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

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[For the Christian Spiritualist.]

WHO ARE THE DOUBTERS.

Spiritualism like every other high truth which has been given to the world for its good, has by the world been met, first with ridicule, and then when ridicule has been found ineffective, sarcasm, abuse, invective, has been tried. Two things are always omitted in the sufficiency of the world's wisdom, investigation and reason. Alike philosophy and religion, it has been the same in all eras of time, as though the world deemed the knowledge it possessed a sufficient possession, and that an addition to the store must necessarily have the effect of dimming the lustre of its then possession, not discerning that another gem in the coronet of truth but adds to its lustre. Time rolls on its even course, and the truths at which the shafts of ridicule have been aimed are eventually received, and in their turn become dogmas for reverence, to be defended by the same ignoble arts which in their early promulgation had been used for their overthrow or suppression. There is an advantage a truth possesses, which is to be found in nothing else, viz: the perfectness of elasticity; strain it, bend it, turn it which way you will, hide it beneath mountains of rubbish, it is still itself, each thrust, each attack only serves to elicit its reality, and despite the dirt thrown on it, its glory will still beam, and eventually all obstacles will pale beneath its radiance, and it must glow in the power of its pristine glory: the creature of the divine will and lasting even as his nature.

. Not to speak of philosophy, but of the despised faith of the Christians, its disseminators were the ignorant and low amongst men, yet it triumphed and that reason, good sledge hammer argument is over all obstacles, and became the one acknowledg- the only effective mode of crushing an error. ed religion of the world. But when overlayed by the whole truth, and then an ism has burst into grand truths of the gospel. life. Man proposes, but God designs, and so the isms having their origin in the finite mind of man, India, Egypt, Greece, Nineveh, if their records partake of its nature. If the glory of the whole could be deciphered, what should we find? Perwere grasped, then were the glory of the infinite haps the very truths which men are so ready to ri- to themselves, and at times the annunciation of a not always sufficient evidence of its truth; since as a dark chaotic cone pointing downward, and is down to minister in the name of the Lord in all design discerned. It were then not the resplendent dicule, which they so vociferously condemn. Is gleamings of a particle, not the establishing of an there a similarity of teaching to be found through they not driven to a thousand subterfuges to rid by subsequent discoveries. ism, but the disintering of the buried gem, the out the books of the New Testament? Can we power of truth. And so has Christianity been ob- not see points of doctrine broadly and distinctly Do they not refer the action to Psychology, Mes scured, the gent has been disinterred, its lustre has severed? Do we not find in some of the books merism, analogy of minds, reading the thoughts, pressions of media, as the basis of a philosophical second spheroid commencing from without, is call-into the joy of thy Lord.' been seen; soon by its radiance to gleam in its pris- works insisted on. In others works flung aside, and a thousand other things, not forgetting to system or moral code, may be illustrated by the ed the First Sphere, and is represented as the tine glory, and be lastingly enthroned in the heart and faith, predestination, damnation and death, charge trick and collusion? Is it not a fact that analogies of this life. It is pre-eminently true in abode of those unhappy children of earth who Paradise, and the lands which are upon the coast

be not the whole truth, they must fade and die.-The world's history teach this. The past is a picture of the present, the present of the future. The do we find they are to be received in their inte- natural law. This latter they know cannot be; zealots and sectarian partisans. How seldom is it reception of falses and errors. The nether portion ties are innocent as is the undefiled infant. No past, present and future then an entity, because grity? Are they not so laden with learning and and the first, although unwillingly received, yet that one of these can discern any truth outside of of the Spiritual spheroid within this, and which is spotless in innocence. No Spirit can be made truth is individual and single. Here then are the mystery that a simple mind is at a loss what to ac- affords the only reasonable solution. The Spiritual his narrow sphere. Truth for its own a rople sake nearest to the earth, is known in these investigation. scales in which the Spiritual claim is to be weighed, even truth, for if it be not the whole truth, but shall know God? There is no presentments of one convinced are still suspicious and examine careful- only of party success or denominational suprema- who are in the practice of the iniquities and peronly a scintillation, it must die even as other creeds broad principle, but all is split, so that it shall ac by each new fact presented, because they know the cy. They have their reward, and at last are filled have died. But if truth, then shall it endure eternally. The worst lie is that which has as it were tude of these teachers, how shall the unlearned And the teachings of the Spirits are they blinda basis of truth, and an opinion based on it is hard | select? to be eradicated, because of its basis.

false as we know it to be in theory, and odious in known to man. how bitter is wounded self love. That Horace same thing? If Jesus Christ, the apostles, the sages to regard it. Is not truth an entity? In truth is the analogy would be perfect, and the life which Greely should be overthrown in his own selected of Greece and Rome recorded the same thing, and there not summed all knowledge, are not its ema- This will be more clearly set forth in a subsequent article.

courage, and be willing again to enter the lists.

finds his adversary claims to be a Spiritualist. This the past? Shall it not say that it is a pitiful spectacle when Horace Greely, because foiled in an argument, vents the bile congregated by the action of his self love in an indiscriminating attack on that which he does not understand-Spiritualism. There is even in the world a principle of fairness, and it does not believe a thing is so, because Horace Greely has said it.

Let the Tribune editors reason, and Spiritualists will listen, and if the arguments advanced by them are truths, then the Spiritualists will be bound to the Spiritualists is reason.

Sarcasm, rudeness, and invective, nor even persecutions, never yet had force. Athanasius because Arius differed from him on a point of doctrine, procured his condemnation, torture, and death. Arius sealed his belief of the truth of his position with his blood. A division took place in the church—the Romish and Greek churches, the scions of these leaders exist in the present day, and perhaps in equal numbers. The would be champions of that, which in their ignorance they deem the faith of Christ, if they consulted history, would know how futile is the course they pursue,

What is the charge made against Spiritualists by the learning of men, when its pure truths were the secular press and the men of the church?the learning of men, when its pure truths were the secular press and the men of the church?— avow that to be a truth of which they have the by influxes of essential life, and his association in their value of the secular press and the men of the church?— avow that to be a truth of which they have the by influxes of essential life, and his association in their value of the secular press and the men of the church?— avow that to be a truth of which they have the by influxes of essential life, and his association in their value of the secular press and the men of the church?— avow that to be a truth of which they have the by influxes of essential life, and his association in their value of the secular press and the men of the church?— avow that to be a truth of which they have the by influxes of essential life, and his association in their value of the secular press and the men of the church?— avow that to be a truth of which they have the by influxes of essential life, and his association in their value of the secular press and the men of the church?— avow that to be a truth of which they have the by influxes of essential life, and his association in their value of the secular press and the men of the church?— avow that to be a truth of which they have the by influxes of essential life, and his association in their value of the secular press and the men of the church?— avow that to be a truth of which they have the by influxes of essential life, and his association in their value of the secular press and the men of the church?— avow that to be a truth of which they have the by influxes of essential life, and his association in the revolving the secular press and the men of the church?— avow that to be a truth of which they have the by influxes of essential life, and his association in the revolving the secular press and the men of the church?— avow that to be a truth of which they have the by influxes of essential life, and his association in the revolving the secular press and the men of the church?— avow that th although inherently the same required labor to disand revere every idle tale which the Spirits tell them
are the men who examine the Spirit stell them
are the men who examine the Spirits tell them
and revere every idle tale which the Spirits tell them
are the men who examine the Spirits again find a
reference of spirits tell them and are received as special works of Divine Grace, inter the gem that its purity might again find a as a gospel truth and without evidence. Have these with the scrupulousness of exactness? The men in the mind of the seer, whether he sees all things sons of bondage, at last comes. Good is positive beheld as disclosures of His intelligence, and positive behalf as disclosures of His intelligence, and the His intelligence as disclosures of His intelligence, and the His intelligence as disclosures of His intelligence as disclosures of His intelligence as disclosures of His intelligen place in the heart of men. The perversions and men ever investigated the subject? Are they so of the world or the Spiritualists. Who are those from the Infinite, evil but a perversion and figure and from the Infinite, evil but a perversion and figure and from the Infinite, evil but a perversion and figure and from the Infinite, evil but a perversion and figure and from the Infinite, evil but a perversion and figure and from the Infinite, evil but a perversion and figure and from the Infinite, evil but a perversion and figure and from the Infinite, evil but a perversion and figure and from the Infinite, evil but a perversion and figure and from the Infinite, evil but a perversion and figure and from the Infinite, evil but a perversion and figure and from the Infinite, evil but a perversion and figure and from the Infinite, evil but a perversion and figure and from the Infinite, evil but a perversion and figure and from the Infinite, evil but a perversion and figure and from the Infinite, evil but a perversion and figure and from the Infinite passions of men have been the fathers of the thou- versed in Spiritual teachings that they shall pro- who submit to a scorching criticism the teachings by light from below, or that of a heart glowing nite. But the time and manner of their deliver- of Paradise are established upon the three-fold sand isms which have from time to time been nounce a subject into which they have never made they receive? Who are they who reject these cradled in the bosom of the church. And they an inquiry a delusion? Do they know that which have been called into being because man wearied Spiritualists believe in? Have they ever collected source? Is not the answer to all these queries by the sophistical monstrosities which they have and examined the evidence? Do they know of the Spiritualists. Who are the doubters? Shall been required to believe, have endeavored to find what manner of men the Spiritual body consists it not be replied the mediums. Is not continuous the gem beneath the burdening weight. A spark of? Let us pursue the theme, and see who are evidence afforded of the truth of this observation? has been uncovered which has been accepted for the credulous men who are the doubters of the

The pictured tombs and columns of Etruria,

Shall not the Spiritualist glory in the assaults, ceptions opened, the men of this world had visitathey write or say analyzed, and the whole, how with their old formulas. And such is the constitution these Essential Orbs, commencing with that nearthe sneers, and contumely which have been heap- tions from the departed. The ancient writers con- often is it rejected? Yet if the Spiritualists were tion of things, even in this world, that a man easily est the earth are called respectively the Fourth, ed on his faith? It has its lot with all other high | tinually speak of such visitations. Had we the re- the credulous men they are charged with being, succeeds in ignoring that which he does not wish | Fifth and Sixth spheres, and are represented as the the Interior seen according to time and space, as it truths, and evidences its purity in its elasticity.— cords of the priests of Isis, and were the mysteries of would be perceived by a pure Spirit according to Shall they then bow themselves before such as the Bramins disclosed to the world, we should then their Spirit-friends. Do not the Spiritualists know man's mind. She sometimes demands, often pleads cation and refinement from the stains of sin; the external perception. There is another and more through pride have made themselves the ring- have an evidence of that knowledge which the that a Spirit in the form may be more intelligent for admission; but most frequently must be woodd Seventh Sphere being the true Paradise and home interior view, according to states, as seen not in exleaders of a detestable emulation? If we were to world has for so long a period discarded, the very than a Spirit out of the form? and because they as a coy and gentle bride. Those who prefer the whither all these are aspiring and progressing. We ternal outline, but by correspondence and accordgive ourselves up to the will of these men, should elements of Spirit teachings. Can any reader of know this they examine the records they receive. plausible to the real, to fold themselves in the gor- will quote a few paragraphs calling the attention of ing to Love and Wisdom. The latter was the powe not turn aside from that which is fitting? If the history deny that the oracles of Delphos were lite- And these teachings, have they not caused a deep geous mantles of ostentation,—of fashionable reli- the reader to the simple, transparent and often sub- sition occupied by Swedenborg. It is more satishostility with which Spiritualism has been met had rally fulfilled? Whence then was derived the investigation into the Gospel truths? Do they not gion and popular "philosophy,"—rather than walk lime language in which the subject is unfolded; to factory to those who have made some progress in originated in a pure desire to elicit truth, who knowledge of future events which were disclosed? frequently illustrate the truths contained in the in the white and simple robes of Truth, will find the air of heavenly sweetness that breathes internal thought. Both, however, are necessary to amongst us should have cause of complaint? But Was it the direct revelation of God, Spirit teach- Bible? are not texts continually referred to? Every ready-made garments furnished gratuitously by all through every sentence. And if the heart be a fuller understanding of the abodes and condiwhen we know such things have their origin in an ings or human discernment? If the latter, then man who knows aught of the subject, knows that unreflecting and indiscriminate zeal, or in feelings has man sadly retrograded since that era in his in- this is so. still more contemptible, how shall we act? When tuitive perceptions. If of the first proposition,

He would have been the conqueror, not the con- tained in the Scriptures, and when they find there in our weakness, for by it we overcome convenbecause with the Bible closed the manifestations of rinthians, chap. 7th, verses 10th and 11th, he will to the dignitaries of the church, the Methodists and be found, if Bible precepts are anything, that which closed with the apostolic ages, whence came the would have crushed the infamous theory, which in narratives of the Romish church, the experience of a moment of true virtue the heart of Horace so Wesley and Whitfield? Were they mere deceptions promulgated for the purpose of supporting a At a subsequent time the redoubtable champion dogmatic teaching? In their condemnation of the Spiritual claim, is it not virtually a condemnation was sufficient. Spiritualism is assailed, and free of themselves? Did conviction come to the prolove it is said by the Tribune editor, is the practice fessors of the various creeds by a careful conning of its votaries. Has not the world a memory of of the Scriptures, or by a blind reliance upon the teachings of their preachers? The evidences of Spiritualism are they not the evidence of Christianity? Do we step aside from the beaten road of tradition? Do we attempt to force strange and unauthorized teachings upon the attentions of man? Do we not rather collect and condense their facts, and by the aid of our visitations and teachings show their true significance?

Who are the credulous men, those who blindly ely upon the dictations they receive, or Spiritual ists who trust to the evidence of their senses and receive them, and that because the stand point of the aids of their reason? Of whom does the Spiritual body consist? Is it not notorious that they are the seceders from the thousand isms into which the christian church is divided, of men who once made it their boast that philosophy was the only certain guide to a knowledge of the things of a future state, of those who had no fixed belief, but the great link of evidence they needed, proof of the existence of the dead through the evidence of the senses.

formularies because their reasons were unsatisfied, teachings even although derived from a supernal And those who are drawn to witness the manifestations, do they come as birds blindly into the net. Do they not examine with every care, every founded by the solution of something known only a thing, that a class of seers seem to perceive it, is lowest portion of the nether spheres is represented 'Where I am, there shall ye be also.' These gr themselves of the impression made on their minds. f man.

Opinions may have a basis of truth, but if they

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only by repeated trials, careful and rigid examina
the eye sees only what

the eye brings the means of secing."

Man is as his

the eye brings the means of secing."

The lower portion of the spheroid next within this

the Paradise of Innocence, the abode of children apostles creed life everlasting, are we to read in- hilated, they then are obliged to admit one of two loves. The selfish man regards all objects only as is called the Second Sphere, and is described as the maturing in purity of heart and excellence of stead an eternity of suffering? And these records solutions, the agency of Spirits or the abruption of they affect his interests. This is seen in political abode of those perverted in understanding into the stature. The members of the least of these sociecept, what to reject, whereunto to cling that he body is made up of doubters, and who even when is not loved nor sought by such; but the means tions as the Third Sphere and as the abode of those influence of Christ our Lord. cord with some sectarian idea. Then in the multi- possibility of deception, even involuntary, at times. with their own devices. Ages before Swedenborg had his Spiritual per- diums, the discourses of the speakers; is not all theory. They tremble at a new fact irreconcilable given up to the lusts of evil. The upper halves of come as little children, ye can in no case enter into

battle ground was adding gall to wormwood. The that thing accords with our experience, are we to nations love to our fellows, peace to the individual, now is, in all its various phases and phenomena, disc, the multitudes of the redeemed out of all na defender of Feurier worsted, did it then follow reject it because of the cry of delusion raised by and a harmonious gathering of the human families? becomes the epitome of that which is to come.because Horace Greely was worsted, that the posi- interested teachers whose bread depends upon the What are the teachings of the Spirits? Obedience And as the virtuous and temperate awake from holy people of our God. These are clad in white tion of his antagonist was truth? Yet had the Tri- dissemination of a particular dogma? How have to the physical and Spiritual laws of our natures; sweet dreams to joyous morning duties, so from ries, he would have found arguments in abundance. They admit such narratives as we record are con- the credulous and blind seekers, let us then glory contrary, as the drunkard and debauchee awake which lead to a purity of thought to be consum-Should be do so, by consulting Numbers chap. 5th, God. We might then inquire what are the mani- mated in acts, and then here trammelled even with commencing at the 12th verse, and the 1st of Cor- festations of God? Is it not a fair question to put the flesh, our interior perceptions will be opened selfhood, till its Spiritual powers are also consumed to receive the influx of the Spirit, and then the by its insatiable lusts, and it lies like a charred find a foundation for his argument, for here are to the professors of religion, that if the manifestations victory is with us. We grasp truths and clothe trunk upon the blackened plane of its own desolaourselves in the garb of immortality. The one tion,-but not beyond the reach of Heaven's alentity, for it is the unchanging the omnipotent, the mighty love. omnipresent the ever living God. "Let us therefore submit ourselves to His will. Let us consider the whole multitude of His angels, how ready they Let us now turn to the Spiritual Spheres as ut foldstand to minister to His will, as saith the Scripture, ed in striking and original language and imagery Here then are our witnesses, they are they who has also been confirmed to me by many psycho-

New York, March 15, 1855.

[For the Christian Spiritualist.]

THE SPIRITUAL SPHERES. There are three methods or sources whereby we these three methods is worthy of the most serious abode of Spirits in the Interior. and candid investigation; that which is based only The enumeration and description of these that are wise shall shine as the firmament, and upon the lower forms of one or two should be spheres, which literally are hemispheres, according they that turn many to righteousness as the stars entertained with great caution and examined with to the highest wisdom or illumination I have been for ever and ever. movement they see around them; and when con- the closest scrutiny. That a class of Spirits assert able to find or attain, is briefly as follows: The the holy temple and behold the vision of the Lord

the sects, both old and new.

Shall, then, the Spiritualists heed the clamors of classes of Spirits may be worth little, is because in and receptive, he will be able, in a measure, to and meagre until individually illuminated and spirwe see the faults of an erring brother is converted then was the power of Christ anticipated, and the the world? Is there to be found in all this the the life of the Spirit, after decease of the body, into an attack upon the whole body, are we not Gentiles were in possession of that which Christ elements of credulity? Why, it were indeed a the subjective continually tends to become the ob- in accordance with the purest conceptions and be a patient waiting, as well as an earnest striving. bound to search into the cause? Amongst other came to consummate. If of Spirits, then the Spi- miracle, if those men who have forsaken the jective; as in dreams our thoughts become reali- emotions of his own immortal nature. For there if we would attain to the height and the depth. accusations, the contemptible doctrine of free love, ritualists only claim that which long had been church's teachings, because they were unconvinced ties, and impressions upon the sensorium the obby evidence, should take refuge in a faith which jective imagery of our midnight visions. Sleep is mighty giveth him understanding. To know it is objective and subjective, providentially granted to practice, subversive of every pure principle of our | The sages of Greece were they less in the powers has no evidence to support it, the only foundation | the intermediate between life and death. The exnature, is said to be the received belief of the Spi- of reasoning than the men of the now day, those of which, if Messieurs the Churchmen and Editors ternal man is partially paralyzed, the internal Spirit as in the Greek language the former word is a slone; and the heart that would attain them must ritual body. Is denial sufficient, did not the Tri- men who gleaned God's truth from the surface of are to be believed, is a credulous folly. Has the quickened and awakened in various degrees ac- derivative of the latter. Self forgetfulness is the look upward. The hands must be consecrated to bune editor know its falsity even when he penned nature? And they seeing design apparent in all the reproach which these unscrupulous, unreflecting, cording to its purity and emancipation from the the charge? Do we not know that Horace Greely sequences of nature, was their conclusion a forced uninvestigating men thrown on Spiritualism, any thraldom of matter. So also we might infer a was foiled in an argument which he had invited in one that there was a Creator? They believed that basis of truth. Truly, indeed, if the Spiritualists are dream sphere to exist in the interior, into which the columns of the Tribune, and his assailant was the dead on occasions visited earth and gave revela- the credulous men, then has the Ethiopian changed the human family necessarily enter in their proone of the promoters of this theme? We all know tions. Did not Christ and the apostles teach the his skin. If the reproach is not truth, it were idle gress towards their more permanent abode.* Thus

bune editor have as diligently read his Bible as he they read their Bible, can they understand it and in a few words, "the abnegation of the sensuous that intermediate sphere the same classes awake Their forms are transparent as the clear crystal, has hunted for new fangled and fashionable theo- then pronounce the Spiritual claim a delusion?— perception of our nature." If we are the doubters, and enter upon the joys of immortal life. On the and their countenances shine as the sun. Their from haggard stupor or fearful hallucination to Spirits without reflect the glory of Divine Intelliquered. Even in his humiliation, perhaps he may is no possibility of reasoning away the evidences tional deformity, and lay it and temptation pros- plunge into new excesses, till the body sinks ex- gence, as the pure dew drop reflects the solar beam. desire comfort, or may by this time have gained presented for their investigation, say they cannot be, trate at our feet. Let us glory in those teachings hausted to rise no more, so might we infer that the In all their movements are revealed Divine forms Spirit, gathering up its quickened energies, still of order, and the purpose of their activity is the inpursues, in adapted spheres, the delights of its Such are some of the conclusions to which ana

logical reasoning might lead the candid inquirer.— Thousands of thousands stood before him, and ten by Spirits who claim to speak as they are inwardly thousand times ten thousand ministered unto him." enlightened and moved by the Lord. This view commune with us. Let us then steadfastly hold on metric inspections, by my own experience and our own way with the sure hope and knowledge highest intuitions, and by actual intromissions of vine harmony. The inward melody of movement that the Spiritual gifts of God are, "Life in im- the living into the world of the disembodied. First reveals the principle of Divine Essence. The body mortality! bightness in righteousness! truth in full | then it may be stated that, according to these dis- of organization in each of the redeemed Spirits assurance! faith in confidence! temperance in he- closures and perceptions, our earth is surrounded and in all as one, and in each society and in all as liness! And all this has God subjected to our un- by and revolves within four ESSENTIAL ORBS, which Divine Person. The varieties of pure affection, of derstanding; what, therefore, shall those things be are the habitations of the various classes of the which he has prepared for them that wait for him. human race who have laid aside the corporeal The Creator and Father of Spirits, the Most Holy, form; that the upper halves or hemispheres of veal the affections of Divine Love. The ever in-He alone knows both the greatness and beauty of these, are the homes of those in whom love of God bauty and harmony of each and all, reveal the inand the neighbor is the ruling principle, and all finite Divine Life, from whose Holy Procedure is other feelings subordinated thereunto; that the born perpetual increase of good. These all reveal ower halves are the abodes of those in whom the the Divine perfections, as one blossom in its beauty selfish and impure passions rage and burn; that and fragrance reveals the Infinite Loveliness. the inhabitants of the former wind ever upward Throne of Redemption in the heavenly city, and towards the throne of God; those of the latter flowing in seven curves of one spiral course, it may attain knowledge of the Spiritual World, or the downward unless arrested by Divine Providential waters the seven Kingdoms of Paradise. On either Spiritual Spheres which surround our earth, known influences from above; that the Superior Spheres who have clung to Spiritualism because it afforded as the abodes of disembodied men, its former in- illuminated by the Lord as a sun, are glo flowers, and at intervals made glorious by temples habitants. These are inspired Disclosures from rious with eternal day; that the lower are of worship and pavilions of repose. Spirits, Psychometric Impressions, and Intromis- eclipsed and in darkness, like the surface of a sion of the living into the Realms of the Departed. planet whose light is intercepted by a foreign sphere, Men, then, having seceded from the sectarian The truthfuliness of the first depends upon the or by its own opaque mass lying between itself the City of Peace. wisdom and veracity of the communicating Spirit, and the source of illumination. But even in this the same argument holds with the philosophers and upon the harmonic development and associa-and infidels. Shall they then be stigmatized as tion of the medium. The correctness of the second the light of correspondential science, is here most Eden before the fall, and the loveliness and glory

and infidels. Shall they then be stigmatized as tion of the medium. The correctness of the second the light of correspondential science, is nere most arises in seven octaves to its perfection in the welcome. Eclipses are of short duration, and a midst of the city and before the Throne of God cause dissatisfied with the evidence, because they degree in which his interiors have been quickened complete revolution of the planet brings all parts and of the Lamb. All forms external in their vawith love to the brother and drawn upward in ance is known only to Him who seeth the end plain that extends around about the City of the pure aspiration towards the holiness of its Crea- from the beginning. We trust that this Spiritual ond the Prophetic, and the third the Apostolic. tor; which is to discern by celestial radiance from unfolding has for its object the redemption of the These all agree in one. Here dwell those who have above. That system or theory which is supported whole human race, that the light which is dawning esteemed the reproach of Christ as better than the by the highest and purest developments through upon us begins also to penetrate the darkened riches of the world. In their beatitudes of hea-

something of which they were not cognizant, are they are often contradicted and always modified not said to be inhabited. This, which if reckoned tribes and circles of the holy people, being kings would make eight, does not enter into the enumer- and priests of God, Most High, and therin is that would make eight, does not enter into the enumer-The necessity of great prudence and a wise pre- ation. The lowest portion then of the outmost caution in receiving statements of Spirits, or im- spheriod not being counted, the nether portion of will make thee ruler over many things; enter thou versions of the natural life. The Third Sphere sin of the world. He is the Author of eternal salthen will correspond to the external of a wicked that are the will correspond to the external of a wicked dise, but its earliest beam is the glory of innocence, man, the Second to his perverted mental or Spirit- as its perfect noon is the holiness of love. He ly received? The productions of the writing me- tors who have become identified with a system or ual nature, and the First to the soul or inmost saith to all men, 'Except ye be converted, and bequickened and glowing, if the intuitive faculties tions of the departed; and with all the aid we can One special reason why the statements of large are wakened and active and the whole mind open gain from them our conceptions must still be gross judge how far these descriptions are truthful and itualized by influxes of essential life. There must is a Spirit in man and the inspiration of the Al- the length and the breadth of the great unfolding,

> For Love is Life, and Wisdom grand Unfolds from out its store: The mental eye but views the Land The heart had seen before.

"In the many mansions of this Spiritual Para-

tions and all generations, find beatific rest. These are the twelve tribes of the Spiritual Israel, the raiment, and their girdles are of precious gems.-Spirits within are filled with sweetness of affection, as odor treasured in an alabaster vasa. Their crease of good. The prayer of each is, that the Lord may possess them in soul, and order their faculties for reception of good and truth into the ineffable image of His own, and thus make them to love their neighbors better than themselves; and the desire of all is that sin and death may perish and holiness reign throughout all places of His dominions to everlasting life. They dwell in sever cities, peopling the seven zones of Paradise. Each circle is composed of twelve tribes, and each tribe of one hundred and forty four societies; and in each circle, tribe and society, are three degrees: the first, the degree of beatific procedure of ministration; the second, the degree of beatific interprocedure of wisdom; and the highest, the degree

of ineffable communion of love. "The outward movement of each society, and of Paradise as one circle, reveals the order of Dione, reveals the harmonious order of life in the sweetness of delight of good, which make each heart a separate Parad'se, inseparable from all, re-

"The river of water of Life proceeds from the side of the river is a street of communication, adorned with immortal trees and beautified with

"This begins in magnificent gateways at the limit of the outer expanse of Paradise, and winding through all its zones, conducts the Redeemed to

"The outward forms of life in the lowest zone venly love, and in their illumination of heavenly wisdom is fulfilled that which is written, 'They These go up to minister in fulfilled which saith, 'Well done, good and faithful servant, thou hast been faithful in a few things, I

"The isles of peace which rest in the sea of

"He is the Lamb of God who taketh away the

The above is a description or partial outline of only necessary to see with the simple, open vision; the human race. Life, light and joy are from God first step in all true knowledge, and sympathy the benealest Uses, the mind to the search of Truth, golden key that unlocks the treasures of wisdom. and the heart, pure and spotless, to universal and perfect Love. S. E. B.

Mid the jeer, the scoff, the laugh;

Do thy duty 'mid contumely, Lest the kindling wrath consume NEW YORK, SATURDAY, MARCH 24, 1855.

THE BIBLE QUESTION.

However extravagant many of the issues of the age, the controversy seems to be inevitable, for the assumptions and presumptions of past ages in a scholastic and dogmatic theology forces the issue on the reflective mind and calls for reform. Still, every mind brings its defects as well as its culture to the controversy, and in the absence of self knowledge or any standard of philosophy by which to truly estimate the fundamentals of human nature, the discussion in most cases passes from criticism of things to the value of words ending in confusion of mind or bad temper. This at least is true of most cases, for logic is external and belongs to the plain of the understanding, which may or may not be qualified to enter into a valuation of religion and the Bible. The world's history as the unfolding of God's providence in deeds to the chil- at denunciation and invective, but in this controdren of men, is as much a subject of remark, controversy and criticism, since nearly every mind has some kind of a philosophy by which it vindicates the issues it makes with life, and apologises for the follies it commits in doing the same. Our own life has given us quite an experience in skepticism and religion, in feeling and logic, while oscil lating between the extremes of an orthodox faith and a rational credence. During that time we have seen, met, and mingled with men and women of all kinds of minds, and have read all kinds of opinions on religion and the Bible, a detail of which might fil volumes rather than columns, but the conclusion of the whole matter is in favor of the Bible, for let the errors of the Bible be what they may, we know of nothing so well adapted to the needs and necessities of men as this same misjudged. misrepresented, because misunderstood Bible .-Nevertheless, as all things are seasoned by being in season, a controversy just now upon the Bible would be ill-timed, from the fac: that we neither have an abstract or detailed philosophy among us that can be predicated as the basis of such a discussion, nor is the temper of the times in that quiet, catholic state, so necessary to all true reasoning. This feeling must be our apology, if such shall be deemed necessary, for the less frequent mention of the name of Jesus in the columns of this paper, for while we cherish an active reneration for the life, mission and character of Jesus, we by this "individual" during his stay on the Island, are not sure that a too frequent mention of Him, as some parts of it are not eminent for either inwho "spoke as never man spoke," would add eith- telligence or liberality. We wish to remind all er to the glory of his cause, or the harmonization who may sympathize with the lecturer, that "the of the many conflicting elements which at present race is not to the 'swift,' nor the battle to the enters into the reformatory family.

We hope, however, for the time, and look for the dawn of its appearance soon, when the culture and temper of the Spiritual family will be such, tions of Spiritualism, however, are "stale, flat, unthat the intuitions of religion will blend with gratitude and intelligence, and the age be blessed in genius of Spirit-intercourse, &c., than infancy and seeing the rich fruits of the natural man expand childhood does the splender and beauty of a dein the friend of the Bible and the lover of Jesus veloped and harmonized manhood. The consola-Sure we are that a milder Spirit of criticism is tion for all such attacks is in the conviction that gaining ground, and men far advanced in the God so rules the destiny of things, having ordainworld's wisdom are looking to love rather than logic ed the economy of nature, that even the work o for the harmonizing element in society. The friends envy and crime is made to minister to his glor, of the Bible should remember, however shallow, and the general good. As it was in the beginning, superficial and external the criticism of the skeptic so shall it be even unto the end of all conflict and may be, that it is possible that the Divinity that opposition. shapes the ends of being and moulds the destiny of the times, may have used this means to effect a necessary change. Be this as it may, we know that complaint is not argument, and regrets accomplish | Conference, an account of which may be seen in but little in convincing the logical mind. Beside this, another column, we have little more to say on the "charity suffereth long and is kind," and love is subject. We wish the reader to understand, howthe fulfilment of the line.

the wheat from the chaff, and bring us into rapport mistakes the nature of our position. with the Bible itself, rather than its accidents an theological relations.

writers are either quite ignorant of the Bible, or remarks as follows: else something worse may be affirmed of them .-The thousand and one crudities, not to say absurdities of modern orthodoxy, the Scriptures ought in Monday's Herald, should be stated in justice to the Spiritnalnot to be held accountable for. I have been fami- ists of this city. and I am sorry that Spiritualists should pursue a of Mr. Ewer was received with universal skepticism. This is course so similar to that of all infidels; condemn shown by the fact that at a large Conference of Spiritualists. most instances, the writers of the sacred books, ty to manifest the slightest faith in the story, and this man was so-called, never heard. What did the Scripture Mr. Toobey. writers know of the doctrines of the trinity, total depravity, vicarious atonement, the forgiveness of is the claim of plenary inspiration set up? Where that at death our state is fixed to all eternity?

I hold in common with all religious philosophers nious; that every truth is in harmony with every other truth. And to my mind, the real, actual just how much to believe, and the exact time to exteachings of the Scriptures possess this character- ercise such credence, but we shall have to know istic in perfection. I do not mean that there are no mistakes in the historical parts thereof; nor do I think that the remarks and reflections of the historians are in all instances unexceptionable. I have reference to doctrinal didactics, so to speak.

Were I able, not to say competent, how I should phy and the fact of Divine revelation.

> I am a Bible Spiritualist, I'll not deny that name : Though by all sorts of bigots bissed, And made the badge of shame.

I believe a great deal more in Jesus of Nazareth, and even in his apostles, especially him of Tarsus, than I do in the Poughkeepsie seer or clairvoyant, or in Thomas Paine, or even in Swedenborg.

OPPOSITION IN THE FIELD.

mission, for a vigorous opposition has sprung up in Spiritualist, Nov. 18. a new quarter, of a very ingenious kind, which bids fair to have a "run."

We refer to the psychological method of explaining the phenomena and manifestations of Spiritintercourse, which is to the would be scientific what society that can look on such religious frauds and call them a general good. We do not deprecate nor ignore the the demonic theory is to the theological school.

We have no disposition to meddle with this assumption at present, but call attention to it, as not a few men, good, bad, and indifferent, find it convenient to make war on Spiritualism from that fraud." stand point. The following items require that we keep it in mind, that we may understand the nature

ollowing manner:

Mr. C. justly remarked comes from infidelity in the heart of him who is under its influence."

The character of Mr. Campbell is well known in the controversial world as an able disputant, and well versed student in church polemics, but it may be a question for candid consideration, how far Mr. C. or men like him are able to bring free minds and candid Spirits to the investigation, for the warfare which Mr. C. has done already, for his opinions will tend to make him more sensitive to the differences and inharmonies of the Spiritualists than to an acknowledgment of the harmonies of the present phenomena with its antecedents in the New Testament times. We hope little good therefore from his efforts, although a naturally able man, an accomplished scholar, without Br. Ferguson will take his assertion up and reduce them to their proper elements. Mr. Campbell was ever ready versy, it will be a waste of breath, other than the exercise of his lungs may be of some benefit to his physical health.

PROF. GRIMES is also in the field still doing the dirty work of cant and prejudice. It happens, how ever, that the name of "Grimes" has a modern as well as an ancient notoriety, so that he may be permitted to do violence to science, and play ever so many "fantastic tricks before high heaven" and "the audience," without much injury to Spiritualism. At the last account, he was in Watertown, N. Y., where the N. Y. Reformer says:

"He accounts for all the remarkable phenomena of Spiritualsm however, on scientific principles, without resort to the Spirits of the departed dead. He shows clearly how honest people have been mistaken in erroneously attributing to Spirits, pheomens, eights and sensations, which they have experienced, when in a mesmerized state. "The Prof. ssor has a rare quality of combining amusement

with instruction on this mysterious subject."

Long Island seems to be a fruitful place for exorms us that a Mr. Swift has been making a complete tour of the Island, exposing "Spirit Rapping." Churches have been opened for him and tended in the same direction, placed at his service, for it seems to be a standing advertisement that

"During the evening the Spirit-rapping delusion will be inrestigated, and shown up to the satisfaction of all candid per sons, and to the amusement of all present,"

It is to be hoped, that some sense may be said strong," that they may soften their regrets, if Spiritualism does not hide its "diminished head" after such efforts for its demolition. These concepprofitable, for they no more reflect the nature and

MR. F. C. EWER'S LETTER.

Having in a measure criticized this letter at the ever, the nature of the faith we had in Mr. Ewer's The following remarks, however, are well worthy communications, for, if he supposes, we wished to an attentive consideration, as they tend to separate make capital out of the marvels there set forth, he

That we are and have been misunderstood, is evident from the letter of Mr. W. J. Bauer, pub-MR. EDITOR: I deem that most Spiritualistic lished in the New York Herald of March 15. He

> TO THE EDITOR OF THE HERALD. One or two facts in relation to F. C. Ewer's letter, published

The first is, that with the exception of Judge Edmonds, and liar with infidel writings for a quarter of a century, Mr. Toobey, the Editor of the Christian Sphittalist, the fiction the Scriptures for teaching dogmas of which in held a few evenings after Mr. Ewer's fiction was published in this city, there was but one man possessed of sufficient creduli-

Now, this "individual" may be authorized to say how much or how little "credulity" there was punishment, &c.? In what part of the Scriptures in that Conference, but if he had changed the word "credulity" to that of honesty, he would have is it affirmed that miracles are a violation of the come nearer the fact, for we have as good a right laws of nature? What Scripture writer negatives to translate the silence of that body in our behalf as the doctrine of human progressiveness by teaching to concede it was against us. And we are at a loss to comprehend by what method Mr. B. possessed himself of the necessary information to pubis one of the guardians of Spiritualism, and knows than his feltows." To say truth, however, we have from such premise. neither confidence in, nor respect for, that thin skinned Spiritualism that fears both to trust the Spirits in and out of the flesh; for while the world like to write and publish a work upon the philoso- is materialistic and skeptical in its criticisms, it and its authority are made the tribunals at which and by which Spiritualism is adjudged. This is proved from the fact that many never venture an opinion until it is demonstrated, and has already given darkly, beautifully," silly and ridiculous. We can the public the right to ask, if this communication was given at such a time, and you believed it to be Spiritual. "Why did you not give it to the open to an answer, rejoinder, or explanation, elepublic?"

If the world's progress had to depend on such minds for its heroes and reformers, progress would discussion, where conscience and reason are aube slim indeed. The faith we had in those articles published in the Pioneer, and copied into Nos. 28 If Spiritualism continues to develop and spread and 30 of this paper, was a faith we cherish for as it has for the past five years, there must be human not Spiritnal nature, and was predicated on something more than mortal agency attending its the following reflections at the time.—Christian

> "Let the reader, however, think for a moment, on the possibillty of three men giving their names to a document for the changed there could be no fundamental or well espurpose of humbugging the credulous of the age, and what a tablished premise, by which these issues could be state of Spiritual and mental corruption does it reveal? What explained, and their results harmonized to the a state of religious destitution and poverty is manifested in a hoax, and laugh at the whole thing as a capital joke. We conservative elements therefore, in the press or are amazed at the cold indifference with which some persons speak of the impositions of society, remembering that the boy-poet, Chatterton, has been consigned to one of the public hells of public opinion, because he attempted a literary

We say this is a faith we have in human nature, because we know the one better than the other, and a disgrace to the cause they advocate. of the opposition. Rev. Alexander Campbell (of and we considered the publication of such narra-Ky.,) has been lecturing in Nashville, Tenn., on tive if not true, little short of moral suicide, and us acquainted with new phases in the signs of the his favorite-ism, which for some years has been that we thought no same man wishing to publish a times, but as the Spirit and logic of the argument. known as Campbellism, but as he wished to diver- monthly journal would do. The surprise of Mr. which has thus far attended the unfolding of Spisify the programme of subjects, he was to deliver Ewer at finding his narrative understood as fact in- ritualism. How far we may have to go back or

of the (Methodist) Ch. Advocate in making this his hand without any assignable cause is as much a the press can aid in the discussion and ultimate ex- his request for a personal communication, now statement, seems in high glee, and expands in his violation of known law as the items he brings forth planation, by making the press the mouth-piece of received the following: hope of the destruction of Spiritualism after the in self defence. Beside which, the fact (of which a liberal and honest philosophy. For our cwn part, Dear Father—I have manifested my love for Mr. Ewer informs us,) that "any little girl" seen in | we prefer to go to the New Testament, for the sim- | you by touching you. You will get many more "Success to him in opposing this miserable humbug, which his company calls forth the inquiry from all per- plicity of the narrative gives it a deeper significancy, points of interest by submitting to the order as sons, "Is that little Jane Lane?" proves that our while it leaves the mind free to construct its own previously arranged. reading the communications as a narrative of fact, philosophy. is the only way to read them, and stamps Mr. Ewer's get-off as an important failure and a false-

for the manner in which he investigated the mat- Spirit interconrse itself; so that little is gained in Circle is held, now gave as follows: ter in San Francisco, but when Mr. Austin states proving one hypothesis by another. If the memin his letter to Judge Edmonds that "Mr. Harris bers of the press and pulpit however, are true to municate my love and gratitude to you for your was present at the death bed of Mr. Lane," and that themselves, they will first get races, then reason, the house or any external evidence? None, with- it is absolutety necessary that we prove all things, bless it, and all who contribute to its comfort. For free circles. This is a desideratum which all Spiout Mr. Austin conceived the whole affair to have before we can hold fast that which is good. been conceived in sin and born in iniquity, for language so positive and direct makes mistake impos-

As the matter now stands, Mr. Ewer is implicated in a fraud, which has done much to awaken SUSPICION, and make man the enemy of his fellow. by making such skepticism necessary.

We conclude these remarks by annexing the letter of Judge Edmonds to the Editor of the Her-

ald, as it is pertinent to the issue: No. 85 Chambers Street, March 14, 1855.

TO THE EDITOR OF THE HERALD.

Your paper of the 12th contains a letter from San Francisco with the signature of F. C. Ewer, from which it appears that I was fool enough to receive as true an article under his own name, published in the Pioneer, a monthly magazine edited by him, and which purported on its face to be the relation of faces within his own knowledge.

It is true I did so receive it. But I also received a letter from gentleman of San Francisco, assuring me of its truth. I learned on inquiry, that Mr. E. had an office under the general govneer, at that time in this city, and one or two others who pro- meek spirit of the gospel :"fessed to know him, gave the assurance that Mr. Ewer was a gentleman utterly incapable of perpetrating such a fraud as that would be if not the truth. Mr. Ewer himself sent to me, by a gentleman direct from San Francisco, a copy of his magazine, were otherwise than what they professed to be, namely, the relation of an actual fact, but that, on the contrary, he had said to posing Spiritualism, for the Suffolk Democrat in- his messenger, when interrogated by him, "Do you think I would publish a lie under my own name?" And twice, through a medium in whom communications I had been in the habit of placing a good deal of confidence, I received messages which

> It was under these circumstances that I trusted to the truthfulness of Mr. Ewer: and now it would seem-if this letter to you is genuine—that I was gulled and imposed upon by a fabri-

> If the object of the device, and all the pains taken to carry out, was to impose on my confidence, it has been successful. If the object was to show me the dangers of Spiritual intercourse, and how liable we are to be deceived by false or fabricated communications, it was quite unnecessary, for I long ago earned that, and have earnestly, once and again, given utterance to a warning against that danger.

If the object was to give me the pain of learning that a gentlemsn occupying a public station, and appearing before the world as the editor of a magazine having some pretension to a standing in our literature, was unworthy the confidence I had reposed in his word-it was equally unnecessary, for I had already learned the public use he had made of a private letter which I had written him in the confidence which I hope will atways obtain among gentlemen, and it was not demanded that he

If the purpose was to convince me that men having a fair exerior could still be otherwise than what they seemed, it was also unnecessary, for I had not presided so long over a criminal court without learning something of the degradation to which the influence of evil passions and a perverted education, may sink the fairest seeming among us.

But if the purpose was to induce me to withhold all confidence in my fellow man, or all reliance upon Spirit-communion t has signally failed.

I have been imposed upon many times in my life, and, as I grow older, and the instances multiply around me, I am admonished to greater caution than was habitual with me in my more confiding years. But I cannot yet withhold all confidence in my fellow man, or in the testimony, on any subject, dence in my lettow man, or in the common, va _____ which may reach me through his instrumentality.

J. W. EDMONDS.

THE CONVERSION OF THE PRESS. Whenever a new truth has rolled itself into no

tice, and knocked at the Spirit's door for entrance, the "Conservative" has manifested great uneasi ness and anxiety of mind, as if the well-being of father and delights in your joy. society was at stake, and God-Providence about to end. On all such occasions, the calm and dispassionate reasoner has said to himself or others, if this thing is of God ye cannot destroy it, but if it ings of history can form the profound significancy of the saying, and should ere this, have taught the children of earth modesty, on all matters that are the government and economy of God.

like to be some priest, who scenting heresy afar off, denounced the invention, discovery, or reform, as the child of the devil; or spoke of it as a thing of evil, to be condemned and cast out of the Synagogue. The Editor has in a measure taken the place of the priest of the middle ages, for the Gospel of the nineteenth century, is according to law, more than Matthew, Mark, Luke or John, and the denunciations of the press have in a measure superceded the necessity for pulpit labors of that kind. Still the pulpit has done its share of the work, perhaps from the force of habit and a desire to be consistent with historic antecedents. Be that as it may, the war or philosophical religionists that all truth is harmo- lish an opini n on the subject. It may be that he of words is fast passing away, for the pulpit is nearly silent on the heresies and absurdities of Spiritualism; and the press seems to have grown open to conviction, for the columns of many papers more of Mr. B. as an individual, and the class he are now more or less used for discussing the claims represents, before we conclude he is much "wiser of the phenomena, and the philosophy deducible

In proof of this assertion, the reader will find on the fourth page of this paper, some able articles, which we have selected from our exchanges. We have seen articles in the Boston Mail and Herald, in favor of Spiritualism papers, that a few years ago, were ever delighted at the opportunity, that gave them the means of making Spiritualism "deeply, not say they would not find pleasure in doing the same now, but the fact, that their columns are vates them, and the subject, from the plain of cen-

The Conservative element, however, is not only necessary to the complete investigation of all truths, but essentially necessary where the passions and feelings of society are like to be interested in the issues made, and the consequences resulting from the controversy; for if public opinion was easily prejudice and invective, inasmrch as they appeal to enlist a body guard of passions under the sacred name of religion, that are unworthy the association

church on Neology and Spiritualism." The editor published, and his own account for the moving of and Spirit intercourse, we cannot now inquire, but A member of the Circle being rather earnest in curtain. It floated back, and a bunch of flowers, fresh gather-

Swedenborg may give suggestive aid, but there ing to his mother: are points in his theology that require as much reasoning to explain and harmonize with the facts and learn. Lastly, Mr. Ewer finds fault with Mr. Austin, and philosophy of progress, as the phenomena of

THE RIGHT SPIRIT.

The Christian Repository, we are glad to find is disposed to treat presumed dissent from their particular views liberally. This is as it should be, for when a man truthfully declares that which he believes, should he be for ever viewed as "the tainted wether of the flock?" The course they have pursued is certainly more effective than the toooften resorted to method of abuse, and branding with anathema and execration that with which at your decision. Keep aloof from speculating, they cannot agree. For a man, even when he has theorising men. They argue many points which of theology to reform. Still, there are honorable erred, may be reclaimed by kindness when he they do not understand, and try to build a platnever could be coerced by violence to change his form in the sand. opinion-even in such a course there may be policy. The subject which called forth the editorial remarks, was a letter written by Br. Thomas to Dr. Quimby, of the Star. We give their quotation ernment. Mr. Le Compte, one of the publishers of the Plo- from Br. Thomas' letter, "which is full of the

"I beg permission, in this connection, to enter my protest against the manner in which Br. Mayo, late of Gloucester, Mass to me what his denominational preference is, (if any)-nor by what name the congregation to which he ministers is knownnor what his people profess or believe-nor what he preaches, Christian School-and of this I have never heard a doubt hinted. His admirable book, 'The Balance,' contains more dis full of Universalism, though they may contain nothing about it and beauty in the Healing of the Nations. dogmatically. If, by means of his fine talents, amiable man ners, and pure life, he shall succeed in gathering a large congre gation of Unitarians, Universalists, Quakers, Spiritualists Nothingarians, Orthodox, Infidels, or anything else, I shall greatly rejoice—for I am confident that no man can long sit unier his ministry without experiencing a wholesome religious in finence. If he has cast out demons in Christ's name, what matters it whether he travels in our denominational company, o

EVA PARTY.

SATURDAY EVENING-MARCH 10, 1855.

The following notes from "Our Circle," are published no only for the good sense they contain, but to have those ressoners know the way in which some Spiritualists spend their time while investigating the phenomens and the character of the an swers, when given. It must be a sad mind and bigoted Spirit that can read such, and think they come from "demons or dev lis," for if a tree is known by its fruit, the communicating Spirits must be good. We do not wish to moralize on the subject and therefore leave the subject with the reader.

Some few directions were given for seating the Circle, when prayer was given through Mr. Toohey. the task," can command the requisite abruptness

influence has power to approach. Where confi-Spirits and they breathe around you an atmosven, and they come to tell you that God is your mind on reading this volume of "Harvestings."

sponse to his questions the following was given: year, in which this blessed dispensation was first She cannot enter in this department of writing have had in defending the cause of humanity, for take naturally a vivid form of expression; words dread array. Thousands have left your shore with that which it has no power to accomplish. The out a single ray of hope to waft them on, and they plentiful fruit gathered in this harvesting, show the sacrifices which your friends have made? - the imagination, and rendered the judgment more Would ye know the sorrowings of angels? Search discriminating, "Sybil" will take with honor than and you shall be made acquainted with some points which the next septennial shall disclose.

THOMAS PAINE. party, when in response the following was given: rits, but mercenary men can have no part.

After which the Spirit purporting to be Thomas Paine continued as follows:

I have a desire to speak frankly now, as when I ived on earth. I know that my name carried dread and terror to the superstitious minds who peculiarities of this writer; they are taken from were trammeled with creeds and ignorance; but a the tale entitled "Mists of the Spirits." We do new era has dawned, and the same man who lived, not consider it equal in power to the "Signet Ring," erred, and honestly served the cause of his breth ren on earth, now sends back his echoing sounds, through it is no doubt founded on the Spiritual scarcely audible, and in indistinct sentences, and theory, it will coincide better with the character of bids you hasten on in the cause in which you have this paper: enlisted and bring all along.

The fellowing communication was then addressed o a member of the Circle:

Friend G-, I have much interest in thy advancement, and I hope thine eyes may be opened thority or take away thy liberty in any degree, know that he is unprogressed. Go forward in the light of Heaven, and know that God is no respecter soul with humility and pentience. of persons. Thy gentle spirit friends have gathered in this group, and now unite their forces with mine, and jointly we bless thee in God's holy the diamonds clasping the folds of her costly robe. Something GEORGE FOX.

The same spirit then continued as follows: Good will come of investigating one point-the character of mediums, their organization and their with the busy world had chased away the phantom of dreams development. All are liable to err. You have which were with me in childhood. It is a glad, holy faith that judgment to prove; therefore, you are accounts- not put from my bosom the thought that the clear eyes of our ble. You must beware of wolves in sheep's cloth- lost darling our brother Willie, are ever on me; but, O! there ing. If a medium be envious, spirits can come more are times when a rusting step pursues me, a cold breath fans freely through that channel; if mercenary, through the presence of something fearful. to the feelings rather than the reason, and are apt that; if selfish, through that channel; and if the The articles referred to already, not only make teach you true philosophy, regardless of a frown-straggle with trials and care; but, Father, with Thy sid, I will to personal appearance, and yet withal there are

asseries of lectures in (Rev.) J. B. Ferguson's stead of fiction is absurd from the evidence already forward, for the true philosophy of Spiritualism Hence they speak of the new era having dawned for a day.

MARY ANN.

The spirit of a little child now gave the follow-

FRANKLIN.

The little spirit sleeps, and I have left it to comkindness toward one so helpless, one so innocent, enable Mr. C. to devote at present a portion, and. 'the fucts are as stated," what need of looking after and lastly give us their opinion and philosophy, for and one so dearly beloved by the angels. God eventually, the whole of his time to attendance on many reasons, I will not now give my name. I am her father's mother.

spirits if they would tell him what his mission was in New York, and received this answer:

You will soon see-you can do much to advance truth.

Mr. Toohey asked a few questions, and received the following:

I am sometimes grieved at the course professed Spiritualists have taken, and I feel much gratified

NEW PUBLICATIONS.

THE HEALING OF THE NATIONS.

This publication has been delayed from the necessities attending the work of electrotyping the and now (I understand) of Cleveland, Ohio, has been treated by a interesting to all purchasers, by finding in it a like- ly awaken a disposition to investigate the phenoportion of the Universalist press. It is of small consequence ness of Gov. Tallmadge and Mr. Linton, the me- mena, but make them seekers and lovers of the dium. The book will be ready for distribution in truth. Nor is this all, for the getting of such minto long as I feel the assurance that he is a Universalist of the therefore, to receive orders. Liberal discount will sustaining them by following their example, will tinctive Universalism than Dr. Chapin ever wrote; and I am book to get before the reading and thinking pub-

HARVESTINGS: SKETCHES IN PROSE AND VERSE. By CYBIL HASTINGS. Boston: W. P. FSTEIDGE; New York: J. C. DERBY. 1855.

The writing of poetry and the writing of prose qualifications. The thoughts and language, which expand and glitter, in the unbounded liberty, and uncontrolled freedom of the one, lack the condensation and concentration necessary to other.

To the mind fitted for expressing itself in prose rhyme and metre are dungeon walls, and iron shackles; the prisoner in spite, of himself, often comes up in his restless strides, against the partition, and betrays nervously the clanking of the fetters that bind him. No one at home, and free of thought and pen in the one, should attempt the and belongeth not to the present but to the past,-" Hitherto other. No one, except he be as it were "born to The Circle were then directed to sing; after and still retain the harmony of poetic measure; it which the following was telegraphed though the is absolutely impossible to be of high order in both. The "poet's license" is a mere complimentary fic-Where a few gather together to sing and praise tion—he has no license, the rythmical flow of his | God, the Holy Spirit is near, and no conflicting words comes naturally as the running of a brook in summer time; he may hunt up what themes dence may take the place of doubt, there are no and ideas he pleases, but they must all be expressinroads to evil communications, all are ministering ed in this way; he has not the liberty of setting it at experience in Spiritual matters, so-called. In 1852, in a aside. If there be any license it is the indisputable phere of truth and holiness. They come to en- property of the writers of the other class, who in courage you on your ways, they come to tell you their wanderings can take what wings and ways something about the home of your fathers in Hea- are most congenial. These thoughts arose in our was a medium himself, by the same process. His questions, There is a sort of Arabian Nights' gleam of romance Mr. D. was now directed to speak, and in re- and witchery about the sketches and tales in this mendation in another part of the sacred volum. was correct,book, which is by no means equaled in her poetic "Believe not every Spirit, but try all things." From whence You have friends present who wish to make essays. These are often graceful, sometimes forciknown their love and joy in the new era which has | ble, but they do not give sufficient scope to the | buman mind. That it was right and proper to aift it fully—to is not, it will come to nought. The uniform teach- dawned for a day.* Now the month, of the seventh peculiar genius and sweeping fancy of the author. test its truth, &c. made intelligible through this family, has come; upon a tract of thought, nor a strength of language and much is credited to your account for thus sufficient to satisfy herself. Her style as a prose gion and the Bible should be thrown saide. It was said that in the least associated with, or like to be related to nobly defending truth, and for the courage you writer is very picturesque, and her conceptions The time was, when the "Chief of Sinners," was truly the Spirits of earth were held in doubt of flow freely from her lips. She is evidently no unthat uncertain future which orthodoxy held in such cultivated intellect, making an ambitious trial of kindred sciences had all been arrayed against religion. So of have slept for ages in dark despair. Would ye that the seed sown has been good. And when a know what power can bring them to the light and deeper experience of life, and the wider range of the injury. love of human brotherhood? Would ye know thought which it will bring, has mellowed and toned position in the literary world which her talents award her. She will see the world then with stronger and clearer eyes; its deep necessities, its Some remarks were now made by one of the solemn demands, its fearful and unromantic realities. She will have less time for her pen amid the gressive Spirit - Spirit which is now doing a vast amount of Yes, we can rule the affairs of men who live in brilliancies of fashionable life and the miseries of the light and in harmony with God and pure Spi- gorgeous saloons. The troubles that develope themselves in the hot beds of pleasure, will move less her earnest heart than those knotted, deformed. misshaped things, which struggle up amid the winter and gloom of a stern and practical life. The following extracts will serve to exhibit some of the and one or two others, but as the idea woven "When that intoxicating music swells upon my ear, when

gay companions crowd around me, my guardian Spirit wells its face in sadness, for I forget myself. I am no longer Joya the serene, glad girl, but Joya the proud vain, worldly woman.-Yet when the spell is broken I see no beauty in the face which memory recals,---a woman's face flushed with triumph. They sure and condemnation, to that of argument and to the truth in every sense. If a spirit assume au- who have called me beautiful would turn away from these pallid-theeks and dimmed eyes; for I am myself now more wor thy of those who I feel are watching over me. Though no visible presence is here, yet there are angels around me filling my

"Father in heaven, thou art thrilling thy child, thy penitent child's heart with peace. It best less widely in the saloon tonight; it paid less heed to the music and the dance; it forgot brighter was with her. Ah! why dost that gaze, that earnest, orightened gaze, haunt me thus?

"When dear old Cathy died, I thought with her passed away mysteries unfathomed in my childish grasp. I thought contact nesties to my heart, this belief in angels' watchful care: I would

"I would, sweet mother, that when in other years you won love and good will toward others is more fully de- me in the early evening to open my heart to you, you had veloped, you can hold communion through that channel, and speak directly with those who would curiosity—it has unnerved me for realities. I am less fitted to nesses; has great independence, and is indifferent be strong, and wrestle with my weakness. It is but idle fancy; During the evening of the fist of March, 1848, the Spirits of me; and, if called by a nearer knowledge of their owner to fancy. There appears to be a heavy dark line gave the first manifestation of intelligence to the Fox family, do so, I will look into the clear depths of those dark eyes, and pervading the intellectual region—a black streak, and as the Spirits seem to mark time by septennials, this month seek there to fathom, not the mysterious link which has bound

over them, and when again she lifted her head, on her lip there glittered a heavy dew-drop. She wrote no more that night

THE PURLIC CIRCLE.

The publication of the Public Circle, projected for the purpose of enabling Mr. Conklin to devote a portion of his time to giving free circles, has appeared. It contains a selection of facts occurring We are all present, dear mother, but we wait at the table of Mr. Conklin, which may reach many minds, and so is calculated for usefulness A relative of the child, for whose benefic the The object of its issue is a laudable one, and we trust that the spiritual body will do their best to forward the end in view, and make efforts to obtain for the periodical such a circulation as shall ritualists have felt and acknowledged to be a necessity; for numbers there are willing to investi-Dr. Gordon, of Philadelphia, now asked the gate, yet who are unwilling to pay to witness that which in their own minds they are convinced is a delusion.

SPIRITUALISM IN THE WEST.

The history of Spiritualism like the histories of nearly every other reform, seems to warrant the assumption that a minister or priest must of necessity, be a conservative in position and anti-progressive in Spirit, so uniform has been the opposition and noble exceptions, and these should teach the mind discrimination, when speaking of the Church and its members.

The following notice of a lecture recently delivered in Cincinnati, we copy from the Daily Mail of that city, as it gives indication of a man in whom there is no guile," and stimulates hope on the side of church reform. We hope the members plates; but now we can speak of its issue with of the church will be imitators of the minister in certainty. The work will be made additionally this bold and independent Spirit, for it will not ona week or ten days from this issue. We are ready, isters to lead in all kinds of Spiritual reforms, and be made to the trade, as the "Society" wish the prove the shortest and most effective means to vindicate the claims, sustain the dignity and give ausure that the sermons of Br. Mayo, wherever he may be, are lic, believing that it has a mission to fill-of use thority to religion and the church. The issues of theology with human nature, science and reform is more the result of a mistake in premise than bad reasoning in detail, for if men think themselves qualified to judge of the fitness of a reform or the value of a fact by some abstract priori theory, be their motives ever so pure, mankind will laugh at seem to require distinct and seperate natures, or the assumption, ridicule the reasoning, and end the issue by ignoring the church and its relations.

We commend the spirit and philosophy of the following, and thank the friend for sending us.

REV. Mr. DEARBORN'S LECTURES ON SPIRITUALISM -This new ism, for it is nothing less, seems like a fresh returning wave, again to visit us. And why should it not? Who is afraid of it, and what is there to be afraid about? What saith the sacred volume itself, "If this thing be of God, ye cannot overthrow it; but if it be of man, it will come to nought!"-What thing? Anything-everything, no matter what. The man, or class of men who would attempt to set bounds or limit to the human mind, is no friend to man as a progressive being, shalt thou go, but no further," is that creed. Such a despotiam is now too late, -it is the fag end of the crude notions of preceding centuries, there let it rest.

the Rev. Mr. Dearborn, of the Second Christian Church, or Sixth street, between Smith and Mound, on "The Religious Aspect of Spiritualism." The audience was large and highly

The Rev. gentleman took for his text the 9th verse of chap. L of John's Gospel: "That was the true light that lighteth every man that cometh into the world."

Mr. Dearborn prefaced his lecture by relating his own person-Southern city, he was induced, he said, by friends, to attend a "circle" and participate in their investigations. Questions were asked, and intelligently answered by table-tippings, as it is called. He asked several questions, and it was indicated that he however, were all very correctly answered, but by whom, o through what agency, he could not pretend to say.

From his text he took occasion to observe, that the recom he argued that it was wrong to refuse to investigate this question of Spiritualism, or any other question that might arise in the

The fear of professors of religion to investigate these matter he said, was wrong. If religion would not bear the test of all investigation, or the Bible withstand all and every assault, reli-Geology had been used against the Bible, because Prof. Agassiz usd discovered fossii remains in Florids, said to be 250,000 years old; and Hugh Miller, of Scotland, had found lava twice that Spiritualism; many had become deranged in its investigation; religion itself had done the same injury to man. But was all this a reason against investigation in any shape? By no means. Jehn Locke held that most men were insane at times on some subject. It was generally the manner of investigation that did

The lecturer, furthermore, continued, that if religion could be destroyed by Geology, Spiritualism, or any other isra, then it was a lie-he wouldn't accept religion, upon any such terms. Fear, then, of investigation was criminally wrong. Let us know all the enemies of religion that we refute their assaults. If it be genuine, it will stand—if it be spurious, it will fall. The Rev. gentleman enchained the attention of his audience

for an hour and a half. He is an eloquent speaker, and pleasing withal-thoroughly imbued with a correct Young America progood in the world by its boldness of speech, ardent search after truth, steady purpose of investigation, and a determination to hold fast that which is good and rejecting only that which is evil. We shall be happy to hear this talented young man again next Lord's day, as he has promised to resume the subject on that evening, and we do not think that it would at all hurt any of our modern "wise and prudent" to go and do likewise.

PSYCHOMETRICAL CHARACTER OF THE QUEEN OF ENGLAND.

BY MRS. KELLOGG, MEDIUM.

To the Editor of the Christian Spiritualist—Sir: Hav ing in my possession an autograph signature of the Queen of England, I took it with me to Mrs. Kellogg, and requested she would psychemetrize it. I did not say what it was, nor by word or act give her any intimation of that which it was. The manner of the presentment tended to deceive rather than other wise, as on one side of the paper was the privy seal of Great Britain. She took it into her hand, according to her usual course, and with shut eyes began the portraiture, nor did she open them until the delineation was completed, and was somewhat astonished when she was told what she had said, not seeing its solution. If you doem it worthy of publication, it is at your Yours in truth.

"The feeling with which I am impressed is one of magnificence, majesty, and power. I am at a loss to describe the sensation I experience-I do not think it is spirit writing, yet the person who wrote it must be one of a very exalted position. The sensation I experience is not like that I felt when I psychometrised the writing of King, (the spirit of Koon's room,) yet little short in exaltation. There is freedom and boldness-I should say the writer was in someway connected with people, as though the business of this person was with them. I cannot say whether it is a female, for my sensation seemed to denote more than female powerindividuality and causality are very active-I should say as a great observer, reverence and benevolence are both large; the fermer rather directis to them the evening of the first day of the manfestations.— me to their memory. I will— Buddenly her pen ceased to Hence they speak of the new era having dawned for a day.

move, for something brushed heavily against the folds of the impossible that insanity may sometimes darken as it were, extending through them. It is not

act sometimes against the will, and when this and beauteous poetry that always awakeneth will and beauteous poetry that always awakeneth will and beauteous poetry that always awakeneth will be common to the fore does not appear exactly like force of characteristic of the poetry and sublime.

To exactly define the word riptur would be hard but the south the lovely and sublime. To exactly define the word riptur would be hard to exactly in the south the lovely and sublime. To exactly define the word riptur would be hard to exactly our interior sense, like for so the poetry that always awakeneth with in the south the lovely and sublime. To exactly define the word riptur would be hard to exactly our interior sense, like for so the poetry and the south the south the south the lovely and sublime. To exactly define the word riptur would be hard to exactly and the south the south the south the south the lovely and sublime. To exactly define the word riptur would be hard to exactly and the south to satisfy our interior sense, like food to our rank of the south to satisfy our interior sense, like food to our rank of the south to satisfy our interior of the reader, as I feel it is but little understance to, and keeps alive the south the s

The medium here awoke, and when that which she said was told her, she said she could not un-

P. S .- Your readers, or those conversant with the character and the medium throughout appeared to be in a perfect mist, endeavoring to reconcile the contradictions.

Poetry.

And Poesy too shall lend her sid. Scattering o'er your shaded earth Sweet incense from her wings,

> [For the Christian Spiritualist.] SONG.

The soul grew sick—a poisoned cup Drained to its dregs drank up its life, A shuddering chill o'ercame its will, Till eye and pulse sank in the strife

Where turned it then in that dread hour, Where could it? but to Thee alone, No heart was nigh to hear its sigh, Save thine alone, Thou Mighty One!

And dashing from its filmed sight The mists that Death closed o'er the eye, Its fears beguiled, while round it smiled A new Creation's harmony.

One note rang highest from that choir, A victor's triumph it proclaimed; The gates of Hell before it fell,

> [For the Christian Spiritualist.] THE VISION.

A PRAGMENT. Then sank my soul in vision sweet, As when long absent lovers meet; Or when the midnight storm gives way. Or blandly smiles the opening day .-Rewards the lab'rer for his toil; Or when the prisoner on his cell Turns his last look, a blithe farewell: As wrecked or stranded mariner, Hails with his glass some vessel near As slave with fetters newly broke Mutters his curse on freedom's yoke, And learns that on a kingly soil. He owns himself, his sweat, his toil; So sank I from my world of care, Into a scene so wondrous fair. That Araby in dreamy tale Ne'er saw so wild so sweet a vale; No "Happy Valley's" Nubian sun E'er glittered where such streamlets run: Not Hesperides' rolden fruit. Nor yet the notes of Houries' lute, Nor promised joys that shall entwine, The devotes of Mecca's shrine; Nor Ganges Vishnu lotus crowned, Where Brahma's mystic groves abound; Nor silvery stream of hidden source, That o'er the desert winds its course. E'er brake upon the traveler's eye, When parched and faint he sank to die. As did that heaven of heaven's I dreamed. When hopes of joy were what they seemed, The mind was an empyrean soul Through which a universe could roll, Played with the planets as a toy, So mighty seemed its power of joy. Brooklyn, L. I.

> [For the Christian Spiritualist.] INSPIRATION.

The faculties of the mind in its various phases of development are but little known or understood, from its many and darksome shadows.

Spirits of our departed friends return and present exercise greater caution, and ask for more severe and rigid tests, that we may to a certainty know that it is indeed those whom they purport to be.

As we become more advanced and seek for greater and purer truths, that are always descending, our hearts will become expanded with the love a Spiritual degree. that burns within, and the once little spark that lay smouldering beneath the rubbish of sectarianism, will become enkindled by the intenseness of our that "out of the mouth of babes," out of the gloom than the recurrence of those annual birth- act must be proved. On my return from the country I saw and reliable witnesses, if buman testimony can be relied upon, desires, fanned by the holy and pure zephyrs from mouth of the simple and receptive, alone can come days which bring up to the mind the day upon Heaven, guided by the angelic hosts that descend from their celestial spheres. Our progress is rapid fant pressing yearningly and trustingly its mother's How unnatural the theology that reaches forand onward, until at last we find that which seem- yielding breast, must be the soul that would re- ward and hangs the tomb with sables, whose dark ed to be a mystery to us, is made plain and clear ceive the truth from God. And in the measure of shadows cast a gloom all along our pathway thither. to our understanding.

And thus be made useful to man, enabling him to his own and not man's choosing. And in spite of a work begun.

the beauty of this temperament. I cannot think a put forth at all times and under all circumstances, sanbedrim, holy college or the thirty-nine articles, person with this organization would act blindly. those faculties of mind that have so long lain dor- God finds his way into every place where there are There is a force about them which impels them to mant, and bring forth their expression in the sweet hearts receptive enough to receive Him. act sometimes against the will, and when this and beauteous poetry that always awakeneth with-

cipient of his divine pleasure and immaculate love.) selves how is this exemplified in the case of our All things which are dear to us have their origin in faith, for i | derful works and say He can make nothing, do nothing, that I Yet, there is much truth in their view of it, while best mediums. Simple childish men and women is the fundamental element of all our social relations. The cannot comprehend. But you will look back, a few years she said was told her, she said she could not un. Yet, there is much truth in their view of it, while destination men and women are they, who when they feel the interior attraction attrac official autograph of the Queen of England, and to such egotistical and selfish conceits, are willing tions, can leave at once all the demands of the ex- sight given to Shakspeare, by which he estimated the internals the hard substance she had felt was the royal to admit, and upon all occasions do give them cre- ternal world and "sink into the deeps of life," We of man, have become authority to the many and are received in Spirits mourn and grieve, how their very hearts are melted to privy seal, she then said she could understand dit for being sincere and really experiencing this have great promise for the future in the fact that influence. Yet, we too, err, when we assume that never probably were there more receptive souls it is the influence of "just men made perfect," for upon the earth than now. of the British Queen, must be the judges of the truth of the we have not one solitary fact to sustain us in the The poor external church will soon lay her dead

> balm to the wounded and weary traveler on his a perfect one. march toward the mansions of his Father in A word now about prayer. The little child

the molian, is moved by the gentle breath of pu- whether it asked or not. But how love is quickenrity, love, and truth, as given forth from the more ed by the asking; how pleasure is multiplied in elevated and refined Spiritual existences, and as the giving! So with God and man. God gives there is a constant emanation from all in nature in whether man asks or not; but the peculiar unction this sphere, these must of necessity be from Spi- of the gift is lost, the blessing is wanting where it analyses of nature, it is shown that particles are pression of our hunger and thirst after the gifts attracted to, or repulsed from each other by their our Father bestows upon us in his love; a new tie attractive properties in accordance with the laws is formed between the soul and its source; a new of affinity, so is it with the divine essence that love-bond is united every time he prays in Spirit view. In my judgment his conduct is blacker than that of flows ceaselessly from the pure and elevated and in truth. And therefore, whether our prayer spheres. It descends upon all, but in degree of be with the lips or not, when we turn to God with fearing men, and so it must be if society can view such things fullness or otherwise as the receptive faculties of a waiting and a wistful soul, we shall never fail to as a hoar rather than a base blot.

ities of our inward natures, we are enabled infinite needs said, "Pray without coasing." Even condemned by society as a living fraud, and wore to appreciate and follow out the teaching of Christ so let us pray.
"Love thy neighbor as thyself," and by so doing these hitherto unknown, undeveloped faculties of and trustfully the the mind will become more enlarged, and the recertivity of the brain will be quickened, while the our souls from the divine. Then shall we be "wiswhole individual will become improved and pro- er than the ancients." gress toward to the great centre of all truth and

[For the Christian Spiritualist.] INFLUX.

old as man. For from the beginning it was so, that lem of man's existence here. What is the great man was conscious of a faculty, however dimly re- ultimate towards which mortal life is ever tending? my God I had sout enough to swallow this dose of humbur, wealed, by which his relations to a higher life were Death, Since, then, we know that the unvarying its brand in society to make that which was good, was harmonia. manifested to him, an evident faculty of receiving course of nature is that of progression, from the from some higher source than any manifest to the lesser to the greater, from the less important to what would it be without faith. senses, whatever it might be. And in the world's the more important, from the incipient to the full infantile stage, man was more receptive of this and complete. Death stands before us as the culhigher influence than he afterwards became, as the mination and the perfection of life. Death is that external more and more developed itself. Still without which life would be valueless. God hath never left himself without a witness" in the earth.

men more cognizant than the mass of their fellows have died away from our vision. The death that of this divine afflatus, and conversing as it were these have suffered as they look back to it from easily and constantly by means of their freer inte- their advanced position, dwindles into the insigniriors with the Heavens. These early came to be ficance of the acorn buried in the dust while its and in proportion as the veil that has shadowed the looked upon as oracles or priests and prophets ungerm of life has ultimated in the high branching perceptions of the intellect is lifted up, so will the to men; mouth-pieces through which heavenly oak, inflexible with the storms of centuries. divine attributes of the mind become disenthralled wisdom was communicated to earth. From the There is much of true philosophy in the stoic beginning also, men blinded by their lust of power, breasts of savage chieftains, setting themselves The various and unlimitable forms in which the began to make the grave mistake of conferring ex- forth as true men, because they are "not afraid to ternal honor and power on these, their priests and die." Indeed, he who dreads death is unmanned. themselves to us for recognition, calls upon us to prophets. Not knowing evidently that by these and is dying before his time. very means they were depriving them of their on-

thing for sensual man to understand this truth, pect of it should no more be overshadowed with the wisdom which is divine. Like a hungry in- which we commenced our earthly being. Often does the man of literary attainments mar- pient be filled. While the so-called church has flect on death without dread, has a heart untuned ing." On Sunday I went to the circle, when the same canvas vel at his own productions, and well he may, for been busy in all ages, like any other "fashionable to nature. Nature has created no perspective they are called forth by the great and powerful in- dame" with making changes in her external attire, monster that stands athwart man's highway of profluence of the Spirit that is constantly watching and adding to herself outwardly all the graces that gression, to fright him in his onward course. The pressed my gladness it had returned, but was told I was not be over, and guiding him in the production of those could charm the sensual eye and ear; all of true angel of death has no ghastly smile, but a smile of gems that call forth the praise and admiration of inner light; all of true God-like wisdom has come welcome. He shuts not the gates of the tomb upthe world. There is not one of the "literati" but to man outside of and independent of her. The on us, but behind us; and though for a moment sia, and that Hasan el Kheber would come to this country and what will say they write better and with greater true church has always been composed of those not they may grate harshly upon their hinges, yet their fluency sometimes than at others. If it was but known by any external sign having "the Lord's sound will linger in the Spirit ears—earth's last the working of their own imagination and intel- mark (Spiritually discernible) written in their fore- and sweetest melody. His servants, sickness and who had been given over by the physicians.) lect as brought forth by education and culture, why heads." Among such it has always been an ac- disease, smile behind the pale mantle in which not write as well at one time as at another? The knowledged truth, that he who asks and waits for, they envelop their joyous faces, to think how much fact of such not being the case, shows clearly to shall receive from God. We find this experience their outward seeming belies their bright commisthe unprejudiced mind that there is something about reiterated by every one who gives us any evidence sion. As life is a gift worthy of the Great Giver, them over which they have no control, and if this of having communicated Spiritually with Him, so death, life's consummation is no less so. Thus perfect, and in one instance with twenty one names. I saw the admitted, then springs forth the question, what whether he be Jew or Gentile, Catholic or Protestee the coffin is a more joyous emblem than the cradle. is it, by what laws and under what conditions can tant, Christian or Infidel to the external under- The coffin tells of a work progressed, and in one even to his watch, the maker's name, and the number of it, or

To exactly define the word influx would be hard. There is a divine Spiritual sways stowns sponsors and a characteristic yet. I do find a great propensity to save. Means do not seem to be acquired by fabor, yet when obtained, not firstly expended. There seems to be a displayed the realisting for saving, yet without any apparent necessity, and yet not for the purpose of hoardings, it. Spiritual lifts and universe, and when the sound for the saving yet without any apparent necessity, and yet not for the purpose of hoardings, it. Spiritual lifts and universe, and when the sound for the saving yet without any apparent necessity, and yet not for the purpose of hoardings, it. Spiritual lifts and universe, and when the sound in the spiritual lifts and universe, and when the sound lifts and universe and universe, and when the sound lifts and un

portraiture. The exhibition was of a very singular character, assertion, and while we are ever ready to condemn body in the grave. Inspirations are coming now all that does not come up to the moral and Spirit- to man from other sources. Literature teems with tion on them. I read them, and from the moral stand-point ual stand point we ourselves have assumed, we are influx. Witness Shelley, and indeed all the best fast falling into the same gulf with our predeces- modern poets and writers. Many appear to us to sors and rapidly being covered up with the ruins have been commissioned to preach the new gospel would be folsted on it for the purpose of disproving any as- pings, he would not so judge. Did I say all I knew I might be of the crumbling towers of dogmatism and egot- which is now opening itself to man unconsciously sumed position? And shall the observation that it was a hoar ism which eventually will bury us as deep beneath to themselves. Simply pouring out of full hearts its rubbish as the sectarian has been for ages past. the portions of wisdom they have obtained by hood, and that this editor of the monthly magazine, Mr. Ewer, There is a divine, a pure, and renovating essence hungerings and thirstings inexpressible; they who, from his position, should be capable of other things, Hed. that descends upon all, and waits but for the soul know not that they are chosen prophets of the of man to become in rapport with it, to enter as Lord. Yet such is the fact. The robed and mitred the sun beams into the dungeon of the captive, priest is self-deceived when he considers himself giving warmth, and joy, and hope, that at no dis- the true representative of God to man. The simple understand. And the refutation comes out in the Herald headtant period of time they may again return to the soul, that finding itself unsatisfied with all that the (After observing upon the answer of Judge Edmonds, which sphere of brightness where the Spirit untramelled, sensual world can offer, struggles to gain the higher shall have its liberty, and as it progresses onward life for which it feels interior pantings, is the choand upward, it will drink in the crystal waters of sen viceroy of the earth. Carlyle has a good notruth that shall comfort the desolate, and be a tion of the truth of this, though not by any means

> comes to its mother and asks for what it wants; The position which I assume is, that man like and for what its mother would surely give it rits in the sphere above, and as in the chemical comes unasked. By prayer which is simply an exbe filled and with more and better than we asked the paper and added to it or fabricated the whole, as he was ac-By a proper train of culture, expanding the finer for. He who well knew the human heart and its cused of doing, despite his talents and his literary genius, was

> > Let us, ignoring our own wisdom, seek simply and trustfully that which is wanting to inflow into

[For the Christian Spiritualist.] DEATH.

The proper understanding and significancy of A new name for an old thought a thought as death is the only key for the solution of the prob-

But as life cannot be known but by those who live, so what death is can only be fully realized by And there have always been from the beginning those who live in death, who live in forms that

What are the causes that have arrayed death in ly true qualifications for communicating with the such sable hues, and planted him a grim spectre inner world. Not seeing that to elevate and deve- athwart the path that leads onward through our lop man in a sensual degree must necessarily close opening being? Did our creator sow in our infant up his interior, and depress and impoverish him in bosoms an inherent and tormenting dread of what

he himself has ordsined and instituted for us? But it has always been a hard and impossible Death is but our second birthday, and the pros-

its hunger and its trust will the soul of the reci- Nature has no dark sides; and he that cannot rethis something be made subservient to the will?— standing. God speaks to men through prophets of stage completed, while the cradle gives promise of

woe, it is one that can never reach us. Man passes

commenced, for it is through the acknowledgment of one thing press you withal; you would change you would alter your that we are prepared to receive others. (The speaker then commented upon the narrative which was published in the Christian Spiritualist, headed, "The Eventful Nights," &c., &c., and continued:) Each man who read the articles, put his own construcscanned them severely. Could I believe that in this age of progression that a man would so attempt to humbug the world? glad, many eyes suffused in tears, many frames pulsing in every Am I to think that the world is in such a state that a falsehood fibre with the purest sensibility after the revelations by the rapshield the course pursued from the execution it so merits from have become axioms in authority in our churches, but few are every honest heart? Now it appears that the tale was a false- more profound than the simple assertion that nothing is ridicu-He says the whole account was fabricated for the purpose of circle, and Mr. Cole being impressed derivered some lines he had conoccting a theory. The secular press in general, (there are written, accompanied by expressive and appropriate action. honorable instances to the contrary,) are too ready to grasp at His personation-done to the life-was of an aged rheumatic all which they think can mitigate against a theory they cannot ed, "A Bomb-shell thrown into the Camp of the Spiritualists. had appeared in that day's paper, the speaker alinded to the letter of Mr. Baner in the same Journal, which reflected on him. ference, who had sufficient credulity to manifest the slightest faith in the story.) I consider I am honored by such mention. they suppose proceeds from honorable minds, in all the scrupulousness of suspicion, then society instead of being a place where the purest sympathies and feelings could have play, would be instead a more police guard.

I left the church not because I desired to get rid of the Devil, but of his relations and associations, and they indeed are numerous, for I consider the teaching and advocacy of DEPEAVITY to be evil, and its practice devilish. Are we still, because in the world, to think its all essential thing is money-getting, are we presented, are we then to fear to take hold of it with a soul-grip, know not the man, but by reputation, who wrote the articla.— Men are incarcerated in prison for a fraud of the value of a few cents, and this man is to escape, and the turpitude he has disfelons tenanting the cells of the states prison, and this because he has planted the felon mark of suspicion in the minds of God-

short days execrated by the world, and his memory branded for the time to come. But this man who has attempted to sever and crush the finer sensibilities of our nature—is his offence to be pardoned and his conduct only to be viewed as a hear on the Spiritualists. Its fruit is already personality; and for inviself I say, although I am humbugged forever, I will not give up my faith. My heart shall still yearn for that day when society shall be so constituted, that man shall be truthful, and each man may believe that which another says, because truth shall be an inherent principle of each heart, and the whole human family be regarded from the stand-point of Christ. I am for receiving that which I believe to be substantiated by evidence, because I be-lieved that human nature could not be so deprayed as to forge such a statement and present it to the world as a truth. I thank nious, was beautiful, chaotic, for when we shall reach heaven

So long as we go on in this way, so long as society is so con stituted, that when a hitting sarcasm is flung abroad and the world delights in it, because the feelings of a brother man are thereby wounded—so long as society continues in this state, so ong every well constituted mind must grieve over the perverted element.

A gentlemen rose and remarked that the tale was supported by evidence, and contradicted but by the simple statement of the writer; the evidence was therefore in favor of the truth of churches. Thought, undying thought, is striving with mighty he statement, and if evidence was to be relied on, then the denial should be rejected, and the original statement be received. Mr. Toohey: This reminds me of some doggrel lines I renember from my boyhood—

"There was a man in our town,
And he was wondrous wise;
He jumped into a briar bush
And scratched out both his eyes.
And when he found his eyes were out.
With all his might and main,
He jumped into a bramble bush,
And scratched them in again,"

This is precisely the position of this man, for as the Editor of monthly journal, in confessing himself a medium, and so far a Spiritualist, he scratched out his eyes to the conservative world, in other words, he injured his business reputation, and when in the difficulty. he endeavors to clear himself by proclaiming himself to the world as an untruthful man.

This man is now in the bramble bush or a moral purgatory and may be there to stay until he becomes pentient.

Mr. Benning: I endose all Br. Toobey has said in respect to

those early meetings there was harmony and faith amongst us which I have not seen since. Then, when a fact was stated, the stater was not branded as a liar; but now if a fact is stated that the picture upon which so much comment has been made. I originally marked the canvass in the presence of witnesses, and on examining it I found the marks still there. I am sure the canvas is the same. I went with the picture to visit a gentle man-his wife being present, she asked me to show it her-I did, and then put it in my side pocket, was seized with a species of vertigo and found the picture gone. I said to the gentleman. "What have you done with the picture?" he replied, "Nothwas handed up, but on it was a beautiful painting of three heads gsouped—Rembrandt, Van Dyke and Murillo. I examined the canvas, the marks were there, I knew it was the same. I extoo sure I should keep it. It was placed on the mantel shell and was found on the finale of the sitting to be gone. I was then told that it had to go first to Rochester, and again to Perverify the whole thing. (He then told some facts of a healing medium, a stone-cutter, who, by means of herbs, has restored the partially blind to sight, and cured a woman of consumption

I could tell you many things, but I have been so doubted even by Spiritualists, by them called a tool and a lunatic. I can bear this from the outside world, but did not expect it from the Spir-

I was at a circle where I have seen letters burnt bearing sig we are in a snarl. If we cannot agree, then let us agree to differ. Every man must have a perception of God and

Death itself dies in its own struggles. If it be a of Spiritualism, but these preceptions can only be on their own gularities. The miracle circle has been doubted; the circle i through it, but he can never touch it. The tomb composed of six gentlemen. I will stake my life upon their but strips him of his outer garments that are worn honesty. At the circle we were directed to talk upon indiffer-

were so short-sighted and unbelieving. If you knew how much If man had no faith, from what point is an argument to be from your hearts those divine truths they are striving to immanners. Nothing is ridiculous which has its use."

Mr. Toobey: Than those closing words nothing more consumate has ever proceeded from the mouth of genius. It has been said the money paid to rapping mediums should be expended for healing purposes, and that the raps accomplished nothing. Had that friend seen as I have, many hearts made deemed credulous. St. Paul has said many true things which ious which has its use, and so I leave you.

At the close of the Conference some of the visitors formed man who feared to die. The meeting then dissolved.

The lines delivered by Mr. Cole are as follows: I'm a poor old man with palsied limbs. My eyes see dimmed with tears. For sorely has my heart been bruised

I'm all alone in this wide, wide world. No kith or kin have I. My wife and children all are dead;-And yet I fear to die!

My wants are few-for youth's desired

By age have all been tamed;

I am too weak to labor now,

To beg I am ashamed. I have no home to call my own, Beneath some hedge I lie. And count the stars and I fall asleep;-And yet I fear to die! I'm very faint, for I have walked

Ten weary miles to-day, Beneath the Summer's burning sun-My strength is giving way. Within you oak's alluring shade With all dispatch I'll bie, And sit me down to rest,-I hope I am not going to die!

Ah me! how very dark it grows: My eyes no longer see,— And yet it seems a thousand eyes Are gazing all at me. Can this be Death! And is it thus He severs earth's last tie?-My shorten'd breath still shorter grows:-I fear I'm going to die!

But look! what beauteous form is that All radiant with life? I'm seen that lovely face before-Great God! it is my wife! And by her side my children stand, Their children hovering nigh, Their little arms outstretched to'ards me :-I hope I'm going die:

And hark! what angel strains I hear From Heaven's seraphic band! To their bright Spirit-land. Sing on, sing on, dear Spirit-friends I'm gently drawing nigh: Farewell to earth, a long farewell; Thank God I'm going to die!

Correspondence.

CATEO, Onondaga Co., N. Y., March 8, 1855. My DEAR SIE: I would say to you that the cause of hunanity is surely and steadily advancing, and as surely undermining the old creeds and dogmas of the self-styled orthodox power to burst the bands of ignorance with which it has been bound for centuries, and ere long it will burst forth like a mighty volcano, and burying beneath its burning lava of truth, the old and rotten platform of sectarianism. And the bright and shining light of a new era will illuminate the whole earth; and the free soul of man will soar up on the pinions of freedom into the blissful realms of truth and light, to drink deep and refreshing draughts of God's eternal love. I rejuice in the belief that a better time is coming,-s time when man will be free to think a better time is coming.—a time when man will be free to think for himself, and use that God-given talent, the reasoning powers, without subjugating himself to the scoffs and eneers, anathemas and excommunications of his fellow man; when the priest will not lord it over God's heritage with a rod of iron. Too long have the priests ruled, and the people loved to have it so.—
The stale cry of frand, deception, humbur, and the Devil, is further thormation can be obtained at Mr. W.'s residence, or by mail.

DEVELOPMENT OF MEDIUMS.

Mr. WHITNEY, No. 101 4th avenue, between 11th and 12th the body, organized circles for the Development of Mediums for Spiritual communications. Mr. W.'s family, numbering six persons, all mediums, have had evidence given repeatedly of their developing powers. beginning to cease, and the masses are beginning to think that or by mail. there are more things in heaven and on the earth than they ever dreamed of. Many are looking on with astonishment when they see the words of the blessed Jesus being fulfilled, when he said: These signs shall follow them that believe, they shall lay their hands on the sick and they shall be restored. This is now faith, and in taking a retrospect of Spiritualism from the time being done in every direction; it has been done in many in-when we first held our meetings, I must say I feel humbled. In stances even in this region, several instances of sickness of weeks standing under the treatment of the old orthodox M. D's have been cured in less than thirty minutes, in my presence, myself being the sgent used, which can be proven by good and if that should be rejected, the facts still remain.

But I will not be lengthy, not knowing that a line will be acceptable from me, or thought worthy of notice, but I wished to send a few lines that were written by my hand to-day, and I send the original as it was written, retaining a copy for myself. It was written under the following circumstances, to wit: I ras in deep meditation, and soon felt suddenly impressed to write, and placed myself at the table and Lecame passive. My hand was soon taken and the following was written and the name signed.

> Hark! we come in countless numbers We would wake you from your slumbers; Listen to the Spirits teaching, For bright Angels now are preaching.

Let the reason God has given, Choicest boon to man from heaven-Let it guide you in your thinking, While your soul His truth is drinking. Let not creeds and dogmas bind you, Where the truths of God can't find you;

Let the love of God direct you, And His Spirits will protect you. Through God's goodness we can reach you, We are sent His truth to teach you; And though to many it is surprising,

The sun of truth is fast uprising. Thousands now in cheerful voices. With the Angel host rejoices, Since the truth has made them free Hark! they shout a jubilee,

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Poetry.

[For the Christian Spiritualist.] DESPONDENCY.

BY FRANCES E. HYER.

As treading life's eventful way My soul had chilled with earthly storms All dim the light of wisdom's ray, All lost those bright interior forms.

The music from the heavenly spheres, To my dull ear had died away; And my lone heart all drench'd with tears, Wandered in night which knew no day.

In darkness thus I sat alone In wretchedness so drear, That not one sympathizing tone,

Could drive away my earth-born fear. The current of my life seemed still In those deep waters dark,

Oh, I was lost. But hark! A voice breaks on my inner sense, So full of melody divine-My soul awakens to the presence Of angel-tones sublime.

And dead the energy of will,

And this in accents sweet and low. Was whispered in my listening ear: Expect not perfect bliss below, But, oh! cast off degrading fear.

Lift from thy eyes the clouds of earth, And armed with panoply of heaven, Boldiy maintain thy inner birth,

The flittering bonds of earth gave way, The mosning stream subsides: And darkness turns to brighter day, Again my soul confides.

[For the Christian Spiritualist.] GLORY! THE END IS NEAR.

BY 8. B.

Oh, glory! glory! he has come! In His pure robe of light; Glory, glory, then never more, We know of sin the blight. Oh, glory! glory! man shall soon Walk sinless by His power, And Spirits bright will bless the sight, Of man through every hour.

Glory! glory! now the freed soul Knows the fount from whence it came; And sin dispelled, by Spirits quelled, Shall bask in beavenly flame Glory, glory, our Father bath His purpose to the race revealed, engers the tidings bear. And the redeemed with grace are sealed.

Glory! glory! then earthly thought, Shall prostrate lie in dust; And sin no more, the soul shall gnaw, With its corroding dust,
Man in the flesh; he shall be blest, The barriers torn away-The veil of darkness rent and riven. Which hid from him the day.

The time is near, the hour is come, Spirits shall rule alone; And by its power, then man shall see His heart is God's own throne. The Spirit freed, then man shall be All radiant, as at first He walked the ground in Eden's bound, In truthfulness of trust

Hark ! the choral shout of praise, It rings within the heart, The angel song the sounds prolong, And glorious hopes impart. Bin powerless falls, and evil's stain, No more shall pale with fear, For God has come, by Spirit won, Glory—the end is near. New York, March 14,

[From the Saturday Evening Post.] THE UNITY OF THE HUMAN RACE.

nual meeting of the British Association for the ad-Ledger gives the following summary:

the teeth and other characteristics, that it was impossible that such a creature could ever have been changed gradually into one of a higher order, as is the theory of the notorious "Vestiges of Creation' unity of the human species was demonstrated by characters, to which the attention is particularly directed in investigating the corresponding characters in the highest species of apes. He added, that all the localities in which human bones had been found in doubtful positions, geologically considered, had showed proofs of disturbance, or late formation, and that no such fossils had been discovered in regularly deposited layers of any division of the tertiary series, which had remained undisturbed." We add the following important state ment of Professor Owen's conclusions from the facts which he demonstrated. Professor Owen holds the highest place among living comparative anatomists:-

"Thus, therefore, in reference both to the unity of the human species, and to the fact of man being the latest, as he was the highest, of all animal forms upon our planet, the interpretations of God's Word. Of the nature of the creative acts by which the successive races of animals were called into being we were ignorant. But this we know, natural laws; that miracles, if they were ever girl, sorrowful and weeping, was carried to the that, as the evidence of unity of plan testified to wrought, would be violations of God's laws, and northern home of her captor. In a few days she the oneness of the Creator, so the modifications of that he never did and never will violate a law of found herself among his friends at Che-au-shungas adaptations to a special end, were made com- carnate children, do not and cannot perform any avail. Though she had previously admired her pose was gained in relation to human intelligence; is nothing in what they do which could excite as the slayer of her kindred and the desolater of State:for, in the instances where the analogy of humanly astonishment in any mind, if the laws of nature her home, evinced for him the most intense hatred invented machines failed to explain the structure were properly understood. It teaches that the and disgust. She earnestly desired to return to her of doubt. Commerce is king, and his dominions of a divinely created organ, such organ did not ex- spirit of man is the noblest of all the creations of home—though she knew that nothing but desolation have become universal. Everybody travels and ist in vain, if its truer comprehension in relation to God; but it does not arrogate this superiority to would meet her sight—and mingle her tears with the divine idea led rational beings to a better con- the inhabitants of this comparatively undeveloped the ashes of her loved and lost ones. She was men migrate, and the Bay of Niphon is thrown follows:—"It may to some appear like vanity in ception of their own origin and Creator."

We venture to offer also the following observa-

tions of Sydney Smith:

hension and reluctance, because I should be very home on this globe. sorry to do injustice to the poor brutes, who have no professors to revenge their cause, by lecturing compliment which is paid to the ape as high trea-

also it is to suppose a difference in degree of mind, earth and damned eternally afterward. and then every human being has a right to comkindness among men; may we all feel it intimately, sity for doing so. obey it perpetually, and profit by it eternally.-

SPIRITUALISM AS A RELIGIOUS FAITH.

[From the Age of Progress.]

We have, heretofore, spoken through the columns of the religious teachings of communicating spirits, and of the objections raised against the propagation of the spiritual faith by those educational prejudices, whose constitutional adhesiveness to antiquated systems, and whose temporal interests rise up, as it were instinctively, in opposition to it. So far, however, have we fallen short returning to it whenever an opportunity favors.

The most desperate of all the opponents of the nominations of Christians, who profess to teach as ample of his life. These, together with all the in- so. tolerant lay members whom they can influence, are now, for the first time in centuries, found harmoniously and zealously battling together, having united their forces against the propagation of the spiritual faith, as the Scribes and Pharisees did against that taught and propagated by Christ and his followers. What is it that the spirits teach, to which the Christian clergy and their devoted adherents take exceptions?

They teach that there is one only true God, and goodness and love. They teach that his goodness caying vegetable matter, and, having no outlet, its and love prompt him continually to acts of Father- waters become stagnant and discolored. ly kindness towards all his creatures, and that his omnipotence and omniscience enable him to carry all his purposes. They teach that man, do what gliding about in various directions. Though easily he will, cannot place himself beyond the pale of re- accounted for upon scientific principles, they have by Professor Owen, at Liverpool, at the 24th an- demption. In whatever condition the man's earthlife places him in the spirit realm, thither the min- feelings of superstitious dread. The aboriginies vancement of Science, of which the Philadelphia isterial angels of a loving and merciful Father are have a curious legend concerning this strange sent to teach him the way of redemption, progres- | "will-o'-the-wisp," which was related to me by an sion and development, and they are led out of the old copper-colored friend, as we were seated upon that species of the ape family most nearly approaching to the human family. He showed, from for ever and ever. They teach that the spirit of Years have passed since its narration, but if my for ever and ever. They teach that the spirit of for ever and ever. They teach that the spirit of series of lectures in this city of decidedly remarkation. The key of the sepulcing thought of what present? The key of the sepulcing the what present is thought of what present in the present in the present is thought of what present is thought of what present is the present in the present in the present is the present in the present is the present in the present in the present is the present in the present in the present in the present in the present is the present in the prese whilst inhabiting the body, by the course of life follows: which he pursues. As the temperature of the atmosphere affects the mercury in the thermometer, the theory of the notorious resuges of creation school. The whole burden of facts, he said, "must stand in contravention of the hypothesis of transstand in c mutation development." He declared that the thought depresses it. Every good word spoken of trious, and subsisted by agriculture, and the simple the constancy of those osteological and dental a wrongfully traduced and persecuted brother or arts of peace, and not like many of their neighbors, sister, coming from a charitable heart, elevates the by the shedding of blood in hunting and war. spirit a thousand fold more than any amount of They delighted in athletic sports, and games of alms ostentatiously bestowed; whilst wilful and mali- various kinds, and were noted for their skill in the high philosophical character, such as would have sepulchre nearly all the sovereignty that then recious detraction, though it do not prejudice the feats of dexterity customary among the Indians. object at which it is aimed, will sink the spirit They frequently invited the members of other lower than a homicide committed without previous tribes to compete with them at their festive gatherintention, in the moment of excited passion. Thus ings. On one occasion a sad accident occurred. a continual balance is kept by the operation of this by which a Seneca warrior lost his life. Though law of cause and effect. There is no book of debt purely an accident, this affair exasperated his born additional accident, the affair exasperated his born additional accident times, in the measurements and effect. There is no book of debt purely an accident, this affair exasperated his born additional accident times, in the measurement and accident times, and accident times, and accident times are accident times, and accident times are accident times. and credit needed for any individual. Each one friends who determined to wreak a fearful revenge blest productions of ancient wisdom. stands at the point of elevation or depression to upon their peaceful neighbors. which his course of life carries him; and, at the transition from the earth-life to the spirit-life, he selves for the war path, and floating down the maas brethren. It teaches that God loves his chil- saved from the general destruction. She had been who listen.—Anti-Slavery Bugle. works coincide with what had been revealed to us dren-all his children, and that our highest duty as to our own origin and zoological relations in His

It teaches that God governs the universe by of universes, some in a lower and some in a higher futile to entertain any idea of attempt to escape. state of development. Hence when it is claimed

To enumerate all the teachings of those elevated little lake. Her captor, who intended soon to spirits who communicate with elevated minds in claim her for his wife, had built a light birch-canoe tear down every fabric presented to them for be- paid, I have never stopped, if I thought the subject of Alexis. He was himself murdered by Menzion our faculties; and, at the same time, I know the flesh—leaving out all that is communicated by to float upon its placid waters, and they were in lief, and to re-construct one for themselves more explanation, because there was no koff, (a name that has again risen up in history,)

son to the dignity of man. There may, perhaps, ionable religionists are to those teachings. It is, had her heart been there would have been delight.

Nobody can be blamed, in this century, for man's accountrements, though it thousand Russians to death and banished twice as be more of rashness and of ill-fated security in my say they, a new system of infidelity, calculated and ful and romantic indeed; but she cherished a opinion, than of magnanimity or of liberality; but designed by the arch fiend to deceive souls and burning desire for revenge, which she determined I confess I feel myself so much at my ease about lure them into the infernal pit, where they will to gratify at the first opportunity. the superiority of mankind—I have such a marked suffer eternal punishment in hell-fire. Infidelity, One murky evening, while they were gliding that the power of believing, and the chances of sal and decided contempt for the understanding of according to the reading of these brimstonians, is over the lake, and he was using every artifice to vation, are not in a direct ratio, as our ancestors every baboon I have ever seen-I feel so sure that want of faith in the dogmas of their churches, and win her affections and dispel the gloom which he the ape without a tail will never rival us in poetry, any questioning of the infallibility of any of those knew were making her unhappy, she conceived

that justice may not be done to the few fragments in the volume called The Bible. If a man is consiste shore, and making her way home as best she no such a professor, or believer, as were our an- at wood cutting, in a saw-pit, as a civilian, or a solof soul and tatters of understanding which they vinced by the unmistakable evidence which geologically possess. I have sometimes perhaps felt gy furnishes, that the earth is hundreds of thought a little uneasy at Exeter Change from contrasting sands of years older than it is made by the account. a little uneasy at Exeter Change from contrasting sands of years older than it is made by the account feet, and, striking him a severe blow upon his strength of my own mind, I read, reflect, and em-writing for ten shillings as I have readily obtained strength of my own mind, I read, reflect, and em-writing for ten shillings as I have readily obtained the monkeys with the 'prentice boys who are teas- of its miraculous creation out of nothing, which the temple, he fell with a dull, heavy sound, into the brace. A creed created upon any other foundaing them, but a few pages of Locke, or a few lines book of Genesis furnishes, he is an infidel, and of Milton, have always restored me to tranquillity.

The superiority of months of the supe of Milton, have always restored me to tranquillity. would have to embrace that faith or suffer martyrand convinced me that the superiority of man had dom at the stake, if the ultra orthodox could have her prospect of escape, than a gurgling sound at mas are transic it as the zephyrs—truths eternal ing; whatever I have been doing, with spade, or the making and enforcing the laws of the country. the bottom of the boat aroused her to the fact that as the rocks. What have the shadow and mockery of faculties If a man have unbounded faith in the goodness and it was filling with water. In falling overboard, the given to beasts to do with the immortality of the love of his Heavenly Father, and deny that He body of the murdered Indian, by its weight, had preliminary observations are—First, That the age soul? Have beasts any general fear of annihila- fore-doomed the larger moiety of the human race in some manner broken a hole through the bottom faith, unless it is based upon conviction; Second, tion? Have they any love of posthumous fame? to eternal damnation, involving infinite and ever- of the frail structure, through which the waters That the progress of the race in morals, kepeing silver journeymen, and copper masters.' Have they any knowledge of God? Have they increasing misery, he is an infidel, according to the ever reached in their conceptions the slightest faith of those objectors, and worthy of the damna- help, and endeavored to stay the rushing waters tions to convince the mind of spiritual truths; trace of an hereafter? Can they form the notion tion which they preach and pretend to believe in of duty and accountability? Is it any violation of If a man do not believe that God, when he created any one of the moral attributes of the Deity to this earth, a few centuries ago, and made the sun, maiden and her lover slept side by side beneath man's senses, just as they did in the times of the suppose that they go back to their dust, and that moon and stars as necessary appendages and gar- the darksome waters of the Indian lake, we do not? It is no reason to say, that because niture or trimmings for it, created a being nearly they partake in the slightest degree of our nature, | equal in power to himself, but his opposite in every they are entitled to all the privileges of our nature; other attribute, and set him up in opposition to because, upon that principle, if we partook of the himself, for the express purpose of luring the souls the year, the ghosts of the unfortunate maiden nature of any higher order of spirits, we ought to of men into the bottomless pit of infinite and end- and her lover revisit the lonely tarn where this We may philosophise about a spiritual existence be them and not ourselves, and they ought to be less misery, which he had prepared for their recepsome higher order still, and so on. And if it be in- tion, he is an infidel, according to their creeds, and their departure to the spirit land is re-enacted with consistent to suppose a difference in duration, then should be persecuted as long as he remains on

The Spiritual doctrine teaches that Jesus Christ plain he is not a Newton. As facts are fairly stated was sent of God on a mission of love and mercy to brutes are of this world only; that man is impris- God, in producing this messenger, brought his resume their reign over the "misty mid-region." oned here only for a season to take a better or a physical system into existence miraculously, and worse hereafter as he deserves it. This old truth not according to the natural law of procreation, is the fountain of all goodness and of justice and thus violating his own law, without the least neces-

women from every species of moral delinquency

vil!!!!' Now there is no question in regard to this opposition, and we will let the reader answer it according to his judgment and his conscience. Is it concern for the salvation of the people? Or is it for April last, in obedience to impressions of duty, her the salvation of their salaries that they are concerned?" Brutus kindly said to his friend Casof exhausting the subject, that we need not fear of sius—"When Cassius is again angry with his with their two children for Philadelphia, where Brutus, he will think his mother chides, and leave they were instructed their mission was to comhim so." Let Spiritualists have the same charity mence. They arrived in the city without a solitary say all manner of hard things against them. Let They found sympathizing friends, without delay,

> [From the Knickerbocker Magazine.] THE WILL-O'-THE-WISP-A SENECA LEGEND. BY CHARLES ALDRICH.

> > Lo! the poor Indian, whose untutored mind Sees God in clouds, or hears HIM in the wind.

A short distance below the Indian village of Cold Spring in the County of Cataraugus, State of New York, and about a mile from the Allegany River, there is a small lake or pond, formed of the waters that his attributes are omnipotence, omniscience, of an extensive marsh. The lake is filled with de-

Their sombre hue impress one with the idea that they are almost fathomless. At times strange into effect all those promptings, and to accomplish lights may be seen floating above the surface, and

faces were known to the red-man, a small tribe of very limited. She was impelled by spiritual influ-

Accordingly, a band of Senecas armed themseen on a previous occasion by a young Seneca her away unburt from the scene of slaughter.

gar the spring after her capture on the bank of the

Many of the old Indians aver, that frequently in the calm still evenings of the warmer portions of dreadful tragedy occurred, and that the scene of as long as we live, but the human mind must hargraphic fidelity. Upon such occasions they are the mind, in its very constitution, and no amount seen gliding along in a phantom canoe, with a torch of proof can suffice to overthrow it. They who tell at the prow. They near the centre of the blackened us that belief depends on testimony, and that teswaters; a scene of apparent confusion ensues: and boldly brought forward, the more all investi- his human children. Notwithstanding this, the splashing sounds are heard, and shrieks, like those gation goes to establish the ancient opinion of man persecuting clergy brand them as infidels if they do which came from the drowning. Soon the light before it was confirmed by revealed religion, that not add to this faith the stultifying absurdity, that sinks beneath the surface, and silence and darkness

SPIRITUAL MISSIONARIES.

During the last week we had a visit from Jonathan and Hannah Thomas. Old friends, conscien-Every day's experience proves that the religion tious, intelligent, and unpretending missionaries of Elementary Sketches of Morol Philosophy, p. 238 of the Spiritualists does more to redeem men and spiritualism. With the faith and devotion of early Christian apostles, they went forth one year ago than any other influence that has ever been under spiritual direction to proclaim such words as a foundation. It is to bring home to each man's but the work of a moment; and there, lying on the brought to bear against vice and immorality; yet should be furnished them to utter. Mrs. Thomas the persecuting clergy and their adherents cry is the medium, who utters her impressions, though "Humbug!" "Delusion!!" "Insanity!!!" "De not without some sort of magnetic aid from her Nature and Revelation before him, in their proper husband, who sits by her during her addresses.

Mrs. Thomas had, previous to this mission, though we believe but rarely, spoken in public, in advocacy of anti-slavery principles. On the 1st of husband rented their little farm in Vinton, Conn., respect a disadvantage.

It is immaterial what our readers may think of consecrated, trusting fidelity to honest convictions, |—Rome was forbidden to enter. The scale of Jer-trance of Sicilian seer, belched up from fallen is worthy of the widest imitation, and for this usalem was held by the Turks, who refused to let cause we make the record of the facts. Let Aho. litionists imitate in their devotion to the principles or Greek.

Such w of liberty, and its cause will blossom with hope, 1851, when the present Emperor of France desired and bring forth the fruit of speedy success.

Of the character of Mrs. Thomas' lectures for in-Men, Dr. Buchanan's opinion:-

Mrs. Thomas.—This lady has just concluded a wife, living on a small place in Vinton county, Many hundred moons since, before the pale Ohio, whose opportunities of education have been ences to go forth and lecture for nearly a twelve-

She had been lecturing several weeks in the city before I learned the superior character of her discourses, and was attracted to hear them. To my surprise and gratification, I found that her lectures (in which she spoke merely as a medium) were of a done no discredit to Plato, Kaut, Locke, or the deepest philosophers of modern times. Indeed, and then comes France and England to sustain him the greater part of her discourse was of so profound and finished a character, that if they had been written by Pythagoras, Solon, Socrates, or secrated and crowned by a Latin Pope is that Plato, and transmitted to modern times, in the lite cause, and the key to the selpuchre as a present, a have been admired and revered as some of the no-

If these discourses were not the emanations of is she indeed one of the most remarkable women necessarily and inevitably takes the same degree of jestic Allegany to the ill-fated village, attacked it of the age. If she can be induced to go forth elevation, be it high or low. It teaches that the with unrelenting fary. An indiscriminate slaughter again as a locturer, she will richly repay the attenonly way in which we can serve our Heavenly of old and young, male and female ensued. Only tion she may receive; not by brilliancy or elo-Father acceptably, is to serve each other faithfully one of the tribe, a dark-eyed beautiful maiden was which cannot fail to enlighten and elevate those

SPIRITISM.

When the marauding party returned, the Indian Chronicle writes as follows under the head of 'Spiritism," which word he adopts in preference few years more. to the one in common use. viz: "Spiritualism." "Spiritist" and "Spiritism" he thinks are much more preferable terms, and convey to the mind Napoleon found it necessary to be consecrated by a between and around teeth, or whether it is applied the plan for different modes of existence illustrated nature, because all natural laws are of his own gau-tau, (Cold Springs,) who sought by every more readily that which is intended to be underthe plan for different modes of existence illustrated that the messengers whom the beneficence of the designer. Those structures, the beneficence of the designer. Those structures, the beneficence of the designer of the beneficence of the designer of the beneficence of the designer. Those structures, the present of the clouds which stood by their use. In the following, his first have been made, has the beneficence of the designer of the beneficence of the designer. Those structures, the present of the clouds which stood by their use. In the following, his first have been made, has the beneficence of the designer. Those structures, the present of the clouds which stood by their use. In the following, his first have been made, has the beneficence of the designer. Those structures, the present of the clouds which stood by their use. In the following, his first have been made, has the beneficence of the designer. Those structures, the would not key would never directly to the organs themselves; enamel is deen the clouds which stroyed, corroded and the teeth destroyed. Much, which were at present incomprehensible of the Sultan what he did; and to have been made, has the clouds which is the clouds which and the condition of the designer. The present of the clouds which is the clouds which and the condition of the clouds which is the clouds which and the clouds which is the clouds which and the clouds which is the clouds which and the clouds which are the clouds which is the clouds which are the clouds resting form, which cannot fail to interest the in- of Russia would not at this day be so visible to the to the corrosive effects of acetic acid, which is not as adaptations to a special end, were made comprehensible on a higher principle, and a final purthing contrary to the laws of nature. Hence there
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there are described in the laws of nature. The war would be a law of the laws of nature. The war would be a law of the law of

> The ninetcenth century is, in everything, an era trades in these days, and the old elements of opinion are everywhere in commotion. Even Chinatrue faith is that which manifests itself in acts, and once held and proclaimed.

we live in recognizes no solid ground for a religious preaching to the youths of his congregation, was poured with fearful rapidity. She shrieked for pace with science, demands physical demonstra-And, lastly, That scepticism in biblical truths canwith her garments, but in vain. The boat sunk, not be removed by historial assertions, or tradithe light was extinguished, and the unfortunate tional reports, but they must come home to each ever, with self-foppery, and empty pride, idle habits, patriarchs, the prophets and the apostles.

> lieve in the immortality of the soul or its existence independent of the body, simply because he has been told so; whether told by a book, by one neighbor, or by ten thousand, makes no difference. bor doubts, so long as the fact does not reach it through the individual senses. This is the law of timony can be so strong as to prove anything, are mere neophytes in the art of reasoning, and know nothing of the subject they pretend to elucidate. Testimony of others can prove the existence of London, or Paris, that Christ once lived, and that had stowed away as before; he hit upon a plan to Cæsar was assassinated; for all these are natural and sensible facts and events. But until a proper foundation for belief be laid, no amount of hearsay or extrinsic evidence can ever convince a sane and philosophic mind that Brutus saw the ghost of Cæsar, or that the Witch of Endor called up the the apostles after his crucifixion.

> Now the object and scope of the spiritism of the nineteenth century is to furnish precisely such senses and experience the fact of the existence of spiritual beings, and after proving most incontestispiritual beings, and after proving most incontestibly the immortality of the individual soul, to place wad had struck him somewhere in the face, and the Nature and Revelation before him, in their proper light, so that he can become religious without sacrificing his reason; and believing in God withment superstition. Series Health out superstition.—Seneca Herald.

KEY TO THE TOMB OF CHRIST .- VICTOR HUGO ON ended .- Chicago Tribune. THE EASTERN WAR.—This gentleman has been making a speech to the exiles of all nations, now for one year, sold off their stock, and they started in England. The occasion was the Anniversary of with their two children for Philadelphia. where discourse was the cause of the present war. Himself Bethlehem Gabor, as Godwin describes him: his an exile, keenly feels all that hatred and detestation for the monarchies and despotisms whose tyranny spiritual religion, are the clergy of the various de- for the persecuting clergy, when they rave and acquaintance, even among their spiritual brethren. has brought to England so many noble minds and who are anxiously wsiting the hour when all Eunominations of Christians, who profess to teach as say all manner of hard things against them. Let they found sympathically include, and the next evening after their arrival, Mrs. T. them say: It is salaries that chide, and leave them and the next evening after their arrival, Mrs. T. Hugo asserts that the war was caused by a present. delivered her first address. She continued her la- This present was the key to the Sepulchre, which the intellectual, nor of the rhetorical cast. It was not bors, speaking two or three times on the first day | Sultan of Turkey has so long held. The Sultan's of the week and almost every evening of other possessions cover Asia, and therefore, the very the full, gushing utterance of a mind seeing the tomb of Christ. There are two Popes in Europe real merits of the case in a glare of vision, and any for tooling successive speaks. days, for twelve successive weeks. They afterwards visited Boston, New York, and various other cities and Czar of Russia—a Greek Pope and a Roman He did not indulge in long arguments or elaborate and Czar of Russia—a Greek Pope and a Roman He did not indulge in long arguments or elaborate and Czar of Russia—a Greek Pope and a Roman He did not indulge in long arguments or elaborate and Czar of Russia—a Greek Pope and a Roman He did not indulge in long arguments or elaborate and Czar of Russia—a Greek Pope and a Roman He did not indulge in long arguments or elaborate and Czar of Russia—a Greek Pope and a Roman He did not indulge in long arguments or elaborate and Czar of Russia—a Greek Pope and a Roman He did not indulge in long arguments or elaborate and Czar of Russia—a Greek Pope and a Roman He did not indulge in long arguments or elaborate and Czar of Russia—a Greek Pope and a Roman He did not indulge in long arguments or elaborate and Czar of Russia—a Greek Pope and a Roman He did not indulge in long arguments or elaborate and Czar of Russia—a Greek Pope and a Roman He did not indulge in long arguments or elaborate and Czar of Russia—a Greek Pope and a Roman He did not indulge in long arguments or elaborate and Czar of Russia—a Greek Pope and a Roman He did not indulge in long arguments or elaborate and the control of the control o in the East, and have now concluded their service, by a seven weeks' course of Lectures in Cincin
the East, and have now concluded their service, by a seven weeks' course of Lectures in Cincin
the East, and have now concluded their service, by a seven weeks' course of Lectures in Cincin
the Call of Hussia—a Greek Pope and a Roman He did not induige in long arguments or elaborate declarations. His speeches were Cyclopean cries, at the sight of the truth breaking, like the sun, on a trustal of the least pope and a Roman He did not induige in long arguments or elaborate declarations. His speeches were Cyclopean cries, at the sight of the truth breaking, like the sun, on nati. Her public addresses have averaged five per or to have control of the loyal places possessed by his mind. Each speech was a peroration. His nati. Her public addresses have averaged five per week for the last eleven months. They are now on in harmony, together, and worship a common Sarible truth was sheathed in terrible figure. Each their way to resume their quiet and honest labors viour in peace and brotherly love; but one Pope upon their farm, and assured us that their fidelity wishes to exclude the other. As they could not or bristling imagery. Danton was a true poet, and to their convictions of duty has been to them in no would not penetrate that tomb side by side in some of his sentences are the strongest and most friendship the Turk denied both of them admission. Mahometism kept the door to the sepulchre closed the revolution produced. His curses are of the It is immaterial what our readers may think of and the key safe—neither Latin Pope nor Greek street, not of Paris, but of Pandemonium; his the new phenomena, of their origin or utility. Such Pope could get in. Moscow was told to stand back blasphemies were sublime as those heard in the it balance on the side of Rome or Moscow, Latin which made the "burning marl" and the "fiery

Such was the condition of the Holy Places until a favor of Pope Pius. He wanted to be consecrated. The Pope refused, hesitated, was opposed. terest and ability we cannot speak, as we heard poleon the Little must be. Though a perjured But, as Napoleon the Great was consecrated, Nanone of them. But we copy from the Journal of man, a traitor, a murderer, still these crimes the more required him to be consecrated. How could the Pope be induced to consent? A present was thought of—what present? The key of the sepul-

the Sultan, and to demand of him, in behalf of his women of the present day, sensible women in master, the Key of the Tomb of Jesus for the Pope other things, whose panic terrors are a frequent of Rome. The Sultan hesitated, afraid of Nicholas, afraid of Bonaparte; but at last handed over the key. Napoleon thanked him—but Nicholas swore terribly; and immediately sent his legate, his favothat the bloom of gentleness and sympathy must that the bloom of gentleness and sympathy must rite Menschikoff, to the Sultan, with whip in hand, all be rubbed off by that vigor of mind which and demanded as equivalent to the key of the mained to the Sultan. This the Sultan refused, in this refusal, hence the war. Or, if not the direct cause, then the desire of Napoleon to be con-

This idea of the origin of the war does not con-This idea of the origin of the war does not con-flict with the prevalent opinion that England and England and Marie Antoinette. We see that it is grand for communicating spirits through Mrs. Thomas, but France are fighting out of sheer necessity, and selfwere merely the workings of her own mind—then preservation. The very fact that Russia demanded Turkey to surrender a large portion of her sovereignty, showed that there was danger to England and France. England has no desire to defend the titude. There is no beauty in fear. It is a mean, Moslem faith, nor did she go to war to secure benefits from any particular religious creed. Neither of it that a woman we does she fight because she wishes to destroy Friends in Council. the despotism of Russia. She fights simply because she believes it is necessary to do so to keep Russia from becoming so strong that Great Britain will finally become subject to her will. Russia is this inquiry have long since vanished before the "Caxton," a correspondent of the California regarded as a hyena, a huge monster that will eat true doctrine of the action of external correspondent

reluctant Pope, the present of the key would never have surely come before many years.

ing man, some time ago, published his own biograhas appeared during the present century. It is as frequently deplored? planet. Man has his type in an infinitude of worlds closely watched, however, and for a time it was open. This admixture of men of different com- me to write what I now do, but I should not give plexions, and of different views upon all subjects, my life truly, if I omitted it. When filling a cart amiable family picture may be interesting at this tends to render each and all more liberal and cos with earth on the farm, I never stopped work be- time when Russia is thrusting her ursine nose into But at length to her great delight, a seemingly mopolitan in their opinions, to dissipate prejudices cause my side of the cart might be heaped before the politics of Europe: "I confess I treat this subject (the intelligence that the spirit of man is the noblest of God's crea favorable opportunity presented itself. The family and overthrow superstitions. Hence the fact that the other side, at which was another workman. I Peter I, the founder, as he is called, of the preof the animal creation) with some degree of appre- tions, the idea is not to be limited to the genus in which she lived became engaged in making su- scepticism upon all religious subjects has been so pushed over what I had heaped up, to help him; sent imperial family, was the murderer of the two rife that few men can be found in our day who be-lieve exactly what their fathers did before them, first. When I have filled my column or columns the murderer, it is asserted, according to more than and who are not almost uncontrollably impelled to of a newspaper with matter for which I was to be one of the annalists of his reign, by his own hand, on our faculties; and, at the same time, I know the flesh—leaving out all that is communicated by to float upon its placed was not of flesh and they were in accordance with the spirits of the spirits of the habit of riding in this fairy vessel during the float upon its placed was not of float upon its the prow of the boat made every object visible for causes, and that many of the most noted dogmas from a soldier's wife, when she had to work, and clared incapable of reigning because born in sin-Now let us inquire what the objections of fash many a rod around them. These little excursions, are only received after full and free discussion, nursed it for her, or gone for water for her, or Anna the eldest daughter of Ivan, put fourteen ing independently, and the doctrine is fast gaining was no part of my duty to do so. When I have many. A revolution displaced the young Ivan to ground, that a superstitious faith is as impotent to been engaged in political literature and travelling put on the throne Elizabeth, of Peter I, and her save the soul as a hypocritical one, that the only for a newspaper, I have gone many miles out of my reign was remarkable for her drunkenness and deroad to ascertain a local fact, or to pursue a subject to its minutest details, if it appeared that the pub- riously the offspring of crime, and was dethroned lic were unacquainted with the facts of the case: and strangled by his wife, Catherine II., the same nce held and proclaimed.

The foregoing remarks must not be construed and profitable. When I have wanted work, I have Emperor Ivan, and whose son, Paul, the father of

-both sought for, and offered-ten guineas for, pen, I have been my own helper. Do you wish to The inferences to be drawn from the foregoing imitate? Humility is always the attendant of preliminary observations are—First, That the age sense; folly alone is proud. A wise divine, when wont to say, 'Beware of being golden apprentices, cure for pride, is sense; and the only path to promotion, is condescension. What multitudes have been ruined in their prospects by the pride of their hearts! Away, then, young men, and away forand expensive associates—'stoop and conquer,'— Sink in spirit and rise in opulence. Be faithful No man can conscientiously and sincerely be- over a few things, and be made ruler over many. London Christian Penny Magazine.

AN AVARICIOUS LANDLORD JUSTLY PUNISHED .-A young German, engaged in a store on Lake street, rented a small house from a countryman of his, and with a variety of house-keeping articles. purchased a cord of excellent hickory wood, and had it cut and split, and nicely stowed away in his woodshed. The following morning being sharp and cold, found our young German up be times, and wending his way to the woodshed. What was his amazement, however, at finding that his wood had vanished. What does the young man do, however, but go straightway to the wood dealers and buy a second cord. This he catch the rascal that stole his wood, in case he should pay him a second visit. His "bright idea" took the shape of an ancient and ugly-looking pistol. This was loaded with a good charge of powder, and a hard paper wad, and fixed in such a position that the opening of the door of the woodspirit of Samuel, or that Jesus Christ was seen by shed would fire off the pistol. Our young German sought his couch, and was soon in the land of nod; and ere long, bang! went his artillery. To jump out of his bed and rush out to the wood-shed was ground groaning and bleeding, lay-his own land. ashamed of his conduct, and promised to make retribution of his former theft, and the matter

> CHARACTER OF DANTON.-His person and his loquence were in keeping with his mind and character. We figure him always after the pattern of stature gigantic, his hair a dead black, a face in which sagacity and fury struggle for the masterya voice of thunder. His mere figure might have saved the utterance of his watchword—"We must put our enemies in fear." His face was itself a characteristic utterance amidall the wild eloquence giants through the smoke of Etna, or like those gulf" quake and recoil in fear. Such an extraordinary being was Danton. There was no beauty about him, but there were the power and the dreadful brilliance, the rapid rise and rapid subsidence of an Oriental tempest.—Gilfillan

FEMALE COURAGE.—There is a branch of general education which is not thought at all necessary for Church under the Western, open the holy gate to the Latin Pope, and say to the Greek, you can't things that would tend to make women happier in Napoleon sent his agent to Constantinople to see whom they live than courage. There are many source of discomfort to themselves and those around them. Now, it is a great mistake to imagives presence of mind, enables a person to be useful in peril, and makes the desire to assist, overcome that sickliness of sensibility which can only contemplate distress and difficulty. So far from courage being unfeminine, there is a peculiar grace and dignity in those beings who have little active power of attack or defence, passing through danger with a moral courage which is equal to that of the strongest. We see this in great things. We perfectly appreciate the sweet and noble digthese delicately-bred, high-natured, helpless personages, to meet death with a silence and confidence like his own. But there would be a similar ugly, dishevelled creature. No statue can be made of it that a woman would wish to see herself like.—

WHY DO TEETH DECAY?—All the theories that England up, if its physical power is left to grow a agents. The great and all powerful destroyer of Victor Hugo is probably right as to the causes it matters not whether that acid is formed in the that brought about this war at this time. Had not teeth by the decomposition of particles of food left have been made, Russia would not have demanded stroyed, corroded and the teeth destroyed. Much, only in common use as a condiment in the form of vinegar, but is generated by the decay of vegetable matter. When we consider how very few persons comparatively take especial pains to remove every THE WAY TO GET ON IN THE WORLD .- A work- particle from between and around their teeth immediately after eating, can we wonder that diseased phy, one of the most interesting little volumes that teeth are so common and that their early loss is so

THE ROYAL FAMILY OF RUSSIA.-The following

bauchery. Peter III., her successor, was notothe ape without a tail will never rival us in poetry, any questioning of the infullibility of any of those knew were making her unhappy, she conceived as derogatory to true Christianity. Of that I am accepted it at any wages I could get, at a plough, the present Emperor Nicholas, was strangled by painting, and music, that I see no reason whatever ancient writings collected and published together the idea of murdering him, escaping to the opposition, stone-quarrying, breaking stones, courtiers.