,—this do, but think not then To wrench from man his last and mightlest hop-Think not mankind shall e'er lose their faith In the great fact of Spirit-Life whose power. Shed o'er the world, in these five years bath made A new beginning for the human race.

### SPIRITUALISM VS. INSANITY.

person, as one suffering from insanity must be.

That there is a tendency to look after the marvelous and mysterious, instead of reasoning on the well This was a most extraordinary presentiment, and not forego the evidences of their senses, the ausentant seen and known to the inhabitants of the Spirittions of a like character. Still, there is one thing known facts which the past five years have accuin it—if indeed it be Spiritual; which it would be mulated may be all true, but who is to be respons- lican, Feb. 2. well if thought of more—which is, that the joys or ible for it, even if it is just? To expect Spiritualism sorrows, the angelic or demoniac surrounding to give health of mind to the diseased, faith to the skeptical and doubting, and sanity to the insane ed loud at the Spiritual portals of humanity for in five years, is asking more of Spiritualism than explanation, and not a few have accepted the facts the combined ingenuity of Church and State has as Spiritual revelations, and now believe in Spiritsoul and its phases of development, is an ever open been able to effect in nineteen centuries. We have intercourse. Mr. Collins, the proprietor of the for the law and the testimony, knowing that the Spirit-world and who cannot but look upon his imgreat confidence in its ability to minister to minds Arctic, we are informed, has been converted by diseased, but it will have to work by degrees, for the chronic ills of christendom are of so long stand- doubt not many others. Spiritualism has come to ing that caution and patience must be observed in this age, like the uprising of humanity in other rethe method of the cure.

Feeling thus, we are surprised that editors can on its mission, and will not return unto him void. little of reliability there may be in the communicable so ignorant and dishonest as to be sending the tion we will not stop now to ask, as it will be sug- theologically cracked, crazed and insane, to lunatic asylums as graduates from Spiritualism. Take the following to illustrate, which is going the rounds of an impartial (?) press.

VICTIMS OF SPIRITUALISM.—There have been country, but the Spiritualist should look beyond the three victims of Spiritualism brought to the Hamissues of the past, and find the principle which uniton Country Lunatic Asylum brought to the Past three victims of Spiritualism brought to the Hamissues of the past, and find the principle which uniton Country Lunatic Asylum brought to the Past three victims of Spiritualism brought to the Hamissues of the past, and find the principle which uniton Country Lunatic Asylum brought to the Hamissues of the past, and find the principle which uniton Country Lunatic Asylum brought to the Hamissues of the past, and find the principle which uniton Country Lunatic Asylum brought to the Hamissues of the past, and find the principle which uniton Country Lunatic Asylum brought to the Hamissues of the past, and find the principle which uniton Country Lunatic Asylum brought to the Hamissues of the past, and find the principle which uniton Country Lunatic Asylum brought to the Past three victims of Spiritualism brought to the Hamissues of the past, and find the principle which uniton Country Lunatic Asylum brought to the Past three victims of the tions made from the world of Spirits. One of the three patients alluded to, he said he has had instructions from some of the Spirits to engage in

theology, demonology and sorcery.

The view he takes of demonology is that the devil comes in his real shape on earth, and enters character ever so ugly or venomous. A true and into a regular open contract with certain individcatholic history of the world is therefore a thing of the future, since the Spirit of partyism is still too sorrery or witcheraft, some of his imps come on the future, since the Spirit of partyism is still too sorrery or witcheraft, some of his imps come on the future, since the Spirit of partyism is still too sorrery or witcheraft, some of his imps come on the future, since the Spirit of partyism is still too sorrery or witcheraft, some of his imps come on the future, since the Spirit of partyism is still too sorrery or witcheraft, some of his imps come on the future, since the Spirit of partyism is still too sorrery or witcheraft, some of his imps come on the future, since the Spirit of partyism is still too sorrery or witcheraft, some of his imps come on the future, since the Spirit of partyism is still too sorrery or witcheraft, some of his imps come on the future, since the Spirit of partyism is still too sorrery or witcheraft, some of his imps come on the future, since the Spirit of partyism is still too sorrery or witcheraft, some of his imps come on the future, since the Spirit of partyism is still too sorrery or witcheraft, some of his imps come on the future, since the Spirit of partyism is still too sorrery or witcheraft, some of his imps come on the future, some of his imps come on the future, some of his imps come on the future of the futu earth, and make a kind of indirect contract by which people are enabled to bewitch others, who

tions, it is that the Spirit which called them into be- nology, theology and philosophy of the gentleman of the age, have spoken against it and pronounced it demonic. Well, this was quite a step, but the ing may speak to us in varning rows, and prompt are decidedly orthodox and of the most approved its doom. us to flee the error of sectarian issues, and prevent order. Another paper condenses the whole of the The following will need no explanation.

"Three maniacs who have gone mad through "Spiritualism," were brought to the Ohio Asylum

which we think an improvement, for though "three memies may have gone mad through Spir-protest against such proceedings, and declare to may see the engines which have been invented by itualism," it does not follow that it was caused by the Right Rev. Bishop, that we do not want a Gercarthly deviltry for the persecution of truth. It Spiritualism. When will the press or those that man Roman Catholic Priest in New Haven. much resembles the private inquisition in which control the press, get beyond the cant of ignorance old fatherland too much from priesteraft and that diabolical amateur, Cardinal Caraffs, found the and folly, and learn to tell the truth? When? kingcraft; and that we here, in our new home, When the public mind is cured of instailty, by thank our Lord and God, in at least thirty churches screws for thumbs, and arms to stretch the human learning that making false charges against an unframe, are collected, as ghastly memorials of those popular reform, is not the way to save the totterwho lived when Europe gave her idolatry to Rome, ing fabric of theologic falsities or secturian preju-

dices. If it should be found, however, that Spiritualism woman's cheek who used them; jewel cases, from in any of its phases, tends to insanity where the which long, sharp needles darted forth, or a pun- mind is whole, and not diseased by bad habits and worse practices, it will be our duty to make the laces, made to contract and strangle the wearer; same known, and explain the acced of reform, just which are believed by many to be produced by

the defect of Spiritualism and no more calculated for if true, what a heavy responsibility are they into disgrace it, than the fact that many a criminal curring. They claim to be the chosen of God to stration. who, as a faithful martyr, refused to sanction the has gone through churches and colleges to the administer Spiritual food, and to lead the people in

"I think that if anything is clear in history, it is little else than mythological and traditional records; to exhibit crudities and imperfections. song is scattered thick with reeds which the Muse it is working out and moulding the destiny of a ments, or the evidences every where exhibited in the works of God, of His existence, love and wis-The issues of life come to us through the me- to the notice of the reader, from time to time, may that he has ever used, as far as we know, to qualify the present, and the crudities of sectarian and par- his nature being in harmony with religion, and his future existence than that contained in former revgles and angular issues of sectarian warfare teach may pass for a "notion," a "superstition," or an as- ing to their worldly store, than gaining Spiritual effort adds its weight and influence to destroy the timent, rather than to the authority of the senses, of excellence. The isolated and proselyting efforts deformity which now mars the harmony of life .- or the guardianship of reason on this subject, for of the churches, and the exclusiveness of their pre-"look not back," it in a more emphatic and earn- full to explain the phenomena of life, and facts of scorn and contempt that are heaped upon Spiritual-

> the dozens we have published within the past six dispise me, yet would I not relinquish my search "We hazard little in asserting that months, and explain it who can by any other for truth, nor fear to acknowledge its evidence. method or philosophy except the Spiritual.

of Death.—A few nights ago, a little boy of rare intelligence, named Fillmore, a son of George Fisher, residing in Reistertown, Baltimore County, about the midnight hour, awoke his mother, and hour the midnight hour, awoke his mother, and informed her that he was going to die. He told informed her that he was going to die. He told informed her that he was going to die. He told informed her that he was going to die. He told informed her that he was going to die. He told informed her that he was going to die. He told informed her that he was going to die. He told informed her that he was going to die. He told informed her that he was going to die. He told informed her that he was going to die. He told informed her that he was going to die. He told informed her that he was going to die. He told informed her that he was going to die. He told informed her that he was going to die. He told informed her that he was going to die. He told informed her that he was going to die. He told informed her that he was going to die. He told informed her that he was going to die. He told informed her that he was going to die. He told informed her that he was going to die. He told informed her that he was going to die. He told informed her that he was going to die. He told informed her that he was going to die. He told informed her that he was going to die. He told informed her that he was going to die. He told informed her that he was going to die. He told informed her that he was going to die. He told informed her that he was going to die. He told informed her that he was going to die. He told informed her that he was going to die. He told informed her that he was going to die informed her that his father the same thing, and when told that he be the misfortune of many calling themselves the an immortal, whose endlessly unfolding destiny will nation? It is true we cannot cast off from us at

Spiritualist to know that the cry of "mad dog" is had better go and see his grandmother if he was fair dealing demand that we look all statements in little fellow awfully burned by his clothes having the face, that seem to have the shadow of fact for taken fire. As soon as the fire was extinguished die." A physician was called in, who dressed his sonal right which the honest investigator was forced injuries, telling him that he would soon be well .during the night the little boy breathed his last. ply because hundreds of men and women could very thoughts, to persons in the flesh, they are all and our aspirations are centred for ever. "No; Fillmore is going to die!" during the whole day he spoke of dying, though thority of their reason, and the corroborating teshe had enjoyed excellent health .- Baltimore Repub-

Since the loss of Arctic, many such facts have come before the public, and no doubt have knockthese facts to this soul-cheering doctrine, and we forms; and as the word of God, it has gone forth

### CATHOLICS REFUSING A PRIEST.

been celebrated in the past, and comes before the

have mistaken the revelations of this literary mad the times, and the many forces, Spiritual, moral, theology with its discordant voice to give its inter- erful looking to God for his divine guidance. man, for the fruits of Spiritualism: for the termi-intellectual, and social, that make up the character pretation of this living inspiration and pronounced \*

cently shown great opposition to the Bishop of that Diocese, and have utterly refused to accept a Priest whom he sent to them. They united in a body, and expressed the following significant resolutions: Resolved, That we, Roman Catholics, earnestly ritualism.

Resolved, That we have suffered already in our

other than Roman Catholic, that we are free from that yoke, and that every one of us can worship his God according to his best belief and conscience. Resolved, That these resolutions be sent to the Right Rev. Bishop.—N. Y. Observer.

## SPIRITUALISM AND THE CLERGY.

BALLSTON SPA, Jan. 29th, 1855. Mr. Editor: The prevalence of the phenomena Spirits, cannot now be denied by any who claim tion of the reader to justs, which a few years ago those the Church denominates Infidels, but every sues they make with men and things. This is not only the teachings of charity, but a large and comprehensive philosophy makes this a conclusion in the prehensive philosophy makes this a conclusion in the character of the reaction of the r tory. The constant recurrence of jucts, however, make it imperative, that every mind find some law without reason either by Pope or Protestant, and conclusions. comprehend it in its force and general applications, make it imperative, that every mind find some law it seems to me in all kindness, if the Clergy are not it seems to me in all kindness, if the Clergy are not or principle by which such phenomena can be ex- recreant to their trust, they will soon give to their plained, since it is neither consistent with the re- respective flocks, the result of a thorough, unbiastherefore, fundamental to Spiritual anthropology. The pulpit influence is now keeping many of the

ism, men would be willing to reason together, and

they affirmed.

Naturally enough, therefore, the superficial to make into an attack on theology in general, simtimony of thousands of witnesses for the ipse dixit of some D. D. or learned quack, who may have impure thought, or conceive an unholy intention come to the profound conclusion that the whole within the knowledge of a pure-minded sister, or thing was a humbug! The general Spirit of our brother, or other friend in this world, who might controversy has been a remonstrance against this be grieved or shocked by the same, will, if he is a controversy has been a remonstrance against this dogmatic and foolish assumption of superior insight tion of his thoughts and the government of his acts mission of Spiritualism, like the mission of Jesus, Spirit-world, and who cannot but look upon his imphets, but to fullfil." In doing this, there is no inmake party issue; but in the nature of things, it is temptations, and encouraging his aspiration for that purity of soul in which he can stand naked behard, if not impossible, to have new wine work well in old bottles. Truth like its author is omnipotent,

How far it will tend to awaken the slumbering first the phenomena appeared, it was humbug!! is waking up to the conviction that "there may be reassured on the subject by modern Spiritualism,)

theology

### NEW PUBLICATIONS.

SPIEITUALISM. By JOHN W. EDMONDS and GEORGE T. DEX-TER, M. D. Volume II. Second Edition. New York: Par-TEIDGE & BEITTAN, 800 Broadway. 1855.

The general make-up of this volume is uniform with its predecessor, both in size, style and execuas every additional fact, argument or suggestion servable in whole Spirit and tone of human society. must be of importance to the inquiring mind, where there is so much room for question, and so little

as the volume before us is made up of revelations sant influence through all ages of time on the presspect which good sense owes to itself, or the diged and prayerful investigation of the subject. It nity of science to pass it by in silence. Presentiment belongs to the science of psychology; and is, but this will deter none but the cringing worldling, be acceptible to all Spiritualists, not only on ac-Without the mind is easy in the belief of Spirit existence and Spirit-intercourse, the pages of history is the reality of an opposite character who allowed the many of an opposite character who allowed the must be dark, and the sacred books of all nations tigate, it is not wonderful that it should be made steel-plate engravings—the first of Dr. Dexter, the ennobled with elevated conceptions of the might

men and throws them aside before it finds the one inwhom it can incarnate itself. The noble idea of inwhom it can incarnate itself. The noble idea of incarnate itself. The no than the attempt to embody the higher law in a human institution) whispered itself to many before the great—sical philosophy, the effect of which we still feel—the latter, as so many assert, are calculated to lead And Protestantism carried numbers to the stake, for doubt seems to be characteristic of our religion registerist tentered into Luther, a man whom nature had made on purpose—all asbestos so that he could not one of the great recicals of Nature and must be come of the great recicals of Nature and must be caused in the same principles. The pure and good in all ages have claimed communion with the Spiritual world, selves indebted. And, we hope, the public will remember the liberality of the publishers in this particular, and reward them as enterprize should be re-

Spiritual and religious future. The facts that come dom, we can co-operate with the means and agents remarks on the introduction of Judge Edmonds— The issues of life come to us through the metator to the notice of the reader, from time to time, may mories of the dead and departed, be the medium pass with him as singular or accidental; but a swe have made mention of it in a previous number of the dead and departed, be the medium pass with him as singular or accidental; but a swe have made mention of it in a previous number of the dead and departed, be the medium pass with him as singular or accidental; but a swe have made mention of it in a previous number of the dead and departed, be the medium pass with him as singular or accidental; but a swe have made mention of it in a previous number of the dead and departed, be the medium pass with him as singular or accidental; but a swe have made mention of it in a previous number of the dead and departed, be the medium pass with him as singular or accidental; but a swe have made mention of it in a previous number of the dead and departed, be the medium pass with him as singular or accidental; but a swe have made mention of it in a previous number of the dead and departed, be the medium pass with him as singular or accidental; but a swe have made mention of it in a previous number of the dead and departed, be the medium pass with him as singular or accidental; but a swe have made mention of it in a previous number of the dead and departed, be the medium pass with him as singular or accidental; but a swe have made mention of it in a previous number of the dead and departed, be the medium pass with him as singular or accidental; but a swe have made mention of it in a previous number of the dead and departed, be the medium pass with him as singular or accidental; but a swe have made mention of it in a previous number of the dead and departed, be the medium pass with him as singular or accidental; but a swe have made mention of it in a previous number of the notice o history, or an entranced Spirit, and when both speak deeper and more comprehensive philosophy will see turn the mind to a study of the deity; it is by the tire in our issue of Jan. 27. We have but few world, would manifest the distinct and proper atdo in confirmation of the entire truth here stated,

or an entranced Spirit, and when both speak deeper and more comprehensive philosophy will see turn the mind to a study of the deity; it is by the tire in our issue of Jan. 27. We have but few world, would manifest the distinct and proper atdo in confirmation of the entire truth here stated,

or an entranced Spirit, and when both speak deeper and more comprehensive philosophy will see turn the mind to a study of the deity; it is by the tire in our issue of Jan. 27. We have but few world, would manifest the distinct and proper atthe death and acparated, be the control of the entire truth here stated,

or an entranced Spirit, and when both speak deeper and more comprehensive philosophy will see turn the mind to a study of the deity; it is by the tire in our issue of Jan. 27. We have but few world, would manifest the distinct and proper atthe deeper and more comprehensive philosophy will see turn the mind to a study of the deity; it is by the tire in our issue of Jan. 27. We have but few world, would manifest the distinct and proper atthe deeper and more comprehensive philosophy will see turn the mind to a study of the deity; it is by the tire in our issue of Jan. 27. We have but few world, would manifest the distinct and proper atthe deeper and more comprehensive philosophy will see turn the mind to a study of the deity; it is by the tire in our issue of Jan. 27. We have but few world, would manifest the distinct and proper atthe deeper and more comprehensive philosophy will see turn the mind to a study of the deity; it is by the tire in our issue of Jan. 27. We have but few world, would manifest the distinct and proper atthe deeper and more comprehensive philosophy will see turn the mind to a study of the language of warning, the thoughtful and expanding the unfoldings of that future, where man link of the loved and departed, and if the church words to offer on Dr. Dexter's introduction, as his tributes of a nature so transcendently elevated and ing mind will fied the errors of the past, the follies of shall know even as he is known—the intuitions of and the world are in need of no more evidence of a statement is clear, and the points he treats of made perfect, that he might indeed call God his father, statement is clear, and the points he treats of made the present, and the crudities of sectarian and parchis nature being in harmony with religion, and his future existence than that contained in former revelations, why do so many openly, and nearly all significant to the most commonplace understandry warfare. Critically, there are none free from whole being an rapport with the Spirit world. This practically, deny its reality. Not only the young ing. The Doctor does not attempt to give the reality and claim to be his child.

"Is there, then, no hope for this state of progress and happiness for man, either under the dispensations of the old revelations or the promises of any kind to recommend it, there would be a proposition of the old revelations or the promises of the claim to be his child.

"Is there, then, no hope for this state of progress and happiness for man, either under the dispensations of the old revelations or the promises of any kind to recommend it, there would be a proposition of the old revelations or the promises of the claim to be his child.

"Is there, then, no hope for this state of progress and happiness for man, either under the dispensations of the old revelations or the promises of any kind to recommend it, there would be a proposition of the old revelations or the promises of the claim to be his child.

"Is there, then, no hope for this state of progress and happiness for man, either under the dispensations of the old revelations or the promises of the claim to be his child.

"Is there, then, no hope for this state of progress and happiness for man, either under the dispensation of the old revelations or the promises of the claim to be his child.

"Is there, then, no hope for this state of progress and happiness for man, either under the dispensation of the old revelations or the promises."

The description of the old revelations or the promises of the old revelations or the promises of the old revelations or the promises of the old revelations or the promises. come short of the glory of God," but the strug- reader, as it is but a repetition of what with many church or out of it, are far more intent upon add-nor does he explain the phenomena of mediumship, us to hope for some great and inconceivable good, sumption, but we know the intuitions of the Spirit- wealth and development, and, indeed, the present or the conditions necessary to its development and of dogmatic theology.

panorama of life unfolds consciously only under the Take the following fact, which is but one of examine in kindness, great good would come out of that the Spirit and temper of the reasoner are both

EXTRAORDINARY PRESENTIMENT OF THE APPROACH. REMARKS.—We copy the above from the Sara- and medium of influences from spirits, from angels, rity and happiness of the whole race.

"If Such results may flow from the effects which and from God, should be established in the mind."

"If such results may flow from the effects which and from God, should be established in the mind."

world as clearly as we can discern objects through the most transparent glass. He, therefore, who would hesitate to do an unworthy deed, cherish an purities and derelictions with grief. What firmly fore the whole universe, and not be ashamed!

self cannot stand, then the friends of anti-popery ed, however, that the intelligent mind will know gendered a desire to commune with these beings, and receive their constant, superior guidance. can take consolation from the following, for the re- just how much importance to attach to this cry of this way our susceptibility to their influence is culsolutions are very significant, as the editor of the the sectarian, for truth always commenced in a tivated and increased, and we are brought to act, fensive to the ultraistic individual, who will not Observer remarks. We are in the habit of talking minority, and had to contend against just such in our daily lives, more and more under the inspiwekes. The physician of the asylum, Dr. J. J. with not a few Catholics in this city, and know false and side issues. The world's history, how-quinn, has been astonished at some of the revela-that the Romish Church is as destitute of harmony. that the Romish Church is as destitute of harmony ever, is positive in its consolations to the true reand agreement as any denomination in the country. former, for in every move in the great drama of followed in all cases, or even in any case, without and the good, will not be forgetful of the practical The new (?) dogma of "the church" is only one life, the prediction that the "first should be lust reference to the guidance of a Power superior to all sense, suggested though it may be, in opposition to the Herculean labor of preparing three works on of the many "russ" for which the Vatican has and the last should be jirst," has been demonstrated. Spirits and angels, it is believed that with the safe-The advent of Spiritualism will be no exception moral instincts of mankind in general will lead them world at this late date only from the necessity to this rule, for the concessions which are now get- to employ, the good that will be secured and apwhich the pressure of the times in and out of the ting to be of frequent occurrence show how pro- propriated from these channels of inspiration, will, tions. gress marches into the ranks of the enemy. When upon the whole, vastly preponderate over the evil, and that the evil itself will be finally made to work out its own destruction. Still the admitted danger piety of the Romanists, or astonish the world by so pronounced by learned Drs. that knew the mys- of open intercourse with the Spirit-world—danger will be read with the attention the subjects deits audacity, we know not, but of this we are well teries of the physical world, having a perfect inti- of having our own errors of opinion and practice mand. knowing it. All this, he say, has been revealed to convinced, that ten years will not pass, before the him.—Cincinnati Commercial.

Telles of the physical world, naving a periect inti- of having our own errors of opinion and practice macy with all the shades and phases of the post- reflected back upon us and confirmed by sympathim.—Cincinnati Commercial. Romish Church will be a divided body. We write sible and the impossible; but the Drs. and their thizing Stirits who are in similar errors—is such as to require this caution—that no one should seek such Now it seems to us, that no one, not willfully this not in the feeling of the sectarian that hates theories are with the lumber of the past and near-intercourse without an humble desire to know the blind, and most lamentably ignorant, could ever the creed, that is not his, but because the signs of ly forgotten. When physics failed, then came truth irrespective of previous impressions, and a pray-

> "While destitute of a lively, realizing faith in the soul's transmundanc existence (as most of people end is not yet, for singularly enough, the church in and out of the Church now are, unless positively The German Catholics of New Haven have re- guardian Spirits and ministering Spirits," although the thoughts and affections of man necessarily tend this doctrine was never dreamed of in their theo- carth-ward and self-ward. He will know of few enlogy or tolerated in any church in christendom, the joyments which rise above the gratification of the senses and those cold intellectualisms which are im-Romish church excepted, before the advent of Spi- mediately dependent upon sensuous perception. While in this state his motto naturally is, 'Get and So much for progress and the reform of church enjoy all you can while in this life, for beyond this life we know of neither enjoyment nor existence; and thus he is apt to assume the character of a mere absorbent, appropriating all things to self, and disregarding the common rights and interests of others, except as he perceives that an attention to them will, in some way, benefit himself beyond the extent of his sacrifices. The general lack of a lively Spiritual faith makes this feeling correspondingly general among mankind; and the existing tion. Those who may have seen and read the first, and hence disintegrated and conflicting state of hutendency to a cold, selfish, unbrotherly, unloving, will, of course, be anxious to possess the second- manity, are the natural consequences as now ob-

"But the modern Spiritual manifestations, by furnishing such positive proofs of a Spiritual existence as appeal to and convince even those who are material for demonstration. In stating this, we on the lowest plane of sensualism, present to all have in mind the conviction, that nearly the whole men the absolute knowledge of a higher and more Spirits, cannot now be denied by any who claim the least pretensions to reason. It seems hardly possible that the Clergy are willing so long to occupy their present position towards this subject, for if true, what a heavy responsibility are they incurring. They claim to be the chosen of God to administer Spiritual food, and to lead the people in administer Spiritual food, and to lead the people in the conviction, that nearly the whole ment the absolute Anottetige of a higher and more towards of the strateges of a higher and more policy that ever layed the strateges of the state gent of the stratege of a higher and more towards God; greatness, by the side of which all the men of enduring splace of uttraction than what belongs to this earth and its sensuous pleasures; and thus, whereas the thoughts and affections were previously turned earth-ward and self-ward, they are, with street-sweep or president, is a great man. And his earthly possible that the Clergy are willing so long to occupy their present position towards this subject, is yet an open question for speculation and demonstration.

They claim to be the chosen of God to this earth and its sensuous pleasures; and thus, whereas the thoughts and affections were previously turned earth-ward and self-ward, they are, with its earth and its sensuous pleasures; and thus, whereas the thoughts and affections were previously their earth and its sensuous pleasures; and thus, whereas the thoughts and affections were previously their earth and its sensuous pleasures; and thus, whereas the thoughts and affections were previously their earth and its sensuous pleasures; and thus, whereas the thoughts and affections were previously their earth and its sensuous pleasures; and thus, whereas the thoughts and affections were previously the steam of transport the search and the But going med through Spiritualism, is no more the defect of Spiritualism and no more calculated to disgrace it, than the fact that many a criminal has gone through churches and colleges to the States Prison and gallows.

If, however, some intelligent physician will study the general tendency of all crosses to insanity, he will be doing science and the world a good service.

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If however, some intelligent physician will study the government of God which are forcing their way with such increasing rapidity, and exerting an influence seeking for light—more light; and yet, there is a they must see that ere long they will be compelled to clarge the weapons they are now using to option to change the weapons they are now using to option to change the weapons they are now using to option to change the weapons they are now using to option to change the weapons they are now using to option to change the weapons they are now using to option to change the weapons they are now using to option the form whatever is a sad lack of uniformity in the testimony given on this subject and the conclusions arrived at.

It were hardly possible, all things considered, that it were hardly make nor lament to offer; for if there is a lack or tain of eternal and Spiritual existence, to which all

> "If the results of this new revelation be commensurate with the effects which are now being proall controversy, the existence of that Spiritual prin-We have not the time nor the room for a review, ciple, which, we contend, has exercised such incessent and ultimate destiny of man. This opinion may do for some, that the power of the pulpit is directed towards making it unpopular and odious, but this will deter none but the cringing worldling. The pulpit influence is now keeping many of the reality and merit of the subject, and among the meany of an opposite character who do investigate, it is not wonderful that it should be made to exhibit crudities and imperfections.
>
> If there is any importance to be attached to the exhibit crudities and imperfections.
>
> If there is any importance to be attached to the holy and beautiful truths recorded in the Bible, which claim a Spiritual origin, it seems to me that tence, in bringing his Spirit into harmony with all harmonic relations between life and immortality. and that the purest sentiments of his material na- dium not having much leisure time at her comture spring from the higher affections of his Spirit- mand, or the advantages of education. If this ual, and the union of these is the source from which statement were not sufficient to soften critical se-It will hardly be necessary for us to make any he derives his purest and serenest happiness. Then would the universe bear witness that the kingdom verity, the additional remark must be effectual;

and prospects of this new disclosure? For eighteen priety in comment, cut, as it is, the least said the hundred years the world has waited for the coming best for all parties. because the daily lessons of life show us that great and meaner und and religious will feel otherwise. We appeal gious world has a direct tendency to that object, by argument why Spiritualism should ultimate in good, and prejects have foretold its advent, and predicted composed a verse of poetry, or give a verse of MODIFICATIONS have been made, and every day's to the intuitions of the Spirit and the religious senmaking to such an extent mere earthly goods a test and tends to soften and hermonize the antagonisms the millennium by the positive promises which have been made by Spirits of the other world. And poetry out, previous to communicating with the The warning voice is therefore two-fold, for while the world's history proves that the materialism of while urging particular faith as essential goodness, bright tints of hope and the abstractions of the other alike.— or the guardianship of reason on this subject, for the dawn of tensions, disgusts and sickens the thoughtful, for, while the world's history proves that the materialism of while urging particular faith as essential goodness, bright tints of hope and the abstractions of the other alike.— or the guardianship of reason on this subject, for the cauches, and the characters of their provides the reader would now shimmering into new-born day, the dawn of would respectfully say, she should publish no more while the colors the shadows of ages with its own the provided the colors the shadows of ages with its own the provided the colors the shadows of ages with its own the colors the shadows of ages with its own the colors the shadows of ages with its own the colors the shadows of ages with its own the colors the shadows of ages with its own the colors the shadows of ages with its own the colors the shadows of ages with its own the colors the shadows of ages with its own the colors the shadows of ages with its own the colors the shadows of ages with its own the colors the shadows of ages with its own the colors the shadows of ages with its own the colors the shadows of ages with its own the colors the colors the shadows of ages with its own the colors the co it says to the Spirit, as was said to Lot of old, the one, and the abstractions of the other, alike love and charity are overlooked. If instead of the as we have not, the following extracts will give an bright tints of hope and promise! Even now the outline of the argument, and convince the reader prayer ascends from millions of happy hearts, disenthralled and redeemed from death to life by the in general and Spiritualists in particular; for, it is power of those truths which Spiritualism has re- our deliberate conviction, after reading much of the realed—that the time may soon come when peace volume before us, that the "Spiritual-Breathings" "We hazard little in asserting that it is impossi- shall reign on earth, and good will to man be manible for a substantial knowledge of the existence of fest in the earnest endeavor of all to assist each will be neither read nor sung, notwithstanding the P. T. a Spiritual world, and that it is the constant source other to increase their own excellence, and the pu-

his father the same thing, and when told that he was dreaming, replied he was awake, and knew he was going to die. The parents thought nothing more about it, and the child slept comfortably until morning. When he awoke in the morning he repeated his presentiments to his parents; and as

soon as breakfast was over he insisted on being al- Those who attempt to make it otherwise, know as influence from the inflowing of that light which our religion, and the proofs which support it, canlowed to go and tell Mrs. Walters, a neighbor, that little of Spirituality as they do of Spiritualism, and shows him his intimate relations to a world of annot be learned at a glance. All then we ask is, that It may be of small importance to the intelligent be was going to die. His mother told him that he spiritualist to know that the cry of "mad dog" is still kept up against Spiritualism, by a press that cares little what is in the issue, so that it makes a cares little what is in the issue, so that it makes a care of his home. During the afternoon of the same and things that the cry of "mad dog" is he had better go and see his grandmother; the unprepared mind with all the terrible certainty as they do of Spiritualism, and be we may not be opposed with presumptuous ignor-doctrine of immortality is involved in any degree of doubt, however slight, must be correspondingly beat the truth of the same and things. It is true that the Church stands accused of bad and also to Mrs. Walters, a neighbor, that they do of Spiritualism, and he with whom the we may not be opposed with presumptuous ignor-doctrine of immortality is involved in any degree of doubt, however slight, must be correspondingly beat and holy; for, perhaps, its truths may burst upon neitted in precisely the degree in which his faith the unprepared mind with all the terrible certainty and also to Mrs. Walters, a neighbor, that they do of Spiritualism, and little of Spiritualism, and he with whom the we may not be opposed with presumptuous ignor-doctrine of immortality is involved in any degree of doubt, however slight, must be correspondingly beat and also to Mrs. Walters, a neighbor, that the Church stands accused of bad and also to Mrs. Walters, a neighbor, that the church stands accused of bad and also to Mrs. Walters, a neighbor, that the church stands accused of bad and also to Mrs. Walters, a neighbor, that the church stands accused of bad and also to Mrs. Walters, a neighbor, that the church stands accused of bad and also to Mrs. Walters, a neighbor, that the church stands accused of bad ac NEW YORK, SATURDAY, FEBRUARY 10, 1855.

NEW YORK, SATURDAY, FEBRUARY 10, 1855.

The same against and also to a general way, tend to fecundate and stimulate in or are summoned to our eternal home, we are pre-them the growth of all that is noble, genial, and pared for all exigencies. Calm in the prospect of that which is before us, we shall feel, when we "But the influence of these Spiritual disclosures leave this earth, that we are only going a journey operates in a still more specific way. They teach into another country, where the loved and loving us that however secret may be our acts and our wait to receive us, and where our joys, our hopes

THE WAYS OF LIFE, showing the Right Way and Wrong Way; contrasting the High Way and Low Way; the True Way and the False Way; the Upward Way and the Downward Way; the Way of Honor and the Way of Dishonor. By Rev. G. S. Weavze, author of "Hopes and Helps," "Mental Science," &c. New York: Fowlers and Wills. 309 Broadway,

The author of this work is well and favorably known by his former efforts in which he has so the book before us is but a continuation of the was and is "not to destroy the law and the pro- persuaded Spiritualist has not felt a salutary check same masterly method of claboration and illustraplaced, by this consideration, upon the evils of his tion of these great truths which every well read stutention to get up an antagonistic controversy or own heart, strengthening him in his struggles with dent of Phrenology delights to acknowledge as the fundamentals of all philosophy and true reasoning. The Spirit of the composition as well as the emi-"Besides, with the absolute knowledge of Spirit- nently practical character of the subjects treated CATHOLICS REFUSING A PRIEST.

and when it moves, woe be unto all respectable all beings sympathizing with ourselves, which these of must make the work acceptable alike to the modern manifestations bring, there is naturally enceds of the times and the character of the American manifestations bring, there is naturally enceds of the times and the character of the American manifestations bring, there is naturally enceds of the times and the character of the American manifestations bring. needs of the times and the character of the American mind. It may be, however, that the plain sense and honest counsel of the author may be ofhave any one to rule over him, not even good sense; but the aspiring mind that seeks for success in the paths of honor, and desires to emulate the noble his present likes and Spiritual conditions. The work needs little at the hands of the reviewer, as it is orderly in its unfoldings and plain in illustra-

The following extracts will be suggestive of the matter and manner of the book, which we hope

We hope also the work will have an extensive circulation, as it should be in the hands of every young man and young woman, both for the good result to those laboring for the good and true.

We should say the work is got up in the very best style of Fowlers & Wells. Price 50 ets.

"I shall here treat Principle and Pleasure as opposites though in their last and highest analysis they meet and embrace cach other, and Principle becomes Pleasure's highest delight.—This is the end where Principle governs. Then Principle becomes a motive to action, and Pleasure a result. The honest man is a man of Principle. He finds pleasure in being honest. It is the result of his principle, and is in harmony with it. In all cases where Principle guides and Pleasure follows, they are in unison; and it may be laid down as a general rule, that Pleasure should always be and over. But Principle never follows Pleasure; and this is the distinction which I wish to make. Pleasure should always be an effect, and never a cause. Principle should always be a cause, and never an effect. The man of Principle finds Pleasure, but the man of Pleasure never finds Principle.

Principle.

"'Wisdom's ways are pleasantness;' they are ways of Principle, and this makes them pleasant. Principle is wisdom. To know, is not always to be wise. But to know and to do from the conviction of knowledge, is to be wise. This is Principle; and its ways are 'pleasantness,' or pleasure."

"Every genuine principle of morality or religion is followed by a sweet and holy pleasure. But the Pleasure can only be enjoyed by obedience to the Principle. The man of Principle is he who does everything because he thinks it is right, and is able to give a reason for his adherence to his principles; who acts not from impulse or pleasure, but from duty. Such a man is a moral Gibraltar, on whose head glistens the smilght of truth, and at whose feet sleep the waves of peace. His soul is virtue shrine, his life is the praise of men and joy of angels, and he himself is God's own dear child. Who of us will be men or women of Principle? Will do what is right, whether it seems pleasant or not, and leave the result to God's not have been a true.

"God's nobleman is the honest man. Angels stand by his side and feel proud of his company. There is greatness in his soul, the greatness of principle; such greatness as lifts a man towards God; greatness, by the side of which all the men of

"It is not Luck, but Pluck, which weaves the web of life; it is not Luck, but Pluck, which turns the wheel of Fortune. It is Pluck that amasses wealth, that crowns men with honors, that forges the luxuries of life. I use the term Pluck as synonymous with whole-hearted energy, genuine bravery of soul.

"That man is to be pitied who is too fearful and cowardly to go out and do battle for an honest living and a competence in the great field of human exertion. He is the man of Luck, balluck. Poor fellow! He lost his Luck when he lost his Pluck. Good pluck is good luck. Bad pluck is bad luck. Many a man has lost his Luck, but never while he had good Pluck left. Men lose their Luck by letting their energies eke through bad habits and unwise projects. One man loses his Luck in his late morning naps, another in his late evening hours. One loses his Luck in the bar-room, another in the ball-room; one down by the river holding the boylsh fishing-rod, another in the woods chasing down the innocent squirrel. One loses his Luck in folly,

400, 1654,

In the preface to this work, we are informed, that most of these "Spirit-Breathings" have been given under rather unfavorable circumstances, the meas also to save the necessity of our making the re-

composed a verse of poetry, or gave a verse of has a higher appreciation of the needs of the public "flow of Spiritual sentiment."

For fear, however, of bearing "false witness

"Those sweet and holy beings Have left their homes above, To pour on us God's blessings, And fill our souls with love.

They bend in sweetness o'er us.

And try to draw our mind

From earth's low sinful pleasures,

To heaven where we may find

Unsullied bliss and glory, And peace and happ For none are sad or lo Upon those plains of bliss.

Yes, from the radiant bow'rs f heav'n's delightful clime, Down to this earth of ours, Come seers of ancient time: Who long have dwelt on Canaan's shore, Where death and sin is known no more.

They stand beside our bed, They stand beside our bed,
In the still hours of night;
To guard our sleeping head,
They leave the realms of light;
We'll praire our God for his rich love,
Who sends them from the werlds above."

It is to be hoped that the friends of Spiritualism will use their best sense in the selections they make to have way in this matter, it may be truly said, "of making many books there is no end!"

There is little need of comment on this work, as given. But it has been insufficient hitherto to enait is more of an exhortation and general call to the ble those who did believe them, to follow them, unconverted than a system of theology or philo- and is not a higher knowledge of the source from sophy. The work, however, is divided, and under whence they originated the requisite needed? You several headings tells nearly the same story, which answer, no, that "the living Son has revealed the is supposed to be authoritative and final by the authoritative thor, as he quotes freely of the Scripture for that our imitation." I would inquire, who of us would purpose.

The evident conviction of the writer is that "Ba-change characters with the God whose picture I bylon the Great" is about to fall, so that there will have drawn? Who would wish to imitate such a be an end to all worldliness, wickedness and de- God? Who would wish to be such an unjust bepravity, all of which is consequent on the advent ing as he is represented? A God of vengeance, of the millenium. The following extract will best commanding his children to love one another, at explain the character of the book and the stand-the same moment that he himself is indulging in all point of the author.

Speaking of christian liberty, he says: Ye editors of newspapers, ail ye rulers of the earth, kings, princes, presidents, and all the law-makers of the world, hasten o acknowledge Christ your king; bring all your offerings, and reasures into the kingdom of the Messiah, in this lieth your reasures into the kingdom of the Messian, in this near your salvation; for Immanuel shall henceforth reign triumphant on earth. Jesus Christ is our law-giver, and henceforth all laws which are not in accordance with His laws, will cause trouble to the framers thereof. Shall frail man presume to fight against the host of heaven."

# Noetrn.

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

[For the Christian Spiritualist.] TO MY BOY THREE YEARS OLD.

BY FRANCES C. NOTTE.

My boy, I turn me to thy gaze, And tossing back thy sunny hair, I feel how 'mid the coming days. Thou art my solace as my care.

One little hand is pressed in mine-As wondering thou gazest on me-Thy half-formed words, the head's recline, Thy mute embrace how dear to me.

My heart is full, the quivering lip-Now mocking every idle tone; Tears bring relief, the cup I sip Is brimming, thou my loved, my own. Schuylerville, Dec. 1854.

# COINCIDENCES.

One year ago or more, we clipped the following from the Wa- your acquired knowledge, have not entirely outsuch an array of brilliant argument; nor can we condescend to grown these childish surmises. You oftentimes stoop to such a depth of self-debasement as to meet and an-find your better nature rebelling against such an un-

Spirituasm.—This arrant humbing of the day appears still to find some votaries in St. Louis. Among these we are pained and surprised to observe the name of one whose fine mind, superior intelligence, and peculiar training would have seemed to render him proof against such consummate folly, as surrendering up his judgment to so graceless a vagary. That fanaties, natural born fools, dotards, and nervous and antiquated femines, should become now and then a prey to one silly is mand another, is no new thing—but that full-grown men, in the full play of first rate faculties, should forget their manhood, shrink their understandings, and clamber about on all-fours, the silly law of first rate faculties, should forget their manhood, shrink their understandings, and clamber about on all-fours, the silly law of first rate faculties, should forget their manhood, shrink their understandings, and clamber about on all-fours, the silly law of first rate faculties, should forget their manhood, shrink their understandings, and their successors in trade, are freaks of mind at once inexplicable and distressing.

The following appears as original in its columns now, which have even predicted it. Then why shrink from it shows conclusively that they cannot get along without Spirit-guardians, and those guardians, relatives and friends.

# A Thought on a Bed of Sickness.

BY KATE KAY.

My sister, come back to me now, From the Spirit-land gently descending: Lay softly thy hand on my brow, While thy loved form is over me bending.

Come now with thy soft, sweet-toned voice, That hath magic to quell every sorrow, And speak, as in days long gone by Of a fairer and brighter to-morrow.

Come back! oh, come back to me now! For I'm sick, and my Spirit is weary. The pleasures of earth have no charms, And my life in the fature looks dreary.

Press fondly thy sweet lips to mine, While my hand in thine own gently pressing. Then raise thy pure blue eyes toward Heaven, And implore for the sick one a blessing.

O, come! for I fain would have rest! And my cyclids are even now closing: Come soothe my tired Spirit the while My weak limbs racked with pain are reposing.

Descend, guardian Angel, I wait—
O'er my low couch unfold thy broad pinions,
O! deign for thy childhood's first friend
To leave e'en those glorious dominions. Night hastens-what soothes my tired soul?

Art thou now even kind vigils keeping?
Yes! 'tis thy soft breath on my brow—
Then good night—thou wilt watch me while sleeping.

[From the Wisconsin Home,]

LOVE ALL.

Love all that dwell upon this earth— Each thing by God created, For naught was made by Him in vsin, So nothing should be hated. The meanest life, as well as best, His boundless love sustaineth. And we may not dislike to love, What God in kindness claimeth.

Love all! for love plants deep
The seeds of untold pleasure,
While hate always begetteth hate—
Brings sorrow without measure. Love is God's own established law-All hate and strife shall fade away But love shall bloom forever Milton, Wis., 1854.

# LETTER TO DR. DODS.

NO. X.

past, and that they are now fixed in an eternal thoughts in blood. state of damnation, which will continually increase in torment forever and ever; while those whom he did consider worthy of his salvation are in

geous canopy, and the universal approbation of and Milton dwindle into insignificance when comhis subjects greets his ear like the acclamation of pared to that vast, hidden "life of things" into heads, and who feel thankful to God for the knowl- mandment, and was driven out of the garden of Eden, God an entranced multitude of happy beings.

wish in his lowest moments of degradation, to ex-

the malicious hatred of a fiend! What a picture

of moral purity is this being, whom we are taught

We will not discuss the point here, whether God

has a right to disobey his own commandments, but premise he has not, for truth's sake, or consisten-

You may answer me, we are not thus taught to

believe. I answer I was, and did believe it, and

furthermore was taught to suppose that it was all

right that he should commit the most abominable

same, in order to destroy those of his creatures

who were wicked, and thus put them out of exist-

told, when I queried the justness of this position,

that I had no right to question the motives of God;

that he was perfect, and that in thus doing, I com-

mitted a heinous sin. I could but feel that this

God was more wicked than myself; that I would

not thus desire the destruction of any human be-

God cannot be obviated when such teachings are

given, and I would not wish to be understood that

I consider myself alone in this view. All children

feel them; it is an unnatural doctrine, and the pure

instincts of their natures question their truthful-

ness. You, yourself, even to this day, with all

sinful, and therefore have to betake yourself to pray-

when it presents itself? Why ask mediums to

which have been revealed to them? Why ask

You feel the need of a higher revelation; you im-

ply it in all your statements relative to revelation.

You speak of it in your whole work. Your letter

appendixed to your work describes this new reve-

for me to speak my own ideas upon this subject.

SKELETON ESSAYS.

NO. II.

The new Spiritual hypothesis, we mean the un-

folding of the new experiences in Spiritual life, is

to imitate!

cy's sake.

What seems strange, he took no pains to engraft but to show the monstrous absurdities of a creed founded upon those revelations, believed and enforced by enlightened men in the middle of this nincteenth century of improvement, reform and progression.

Does a work capable of being thus explained, need no higher revelation whereby it may be explained. "Feel," you have already answered, and you believe also, that "new revelations, through clairvoyance, or some other source, are to be made to the world." You say farther that you believe. "All these doctrines must be made to harmonize with Nature and reason, with the soundest princip."

What seems strange, he took no pains to engraft more childish tirade? If the raps on or about a the fruit of his reasoning upon the minds of otners. A senteman named Henry Heys, of Hartford, Conn., made the fruit of his reasoning upon the minds of otners. The History Nam. For his believe and entered the her full discoveries and left them novelties, and the fruit of his reasoning upon the minds of otners. The high of the cord of the cord of the cord of the world."

What seems strange, he took no pains to engrad ment the fruit of his reasoning upon the minds of otners. The high of the cord of the world." All the sed of the most revealations, believed and enhancement of print interesting tales for very small left them novelities, and interesting tales for very small left them novelities, and interesting tales for very small left them novelles, and the fruit of his reasoning upon the set a print the fruit of his reasoning upon the minds of otners. The label or room, and the tipping of tables, are not novelles, and interesting tales for very small left them novelides and the full communication of prover that the honder of being some rearranging the creation of height end of the state of the world. The label is an expectation whith the soundest have breaged on thought of being here this evening, or world in the full communication of provide and set of the world."

If the fruit of his reaso for publication; for if the affections and feelings are to the world." You say farther that you believe, regard him as their prophet. They begin to com- pondent must be his excuse for want of perspicawith Nature and reason, with the soundest princi- he declared strict and exact revelations to his Spi- must be deferred for lack of capacity. The work is well bound and well printed, and ples of mental philosophy." How can they, if they rit. The world is not yet conscious of half of we regret the necessity that calls for these reflectreveal nothing new? for surely the old do not thus what his works contain, and when they are all exharmonize. The moral truths, you say, cannot be plained to a realization, they will outweigh the mos Abstract of the Proceedings at the Conference at No. 553 improved. We will let that pass, and inquire if we' triumphant achievements of man. THE TRIUMPH OF CHRISTIAN LIBERTY; OR THE FALL OF BARY-LON THE GREAT. By C. H. SHEPARD. Ithaca, N. Y. You may answer that sufficient has already been PROGRESS IN CIRCLES. To the Editor of the Christian Spiritualist:

It occurred to me that it would not be unintecrimes, and command his special people to do the ence! If an idea of such a being is intended to inspire love or veneration in the heart of men, then my mind between myself and God, and it resulted say: "Lord, now let thy servant depart in peace, of the cent also. But on looking for it on the table, it was miss latter. I will say, that such ideas of a mysterious

in an unfavorable conclusion in reference to the for mine eyes hath seen thy salvation." I observe in all circles where the great object of investigation of those great and momentous truths, man, from a life of anxious uncertainty and desexternal sense, are the most dangerous integrals of

society. maining at home. "A prophet is not without prove the immortality of the soul; it did not indicate the possiquires great prudence and unflinching courage to do these things. We know how niterly we are the sport of cirlation in much better language than it is possible and the old landmarks removed. Such are the him, not the demonstration of Spirits. When he spread over prejudices of mankind and their tenacity to old to blood, he did not claim that any Spirit, but the power of God, habits, that they must be approached even by ridid it. When Christ fed the multitude of two thousand, and

The Pythagoran Hypothesis.—Science and tradition illuminate the field of human inquiry; they instinctively grapple with convulsive energy the informing mass of intelligence, and creet it like a burning pharos upon the wastes of life and time. When we come to establish the intimacies of Spiral with the pythagoran philosopher into the past. The soul covets converse with the invisible, and the pythagoran philosopher into the past. The soul covets converse with the invisible, and the pythagoran philosopher into the past. The soul covets converse with the invisible, and the pythagoran philosopher into the past. The soul covets converse with the invisible, and the pythagoran philosopher into the past. The soul covets converse with the invisible, and the pythagoran philosopher into the past. The soul covets converse with the invisible, and the pythagoran philosopher into the past. The soul covets converse with the invisible, and the pythagoran philosopher into the past. The soul covets converse with the invisible, and the pythagoran philosopher into the past. The soul covets converse with the invisible, and the pythagoran philosopher into the past. The soul covets converse with the invisible, and the pythagoran philosopher into the past. The soul covets converse with the invisible, and the pythagoran philosopher into the past. The soul covets converse with the invisible, and the pythagoran philosopher into the past. The soul covets converse with the invisible, and the pythagoran philosopher into the past. The soul covets converse with the invisible, and the pythagoran philosopher into the past. The soul covets converse with the invisible, and the pythagoran philosopher into the past. The soul covets converse with the invisible, and the pythagoran philosopher into the past. The pythagoran philosopher into the past the chastened with purity, loves not to dwell upon a prolix, I am admonished to close, tendering at the ing the office, he opened the frame to show the picture to anothprevious existence; only the future with its hopes same time, the heart's most generous and fervent er friend, when, more wonderful still! the frame was empty-no and promises gladden the glorious dreams which affections to all the brotherhood.

sweetened with fragrance the flower and prime of Washington, D. C., Jan. 28th, 1855. QUESTIONS FOR "A MEDIUM."

BALTIMORE, Jan. 28th, 1855. free from that desolate intolerance with which the Mr. Editor of Christian Spiritualist:

creeds of past ages have been upheld. Men have Your correspondent over the signature of "A been required to believe or suffer. If conscience Medium," in your issue of 27th, asks: "What is a mysterious manner; of their being burned in the presence of impose penalties, it should be those which draw the use of Spiritualism? I strove to be a Medium, forth virtues, and not such as promote wrong.— and spent time and money to the amount of \$200, The ultimatum thus far has been, if you do not &c." He could not comprehend the great object, With regard to manifestations in the Scriptures, the speaker subscribe to our views, I'll force you, and hence because he wished Spirits to do the work which could prove that God never did create angels as such separately the provinces of justice and mercy have been in- belonged to himself to perform. He did not per- on this earth and gone to the Spirit-world. Paul knew this when vaded. The manifestation of such exclusiveness ceive that becoming a Medium had nothing more he said, "He createth his Spirits angels," &c. The angel who has even made Pythagoras and the schools of to do with his secular or other duties than if he communicated with John the Revelator, told him not to wor-But God will not hear, but turns a deaf ear to Greece subsist in beauty and beatitude with the had not become one. If he was convinced of the ship him, for he was fellow-servant, of the prophets. But God will not hear, but turns a dear to decee such and spoke substantially as fol-all their entreaties, telling them that the time is elder Spirits who clothed not the drapery of their great truth without being a Medium, he ought, as lows: Persons make up their minds too readily upon some subany child might, be convinced of the future exis- jects; they settle down upon a matter as fact without sufficient tence and immortality of the soul and the Spirit- investigation. I think it is altogether out of the question for of charge. tence and immortality of the soul and the Spirit Spirits as you call them, and as they are believed to be, to manilife of progress after death, of the ubiquity of God, sest themselves at all. If I understand the Scriptures, angels EMANUEL SWEDENBORG.—Notwithstanding the and the presence of our guardian angels, who with were created as angels, for when this world was made, and all an eternal state of blessedness, to grow happier substantial honors and emoluments which were the Father are ever with us, watching our conduct things in it, God said, "Let us." He cooperated with some and happier just in the same ratio in which their conferred upon this eminent man, they seem ina- and impressing us to propriety of deportment in the Garden of Eden, he was in a state of probation; and when sufferings increase! The agony of these poor dequately to measure the glories which enshrine the discharge of our duties, as our conscience and man broke the commandments, he placed an angel round about creatures adds to the glory of God, and in love and his name. Although eminent in all the sciences, reason are more or less enlightened. How unrea- -not a ghost, not a disembodied Spirit-to guard it, lest man regal splendor he sits upon his throne, enjoying his his character is most wonderfully revealed in his sonable to presume, that becoming a Medium should eat of the tree of life and live forever. Then the whole regal splendor he sits upon his throne, enjoying his his character is most wonderland revealed in his solution for sustaining his life after he is dead? If you will go to the sighs of the miserable victims beneath his feet. rience. No such conceptions as his ever entered mystery," when there is no mystery to be disclos- origin of man you will find he was made mortal. His immor-The splendid paraphernalia of heaven is his gorthe mind of mortal before. Dante, Shakspeare, ed, when the subject is clearly understood, as it is disobedience. If the first man could die, it is prima facte eviwhich he looked, and which it was a dispensation edge imparted ordinarily of the omnipresence of carefully prevented his immortality lest he should live forever. n entranced multitude of happy beings.

Which he looked, and which it was a dispensation edge imparted ordinarily of the ominpresence of Hismassengers, our guar-ter immortality, to live forever; the associations of life, with to the letter! How do you like it? Do you con- come leads us to the very footstool of our Crea- dian angels. The complaining tone and grumbling which we are all familiar, endear us to it, and the great Creator to the letter! How do you nee it? Do you come leads us to the very more leads us to the very sider such a revelation of God's character sufficient tor.

Spirit of this writer seem childish and unreasonable love of life.

Spirit of this writer seem childish and unreasonable love of life.

Well, now, it will not do to consider this desire to live forever as an argument that therefore we have the susceptibility, the and human hope and consolation in the hour of fluences under which he was born and lived; he Spirits can tell us anything we do not know our power, to do so. The great fact is, that immortality is to be the death?" You say it is incorrect, that it does not consecrated his existence to their influences, and selves, I should like to see it done. I should like reward of earnest seeking. You are not to inherit it in the nat-

sketched. I have presented this caricature of the vast and grand, and the beautiful drapery of his develop any new truth, if all truth comes from the where is he? With regard to the physical manifestations, do God of the Orthodox Faith, not as my idea of God, thoughts was bright as the vesture of angels.— Spirits by Spirit-impressions?" Who ever heard a duce them? or yet as my entire idea of the God of the Bible! What seems strange, he took no pains to engraft more childish tirade? If the raps on or about a

VICTORIA A. J. WORSTER.

# Broadway, Friday Evening, Feb. 2.

[PHONOGRAPHICALLY REPORTED.] Mr. Benning related some interesting facts. During the last Seminole war he was a traveling preacher among the Indians. While going from Augustine to Picolata he passed through an ambuscade of Indians, who massacred a large number of persons a few hours afterwards. An old Indian negro said as soon resting to your readers to hear something of the as he saw Mr. B. ride in sight, that he knew he would be safe, as quiet but steady progress of Spiritualism in every he and another centleman had preached to the Indians; and direction. Amongst a certain class, it is pursued this fact saved their lives. A gentleman was present, Mr. Isherwood, to whom the speaker had recently mentioned this fact, as a novelty somewhat like fortune telling or some who, it seems, was of the party attacked by the Indians, but other revelation, of which they had no proper conwho, being in one of the foremost wagons, and well guarded, esceptions other than mere curiosity, but the greater caped. A few evenings since, Mr. B. went to Mr. Stewart's part being better adapted to the entertainment of take place. While there, the name of a deceased individual undeveloped Spirits, seem to be shrouded in dark- whom the speaker knew, was written in a very peculiar manner ness, having no possible right conceptions of the This person was an officer who was connected with a garrison emanation or education of any good from such a stationed at Augustine at the time referred to, and who guarded the wagon, in which Mr. Isherwood and and others were, from source, since the phenomena are more likely to be the attack of the Indians. In a short time Mr. Isherwood attributable to witchcraft or some such source, came in, when one of the most remarkable manifestations octhan to anything approaching the legitimate object one corner of the room, near the ceiling, which caused Messrs. of this great and glorious revelation. One great Stewart and Isherwood to look up. Mr. B. having his mind obstacle to the comprehension of truth is, a defec- preoccupied at the time, was not attracted to look up, though he tive education, both in morals and literature, for it samazing that in a country like ours, filled with open, and through the aperture thus made, a letter was precipitated, which came whirling down upon the table, the wall closchurches and religious teachers, so few persons ing again, as instantaneously as it opened. At the request of the should have correct ideas of man's paramount du- Spirits, the room was searched, to ascertain that no humbug had ties. I have always found that the fear of the devil impelled men to be religious much oftener than exactly that time, and it was found that the scaling material of the love of God, if religious such might be called; the envelop was yet wet. The contents of the letter was of but we would even subscribe to any restraining friendly nature, and were addressed to account to the but we would even subscribe to any restraining friendly nature, and were addressed to account to the but we would even subscribe to any restraining friendly nature, and were addressed to account to the but we would even subscribe to any restraining friendly nature, and were addressed to account to the but we would even subscribe to any restraining friendly nature, and were addressed to account to the but we would even subscribe to any restraining friendly nature, and were addressed to account to the but we would even subscribe to any restraining friendly nature, and were addressed to account to the but we would even subscribe to any restraining friendly nature, and the but we would even subscribe to any restraining friendly nature, and the but we would even subscribe to any restraining friendly nature, and the but we would even subscribe to any restraining friendly nature, and the but we would even subscribe to any restraining friendly nature, and the but we would be account to the but we would even subscribe to any restraining friendly nature, and the but we would even subscribe to any restraining friendly nature, and the but we would even subscribe to any restraining friendly nature, and the but we would even subscribe to any restraining friendly nature, and the but we would not be account to the but we would not be a subscribe to any restraining friendly nature, and the but we would not be also be also be a subscribe to any restraining friendly nature, and the but we would not be a subscribe to any restraining friendly nature, and the but we would not be a subscribe to any restraining friendly nature, and the but we would not be a subscribe to any restraining friendly nature, and the but we would not be a subscribe to principle, which would tend to curb the inordinate silver buckle, such as was fermerly used in fastening old-fashpassions of man rather than to be running riot, a loned stocks or cravats. This buckle was directed in the letter pest to society. The spread of Spiritualism is hapmake use of it in substantiating the evidence of the testimony pily confined to the more intelligent and enlighten- It was exhibited for the inspection of those present. Another ed classes, and many thousands of those are afraid equally remarkable manifestation occurred on a subsequent eve I am no judge of correspondences. I was also of being humbugged or committing themselves by ning, in the presence of the same parties. A letter was produced in a mysterious manner by falling upon the table from any acknowledgment of credence that would advertise their serious entertainment of the subject, thread in such a manner that no knot could be found in it; but Such are of that class who paid his respects to Je- one portion of the thread seemed to be a little larger than the sus by night, (ashamed of a mid-day visit,) altho, ed to the action of fire. This letter or package contained a convinced, as was Nicodemus, of the reality of piece of sealing wax and a cent. Mr. B. was told to put the Christ's mission, still, they will not openly inquire wax in his pocket. After conversing upon the peculiar nature ing. I could not prevent the comparison rising in my mind between myself and God, and it resulted into the subject, that they might with old Simeon into the subject, that they might with old Simeon into the subject, that they might with old Simeon included in molested upon the table, Mr. B. was told he must take charge izg. They commenced and made a very thorough search for it, but were finally compelled to give up, when it fell, apparently from the ceiling, directly upon the table, with a loud noise. Mr. our revelation is not understood, low or undevelop- B. took it, and was told some object was had in view in its proed Spirits invariably take precedence; hence, fun duction; what that object is, was not disclosed. The speaker and merriment rule instead of a sober and serious stated he had been directed by the Spirits of that circle to say in public, that the manifestations would be given in the largest public hall that could be procured in the city of New York, and the proper and correct understanding of which that in the course of six weeks. The speaker referred to the will change imperceptibly the whole character of manner in which answers to letters of application to this circle had been answered-purporting to be written without the aid of a medium. Being acquainted with Mr. Stewart, one of the mepondency to a lively faith in God, and a confident dlums, he had taken a letter of application to him, written by hope which stimulates to a life of virtue and moral friend. Mr. S. took it, read it, and immediately burned it in his reasonable God, and then conclude that you are very excellence. I rejoice to notice a favorable change or received in a few moments afterwards, taking no note of the in circles in general, and trust that the measures names or residences of the applicants. Yet, in due course of

Dr. Young did not question that these things were done, but ociety.

wanted to know whether they were done by the disembodied Spiritual missionaries, such as our gifted and human Spirit, or by the Spirit of God. He could not conceive dearly beloved brothers Harris and Ambler, would that the human Spirit could do them; and, if he rightly underforgo the pleasure of speaking of the eternal truths do great good; and I don't believe in such men re them to abstain from their labors of love, since honor, save in his own country, in his own house," billity of the existence of the human Spirit. If it assumed to be honor, save in his own country, in his own house, honor, save in his own country, in his own house, honor, save in his own country, in his own house, honor, save in his own country, in his own house, honor, save in his own country, in his own house, honor, save in his own country, in his own house, honor, save in his own country, in his own house, honor, save in his own country, in his own house, honor, save in his own country, in his own house, honor, save in his own country, in his own house, honor, save in his own country, honor, you say it may be given through clairvoyance? Acc; then let such be abroad, doing good. It recould say you may be given through clairvoyance?

&cc.; then let such be abroad, doing good. It recould say yet analyze. Our reason did not teach us that it could declare the honest convictions of your heart, as cumstances; and how utterly they are beyond our control.—

When Moses stood before the monarch of Egypt, and his rod changed into a larger snake than those of the magi, he did not truth, fearing their foundations might be shaken claim it was anything but the power of God manifested through diculing the truth you mean to inculcate, till you then took up more fragments than there was food originally, he can secure their attention to its examination for did not claim that Spirits, but the power of God, through him, of the world is worth anything, it ought to have settled forever their attention to its examination for did it. So through sill the early history of the Christian Church; the immortality of the soul. The issue is, that the Spirits come

> likeness was there! They immediately returned to the office, and there, upon the table, lay the likeness. This thing was repeated some half dozen times, and the speaker was satisfied there was no trick, collusion, or humbug in it. Finally, the gentleman thought he would take the empty frame, leaving the picture upon the table. On opening the frame in another room, the likeness was found to be enclosed in it.

> Some discussion here took place between Mr. Hall and Dr. Young, regarding the Bible interpretations of Spirit and Angel Mr. Benning related more facts relative to receiving letters in sixteen witnesses and being instantly reproduced in presence of the same witnesses, in such a way as to convince all who saw that nothing but superhuman power could perform such a thing. from human Spirits; that they were persons who had lived up-

death?" You say it is incorrect, that it does not consecrated his existence to their influences, and serves, I should have to see it done. I should have ural way; the natural tendency is to corruption, to death. Even do justice to the revelation. Pray why not; since he was rewarded by such compensation as never to see any new truth developed by Spirits, for I Job, who was sublimely inspired, declares there is more hope of upon this revelation is built this creed, which I have visited the mind of mortal before. All was huge, ask in the name of common sense, how can they a tree than a man; but man dieth, goeth out as a breath, and ittralist.

A gentleman named Henry Hays, of Hartford, Conn., made

tled in the mental calculus, to-day human nature is almost as bad as in the days of the Grecian philosophers. In ancient times there was a man named Pyrrho, who, like the Doctor, was so thoroughly a speculist that he formed a distinct class of theoitual Intercourse, and Inquiries Relating to the Manifectations of the Present Time. By John S. Adams. Price 25 cents; cloth, ries; and yet that man was so discordant, mentally and organically, that his friends had to go around the streets with him to keep the horses and carts from running over him. Why? Because it was his philosophy that there was no such thing as a thing in existence. As he knew nothing which could be called truth, he banished all demonstrations; for said he, every demonstration must be founded on some truth, so clear and evident as to stand in no need of proof. While it was light in one place, it was dark in another; everywhere there was this antagronism which prevented there being any such a thing as a thing in existence. I have been acquainted with that kind of logic, and given all the attention that I thought the subject was worth. Leaving these things and coming back to myself, I will illus-Leaving these things and coming back to myself, I will illustrate the point by a little bit of nurrative. According to all the antecedents of my birth and parentage. I should be natural-cheantecedents of my birth and parentage. I should be natural-cheantecedents of my birth and parentage. I should be natural-cheantecedents of my birth and parentage. I should be natural-cheanteness of my birth and parentage. I stay proposed the following the following the following my birth and incidental remarks. By J. S. Adams of Chelsen, Mass. Who has been more skentical. It stay more my like a few should be according to all following the the antecedents of my birth and parentage. I should be naturally a Spiritualist, anp yet I question whether there is any person who has been more skeptical. It grew upon me like a fever; at the age of twenty-one I was examining all things, and ready and disposed to argue. This was the manifestation of a disease of my mental organism. It was my constant disposition to talk upon that kind of thing; and there are those in Philadelphia who thought I was able to stand against any one in philosophic ald disputations. But a change came over the Spirit of my dream. One day, while reading a passage from Fencion, I came across these words: "Men's vanity applicands itself for that perverseness which consists in opposing that which naturally strikes and affects the rest of mankind. In this they have just as much he was not formed according to the common laws of Nature, or a man born blind, should triumph in his incredulity, with regard to light and colors, which he was assured that other men are addistinguished." It brought me to ask myself, "Amt I and the control of the Chestrant street Congregational Church, saw and distinguished." It brought me to ask myself, "Am I not, with all my skepticism, anything but an intellectual monster?" The more I thought of it, the more forcibly it came home to me; and for two years I could not be persuaded to speak in public on any subject. It brought me to this centre, tion, that no man can measure, exactly and clearly, the difference between blunself and his brother. Why? Because we deem ourselves exactly right. Who thinks himself or herself defective, except, perhaps, in an external sense? When we reason out the defects of our nature, as Pyrrho did. I go for the most rigid and thorough investigation. I have the class of truth, in consequence of a change in religious belief. By John S. Adems. "He answered and said.". One thing I know, that whereas I was blind, now I see. ... And they cast him out." Let all Spiritualists who have become are refeased from the bonds of the churches read this little book. Price I5 cents.

And the City Hall, Roxbury, Mass., on the evening of September 21, 1809. By Allen Putnam. Price 25 cents.

A LETTER to the Chestnat street Congregational Church, Chelsea, Mass., in reply to its charge of having become a refineable to the cause of truth, in consequence of a change in religious belief. By John S. Adems. "He answered and said.". One thing I know, that whereas I was blind, now I see. ... And they cast him out." Let all Spiritualists who have become released from the bonds of the churches read this little book. Price I5 cents.

And they cast him out." Let all Spiritualists who have become released from the bonds of the churches read this little book. Price I5 cents.

And the City Hall, Roxbury, Mass., on the evening of September 21, 1809. go for the most rigid and thorough investigation. I tax myself regular retail price. o get at defects, to see whether they may be fundamental to all the issues I make. Here, to-night, we have had a multitude o, discordant minds, and what is the particular point of harmony; Our friend over there denies the evidence of his senses; another ere comes up and gives the lie to our consciousness. Now, I ask in the name of common sense, who are we to believe in this multitudinous jar of atoms? I remember once attending an infidel meeting, wishing to see something of the shrewdness for which the infidel world had obtained celebrity. When I entered the hall I was astounded. One gentleman would say, "Mr. President, I believe I have the floer; another would call him to order; so it went on, until the whole place was in a state of confusion. Nobody felt willing to preserve order. Seeing how the thing was going on, I moved towards the door. As I went out I heard a man mutter to himself, "Well, I had thought for a long time that the world was insane; now I am sure of it." I have sometimes thought any person coming into our Conferences not sympathizing with us, not in the state of enthusiasm that characterize the most of us, would look upon us somewhat as that man did upon the infideis. The first thing is not actained as that man did upon the infideis. The first thing is not actained as the control of the control o knowledged, conceded, or, if so, we do not stick to it. For in stance, we talk about the Bible; but who attaches any importance to the Bible? This man denies my consciousnes man denies the evidence of his own senses. Now, I ask, who shall we take as authority on such a momentous question? If we are not to have some settled basis, substantial foundation. what progress can we make? For myself, I am willing to take this subject up, step by step, and pursue it; but to introduce i in this Conference is entirely out of place; because there are ers, received in a few moments afterwards, taking no note of the ladies here whose consciousness is to them sacred. And you may be sure of it, however much you may ignore consciousness most salutary change in a large circle, who without any particular moral restraining influences, found they were written in very different styles of particular moral restraining influences, found they were written in very different styles of particular moral restraining influences, found they were written in very different styles of particular moral restraining influences, found they were written in very different styles of particular moral restraining influences, found they were written in very different styles of particular moral restraining influences, found they were written in very different styles of particular moral restraining influences, found they were written in very different styles of particular moral restraining influences, found they were written in very different styles of particular moral restraining influences, found they were written in very different styles of particular moral restraining influences, found they were written in very different styles of particular moral restraining influences, for the universe, it is, and always has been, the gospel of the world. Hence it is that all religious agree in their fundamentals—that there is a great God who governs the world. The intuitions of the human heart are always has been, the gospel of the world. The intuitions of the human heart are always has been, the gospel of the world. The intuitions of the human heart are always has been, the gospel of the world. The intuitions of the human heart are always has been and the gospel of the world. The intuitions of the human heart are always has been and the gospel of the world. The intuitions of the human heart are always has been and the gospel of the world. in the great operations of the Universe, it is, and always has out any particular moral restraining influences, found they were written in very different styles of penmanship, having no faith in anything beyond the ken of their some in red and some in black ink, some written apparently with a pen and some with a brach when the Egyptians worshipped crocodiles. Science is science, human nature is human nature, God is God; He is what He was, what He ever will be. Mr. Matthias rejoined: If there is to be no questioning in the

case, you must take everything for granted. It is rather surprising to bear the gentleman say I deny his consciousness. I have never pretended to do it. But to assume that the con- Is ready to give lessons in modern Languages at the Harlen

examine head after head, and body after body, and I will surrender my point, if I do not give accurate descriptions of the THE NERVE-SOOTHING VITAL FLUIDS, individualities presented. He says we have something which yearns after immortality. Addison says:

"It must be so—Plato, thou reasonest well!— Else whence this pleasing hope, this fond desire. This longing after Immortality!"

Without immortality life would be a phantom. If the history

Dr. Young wished to speak on the subject, but the evening helig far speak, he walved his termak to some future occasion, and the Conference adjourned.

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DR. DERGEVIN, graduate of the Medical School of Paris member of the Philosophical Institute of France, and assistant operator of M. Cahagnet and the Baron du Potet, has an office at No. 169 Prince-street, where he will receive patients and visitors.

# ER. EFCARDO

have never pretended to do it. But to assume that the consciousness of one is evidence of the uncousciousness of the whole world, would argue that a man is exceedingly metaphysical, or as bad as the philosophers who condemn all,

Mr. Toobey: Consciousness is consciousness; all things are modifications of the great volume. I will be blindfolded, and WONDERFUL DISCOVERY.

A new Medicine purely Vegetable,

PREPARED ESTIGATE BY SPIRIT-DIRECTION, THROUGH MRS. E. J. FRENCH, MEDIUM, PITTSBURGH, PA. ERS. E. J. FRENCH, MEDIUM, PITTSBURGH, PA.

These Fluids are divided into classes adapted to the diseases specified under each number, and are separately or in combination a safe and certain cure for all the diseases named under their respective heads, and many of which have for ares, buffled the skill of the learned among which are St. Vitus Dance, Tic Doloreux, Neuralgia, Rheumatism in all its varied forms, Locked Jaw, Epilepsy or Falling Sickness, Palsy, Netwous and Sick Headache, Dyspepsia, Diseases of the Kidneys and Liver, Diarrhoea, Irregularities of the Female System, Tetter, and all Cutameous Diseases. Callis and Fever, Cramp, Choic, Cholera Morbus, Cholera, Quinsy, Inducting, and all Acute Pains and Nervous Diseases. These Fluids have not failed to give relief in any of the above cases where they have been fairly tested,

## Noetrn

[For the Christian Spiritualist.] INVOCATION TO THE SPIRIT.

Come back, thou soul nor stray no more, As when in dawn of being free, Thy bright indwelling essence wore The flower of immortality. Thy light shall show A purer glow. Ensphered within its charmed shrine. Like sacred flames the magi bore As offerings to the Life Divine.

Thy bark upon the sea of Life, Goes shuddering wildly without gulde; And then returns by many ways, To anchor in a calmer tide. In this wide space The distance 'twixt itself and God,

Revisiting in retrospect, the regions where it trod. The vital source of thronging thought. Like starry atoms breathed in space A ritual from the Godhead brought,

Is on my scroll of being traced. And then I hear With raptured ear, That music breathed from Spirit-lips, That all Earth's harmonies eclipse.

Thou angel of the mind, illume The Dais Truth with rays as fair As that which lights dissolving gloom, 'Twixt soul and soul in Heaven's pure air. Time cannot steal The joy you feel, Nor usages established long, Can bar thy pearly gate of song.

All things of earth reflect thy spell, Lin-loitering, the bridegroom sea Talks to the married shore Of its Love-mated mystery. The morning's beam. The evening's dream, Night-pinioned rest, and silent noon, Are all informed with the same soul, Converted to the blissful boon, That round the whole commingling roll.

The golden-fleeced flock of stars, Moon-shepherded, a-pondering go, Threading the plain of Heaven, where Mar-In council fire reviews his foe: Pitched low his tent. In darkness sent, To veil the gulf that is his grave. For Heaven is swept with a pale amber wave.

Thy stir of unseen life is mightier far, Than voice of whirlwind preluding the storm, Or thunder rolling in his jaggy car, From cradles with the infant lightning warm I hear thy cry In passing by, Amid the human wilderness of man, And trace thy mystic meaning in his plan.

Learned with the hosts that fill eternity. Descending down to Time thy sway; Cheats the wide world of its oppressive toils, And crowns its beauty with diviner ray. Heart-haunting cares It sometimes shares, And then the dark invaders of thy joy Die on the bosom of their own alloy.

> [From the Evening Post.] ED BELAVE.

When Hercules went to unbind Prometheus, the ancients tell

Brother man, where'er thou art. Brother man, where'er thou art.
That art suffering grief and woe,
From this fable take new heart,
Feel the lesson it doth show.
Godlike mind in body frail,
That can stem the wintry sea,
Breasting storms, with tattered sail,
Struggling with adversity—
Know that triumph ever blesses
Him who courage still possesses.

When the storm has pressed thee sore,
And the wreeking rocks are near,
Fearless gaze upon the shore.
Though it show but stern and drear;
Worlds they then have Though it show one stern and areas, Warily direct thy helm,
Grasping it with steadfast hand;
Fearful hearts slight storms of erwhelm,
Timid one's ne'er reach the land;
Keep thine eye undimmed by fear,
Thou shalt safe to harbor steer.

See'st thou on Life's dreary coast,
All thy fortune wrecked and gone—
All that made thy manhood's boast
Vanished like the dews of dawn—
Friends that feasted at thy board,
Eyes that looked with love on thee—
Thank thy fate that such a horde
Fled thee with prosperity.
Now thou know's their value well. And the true from false canst tell.

When the gods' aroused ire When the gods' aroused fre
Bound Prometheus to his rock,
In revenge for their of fire
Bared him to each storm's rude shock;
And to add disgrace to pain,
That his soul might feel the smart,
Bound him with the felon's chain—
Set vulture grief to gnaw his heart:
All their malice proved but raught,
Resolution lived in thought.

Thus, though sorrows harrass life,
Still the brave will with them cope;
Hearts and arms grow strong with strife,
And, though bound, gain wider scope.
When Antaus touched the ground,
Wrestling with the demi-god,
He arose at each rebound
Fresher from his mother sod;
Though his falsehood did not thrive,
Let it teach thee true to strive;
Let them thus from every fall
With renewed vizor rise.
Till at last they vanquish all
That dispute the wished-for prize.

[From the Phrenological Journal.] APOLLONIUS.

AN ANCIENT VISIONIST.

and philosophy from time to time set forth in this department of the Journal, it is of course presumable that illustrative examples would be furnished. more or less, in the history of all ages and nations. the Creator—a meaning above that which addressmine this to be the case; and among the many examples that might be mentioned, are those furnished in the history of Apollonius, a native of Tythe beginning of the Christian era.

According to Philostratus, pre-intimations received by his mother during her pregnancy pointed to him as a remarkable personage, and from his qualities of mind. In early life he attached himself to the austere tenets and discipline of the Pythagorean philosophy, abstaining entirely from ani-mal food, living on fruits and herbs, going barefoot, and suffering his hair to grow its full length. He conversing everywhere with the priests and magi, and storing his mind with their occult wisdom. A ble constitution, this mode of discipline and culture biographer, Philostratus.

It is stated by this writer that Apollonius in one tors at that very hour in the city of Rome.

seven, and was regarded not only by his disciples, but by the Emperor Severus, as a divinely inspired personage, and his memory received distinguished

ARCANA Collestia.—The Heavenly Arcana contained in the Holy Scriptures, or Word of the Lord Unfolded, beginning with the Book of Genesis; together with wonderful things seen in the Heaven of Angels. Translated from the Latin of Emanuel Swedenborg, servant of the Lord Jesus Christ.—Vols. I. II. III. IV. New York: American Swedenborg Printing and Publishing Society, Bible House, Astor place. No. 47, 1854.

The above is the title of four elegantly printed royal volumes, recently printed by the American Swedenborg Printing and Publishing Society, whose very existence is probably not known to one in a hundred of our readers, scarcely to one in a thousand, perhaps, of the American people.-Yet we learn, from the volume before us, that this Society was "organized for the purpose of stereotyping, printing and publishing uniform editions of 1850. We are informed, also, by one of its officers, that the Society has already stereotyped and uniform with the "Arcana Cœlestia," and that it are of the quality thereby denoted. is vigorously prosecuting the work it has undertaken in issuing in a similar style, and at no distant at the very low price of 75 cents per volumeevery particular.

So much respecting the externals of these volumes, as our Swedenborgian friends would sav.ternals with a like degree of confidence. But to it could not have been written otherwise than it is, fathom these "Heavenly Arcana," or to give a complete analysis of the contents of these four Word of God. He claims to have been divinely volumes, would require more time, space and knowledge than we possess. But, without claim- dence and Spiritual significance of all things in ing to speak with authority-perhaps not always with strict accuracy, though we shall try to do this Lord to reveal them for the good of all Christians. that system of hermeneutics taught by the Swedish | view its true and genuine sense—the sense which | Seer, and so systematically applied in these volumes is specially needful to the Spiritual regeneration of the end and design of doctrinals, but to teach how to a portion of the book of Genesis, and that por- man—therefore he maintains that the unfolding a man should live? The several churches in the learning of the venerable translators, of whose of the presence of no poisons, either mineral or the learning of the venerable translators, of whose of the presence of no poisons, either mineral or the learning of the venerable translators, of whose of the presence of no poisons, either mineral or the learning of the venerable translators, of whose of the presence of no poisons, either mineral or the learning of the venerable translators, of whose of the presence of no poisons, either mineral or the learning of the venerable translators, of whose of the presence of no poisons, either mineral or the learning of the venerable translators, of whose of the presence of no poisons, either mineral or the learning of the venerable translators, of whose of the presence of no poisons, either mineral or the learning of the venerable translators, of whose of the presence of no poisons, either mineral or the learning of the venerable translators, of whose of the presence of no poisons, either mineral or the learning of the venerable translators, of whose of the presence of no poisons, either mineral or the learning of the venerable translators, and the presence of no poisons are the presence of the presence tion, too, which has given rise to the most con- and revealing of this sense is the fulfilment of the Christian world are distinguished by their doctri- pious labors we are now reaping the benefit; who,

Swedenborg claims to have an extraordinary degree of illumination; he claims to have had his and is God. Therefore, says Swedenborg, the true erans, Calvinists, or the Reformed and Evangelical abscurity, have been extremely happy in the sim-Spiritual senses opened, so that he was enabled to Scoond coming of the Lord is a Spiritual coming—

Protestants, with many others. This distinction of by their abhorrence to the Hebrew idiom, have at see and converse with the inhabitants both of hea- a coming of that which is Himself—a coming of names arises solely from doctrinals, and would once enriched and adorned our language.—Thomas been evolved during submarine volcanic eruption; ven and hell, for a period of nearly thirty years, during which time he was occupied in writing his Spirit and life, the understanding and hearts of had made love to the Lord and charity towards theological works. And while enjoying this open intercourse with the inhabitants of the Spiritual world, he claims that his mind was illumined in an extraordinary manner, so that he was enabled to itual, but through or upon which the Spiritual true Christians would leave to every one to receive prove the truth of his remark, he gives tables of

The largest portion of his theological works is filled with these "Heavenly Arcana," as he terms them. His doctrine on this subject is: That the Scripture, as a revelation from God, was designed to teach us Spiritual truth; that it contains in its bosom all the laws of the soul and of man's regenerate life, and therefore all the laws of the Spiritual or disparage the literal sense of the Bible, but considers it valuable chiefly as the foundation and continent of the Spiritual sense, which he regards as far the most important, and the greatend for which the literal sense was given. He insists that the Scripture is the Word of God in the most unqualified sense; and that, being such, it must be everywhere filled with the Spirit and life of God, or with the wisdom and love that dwell in and from angelic minds. "The Word," he says, "being of the given without containing, interiorly, such things as relate to heaven, to the church, and to faith .-the letter, is dead. For it is with the Word as it is with Man, who consists of two parts, an external and an internal. The external is the body, which, separate from the internal, is dead; but the internal, or soul, is that which lives, and causes the external to live. So the Word, as to the letter alone, is like a body without a soul." Thus he makes every natural object and event mentioned in the world, the symbol of some principle, law or fact, with which it corresponds as the body with the soul. Yet the method of interpretation differs entirely from the allegorical method of the old Christian Fathers. There is nothing arbitrary about it-

fancy. He maintains that every object in the universe volum of Nature; that they have in both the very Apollonius died at the advanced age of ninety- ment, or the goods of love and the truths of wisdom, from the Word of the Lord.

These examples will suffice to show that a book

period, all the theological works of the famous Wisdom, which should contain both a natural and Swedish philosopher, amounting to more than a Spiritual sense, corresponding to each other like twelve thousand octavo pages. The volumes be- body and soul, and Swedenborg alleges that the fore us number about 550 pages each, and are sold Sacred Scripture is composed in this manner; and that it is therefore entirely different from all uninbarely enough to pay the cost of paper, press-work spired productions, not only in the nature of its and binding, for they are admirably printed in contents, but in the style of its conposition; as different, indeed, as a work of Nature is from a work of art—as a picture or statue is from a living man. He maintains that the divinity and sanctity We wish we were competent to speak of their in- of the Word reside in its Spiritual sense, and that and been a truly divine composition—really the illumined, and thus enabled to see the correspon the Word, and to have been commissioned by the with strict accuracy, though we shall try to do this Lord to reveal them for the good of all Christians. before the Lord; but this is effected by a life acspect to taste, judgment, or sound understanding of —we propose to state the fundamental principles of And as this Spiritual sense of the Word is in his cording to doctrinals, all which, if they are true, the Hebrew, with the authorized version.—Pref. the Word, or a true meaning of the Word, of its never have had place if the members of the Church Hartwell Horne. men-a coming upon the clouds of heaven with their neighbor the principal point of faith. Doctri-

of the Word be.

Having announced a new principle of exegesis, of the letter in his interpretation of Holy Scripture, | Spirit of charity like this. Lord and from the Lord, could not possibly be it is not surprising that Swedenborg's entire sys- In conclusion, we must say that this Swedenborgdoctrine, or rather a higher and truer view of the in the truth and value of his teachings. Word itself, from which all his doctrines are professedly drawn.

For example: He affirms the divinity and inspinothing left to mere conjecture, or the play of ration of the Scriptures, but holds to a different kind and degree of inspiration from Christians generally—a degree which could not consistently be is significant, having a name or meaning stamped admitted by those who do not admit a Spiritual upon it by the hand of the Creator Himself. And sense. He affirms the doctrine of a Divine Trinity: that when material objects are used in the Word, not a trinity of Divine Persons, however, but a If there is a reality in the psychological facts their true scriptural purport is the same as in the trinity of love, wisdom, and operation,—three essentials in one divine person, corvesponding to meaning which was given to them originally by heat, light, and their proceeding operation, in the neutral sun. This, he maintains, is the Triune that Researches among the records of the past deter- es the outward sense. For example: The sun, as is signified by the Father, Son, and Holy Spirit, being the natural source of light and warmth, cor- understood in the heavenly or Spiritual sense. He responds to the Lord, who is the source of Spirit- affirms the doctrine of the Atonement; but this ana in Cappadocia, and who was born not far from ual light and warmth, (truth and love.) The trini- doctrine, as he explains it, is not that of a vicarious ty of heat, light, and their product, or, as he terms sacrifice—the appeasing of Divine Wrath by satisit, their "proceeding operation" in the sun, corresponds to the Divine Trinity of love, wisdom, one again with his Maker, through his voluntary to him as a remarkable personage, and from his responds to the Divine Trimity of love, wisdom, reception of, and obedience to his Maker's laws.— | denocrately enected with this conviction in mind? | We think not. Let the following bear its proper | When man habitually shape avil as sing against coming visible by means of the sun's light, which When man habitually shuns evil as sins against testimony when you explain the fact. it reflects, corresponds to the principle of faith in God, and thus brings his will into agreement with man, which is a faint reflection of the Lord's wis- the divine will, then he receives the rtonement.—

and a low place, of course corresponds to an oppolity of practical men, although they contain noth- spectre's warning.—Fitchburg Reveille. site state of the affections, or impurity of heart. ing more marvelous than the Spiritual phenomena Swedenborg says this is the reason why the Lord which are said to be witnessed and believed by is called the Most High, and why Heaven, which multitudes of intelligent people all around us .is a state of comparative purity of heart, or a state These relations as they are termed give what pur- tion in the world, and renders the sense of the oriof disinterested and neighborly love, is said to be port to be Swedenborg's personal observations conon high, and also why hell, or the opposite state of cerning the process of dying and man's resurrection life to heaven, is described by a word which, in the from the dead shortly after; the nature of the soul original Greek and Hebrew, naturally signifies a or Spirit; of heaven and heavenly joy; hell, its low place under ground-sometimes translated nature and miseries, Spiritual spheres; the light and which is of no small importance, use has made grave. So also the names of places, as of coun- and heat of heaven, and the paradisiaical scenery it familiar, and time has rendered it sacred .- Bishtries, cities and villages, mentioned in the Bible, there; visions and dreams, including the prophetithe theological writings of Emanuel Swedenborg," are significant of the various states of regenerate callones recorded in the Word; the last judgment and incorporated by the State of New York in and unregenerate minds; and the names of per- when and where, and how accomplished; memory sons likewise are significant of certain mental or in the other life; the condition after death of of accuracy, purity and sublimity, to the acknowl-Spiritual qualities, and thus refer, in their highest heathen nations; correspondences and representapublished eight royal octavo volumes, in a style sense, to classes of individuals, or to all those who tives in the other world; the Grand Man, or the whole angelic heaven, and the correspondences of different angelic societies with the different organs book in our language, so it is a pure and plentiful might be written under the dictation of Infinite and senses of the human body. The revelations here made, render the modern stories of the Spir-

itual media, stale and commonplace. We have thus endeavored to present to our readers some of the most striking peculiarities of Swedenborg's theological system, as presented in the volumes of the "Heavenly Arcana." We cannot close these remarks, however, without expressing included by him, and of the broad and truly Catholic spirit everywhere evinced in the volumes beworld would do well-much better than it has Adam Clark. hitherto done-to heed the instruction in the following paragraph, which is only one among many of similar purport that our eye has fallen upon in these "Arcana"

"Doctrinals alone do not distinguish churches pefore the Lord; but this is effected by a life acregard charity as their fundamental; for what is Stuart.

tigation, so, he maintains, must the Spiritual sense | church, Gen. xi, 1; that "They had all one language, in their words were one."-A. C. 1793.

We confess that we find it not in our heart to which forces him to look beyond the bare contex laugh at any system of theology which inculcates a

affirms the usual doctrines held by the Christian are being published by the American Printing So-Church, he affirms them in quite a different sense, ciety, and the low prices at which they are being or explains them quite differently. He pretends offered for sale, is some evidence, at least, of the

CRIME AND SPIRIT-INTERCOURSE.

Among the many benefits likely to result from he development and actualization of Spirit-inter- chal ages. course, we know of few departments of life where its power will be more salutary and positive than among that class of unfortunates predisposed to suicide and murder. The fact that suicide will not better the condition of the criminal and sufferer world," can bring no peace to the wicked or the that the Spirit never dies, but is en rapport with the deliberately effected with this conviction in mind?

dom. Light corresponds to truth, for truth is Spi
The reconciliation is accomplished in him; he is at on the imagination occurred at Gloucester a few spent much of his time in the tent of Esculapius ritual light. Heat corresponds to love, for love is one with God. He affirms the doctrine of a second days since. Our readers may have noticed a paraat Ægie, at a was by its priests initated into the Spiritual heat. Darkness corresponds to Spiritual coming of the Lord; but, as we have said, it is an graph in the papers last fall relating to the arrest at Ege, at d was by its priests initated into the mysteries of the healing art; and he subsequently ignorance or the mental obscurity induced by falsi-inward and Spiritual, not an outward and personal charged with the murder, at a hamlet on the shores ties. Time corresponds to state, especially the coming. He affirms the doctrine of a resurrection of the Bay of St. Lawrence, of a man, also named state of the intellect. The different seasons of the -not of the natural or material body, however, McDonald, and a cousin of the murderer. The acmodern adept in the knowledge of psychological year and their changes, as well as different times but of the Spiritual body, which he says is the real cused was discharged for want of evidence to prove laws will of course not wonder that, with a favoral of the day, correspond to different mental states man, that rises or consciously enters the Spiritual the murder, and was again arrested at the instance of the day, correspond to different mental states man, that rises or consciously enters the spiritual of the English Consul, upon a requisition of the and their changes. The six days' work of creation, world when the material body dies. He affirms of the English Consul, upon a requisition of the Provincial authorities, charging him with manshould procure for him the development of remark. and their changes. The six days' work of creation, world when the material body dies. He airms should procure for him the development of remark. and their changes. The six days' work of creation, world when the material body dies. He airms provincial authorities, charging him with manable psychological powers; and these facts remove mentioned in the first chapter of Genesis, corresting the doctrine of a Heaven and a Hell in the other slaughter. But no stipulations existing between in a great measure, if not wholly, the incredibility pond to the states of temptation or mental conflict world, but not the kind of Heaven and Hell hither- the United States and the British Government in of several wonderful things stated of him by his \_\_states of Spiritual labor, which every regener- to believed in by Christians, and taught in the lit- relation to the surrender of persons accused of lings, and they relieve us by lightening them. When states of Spiritual labor, which every regenerating person has to endure, while he is being crearly cral sense of the Word. His heaven and hell are and is now at liberty. In the course of the example o It is stated by this writer that Apollohids in one and a problem of the exact of the stated by this writer that Apollohids in one and is now at liberty. In the course of the exact or two instances restored to life persons who were ated a living soul in the image and likeness of his apparently dead, by processes which in our day Maker. Animals in general correspond to affective to each other as good and evil, truth and falsity, master of the schooner James Seward in which the would be pronounced purely psychological. While tions—the quality or kind of affection being deter- light and darkness are opposite. And he insists murderer escaped and several of the crew, were would be pronounced purely psychological. While tions—the quality or kind of affection being detering that the sland of Crete, he exclaimed, on one occanion, that the sea was bringing forth land. It was at that the sea was bringing forth land. It was afterward ascertained that an island was at that the sea was bringing forth land. It was at that the sea was bringing forth land as that the sea was bringing forth land. It was at that the sea was bringing forth land. It was lambs correspond to innocent affections, dogs to afterward ascertained that an island was at that the sea was bringing forth land. It was lambs correspond to innocent affections, dogs to afterward ascertained that an island was at that the sea was bringing forth land. It was lambs correspond to innocent affections, dogs to afterward ascertained that an island was at that the sea was bringing forth land. It was lambs correspond to innocent affections, dogs to which treat of heaven and hell, will exhibit his crew the same many sailed from Clear that the sea was bringing forth land. It was lambs correspond to innocent affections, according to the concerned in the affrest which terminated so tragimoment rising out of the neighboring sea by the carnal allections, wolves and other ferocious antthrough it. In the after part of his life, while at
Ephesus, engaged in a public disputation, he suddenly changed his tone of voice and exclaimed,—
"Well done, Stephen! take heart; kill the tyrant, is dead: he is killed this very hour."

"The tyrant is dead: he is killed this very hour."

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"The tyrant is dead: he is killed this very hour."

"The tyrant is dead: he is killed this very hour."

"The tyrant is dead the Isthibuted and other ferocious and then, while the such is the treat of heat of the then then, while the such is such as week or two since, for Gorges Bank, and to the will be following.

The treat of hethet and hen, while the such is such as week or two since, for Gloucester as the treat of heat of heat is such as week or two since, for Gloucester as the treat of heat the list, while the treat of heat or the treat of heat or the t kill him!" and then after a short pause he added: pend to the truths of wisdom from the Lord, "The tyrant is dead: he is killed this very hour." whereby the intellectual principle is fed and nour-laterwards proved that the tyrannical Emperor lished; and eating and drinking correspond to the Domitian was actually slain by a band of conspiration of the grant of the gra ished; and eating and drinking correspond to the clear starngut the gnasty form ble fortresses, and an army for a garrison in it, and agree that, if they had only eaten one-half, they act of receiving and approaching Spiritual nourish- which true doctrine, therefore, is alone to be found. Of the murdered McDonald come on board over the new armies pouring on your flank and rear, and would not have been expelled from the blooming

[From the New York Evening Post.] | naturally refer to change or place, denote, by cor- | Seer claims to have seen and heard in the Spiritual | peared again over the bows. The vessel was im-SWEDENBORG'S THEORY OF HEAVEN. respondence, change of state, particularly the state world. Some of these things, although related of the heart or will. Therefore, an elevated place, with the simplicity of a man who knows no disaster. The Heavenly Arcana contained in the spiritual respondence, change of state, particularly the state world. Some of these things, although related will set foot upon her deck argain. The schooner between you and your enemy in Wallachia, made such as a hill or mountain corresponds to an ele- guise, and whom no one would suspect of willful still lies at her wharf, and the skipper has not left vated state of the affections, or purity of heart; deception, are rather a severe tax upon the credu- his house since he went home in obedience to the

> OPINIONS OF DISTINGUISHED MEN RESPECTING OUR PRESENT ENGLISH VERSION OF THE SCRIPTURES.—The English translation of the Bible is the best translaginal best.—John Selden.

The style of our present version is incomparably superior to anything which might be expected from the finical and perverted taste of our own age. It is simple, it is harmonious, it is energetic; op Middleton.

Upon the whole, the national churches of Europe will have abundant reason to be satisfied, when their versions of Scripture shall approach in point edged excellence of our English translation.—Dr. White, Professor of Arabic at Oxford.

You may rest fully satisfied, to at as our English translation is, in itself, by far the most excellent fountain of divine knowledge, giving a true, clear, and full account of the divine dispensations, and of the Gospel of our salvation; insomuch that who the harbor and neighborhood were strewn with ever studied the Bible, the English Bible, is sure of dead fish cast up from the sea. So great was the guide him to eternal life.—Dr. John Taylor, of

The English version of the Bible is superior in close these remarks, however, without expressing accuracy and fidelity to all other European ver-our hearty commendation of the beautiful charity sions. Nor is this its only praise. The translators have seized the very Spirit and souls of the origin- prohibiting the sale of fish. al, and expressed this, almost everywhere, with pathos and energy. Besides, our translators have fore us. We are of the opinion that the Christian not only made a standard of our language.—Dr.

Ours is a most noble production of the age in which it was made. The divines of that were very made by order of the commandant. In the apdifferent Hebrew scholars from what most of their successors have been in England or Scotland .-With the exception of Bishop Lowth's classic work upon Isaiah, no other effort at translation among the English divines will compare, either with re-

admiration, the integrity, wisdom, fidelity, and composition of the contents of the intestines showpromised second coming of the Lord. The Word, nals, and the members of those churches have while their reverence for the Holy Scriptures insaith the Scripture, was in the beginning with God, hence taken the names of Roman Catholics, Luth- duced them to be as literal as they could, to avoid

LONG LIVES AND HEALTHY ONES .- "How few power and glory, because by the clouds is denoted nals would then be only varieties of opinion con- in an interesting volume which he has just purpose. really die of old age!"-observes Dr. Van Oven, see and unfold the Spiritual sense of the Sacred sense breaks forth, as the sunlight through the language of their hearts, that he is a true Christian that he is a true Christian to:—"Parr's death at 152 was premature, inductive like a Christian that he is a true Christian to:—"Parr's death at 152 was premature, inductive like a Christian that he is a true Christian to:—"Parr's death at 152 was premature, inductive like a Christian that he is a true Christian to:—"Parr's death at 152 was premature, inductive like a Christian that he is a true Christian to:—"Parr's death at 152 was premature, inductive like a Christian that he is a true Christian to:—"Parr's death at 152 was premature, inductive like a Christian that he is a true Christian to:—"Parr's death at 152 was premature, inductive like a Christian that he is a true Christian to:—"Parr's death at 152 was premature, inductive like a Christian that he is a true Christian to:—"Parr's death at 152 was premature, inductive like a Christian that he is a true Christian to:—"Parr's death at 152 was premature, inductive like a Christian that he is a true Christian to:—"Parr's death at 152 was premature, inductive like a Christian that he is a true Christian that he is Swedenborg, therefore, presents us with an en- who lives like a Christian, that is, as the Lord teach- ed by a foolish change from the simple diet and actirely novel view of the written Word of God—of es. Thus one church would be formed out of all tive habits of a peasant to the luxurious case and multitude? Look at Europe, and behold the milthe style of its composition, and of the nature and these diverse ones and all discount of the nature and these diverse ones and all discount of the nature and these diverse ones and all discount of the nature and these diverse ones and all discount of the nature and these diverse ones and all discount of the nature and these diverse ones and all discount of the nature and these diverse ones and all discount of the nature and these diverse ones and all discount of the nature and these diverse ones and all discount of the nature and these diverse ones and all discount of the nature and these diverse ones and all discount of the nature and these diverse ones and all discount of the nature and these diverse ones and all discount of the nature and these diverse ones and all discount of the nature and these diverse ones and all discount of the nature and these diverse ones and all discount of the nature and these diverse ones and all discount of the nature and the style of its composition, and of the nature and these diverse ones, and all disagreements arising exciting foods of a country gentleman. His body extent of its inspiration; and consistently with from mere doctrinals would vanish, yea, all the this a new method of interpreting the Word or of animosities of one against another would be dies; this, a new method of interpreting the Word, or of unfolding its Spiritual meaning. He does not set aside any of the admitted principles of philology, and the would be dissipated in a moment, and the kingdom of the Lord uside any of the admitted principles of philology, and the organs in so sound a condition, that, but for interpreting the Word, or of animosities of one against another would be dissipated in a moment, and the kingdom of the Lord uside any of the admitted principles of philology, and condition, that, but for interpreting the Word, or of animosities of one against another would be dissipated in a moment, and the kingdom of the Lord uside any of the admitted principles of philology, and condition, that, but for interpreting the Word, or of animosities of one against another would be dissipated in a moment, and the kingdom of the Lord uside the organs in so sound a condition, that, but for interpreting the myriad slaves whom a thousand temperance and inactivity, he would, in all probability, have lived many years longer." An English and dungeons. The strength of a people is not all the organs in so sound a condition, that, but for interpreting the word, or of a people is not believed many years longer." An English and dungeons are all the organs in so sound a condition, that, but for interpreting the word, or of the myriad slaves whom a thousand temperance and inactivity, he would, in all probability, have lived many years longer." An English and dungeons are all the organs in so sound a condition, that, but for interpreting the word, and the myriad slaves whom a thousand temperance and inactivity, he would, in all probability, have lived many years longer." world; consequently, that it contains throughout a smeans of arriving at the correct literal import of dispersed over several kingdoms, was of such a smeans of arriving at the correct literal import of dispersed over several kingdoms, was of such a smeans of arriving at the correct literal import of dispersed over several kingdoms, was of such a smeans of arriving at the correct literal import of dispersed over several kingdoms, was of such a smeans of arriving at the correct literal import of dispersed over several kingdoms, was of such a smeans of arriving at the correct literal import of dispersed over several kingdoms, was of such a smeans of arriving at the correct literal import of dispersed over several kingdoms, was of such a smeans of arriving at the correct literal import of dispersed over several kingdoms, was of such a smeans of arriving at the correct literal import of dispersed over several kingdoms. world; consequently, that it contains throughout a sum as means of arriving at the correct literal import of character; so that, notwithstanding they differed his bed one day." J. Witten, a weaver, "was nevertable and France and Germany to the people? The of the Divine Word is not to be reached by these much from each other in respect to doctrinals, they means alone, any more than the soul of man is to still made charity the principal thing, and regarded fore his death, and died suddenly," at the age of their rights and their union in defence of the rights and the rights are the rights and their union in defence of the rights and their union in defence of the rights are the rights and their union in defence of the rights are the rights and the rights are the rights are the rights are the rights are the rights and their union in defence of the rights are the ri be found by the most minute and careful dissection each other's worship, not from the doctrines of 102. Francis Atkins "was porter at the palace them! Ignorant and disunited, the greater the of the body. As the soul's immortality is a mat ter of divine revelation and not of scientific investigation. This is meant by what is said of that formed this duty until within a year of his death themselves. In their hands bayonets become sui-(102.) He was remarkably upright in his deportment, and walked well to the last." Margaret Mc-Dorval, a Scottish woman, who died at 106, "married thirteen husbands, and survived them all."-Cardinal de Salis, who died in 1785, at the age of 110, used to say—"By being old when I was nets, and most in their school-houses, newspapers young, I find myself young now I am old. I led a and books. These are indestructible weapons, to tem of doctrinal theology, which is professedly gian delusion, if it be a delusion, is a very extraor- diet was ever sparing, though delicate; my liquors sober, studious, but not lazy or sedentary life; my which age adds edge and might; and armed with drawn from and based upon the written Word, dinary one. It is evidently spreading; and as far the best wines of Zeres and La Mancha, of which ling with murderous steel. Armed with these, Without such a living principle, the Word, as to believed by the different sects in Christendom.— sober, orderly, industrious, upright, and for the weather, when I allowed myself a pint more; I rede and wellded every day event in rainy weight. And, accordingly, we find it to differ from all pre- most part, intelligent and highly cultivated people. rode and warked every day, except in ramy meaning and accordingly, we find it to differ from all pre- most part, intelligent and highly cultivated people. er, when I exercised for two hours. So far I took vious doctrinal systems, somewhat as Spirit differs It is spreading, too, in a very quiet way, chiefly by care of the body; and as to the mind, I endeavorfrom matter, the soul from the body, the Spiritual means of the press. And the beautiful style in ed to preserve it in due temper by a scrupulous from the literal sense of the Bible. Thus, while he which the entire theological works of Swedenborg obedience to the divine commands, and keeping (as the apostle directs) a conscience void of offence to God and man." J. Jacob, a native of Switzerland, "127 years old, was sent as deputy to the National Assembly of France." He died the following year. to have opened up a higher and truer view of each firm and unwavering faith which his followers feel Others might be mentioned, but we have only room to add, that within the past two centuries and a half, ten well certified cases of individuals in En-

> INFLUENCE OF WOMEN IN THE PRESENT TIME.rance, barbarism and tyranny. The elevation of tinction in science, literature, politics, benevolence, better the condition of the criminal and sufferer woman to the intellectual dignity of man is cha-will dispel the illusion that "any where out of the racteristic of countries blessed with knowledge, ci-heard of a great philosopher, naturalist, historian, vilization and liberty. Let the despotic nations of the East regard the tender sex as slaves only to been in existence three hundred years; they have unfortunate, and may be the means of awakening the East regard the tender sex as slaves only to been in existence three management, their uncontrolled dominion; but let the free nahad their pick of the choicest intellect of all Europe The murderer is generally superstitious, which fact can be well attested by the "lives of the felons," and when it is a known and acknowledged truth and when it is a known and acknowledged truth."
>
> Hons of Europe prove their superiority in justice, refinement and religion, by sharing with that sex it—they subject every pupil to a severe crdeal, interpretable and physical, as well as moral, in order able as ourselves. If incompetent legislators make to ascertain whether he has the requisite stuff in bad laws, women are as deeply injured by their him to make a strong Jesuit of. They have a earth and able to make known its presence from good laws, women are as much benefited by the has not been a single great original man produced operations as men; if competent legislators secure scheme of education masterly in its way. But there blessings they produce as men; independently of in the company of Jesuits from 1545 to 1855,—which, if men alone were subject to the evil and They absorb talent enough, but they strangle it. happiness of their husbands, fathers, brothers or of a tree with a spade, prune the branches close to sons? From the lips of woman every infant hears the bole, what becomes of the tree? The bole it-Power of a Gully Conscience.—A singular the first accents of affection, and receives the first self remains thin and scant, slender. Can a man lessons of duty in tenderness and love. For the be a conventional dwarf and a natural giant at the approbation of woman, the grown-up youth will undertake the boldest enterprise and brave every difficulty, danger, and death itself. To the happiness of woman the man of maturer years will devote the best energies of his mind and body; and from the soothing and affectionate regards of a natural mode of operation-do you suppose He woman the man who has become venerable by years, derives his chief consolation in life's decline. Who, then, shall say that one-half of the human race, and they the most virtuous, and the most amiable, may not be entrusted with an intelligence and an influence equal to our own? To them, when sorrow afflicts us, we consign half our sufferjoy delights, we give half our pleasures, and they readily consent to share them. They lessen by their sympathy the pangs of our privations, and they increase the ecstacy of our delights. They deserve, therefore, the enjoyment of every privilege in our power to confer on them.

afterward ascertained that an island was at that Lamos correspond to innocent anections, dogs to the carnal affections, which treat of heaven and hell, will exhibit his crew the same men, sailed from Gloucester a of a Seer do the speeches of Kossuth, made before arms) "I repeat what an outrage upon your intel-What a wonderful grasp of probabilities and con-

he made in Edinburg, immediately after the expedition to Sevastopol had been resolved upon.

Besides the unfolding of the Spiritual sense of vessel's bows. The spectre's throat was cut from you on the plains of Crimea, with also no cavalry garden of Eden." Besides the unfolding of the Spiritual sense of the Scriptures, which appears to be the main obten down upon the haft of a knife sticking in its side. Which, more forces are necessary than England and one-half of his body from the waist up, and "not one-half of his body from the waist up, and "not one-half of his body from the waist up, and "not one-half of his body from the waist up, and "not one-half of his body from the waist up, and "not one-half of his body from the waist up, and "not one-half of his body from the waist up, and "not one-half of his body from the waist up, and "not one-half of his body from the waist up, and "not one-half of his body from the waist up, and "not one-half of his body from the waist up, and "not one-half of his body from the waist up, and "not one-half of his body from the waist up, and "not one-half of his body from the waist up, and "not one-half of his body from the waist up, and "not one-half of his body from the waist up, and "not one-half of his body from the waist up, and "not one-half of his body from the waist up, and "not one-half of his body from the waist up, and "not one-half of his body from the waist up, and "not one-half of his body from the waist up, and "not one-half of his body from the waist up, and "not one-half of his body from the waist up, and "not one-half of his body from the waist up, and "not one-half of his body from the waist up, and "not one-half of his body from the waist up, and "not one-half of his body from the waist up, and "not one-half of his body from the waist up, and "not one-half of his body from the waist up, and "not one-half of his body from the waist up, and "not one-half of his body from the waist up, and "not one-half of his body from the waist up, and "not one-half of his body from the waist up, and "not one-half of his body from the waist up, and "not one-half of his body from the waist up, and "not one-half of his body from the waist up, and "not one-half of his body from the waist up, and "not one-half of his body from the wa down upon the hatt of a knife sticking in its side.

Space corresponds to the state of the human ject of the work before us, we find, at the close of it slowly lifted its finger towards the schooner's heart or will; hence all words of Scripture which each chapter, relations of things which the great helm, pointed back to the distant port, and disap-

learned something about tactics and strategy.the Czar free to send such numbers to Sevastopol

as he likes.
"You will be beaten, remember my word! Your braves will fall in vain under Russian bullets and Crimean air, as the Russians fell under Turkish bullets and Danubian fever. Not one out of five of your braves, immolated in rain, shall see Albion or Gallia again. But I will tell you in what manner Sevastopol is to be taken. It is at Warsaw that you can take Sevastopol."

The event has certainly shown that in these opinions, Kossuth evinced far more sagacity than the public men and writers of England and France, who predicted with so much confidence the speedy fall of Sevastopol. It is now universally conceded that the seige will be much longer and more difficult than was at first imagined." Kossuth insisted from the first, that Austria, by her neutrality, relieved Russia from all apprehensions on that frontier, and that she could therefore pour reinforcements into the Crimea to any extent .- Saturday Evening Mail.

SINGULAR PHENOMENON .- A curious phenomenon, says a New Orleans paper, has lately been witnessed in the port of Vera Cruz. For several days in the beginning of this month, the shores of gaining that knowledge and faith which, if duly quantity that serious fears were entertained lest applied to the heart and conversation, will infallibly disease should follow such masses of putrefaction. Bodies of troops were turned out each day, who gathered the fish and buried them on the spot. A general order was issued commanding all those residing in the vicinity to take similar steps for the prevention of disease. An order was also passed

This phenomenon continued for several days, and at last gradually disappeared. It is interesting to naturalists, and we therefore give the following explanations of Mr. Adolphus Hegewisch, a surgeon in the military hospital, resulting from experiments pearance of the fish the first thing that struck the attention was the inflamed and protruded state of the eyes, such as ordinarily takes place in strangulation. This, the Dr. says, was not, as might be supposed, the result of putrefaction, for the case was the same when it had not commenced. On opening the fish, the intestines were observed to be much distended with a gas, which, on being We cannot but call to mind with gratitude and tested, proved to be a carbonic acid gas. A devegetable.

A submersion of the intestines and fish in slaked lime caused the evolution of large quantities of caused by this gas. He concludes that the gas has and in support of his opinion, refers to Humboldt's Cosmos, page 221. He also refers to a similar phenomenon which took place in the Mediterranean in 1821, when large quantities of fish were similarly thrown up on the shores of Corfu, Cephalonia, and the coast of Albania, and by their decomposition caused a plague which carried off large numbers of the inhabitants.—Portland Transcript

WHERE THE STRENGTH LIES .- Where is the lions the sport of the few; look at the nations and cidal. Give a people true knowledge of themselves, and no power can oppose them. Liberty comes with intelligence, and the unarmed, intelligent millions. The strength of the American people lies least in their number of cannon and bayomillions lean together, and strike mightily but bloodlessly as one man, through the ballot-box.

> And mightier than the bayonet; A weapon that comes down as still
> As snow-flakes fall upon the sod,
> And executes a freeman's will, As lightnings do the will of God." Genesee Herald.

TALENT WITHOUT OPPORTUNITY .- I just said there was not a single eminent man of science or letters in any Mohammedan country; not a great scholar, philosopher, or historian. Yet there is talent enough born into Mohammedan countries, as much gland and Wales living to ages ranging from 152 as in Christian nations of the same race; but it has to 200 years, have occurred; and here, in modern not opportunity for development; the young Hertimes, we have repeated the length of days com- cules is choked in its cradie. Look at the Cathomonly believed to belong exclusively to the patriar- lies of the United States in comparison with the Protestants. In the whole of America there is not a single man born or bred a Catholic, distinguished for anything but his devotion to the Catholic The subjection of women to the arbitrary will of church; I mean to say there is not a man in Ameman is characteristic of countries steeped in igno- rica, born and bred a Catholic, who has any distions of Europe prove their superiority in justice, -they never take a common man when they know the good, how could women be indifferent to the Clipped oaks never grow large. Prune the roots same time? Case your little boy's limbs in metal, would they grow? Plant a chestnut in a tea-cup, do you get a tree? Not a shrub, even. Put a priest or a priest's creed, as the only soil for a man to grow in, he grows not. The great God provided will turn aside and mend or mar the Universe to your or my request? I think God will do no such thing.—Theodore Parker.

LAW IN NEW ORLEANS.—The New Orleans lawers are getting a reputation equal to Philadelphia lawyers at a legal quibble. According to the Picayune, a man was on trial for having entered a house and stolen some property.

The testimony was clear that he had made an opening sufficiently large to admit the upper part of his body, and through which he protruded himself about half-way, and stretching out his arm, Kossuth a Prophet.—How like the predictions committed the theft. The attorney for the defence addresses the jury: "What an outrage!" (looking horrified, and with outstretched and trembling ligence and your common sense is it for the State Attorney to ask at your hands the conviction of

my client on such testimony!"
"The law is against entering a house, and can a man be said to enter a house, when only one-half of his body is in and the other half out? Gentlemen. look to the Divine Law on this point. God commanded Adam and Eve not to eat the apple—i. c. "To take an entrenched camp, linked by territhe whole of the apple. And all the commentators