

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

VOLUME 1.

NEW.YORK, SATURDAY, APRIL 7, 1855.

and instruction in the domestic and social arts.*- because they are not in earnest, or because belief hence it follows that all such notions as that "we up by the reckless skepticism which superstition a power in maintaining the truth to which they as

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MIRACLES AND SCIENCE..

The following article forms Chapter fourth of a work lately published in London, with the above heading. The avowed intention of the author is to show that Religior and Christianity are capable of being reduced to exact an alysis and positive knowledge, in order to offset the Athe stical objections of M. Comte and his sympathizes.

By the assumptions of M. Comte, all religions are ass ciated with the infancy and ignorance of the race, and thus far have had place among the social and moral forces o civilization, only because of the imperfect methods of science and philosophy, and the consequent tardy progress of the race.

Those who may read the little work of "MIRACLES AND the issue, which the author presents in a calm spirit and a candid manner.

In publishing this chapter, we wish the reader to observe the conclusions of the author, for if we are not much mistaken, they reflect in a good degree the calm and Catholic Spirit that enters into all discussions among the cultivated and intelligent in Europe on theological subjects.

The entire absence of everything like cant and Pharisee ism, will go far towards winning the ready assent of the reader to the general conclusions, and prove suggestive we doubt not to the cautious reader.

An obvious lesson is taught in its method and spirit, for while it comes from monarchical Europe, its liberal and candid philosophy must put to the blush much of the the ology and popular ethics of republican America.

In this, however, we are again reminded that "he is free whom the truth makes free, and all are slaves beside," so that it makes but little difference in fact to the pure and true Spirit, where it is, so natural is it for all to seek the true, the beautiful and good. We hope, however, that the influence of the article may be such as will tend to seften the severity of criticism, and suggest to the controversialist the need and necessity of a constructive philosophy, be he in or out of the Church.

It is time, surely, that SCIENCE and RELIGION were made acquainted, and brought into friendly and harmonious relations, since the reckless declamations of the Schools on either side, have failed in producing better fruit than

of the world, that civilization had been brought to each of them by some foreign conqueror or visitor, and (if I rightly understand his argument) indicates the Hebrew people and the revelation they had received from God as the first source of the civilization thus widely spread.† But above all I must appeal once more to the

And Dr. Pritchard, who maintains the unity while

Niebuhr held the original diversity of mankind,

points out the belief of so many races in all parts

reader's own consciousness and obervation of the

ness is of itself a conclusive argument. And then, though I grant nay protest that the

nore honest course for the man who has doubts is is a certain indication that diseased is superseding in her own person the new want, and the necessity to face them, I would beg the reader to consider healthy action of the mind. For a man may begin for satisfying it, somewhat before it is felt by the well whether what is honest for him or for me is thus earnestly, yet presently find that his faith in body at large. And if a member of the Church and of His ways and works, on the mysterious power of truth, may prolong the evil of our prestherefore of necessity good in itself? Is not skep-Christ and the Bible is giving way before his in- find that he is vainly applying to her for help and condition that this knowledge shall be accompanied ent miserable division of labor in which one set of ticism, curable or incurable, a curable or incurable quiries: and if he does so, he must look to the guidance in any matter, he may be sure that this disease of the mind, and to be treated accordingly? practical results. This faith is not an opinion is the sign that it is his business in however small self can separate from the truth, and which He tions, and another uphold the superstitions lest the It may have been no merit to our fathers that they formed by logical inference and comparison of pro- a degree to help her. For though the Church as will only separate in His own time without any faith should go with them; but the time must did not feel our doubts, nay it may be true that babilities, and which therefore must stand or fall as a whole has a life of its own, which is indeed the dictation from us: shall we refuse the offer because come when the true relations of the negative and our doubts are but the inheritance of their overthese may do, but trust in a Person and in that Holy Ghost dwelling in it, yet it is not the less of the condition? Our faith is indeed weak and positive methods of investigation will be recognized confidence, as the hard-drinking fox-hunter may Person's communications of His will,-a fact, and true that cach member possesses the same life ortransmit to his son the consumption which never not an opinion at all; and therefore any investiga- ganically in himself; so that the life of the whole bis own beart, or into what may be plainly discern- to have a reason for the faith that is in him. Then touched himself: it may be that the "practical tions which the individual finds hostile to his clear at once sustains and is sustained by the life of all ed of the hearts of his neighbors, and not be aware it will be found that we have more than compensaman of our own day is not only grossly credulous, recognition of what he has already ascertained to the parts, derived by each directly from Christ that under the thin crust of our reticent orthodoxy tion for our lack of that readiness to conceive of but the cause, through reaction, of skepticism in be a fact, and a fact of vital importance, on himself "from whom the whole body fitly joined volcanic fires are slumbering. The men who have miracles which our fathers had because they had others: but let us look at the facts, not at the moral merits, and then say whether skepticism is grounds which transcend and are independent of together and compacted by that which every joint gone out from among us openly declaring that not our clear views of the invariable laws of Nain itself a more manly and healthy state of mind logic, are certainly unhealthy for him, and can only supplieth, according to the effectual working in the honest investigation of received opinions about ture. In as far as their ignorance helped them, it than credulity. Skepticism enables us to see sev- lead him to error. He must admit that this is so measure of every part maketh increase of the body Christianity has compelled them to abandom it for was a poor kind of help which from its nature was eral sides of a matter where "practical men" see only to him individually, and because of the ante- unto the edifying of itself in love."* And there- pure theism, or else that a still severer logic has certain to break down at last: but when the sciencedent weakness or other deficiencies of his mind; fore the least of us must not forget-he will deny shown them that not theism but atheism must be tific method of investigation which has dispersed only one, to be eclectics where they are partisans, for neither logic nor criticism nor any other just the Spirit of Christ within him if he does not as- their end if they do not take refuge in the infallible that ignorance as to physical sciences shall have and to look down on their attacks and defences of operation of the intellect can really contradict sert-that fallible and actually faulty as his judg- authority of Rome-these are but the representa- been effectively applied to theology ;-when our what we discern to be one object, with the calmfacts, though many facts are beyond or beside their ment is he is himself directly taught of God, and tives of an ever-increasing number who are silently orthodox superstitions and our skeptical theories ness of Epicurean gods: but it gives us this knowreach: but if a man sees clearly that by pursuing not merely through the medium of the Church; yielding themselves to the prospect of a like fate, which are but varieties of the "first notions of the lege only in paralyzing at least our practical powa certain line of investigation he shall arrive now and that not only has he a voice as a member of the because they see no help. And so they fall : so intellect" which Bacon pronounces to be "radicalers of duty, and often our moral sense too .--at new truth, but merely at the denial of a truth Church in her decisions, but also the power in any of us may fall at any moment, because we will ly vicious, confused, badly abstracted from things, Whether in politics or in trade, in social or in dohe has already ascertained, he will show less love virtue of God's teaching of himself to add some- not trust God to strengthen our weak faith in His and needing complete re-examination and revision. mestic life, the man who suspects everything and of truth than aberration of conscience if he per- thing to the general stock of knowledge; and that own way; because we will maintain it by the shall have been alike subjected to that intellectual everybody inevitably exhibits this paralysis, and sists in that investigation. Truthfulness no more his contribution cannot be so small (if he be indeed pride of an unsympathizing formal orthodoxy in- discipline which, in theological no less than in incapacity for healthy action, unless he substitutes requires a man to destroy his faith unless he can a Christian and derive his light from Christ) as that stead of by that frank and free discussion of our physical science. "must purge our sight before we the no less diseased energy of selfishness. The prove its reality by logic than charity requires him the Church can say "we have no need of it." Only doubts and perplexities which would itself be a can receive and contemplate, as they are, the lineaskeptic may be a Hamlet-"in apprehension how to beggar himself and his wife and children in we must take heed that we do always remember, like a god;" or a Pendennis, too flabby for a boy order to relieve the poor. In this as in every other and that not by verbal profession but by effective and of the presence of Him whose presence makes in the one case as in the other, reason requires and and too shallow for a man; but the disease shows human activity there must be a prudential considemental discipline, the faulty condition of our minds the Church, than either rituals and dogmas, or tra- only prejudice could forbid us to accept conclusions itself the same in both. And lastly, in religion, eration of what the limitations and deficiencies of which have to receive and reflect the divine light, ditional interpretation of Scripture. There is a which "stand in open and striking contradiction skepticism not only gives us a metaphysical Thehuman powers make possible to the individual.---- and how inevitably we distort and darken it in the ism, the idea of the Infinite in humanity or the Beyond these limits he must be passive. Since transmission in ways and to an extent of which, fellowship to men who believe in Christ, because and with what appears to every one until he has worship of the Goddess Humanity, instead of Jesus skepticism is a disease he must in great part meet from the nature of the case, we cannot be our- they will not deny Him by the admission that the weighed and understood the proofs to the contrary, Christ ; but it is the same Spirit in disguise which it by patient endurance while he abstains from all selves conscious at the time: so that while the leads such honest and holy men as we all know to mented with our rituals and articles : and it is only useless struggles to work himself into a more man has a right to believe that he can impart for advocate the lies and filth of working popery; to healthy state of mind, and instead carefully hus- the general profit any truth which he has had to another manifestation of the same Spirit which deprive their brethren of education or of permisbands such weak vital energies as still remain to find for himself because it was not already in the sion to preach the Gospel unless they will subscribe him, and so waits quietly—as men wait in chronic general stock, the wisest man is bound to rememthirty-nine written, or other unwritten, Articles to diseases of the body-if perhaps an insensible ac- ber that only by repeated examination and discus- ditional bibliolatry. And so we excommunicate which not one in ten thousand of the imposters attion from within, working day and night he knows sion, and the application of the various tests which each other because we will not admit on either side taches any distinct meaning but which he hopes may bolster up a faith which his heart tells him is not how, may effect a cure from within where all time and God's providence supply, can the truth that the light should be set in the candlestick of slipping from his grasp; or to entertain ingenious external doctorings have proved worse than use- be sifted from the errors which will undoubtedly plain speaking and not under the bushel of orthoquestions as to the limits within which a man may less. And if the cure does not come in this way be found mixed up with his ablest views and statedox formulas. preach doctrines which he does not, or conceal either-as it does not always-still patience through ments: and that till after this process is completed Our religious life in relation to the Bible-and rage:" those which he does, believe without becoming a faith in Christ is the ultimate rule: the end may his are but private opinions and not yet an expreswithout the Bible there can be no religious life long hypocrite first to others and then to himself.[‡] Let not be in this world, yet "the vision is for an ap- sion of the Church. -is all sickly and flabby and stunted for want of me ask him to whom the Bible and Christ are still pointed time, but at the end it shall speak and not free discussion. We keep our Body Politic in so-But the chief of these tests, and that for which realities, whether when he has lost these his state lie; though it tarry wait for it, because it will surebriety no less than vigor of health by a discussion there is no conceivable substitute, is free discussion. If opinion in good men is but knowledge in as free as the air we breathe, and which we permit of mind will not be certainly, utterly, diseased- |ly come, it will not tarry." But as regards the Church, the body of believ- the making (as Milton says.) discussion is one half however logical, however honest, may have been each successive step of his course? I repeat that ers, into which this skepticism is eating in every the process by which it is made, as the other half way because so only can the wise and good use it such a course may be honest; but its honesty will direction, the case presents other aspects, and sug- is individual examination. Nor can I agree with effectively for the common weal. We do this and his staff, a source of merriment to the boys and of not make it the less honest in itself: I respect, and gets other arguments and objections, though such those who think that there is danger of our shak- laugh or grieve at the panic-stricken rulers of the laughter to the men, who like the Levites of old. am not afraid to acknowledge as God's servants have been in some degree anticipated in speaking ing the faith of our brethren by the promulgation Continent who repress with the eyes and hands of of our own conclusions from such examination, if an ever-present police each natural and in itself and martyrs, the men who have taken it because of the individual. Man is Spiritually as well as naturally a twofold they should contradict received opinions. If a innocuous expression of thought and feeling. But they felt it was honest and truthful so to do: but I will not therefore be induced either by logical being, personal and social: he is a member of man has inquired thoughtfully, earnestly, and in in religion we liberty-prizing English are very Ausconsistency, or even by brotherly sympathy, to Christ and child of God, and also a member of the the fear of God, he has inquired also by help of trians: in every social meeting, almost in every admit that the course itself is not wrong, and does Church of Christ and Family of God; and there- the Spirit of God, and whatever amount of human household, we have some member of a Spiritual not betoken an unhealthy state of mind. Their fore he has in things Spiritual, as in things natural, error there may be mixed up with his conclusions police which is ever ready to make a man an ofwritings give ample evidence that if they start a twofold means of learning truth. A man's stock there will certainly be some divine truth also; and fender for a word, and to exert an activity in suswith a positive love of truth, it habitually degene- of the knowledge and wisdom which relates to the truth is well worth having even at the cost of pecting evil which is only equalled by its incapacirates into a negative and by no means critical hos- this life would be very poor if it were only what the errors. The objections and the scoffs of the ty for apprehending the utterance of truth or reatility to what they take for error, and a hardly less he had collected for himself, and not the accumu- mere skeptic whose aim is not to discover the son. And it does its work just in the fashion of negative substitution of some hypothetical opinion lations of his race in all times and places; and on truth, but only to attack prejudices and superstilits civil counterpart: for if some individual who of what may be, for the actual knowledge of what the other hand he is unable to make any worthy tions, or what he deems such, may be injurious to still retains a more than ordinary loyalty to the is: and if they cannot see, and hold it for mere use of this heritage except so far as the cultivation the faith of those who cannot meet his attacks orthodox creeds should therefore make an effort to uncharitable bigotry in us to see, this difference of his own mind qualifies him for the vital assimi- with equal alertness of intellect: but the earnest defend them by insisting on their applicability to between positive and negative, criticism and preju- lation and reproduction, and not merely the reten- Christian secker after truth will not touch the faith the new wants of men's minds, him it discovers dice, opinion and fact, in Spiritual things, I must live possession or clever distribution, of these fruits though he must the prejudices and superstitions- and denounces and casts out of the synagogue; consider their case as one of intellectual with at of the universal human mind. And so it is with for we all have these latter though they are often but the greater number of inquirers our policeleast a tendency to moral defect and disease. Such Spiritual wisdom, which must be derived at once quite other than what the skeptic supposes, or at system merely (yet how effectively we all know) men-for I do not speak of those who disbelieve from the Christian's personal knowledge of God least have a foundation of reason which he cannot represses into a mental and Spiritual condition and of the mind of God, and from that accumula- discern. And though I do not dogmatize as to which too often suggests the question whether a ted and accumulating knowledge which is the com- other times and circumstances, I venture to say rational reformation is still possible, or whether * Lieber's Reminiscences of Niebuhr, p. 25. + Physical History of Mankind. I must refer the reader to mon possession of the whole Church. But Truth that in our own time nothing is doing such real there only remains for us the alternative of a volthe general arguments and conclusions of the work, not to par- is Truth before and above the Church : the faith of injury to the faith of the Church as this dread of canic torrent of atheism or a Byzantine Christianiticular passages. a Christian man is on the one hand personal trust disturbing it. The longer we delay to purge away ty in which faith and skepticism will be but con-Those Christians who deprecate frank statement and disin a divine and present Lord, with an affectionate our prejudices and our superstitions by admitting tending forms of death and corruption. Solitudicussion of even what they admit to be truth as to the Bible, nem faciunt, pacem appellant. lest the Church should be injured, would do well to look at their reliance on his truth before we understand it; and the genial light of truth the more confirmed do own arguments as seen in the mirror Strauss holds up to them on the other an actual apprchension by our intel- they become, till in the end they have to be broken in the last section of his Life of Jesus. Stranss advocates exlectual faculties that this truth is real, and no less actly the same reserve towards the Church on the part of its satisfying to our reason than to our heart; and • Ephesians. iv. 16. ministers as they do, and for the same reasons.

errors. facts of his human, as distinct from his animal, ex- can be, no complete cure within the limits of his Church (which indeed I use in its widest and accustomed routine of opinions. istence. Birth and Death, not of the animal pro-short life on earth; because he is a member of a therefore properest sense of the whole body which duced or annihilated under the laws of animal life society which has an indefinitely prolonged and holds Christ as its head) affect this subordination and hourly before us. Nor does the growth of cooperating with the other members in working it, he will (as I have already said) be aware that Church nor any member of the Church can, withthat new life of relations between man and wife, out the remedies and the healthy growth in which he will find little truth if he has not the wisdom of out perilling the faith of each and of all, oppose we have hardly a dream.

is as distinct as the shadow from its substance, de- deed more or less possible to the mind, though it will always gladly listen to the teachings of the loving inquiry after Truth. This earnest desire for facts are known: but I confidently appeal to him stead of advancing its position. But what is that they offer him ;- nay, the consciousness of the who does know them whether they do not afford a healthy mental action in each man, each must de- fallibility of his judgment even when most sustainsufficient analogy with the miracles recorded as cide for himself from the indications of his own ed and enlightened by the Holy Spirit will often able him to pause before he takes for granted with thorough disregard of consequences as Strauss no examination of the particular teaching of the Gibbon that the skeptical difficulty which he feels himself can boast : let his conviction, that to him Church convinces him of its soundness. in even admitting their possibility or conceivable the question is not one of criticism but of life and Yet it is no less true of the Spiritual than of each

death, impart all his earnestness, but no bias, to earthly society, that every new discovery and every his search: but let him not forget that the failure new activity originates not with the society, but of religious, prayerful, carnestness in such inquiry with some individual member of it who anticipates

victims of our superstitious orthodoxy : by mis- us to believe that black is white " fall to the ground which when engendered not only destroys its own verse our habit, and allow in theology the freedom guidance in youth and persecution in manhood we of themselves. They have simply no meaning parent but also-for the time and as far as possible of discussion which they forbid in politics, and have driven them on, step by step, till they have when applied to the belief of Truth, for they stand - the truth itself. The Church in England is just with answerable results. Though no help which made and it was apparently their duty to make in no relation to their subject matter, the fallacy entering on the severest conflict in behalf of the they can give us will ever be more than a most those fearful experiments on themselves which being that an illustration (possibly useful as an il- Bible which she has yet known: but though she inadequate substitute for a home-bred theologyhave thereby, and perhaps only thereby, become lustration) taken from the obedient conduct which is daily strengthening the moral position of the since we want men and minds, and those of the unnecessary for those who can learn truth by their a soldier owes his officer, or a citizen his laws, has Bible, by making us feel increasingly that it is a English stamp, and not merely ready-made books been turned into an argument which overlooks the book of life, she shows little sign of any prepara- - yet it is on the Germans that we are up to this But what is the remedy for this disease of skep- difference in kind between conduct and faith. Nor tion for its intellectual defence beyond a reliance time wholly dependent for our defences of the Biticism? For the individual there may be, perhaps will any enlargement of the definition of the on the prejudices of her numbers in behalf of their ble against our own as well as their skeptics: and

would demand of them a new moral life, -are the must obey the Church though it should command always engenders in the human mind at last, and well as we are now strangers. The Germans re-

indeed it is impossible to read the pages of an But is not this refusal to investigate prejudices Olshausen or a Neander and not be sensible how for fear of disturbing faith, in accordance with the much they and the Churches to which they have but of the immortal Spirit entering into or passing progressive existence, and of the defects and dis- of the Church and its authority to that which is parable of the Wheat and the Tares? No: not in ministered did and must profit by the liberty of out of this world, are true miracles to him who cases of which at any given moment he must bear true in itself. But though no real seeker for truth our day, and in the actual state of the Church - unlimited discussion; and how they because they has an eye to see them, though they happen daily his share, whether he be actively or only passively will take the dicta of the Church as a substitute for What the parable means for us is, that neither the "try all things" are able to "hold fast that which is good" with a healthful masculine grasp of which

or parent and child, from which the animal bond also he shares with them. Healthy action is in- the whole body to help his own; and therefore he the free growth of the good seed of earnest truth-Since then there is a Body Spiritual as well as a Body Politic, and since the former, which is the serve the name of miracle much less. I do not may not be able entirely to shake off its skepticism Church, and suspend his own judgment till he has the truth in all that relates to the Bible, which is Church, has a life-a divine life-proper to itself pretend to argue with him to whom none of these thereby, nay though it should only maintain in- fully informed and possessed himself of all that showing itself in every direction in spite of all the and from itself diffused into all its members, it is mistaken though honest efforts of orthodoxy to re- to the invigoration of this life in accordance with press them, is the good seed which He who is the God's laws of life that we must mainly look for Truth is sowing in men's heart and making to the cure of skepticism with its painful perplexities SCIENCE," will find there is another view to be taken of the acts of One who is God as well as man, to en- experience. Let him seek for the truth with as cause him to continue that suspension, even when grow "night and day they know not how:" and and doubts in the individual member. And then though the tares of doubt and skepticism and low it will be seen that this transient evil has been the n istaken notions of the plans and the power of opportunity for a permanent progress of good.-

God do habitually make their appearance along Nay, he who looks well may perceive even now with the true wheat, still our prescribed and plain that the future is full of promise that our faith in duty is to suffer the tares for the sake of the wheat, Christ shall be--not petrified into Romanism nor and to leave to the Lord of the harvest to exter- evaporated into Pantheism but-established on the minate the former in His own time and way. God ground of positive knowledge as it never has been offers us new and farther knowledge of Himself, yet. Our lack of love for truth, and distrust of the by the appearance of errors which only He him- men attack the faith in order to eliminate superstitottering enough: no thoughtful man can look into by the Church and each member of it who desires true symbol and earnest of Church communion, ments of truth;"-then we shall see clearly that, schismatic temper which leads us to deny Church with those of superficial and vulgar observation. faith which is His gift is worthless if not supple- the most positive evidence of the senses." * Quoted from Sir J. Herschel's Astronomy, as are the words from Bacon, by Mr. Grote, in his chapter on Socrates (History excludes those who will not, because the God of of Greece, vol. viii. chap. 68,) which I would recommend to the truth forbids them, worship at the shrines of a tra- reader as full of instruction as to the difference between the method of positive, scientific, investigation, and those of metaphysical skepticism and unverified tradition and sentiment. A TOUCHING INCIDENT .- A Boston correspondent of the Fall River Monitor records an incident which allows us to "thank God and take cou In passing down Broomfield Street, we think It was, we met a man in the winter of life, his gray hair falling over his pale features, and with staff in hand laboring to reach his home. The bad work he made of it led the bystanders to think him inone-sided or unwise or even bad men to use in their toxicated. He would walk a short distance in a very unsteady manner, then pause and lean upon wagged their heads and passed by on the other side. Pausing a moment to look at the old man, we noticed a little girl, (God bless her!) anxiously watching his movements, and evidently desiring to do something to assist him. She might have seen fourteen winters,-was richly dressed, with a pretty face, and an eye full of meaning, expression and soul,-and with books in hand, was probably on her way to school. The little Samaritan did not long remain inactive. Approaching a gentleman, she inquired, with faltering tongue, while a tear was seen on her fair cheek : "Is the old gentleman sick or intoxicated?" "Drunk, I guess," was the heartless reply,-at which, with the soul of a hero, this little angel of mercy approached the old man, and after a moment's conversation, the two were seen wending their way along the street, the little girl supporting the tottering form of him whom the unfeeling crowd had left to his fate. On inquiry, we learned that the old man was a worthy person, and, having gone out on a morning walk, was suddenly overtaken with a sort of blindness, which was the occasion, though unconscious of it himself, of his unsteady gait. He is a temperate man, and sickness subjected him to the jibs and jeers of the multitude, save that noble hearted But let us only allow ourselves the same liberty girl. We tried to learn her name, but were unable to do so. How like an oasis in this desert in theological as we do in political thought, and we selfish world such conduct appears. Whoever that shall find that the good and wise will thus acquire girl may be, we say, God bless her !

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I begin with that of him who, after hearing all that I or others abler than I can say in defence of the New Testament miracles, may reply that his reasoning seems satisfactory as long as he keeps his merely reasoning attitude; but that directly he asks himself, "But did the thing actually happen" after all," the old difficulty-the "incurable skepticism" the mere name of which Gibbon thought answer enough for the best authenticated miracle, comes back with all its first force. I confess that I myself feel the difficulty, the doubt returning as often as it is repulsed, as painfully as any man can do: and while I admit for some individuals the expediency as well as the possibility of keeping it more or less out of sight by the activities of practical life (according to the advice which the old clergyman gave to the young one who had doubts about the Trinity, that he should take a large parish.) I agree that for others not this but the deliberate facing the doubts is at once the only possible, and the only honest, course : and that to him who does thus face them, they come with a force which could not have been felt by our fathers, whose minds were not trained to our clear recognition of the universal and invariable laws of Nature. As often as we attempt to bring our facts or rather our fact-recognizing power, and our logic together we find ourselves on the brink of a gulfof a metabasis eis allo genos-which we cannot leap as they could. Yet if we look again, we shall see that if modern science has increased the difficulty it has also supplied a better aid than the old unscientific temper for meeting it.

Some positive philosophers, as M. Humboldt and M. Comte, peremptorily decline to inquire into the question of Origins, as being among the mysteries which natural science, the science of sequences, cannot reach. A plain man might ask whether, if this be so, positive philosophy is not using the phrase "all the facts" in a merely technical and professional sense, which signifies "certain classes of facts to the exclusion of others;" but happily we need not quarrel with science on this ground. For Sir Charles Lyell, who stands in the first rank of physical science, while he occupies no ordinary position as a social philosopher and a man of letters, tells us* that to Geology these topics, of the origin of beings and the possibility of so astonishing a phenomenon as that of new species called into being from time to time, do strictly appertain : and he then proceeds to investigate in the ordinary scientific method this question which, I need hardly observe, demands an intellectual capacity and attitude exactly analogous to that which is required of him who proposes to himself the inquiry whether the miracles of our Lord stand in any real and conceivable relation with the ordinary laws of Nature.

Niebuhr's method again was strictly scientific though like every one else he sometimes mistook notions for facts in his application of it; and he not only considered the origin of civilization a subject of human interest, but held that it was best to be explained by "some immediate inspiration"

* From a recent work by Edward Strachey, author of "Hebrew Politics in the times of Sargon and Sennacherib." London: Longman, Brown, Green, and Longmans, 1854. + Principles of Geology, 9th edition, page 704.

Christian Spiritnalist.

So long as Men are Honest, so long will Success follow in the Footsteps of their Labors.

NEW YORK, SATURDAY, APRIL 7, 1855.

"THE SPIRITUAL CIRCLE AND ITS MISSION.'

instrumentalities.

UALISM.

as to the true nature of the controversy and the

be called "multum in parro."

the Spiritnalists came in for a notice, as being the

pepsia for the two following reasons :---

It is a common saying, because a recognized fact "that change makes change," but few comprehend or seek to know the nature of the agents used, or the medium through which the change was effected. The providence of history, however, as well as the mechanism and economy of animate nature is full of Spiritual beauty to the student that seeks for the one, and the philosopher who comprehends the other. Indeed, so conspicuous a feature is it of the wisdom and order of God's government, that the lessons of life in their various and seemingly conflicting modes, give but the same significancy, and demonstrate the same truth. Mr. Millman, the factious critic of Gibbon, after a critical survey of history, seems to have a like conclusion in mind, when he wrote, "there is no knowing to how remote a quarter it may be necessary to trace our domestic events, from a country how apparently disconnected, may originate the impulses which gives its directions to the whole course of arfairs." The apostle under the influence of inspiring faith, was made to see, that through the "foolishness of preaching," the plain and simple truth of Him, who was the "resurrection and the life." men could and would be saved from sin and sorrow. These reflections might be multiplied, as sacred and profane history are full of incident to il-

lustrate the thought, and coincident to elaborate the reflection, but when fancy has failed to grasp the detail of events, as they spread out before the inspired vision the panorama of life, in which men and things move and have a being, and reason bows before the majesty and mystery of Nature, faith, and a Spiritual conception of the destiny of things as well as the "providence of history prompts the Beecher to say the word needful for such execuconfession that "God moves in a mysterious way His tion, so that his failure will only awaken suspicions sconders to fulfil."

Plain and simple as is the confession, it is nevervalue of the issue he makes with a progressive theless burthened with wisdom, and would if prop- theology. erly comprehended, inspire the mind with the most profound veneration for the agents God uses in the

ministration and mediation of GOOD to the children of men. But men do not see, nor feel the full conscious presence of God, in history, life and daily deed. Hence the need of "line upon line. and precept upon precept," that the Spirit may be quickened, and the mind prepared for the reception grace and instills love, he designated as an absurdity, opposed to all men know and feel of human nature. Among other classof new truth, " as day and to-day uttereth speech, and night unto night addeth knowledge," for the G

lesson of life is ever unfolding. This in a measure, however, is brought home to us by nearer and more personal relations, for there are few that cannot see in the history of their fatherland, the homes of their "Sires" or the revolutions of the age, indications [of a providential guardianship, which for a time has quickened the Spiritual senses and opened the doors and windows of the inner temple, so that inspired rapture has entered into, and mingled with the soul's entranced devotions. making music all the day. Hence history is full of holidays, and the world of holy places, sacred things, inspired men and emaculate women. all baptized in the heart's sunshine of affection. or consecrated by the tender memories that gather round the objects of devotion. Still "change makes eternal. change," and providence drapes the figures for the scene of action, so that each heart has its sacred place and cherished mediator, beside which it may have often wept, before whom it may have knelt and praved, while the storm of life was chastening and subduing the lusts of the flesh. Spiritualism in the fulness of time has come to give new faces

a most important point, which merits the highest words amount to? If these disputes are conducted correspondency of cheek signifies love. We are can learn, and this is done by contact with the the new geographical world of America will modify and most serious consideration of every man and in a temperate spirit, then all were well. It must not to render hate for hate, for world; caution and practice go far to make its the old world of Europe, and combine with it. But woman now engaged in spreading the cause of be conceded that sometimes angularities do ap- the application of love is in the expression of all mental condition. This was thoroughly exempli- it can only give back in return for what it receives.

Spiritualism. And in the judgment of many of our society, the humanity; for despite our desires to know God If we can do this in our day, then shall we realize sojourned in its wilds. We have the records of whole. establishment and support of Mediums, to afford and his truth, such things will be so long as the the teachings of the Judean teacher-immortality the past and the present, then shall we not avail Dividing Christendom into East and West, we TREE communications, is one, if not the most in- spirit is clothed in the flesh. But still a spirit of and love. I had hoped that Spiritualists would ourselves of the experience to be learnt from them, find Rome at the East and the States at the West. portant practical step to advance the cause. We charity should suggest itself to us, that it is not have so borne themselves towards each other, and and so escape the evils incident to childhood; if Rome is the spiritual or ecclesiastical Law-the commend the movement, therefore, of Mr. Conklin because we see differences exist, that we are to other sects that the principle of universal cha- we do not do so, then our successors will. and his associates, as well as every other similar therefore, to suppose an antagonism. We know rity would have been apparent in all their acts, for I have visited Boston and New York cities, which France-or Russia, if you please-is, as the chamenterprise, to the highest consideration and ear- that amongst sectarians a fierce war is sometimes those only who exemplify this principle in their for this land may he styled Mecca and Jerusalem, pion of the Church, the political Law-the States nest imitation of every philanthropist who would raised, and the hand of one is raised against ano- conduct and lives can be accounted to be Spirit- for both are visited from all parts of the union, few the political Liberty. Neither will ever yield to

This little Periodical owes its origin to the wish of some Spi-rit-friends of the Medium, J. B. Conklin, to provide means whereby he should be enabled to derote a large portion of his time to Free Public Circles. "We desire," (so runs the com-munication mada through him to the present Editor.) "that his doors should be thrown open, and the poor hungry Soul enter in, and receive the balm that will heal the wounded Spirit, with-out money and without price. He will be cared for:--the great cause of Truth will march on with greater rapidity:--his own soul will grow in truth; and his mediatorial power be stronge. Think of it! We ask for thy aid:-we ask it on behalf of Hes * wins of it. we ask for thy ald .- we ask it of behalf of liea-ven and hungering humanity " Continuing the subject on a following occasion, it was said : "We desire to see the cause marching onward, and as it marches on, carrying at its utmost peak the Broad Banner of "TEUTH IS FEEE!" * * * 'Men's minds, as they have gra-dually been unfolded, in spite of all that Theologians and Priest-craft have done to confine them, have naturally become skepti-cal; and they have been locking for something more tangible. They are not satisfied with the opinions and theories of others; --they are no longer content with sarour of food ;--they want the substance. was no hatred in the heart. It must be remem- the doctrine of love. bered that Spiritualists, however high their aspiration, yet still are men, and that human feelings will sometimes predominate, and although men Now we'll make a suggestion, which will be advantageous "Now we in make a suggestion, which will be all satisfies to the Medium, and more of a recompense for the few gratuit-ous hours which he may give to the poor seeking souls than he is aware of. It is that he keep a record of facts, precisely as they occur at his table; and at the expiration of each month, have them put in regular form, with a brief comment to each, as may be given by impression to the; and circulated every-

lesires for sway will creep in, and mar for a moment When this is consummated, shall we not then have helping hand to build up an institution which will that which otherwise would be a harmonious gathering; but we also know that perfection is not an the precept of the church, still it is not practiced. where, at a small compensation, say six cents a number. Men will read facts, and it will instil within their minds a desire for instantaneous result. The reflections and observa- but if Spiritualists show it is their practice, then my observations concerning Boston and New York, trariety are its peculiarities. Hence, perhaps, in personal investigation: especially when they find that that in-vestigation can be obtained upon the same principle that they can inhale the air they breathe, -----FREE!" tions so continually made upon the jars and dis- Spiritualism is the dawning of harmony to the all I desire to say, that I have not found that harcords which appear on the surface, should warn race. There has been a strange meaning applied mony amongst them I had hoped to find. Since the brethren these things are not viewed with the to this love, but in the sense I refer to, it exposes REV. DR. LYMAN BEECHER ON SPIRIT-Dr. Beecher, of Boston, in a lecture before the ceived." Let us then, in our difference be guided sion is in the term charity towards those who are Young People's Christian Association, March 21st, by the pure spirit of Charity; let love be our presi-on a level with us. This is love, so also the aspimade use of the occasion to strike Liberal Chrisdent; let us then agree to differ only for the sake rations and desires of the heart in prayer-is love. tianity and Spiritualism a blow, with the intenof inquiry-neither striving for a particular view, It is love to God, and this is that which was re- creased and not your love, may it not be that you tion, no doubt, of doing both a serious injury. No nor fighting for victory, but only that the truth ferred to by Jesus when he taught his disciples doubt can be entertained of the ability of Dr. may be elicited.

LECTURE BY THE HON. WARREN CHASE, STUYVESANT INSTIUTE.

SUNDAY AFTERNOON, APRIL 1.

Mr. Chase introduced his lecture by reading a The Tribune of March 26th, gives the following. short poem by J. Richardson, who is a clergyman rhich for assumption and presumption, may well and also a Spiritualist, residing at Plymouth, the home of the Pilgrim Fathers. "Dr. Beecher's sermon was on the subject of Eternal Punish-

"Dr. Beecher's sermon was on the subject of Liernal Tubish-ment in a Future Life, which he enforced as a fact clearly stated in the Divine Revelation, and the pivot of the only religions system which could hold the universe together; unless God's punishments are unending, religion goes downward and back-ward. The Universalist's idea that punishment prepares for More than eighteen hundred years ago, an indiridual preached amongst the rocks and brooks of Judea, and associated to himself a few followers. and taught them, and with them, two great principles to man, the one never until this time realize who find the world of Spirits everything save the Father of Spiritsed, the other never practiced, and these truths were, first, the immortality of the soul and eternal Although thousands of volumes have been printlife, the second, the universal brotherhood, love toed, and millions of sermons preached, to prove wards one another. No spot upon the face of the 'Eternal Punishment," the question is still at earth is there where one of these precepts have issue as to the duration of punishment. The docbeen truly realized, or the other practiced. We, trine of eternal punishment we had long since standing in the middle of the 19th century are learned to look upon as a species of mental dysmore highly blessed than were the eras which have

preceded us, for we are enabled to realize the first. 1st. As happiness is by common consent acand we are able to demonstrate positively and prove knowledged to be "our being's end and aim," it of the first truth taught by the Judean teacher-the necessity must be realized in one form or other to mmortality of man. If we in our demonstrations meet the demands of life. Insanity and madness can carry home this conviction to our own nation comes when the hope of peace is fled, so that the and the world, shall we not then practice the other conditions for punishment could not exist. So long also? Shall we not carry out the principle of the as there is hope to cheer the mind, so long punishuniversal brotherhood, and show it a living element ment, as such, cannot be either total, final, or in our lives? If we prove the immortality of man,

then shall we not practice this brotherhood of love, 2d. Could it be possible, however, for the mind and thus perfect the precepts propounded. to actualize to itself such a thing as eternal pun-If Spiritualism is of any value, then it must be ishment, the Spirit retaining a consciousness of demonstrated in the acts of life, its truths must be events, from all we know of human nature and the felt, its theories realized, its precepts practiced and force of habit in life, we could not conceive of pun- lived. If we only love and greet those who apishment being positive or of a torturous charac-

pear, but these are faults which are incidents of those numerous relations so expressive of its truth. fied in New England, when the pilgrim fathers first It has a part of the problem to solve, but not the

advance the interests of humanity through Spiritual ther in all the fierce bitterness of strife and ha- ualists, and when I meet with men who practice are the people who have not paid a visit to one or the other, because the one dislikes the excess of tred; but because we see this in the sectarian this principle, although not professedly Spiritual- the other. In these cities I had hoped to find the the other. Britain attempts to reconcile the two. church, shall it be said that our differences are con- ists, still I claim them as such, for as I view Spirit- bond of brotherhood. It had been my wish in my but cannot succeed, for one half of Britain is in the ducted in the same spirit? It has been our lot to ualism, I only see that is the link which shall unite future wanderings to have pointed to them as my New World and the other in the Old World: and witness the strife of words amongst the brother- the whole human fanily in one brotherhood. When bright stars of experience, but can I do so? In the two halves are divided. They have quarrelled hood, but a moment or two after we have seen the this will be, still remains to be proved, yet I am not the country I do not say I find higher develop- and separated, and Liberty has sought a wider friendly grasp interchanged between the warring the less an expectant of such a result. To me it ment, but I do find more harmony. It is my hope field than she could find in the Old World. Withspeakers. Though the words showed differences was much that I was able to prove my own immor- that Spiritualism will never sectarianize as other out this wider field the problem could not have were entertained by each, yet it also showed there tality, but a far greater thing will it be to realize institutions have done, for never will my assent be been solved.

> learned there are spheres or strata, but in each culcated this exclusion. If we have light, then let West that promises to open up Japan, while the strata I do not find any jarring or conflict, but in that light shine so that it shall be seen of all men, children of the extreme East are numerously and own the pure influence of love and make endeavors | each plane there is harmony. I have learned it is | but this shining is not to be shown in argument | rapidly collecting on the Western Pacific shores. that its beautiful precepts shall be the guide of the desire of a convention of harmonized Spirits to and the indulging in prejudices, its exemplification their acts, still there are times when it has not introduce this harmony on earth, and for one I am must be that we are illumined by love. All who quite the mastery. We know that jealousies and zealous and anxious to carry out this desire .--- unite in, and practice this brotherhood, will lend a become practical christians? for although this is work a lasting benefit in the world.

my last visit to New York, the Spiritualists have eyes of leniency by the world, is it not written that that condition of the mind which fosters no ani- increased in numbers, a small room was then suffi-'even the elect, if it were possible, might be de- mosity, evil, or scorn for others. Then its expres- cient to contain all who were willing to appear, since then, you know well what your changes have been. If love has increased among you, then you have advanced; if but your numbers have inhave retrograded?

that which was love. If we desire happiness, then we must treasure this feeling.

If we are to work through this generation to collect facts only, then we shall not be the founders or builders of the temple, but do only that which David did, the next generation will do the part of Solomon. If we are only to draw together bricks and boards, we shall never have a house to live in. Facts, facts, is the continuous cry, and when you have them, what will you do with them, lay them before the world, and will it believe in them? The laying these facts before the world, do they demonstrate the reality of the Spirit-intercourse ?-

Have we not had facts throughout all time, and they, have they been understood either by the historian or by those who lived in the time when they were enacted? Are there not nations who single out and revere some facts, and reject others? You are aware the christian world recognises the facts of the Bible. The Mahommedans have also facts recorded, and they recognize and revere them .--The facts recorded in the Bible have not made peo-

ple religious, and although they have these facts, vet they have been unable to understand their Spiritual significance, for the Bible readers admit the facts, and then repudiate the whole notion of Spirit-intercourse.

The red men of this country in their legends have such facts, as sacred to them as the written histories are to other people; yet although they know these facts, they have not made them sensible of Spirit-intercourse, but they are more ready than the churchmen to admit such things can be. England is full of such facts. Mrs. Crowe has collected the narratives, America is not behind. The show that such facts were, and also the dreadful

States the spiritual or ecclesiastical Liberty. given to aught which shall tend to the bringing it for this. It completes the antithesis of the East By my intercourse with the Spirit-world. I have into an exclusive organization. Christ never in- and West, and as a proof of this, it is the American

The far West is the end of the world, and the Western great nation is the last of the old nations. and the beginning of the new. The movement of society turns in her and begins a new career, but it preserves its own characteristic individuality. I do not wish to be misunderstood in respect to Diversified liberty and individual variety and conno other country can the spirit-revelations take so manifold a form and character as in the States. In our country it does not seem to be possible, and analogy gives us a very good reason for it. The multitudinous form of spirit-revelation is in perfect accord with the free democratical principle, and it is that form also which will for ever be the most attractive and interesting to the heart and its affections. It is the resurrection of the dead, the finding of the lost, the drawing of the curtain be-

Protestantism in the last hundred years has intween death and life. But something is wanting. creased its sects, but this increase has but served This multitudinous form of revelation wants a the purpose of disunion. Our faith must not secunity. Where will it find it? Only by coming terianize itself. It may be its fate in large cities, Eastward, and modifying old principles as it probut it will not be so in the small cities and rural ceeds. No one country can have all the gifts nor districts, and they, if you carry out the precepts of can solve all the problem. Each has its part. When the Judean reformer, will hold out to you the hand the spirit-revelation arrives here in power, it will of brotherhood, for by these teachings they are take a more unitary form than it does with you, walking. When next I visit this city, I trust to and as it goes farther East than we are, it will find more harmony; let hatred and ill-feeling be grow proportionately in that respect-not losing cast from out the bosom, then shall we find Spirit- its native liberty, but modifying and chastening it, ualism the sun of the world, then we shall have a while at the same time it gives greater liberty to Spiritual religion-the immortality of the soul and the law that oppresses in more Eastern regions. And thus the two eternal principles will chasten and cultivate each other, first in the spiritual and afterward in the temporal sphere.

I give this, of course, merely as an hypothesis, but it is true to history and geography, and also to We are indebted to a foreign gentleman of distinguished in- justice and universal analogy; and it easily exin America-why they are so diversified and contrarious, and why they do not appear in the Old World as they do in the New; while at the same time it prepares the mind of Spiritualists for the appearance of singular and extensive modifications in more Eastern regions, not to contradict, but to modify and throw light upon their own.

> I know there is a great reluctance everywhere to go eastward for any thing. Even here we abtestants are looking, not for lessons in Rome, but for a fire and brimstone judgment. They literally erals and republicans here thought France ready for a republic in 1848. "There will never be king

a universal brotherhood. From the Spiritual Telegraph.

THE FINAL ORGANIZATION OF SO-CIETY.

ellectual powers and attainments for the following highly inter- plains the reason why the Spirit-revelations began esting letter. We shall be most happy to farnish a vehicle for his earnest and enlightened thoughts as often as he may be leased to occupy our space.

London, Feb. 28, 1855. MR. EDITOR :--- You and I belong to two different worlds. I never saw your world; perhaps you never saw mine, and most probably the greatest portion of your readers never saw it. Patriotism

is natural; we all love our own country, or at least we wish it well; and we glory in its honor and feel ashamed of its reproach. It is our Mother. For hor, as probably you do there, the idea. Our Prothis reason I should never argue with any man about the relative merits of his country and mine. We cannot easily comprehend each other. But I expect it to sink in a burning gulf. They think firmly believe that every nation has its own part of there's nothing in it worth preserving. Our libthe great problem of civilization to solve, and in records of New England, the doings at Salem, proportion to the influence and power of that nation in the civilized world, is the importance of its or emperor more there, you'll see," they said to proach us in the aspect of friendship with the use which was made of them. If one turns a file part of the problem. From this you may conclude me. And when Mazzini was in Rome, it was ter, since habit is second nature, if not nature her-smile, and pleasantness on the lip, what better are of old papers, is it not seen these events were con-without further preface that to the part which the bit is second nature, if not nature her-smile, and pleasantness on the lip, what better are if the unit is you may conclude thought to be all over with the Pope, as if the

of life by making the Spirit conscious of its own inherent power and beauty. The promise of Jesus to his sorrowing disciples seems to be an incorporated blessing in all after time, for where two or three are gathered together in the name of peace. purity and love, there the harmonizing Spirit of affection and devotion come to speak consolation for the past and hope for the future. Thus the harmonious Circle and the truthful medium are blessed in their mediation and mission, and should be recognized by all true Spiritualists as the fitting and proper instrumentalities of this new dispensation.

o all friends and warm the affections into newnes

The Spiritual Circle, per sc, has all the simplicity that bespeak the presence of that Divine intelligence that shapes our ends, and makes all things minister to good, for it has in its nature the form and quiet of the Quaker's best conceptions, the devotion of the religious meditant, be he Catholic or with Christ had made us free."

This conception of the Spiritual Circle and its mission, is not as yet the recognized idea on the its sweets, know how to appreciate its blessings and speak of its relations. The soul that has been warmed into spiritual life, and made to see new -cannot fail, but rejoice in the dispensation of cism in its appeal to facts, for its *faith* has made it do to the cause. whole; and in the sublimity of its gratitude it proclaims-"I am not assamed of the Gospel, for it unto all people." What wonder then that we seek and the Solace it Affords. to propagate this faith and make others partake of its blessings! None !-- for the gratitude that

praise. To propagate this faith a few men united in this consideration of the body. There are, it must be something more. The churches preach the immorthe spirits of good have taken care of their own, trines in order that the truth may be elicited; for living God. This does not show that living and respeed, and all the success their spirit friends could material theory are to the Christian theory; yet is the example that when the smiter smites them domestic circle has not harmonized the world. desire.

self, in working dress. It is fatal, however, to all we than the world around us? If we in truth feel tinually occurring? Are then your facts new?arguments got up for the support of an exclusive the truth of Spiritualism moving and working gress and reform, but the children of a milder and isolations and exclusions of his theology.

LECTURES.

Protestant, and gives to all that liberty, "where- ark, gave an address upon Spiritualism from the cient to solve a problem of the simplest kind. We is to live evermore. To this soul there is no fanati- the Spiritualists of Boston and New York might be reached. It is now no longer necessary to in-

Before dismissing the subject, we do not think a proclaiming the immortality of the soul, but in few remarks would be out of place. The discord teaching to man the link of universal brotherhood, wells up in the better nature of the spirit, gives for. which the speaker has witnessed in the body of he did. We teach this, yet amongst us we find titude to the weak and loyalty to the timid, until Spiritualists in his short visit to this city, is, we those who are in intercourse with the Spirit-world titude to the weak and loyalty to the timid, until Spirituanists in his short visit to this city, is, we these who are in intercourse with the Spirituanists in his short visit to this city, is, we these who are in intercourse with the Spirituanists in his short visit to this city, is, we these who are in intercourse with the Spirituanists in his short visit to this city, is, we these who are in intercourse with the Spirituanists in his short visit to this city, is, we these who are in intercourse with the Spirituanists in his short visit to this city, is, we these who are in intercourse with the Spirituanists in his short visit to this city, is, we these who are in intercourse with the Spirituanists in his short visit to this city, is, we the Spirituanists in his short visit to this city, is, we the Spirituanists in his short visit to this city, is, we the Spirituanists in his short visit to this city, is, we the Spirituanists in his short visit to this city, is, we the Spirituanists in his short visit to this city, is, we the Spirituanists in his short visit to this city, is, we the Spirituanistic in the arises from the many doctrines propounded for the more than Spirit-intercoure, for Spiritualism is ed the facts, and laid them by? We have all we empire. But, on the other hand, no individual in gradation of families, every man and woman, as

city, nearly one year ago, and resolved to support admitted, two grand distinctions presented for con- tality of the soul, and possibly they believe the docand sustain the public circle, where all could come sideration, by which the theory of Spiritualism is trine they preach, but with us this is not merely a and sustain the *public circle*, where an could come saturation, by match the second come second come saturation, by match the second come second come saturation, by match the second come without price. At that time great doubt was ex- religious or Christian elements drawn from the in- true, it is a reality. pressed as to the utility of the undertaking, be-spirations of the gospel. It is not that the favorers Death to the churchman is a horror, a something our hearts with the pure principle of love, not on-

Will the mere narrative make people believe more or isolated heaven or hell, to know that Spirits, around us, then it must be manifested to the world than the facts of the past? For years I had no

out theology should repent of its sins. Dr. Beecher propounded by Jesus of Nazareth. If we are to has done much to awaken thought, and his family use Spiritualism for the mere purpose of collecting will long be remembered as the friends of pro- facts; for the mere purpose of gratifying the curiosity or from other such feelings, then Spiritualism more tolerant faith will call him blessed for the cannot fulfil its mission. That mission which I so strict humanity of his labors, rather than for the earnestly looked to when its pure light first dawned upon the world.

We have now phases of fact which can reach all classes of society. The sensualist can be reached fails! The one thing necessary is to harmonize On Sunday morning last, Judge Miller, of New- through the senses, if he have mental power suffisubject selected by the impressing Spirit, was the knew and sympathized with on earth, whose bodies of suffering exist within ourselves, and the hottest of private interests. Love Principle of God in History and General Provi- they have committed to the dust, can hold commu- of all hells is that anger which too often burns in subject; but there are those who, having enjoyed dence, which was fluently and forcibly expressed. non with them. To the scientific mind we can af the human heart; it is this hot hell, this consuming may be a primary principle, and its tendency is to final organization of society will be not a Church In the afternoon, at the same place, the Hon. War- ford positive proof by the aid of philosophy and fire which it was my hope Spiritualism would ex-claim for the individual the right of a full and a and State as in England-not a Church as in Rome ren Chase gave an address-the subject of which reason. To the intuitive and impressive mind, we was the Mission of Spiritualism, (a report of which have no need to present the phenomena at all, for there are thousands and tens of thousands of Spibeauties-while looking life and nature in the face will be found in another place in our issue) The they are Spiritualists as soon as they learn that rits who yearn for the day when discord shall die the universal brotherhood of man and his commuvite men to believe, we can say, come, see, and nion with God, and the sum of these messages is

is the power of God unto sulcation to every one Edmonds having requested him to take his place, and the rain falls. If Spiritualism was merely to not call on us to live in one house or in one nation, age to come. that believeth." And this modern manifestation is owing to an indisposition he (the Judge) had expe-prove that the Spirits of the departed can commuer would not have fulfilled his mission by merely

or to mingle our business transaction, but to lay nature and with God, for happiness, harmony and

United States of America have to perform, I attach great value.

But I am none of those who believe that old good, bad and indifferent, report their own progress, about us. I look at Spiritualism in its religious exalted belief in the immortality of the soul, but I things go out and new come in, just like one candle long as there is a Church, must have a representaand teach the lesson of discipline and culture rather phase—as faith in God and the brotherhood of had faith, and I have learnt that facts are only use-following another in succession. The growth of tive of some form or other, and the more unitary than punishment and torture. This is the head man. Philosophically it proves the immortality of ful to induce investigation. People perhaps will ages, especially of civilized ages, is one. It is as the term of the form the stronger the power. It only wants and front of the Spiritual offending, for which we the soul, religiously the purity of love. If we live say, well, if Spirits do communicate, what then?- one plant-as one tree. There is development, but expect no forgiveness in this age or the next, with-in its precepts, then shall we realize those truths Christ taught the immortality of man. This shows no death of one part to permit another of different these facts are not the sole dependence, but it is to origin entirely to supercede it. When succession

be placed in the other part of his mission, for in takes place, the old must ever have part in the new, that we receive the blessing, "go first and be re- and as all society hangs upon two principles-Law conciled to thy brother, and then bring thy gift to and Liberty-we find that all successive develop people; nor had he ever a favorite nation. The the altar." From this it is shown our first duty is ments are merely different modes of attempting Jews were no favorites of his; nor were the Roto be reconciled one to another. If we practically the solution of the great problem of the reconciliafeel the truths about us, then we shall be able to tion of these two apparent contraries. do this: then if Spiritualism does not do this, it

Law looks to the organization of the collective man and the mechanism of society, and in working has placed them where they are. Patriotism blinds ourselves with each other and with God, for to be out its own exclusive mission, its tendency is to men even as sectarianism does, and it causes us to happy we must be in harmony. The preachers subdue the individual and check the development hate what God has ordained, and what his great trance state, at the Stuyvesant Institute. The can prove to them that those friends whom they preach of hell, we are not ignorant that conditions of original genius, and the pursuit and realization plan of providence has made indispensable for the

tinguish. This is the mission of Spiritualism, and free development.

possible condition of social existence. They, there- government sacred as a Church and political as a speaker very feelingly pointed out the error of dis- which Spiritualism is. These are the three grand out from among men, and harmony reign univergrace, that made it partake of food, to eat of which cord, and showed the evil the conduct pursued by distinctive classes of mind, and each of them can sally, and these Spirits are trying to indoctrinate forms, the law principle predominates, and in the old Churches and States, but without their abuses youngest forms, the *liberty* principle predominates. and defects-a moral Church in which a man's But no nation in the world has as yet been able faith will not be fettered by creeds imposed by one In the evening, the same gentleman lectured to a judge for yourselves, for its truth can be conclusive- love one another; to hold to each other the same to adjust the balance of these two principles and generation upon another, but will be free to grow very numerous audience at Dodworth Hall—Judge ly proved, as conclusively as that the sun shines relations as exist in an individual family. They do put them in equilibrio. This is the mission of the in everlasting youth.

The farther East we look the more we find the back to the Patriarchal system. It is the first and that believeth." And this modern manifestation is owing to an independent of the departed can communicate the back to the Patriarchal system. It is the first and to thousands what the Gospel of Jesus was to reneed the day before. His subject was the Gen-nicate with their friends still in the flesh, then it world. All harmonicate believe Japan is re-the last. Not the old form, but the old principle to thousands what the Gospel of Jesus was to represent of heart and and beings harmonize with garded as the least free country in the world. Dr. revived and rehabilitated. But it will be sanctified Siebold, one of the Dutch visiters of Japan, says of by the matriarchal system in association with it .-heaven are synonymous terms. It is not said that it: "Liberty is indeed unknown in Japan—it ex- A great moral government involves the idea of a all will immediately be equally happy, but all ists not even in the common intercourse of man great multitude of diverse families. There is the will have their capacities for happiness filled ac- with man, and the very idea of freedom, as distin- family of marriage-the simplest and oldest form. cording as is that capacity. Which shall it be said guished from rude license, could perhaps hardly be There is the communal or distinct family—or a require, we have the conditions, the faculties, the the whole nation, high or low, is above the law; well as child, being a member of the whole series materials, shall we not then co-operate with God, both sovereigns-the Mikudo or Pope, and the Zio- in succession, and of all but the first as long as with Nature, and the Spirit-world, or conflict with goon or Emperor-seeming to be as completely en- life. Thus every man will be known in society, Spiritualism and progress. We must indoctrinate their subjects, if not more so."

This is the extreme East, where the law, or the private conduct will be known, and yet he will be eldest of the two primordial principles, has re- free, for no secret tribural will have power over ceived its fullest development. And if you seek for him; and the ruling power will be moral rather the fullest development of Liberty, the youngest, than physical.

there is not a firmer throne in the world than that of St. Peter. It is ecclesiastical law, which, so

liberty to modify it and correct its abuses. That liberty comes from the West.

Pope were a man. The Pope is a principle, and

God is not a respecter of nations any more than of persons. His tender mercies are over all his works. He never gave the fulness of truth to any mans more hateful in his eyes than Israelites; nor does he abhor Popery or Islamism as a Protestant does. He knows the use of them, and why he final organization of the Church State.

Liberty, on the contrary, regards the individual I say Church State, because I believe that the -not a State as in America, but something that It is evident that either of these alone is an im- has never yet been-a Church State-a moral

In traveling back to the East we shall also travel him. His profession will be known, his public and

man. But though liberty is decidedly feminine New York? It is just this Liberty, and the conno matriarch, visits those places or knows the in-Law is the Old World, and Liberty is the New ; mates, and speaks kindly and morally to them, blessed) in imitating our example, and nave come to perfect the data in the solution of the philosophical or sympathizes in their sufferings.— aid in the good work, in which we wish them God ever opposed, those who favor the philosophical or sympathizes in their sufferings.— They are personally, spiritually, and morally negdies; Moses and his law still live; Greek literature. | lected in the full and free development of individthey unite in its great attribute of love, which is on one cheek, that they turn the other also. This All new institutions have an infancy, and they philosophy and taste are as healthy as ever; Roman ual Liberty. They do as they please with them-

The reader will observe in the following Intro-The reader will observe in the following interview in the following intervi

cause there were prophets of evil, who could see in of either theory have feelings repugnant to each brimmed with grim and frightful images; they say ly to the men of this world, but towards those of the future only fuilure and disappointment. But other, but that they combat the particular doc- it is a fearful thing to fall into the hands of the the Spirit-spheres; cast from us all fear, hatred. scorn, and contempt, and in the vacant and desert

and the Circle has been blessed in its mission, for it is very clear, until we are exactly sure, that lying faith; does not give us that security which Spi-tree of charity then the desert and vacant spots and the Circle has been blessed in its mission, for it is redy claid, and no are claudy bard, that is called Liberty by many is the right of others have followed its example until spiritual that which we believe is the truth, inquiry, in other ritualism can give us. Is not this fear a manifesta-will be radient with good, and then we shall be others have followed its example until spiritual mat which we believe is the tattin, inquiry, in other interactions are alike to be free to all-free as words, argument, must exist; but these arguments, tion of unbelief? If we go to the churches and will be radiant with good, and then we shall be consider the democratical antithesis of mine. Mine the real cause of the neglect of the poor. What communications are alike to be free to all-free as words, angulated, must cause of the neglect of the poor. What the Spirit of God that lighteth every man that although opposite views may be elicited, yet can view the lives of the churchmen, do we find the the spirit of God that lighteth every man that although opposite views may be elicited, yet can view the lives of the churchmen, do we find the the spirit of God that lighteth every man that although opposite views may be elicited, yet can view the lives of the churchmen, do we find the the spirit of God that lighteth every man that although opposite views may be elicited, yet can view the lives of the churchmen, do we find the spirit of God that lighteth every man that although opposite views may be elicited, yet can view the lives of the churchmen, do we find the spirit of God that lighteth every man that although opposite views may be elicited, yet can view the lives of the churchmen, do we find the spirit of God that lighteth every man that although opposite views may be elicited, yet can view the lives of the churchmen, do we find the spirit of God that lighteth every man that although opposite views may be elicited, yet can view the lives of the churchmen, do we find the spirit of God that lighteth every man that although opposite views may be elicited, yet can view the lives of the churchmen, do we find the spirit of God that lighteth every man that although opposite views may be elicited, yet can view the spirit of God that lighteth every man that although opposite views may be elicited to visit certain lanes, and che Spirit of God that lighteth every man that annough opposite views may be cherted, yet can new man that annough opposite views may be cherted, yet can new man that annough opposite views may be cherted, yet can new man that annough opposite views may be cherted, yet can new man that control of the sunshine of heaven shall be found, and ning of the New-the woman that comes out of the streets, and alleys, and rookeries in London or fusion of Spiritual Knowledge, organized on the sophical analysis of the precepts must be a legiti- Where do we find Christ's doctrine of love prac- it will be the commencement of a new life. fusion of Spiritual Knowledge, organized on the sophical analysis of the proops must be a light in the con-idea of giving spiritual food to all that hungered mate theme for discussion; for, if we accepted this tised, that love they so loudly proclaimed? Do we In my travels I have met many persons who collectively, it is masculine individually, and thus sequent neglect of the inhabitants. No patriarch, and thirsted after righteousness—and good to all, or the other thing without inquiry, then we are de- not find the conflict of opinion continually rife with have thought that the communicating with the there is no occasion to quarrel about sex. and injury to none-has been the fruit of its short livering ourselves, bound hand and foot, become the them, denomination warring with other denomina- friends departed was the full mission of Spiritualand injury to none-has been the fruit of its short inversing outserver, sound interverse and is not inverse of authority. Spiritualism inculcates the tions. If they do not practice the divine precepts ism. If this were all, the world might well ask, or rather, Law is the eldest, and Liberty the young- and inquires into their circumstances, and gives and peaceful nistory. Others (pronounce us starts of aith, and how- which ever is so ready on the lips, and if we do the what good can it do? We all know that life has est. But Law will never go out that Liberty may them advice or sympathizes in their sufferings.-

them, it is only in the shape of a policeman or tax. knowledge or consent of Mrs. P. or her friends, the poor shall have the Gospel preached to them- yet the Spiritual theory is denied, and it is this abnegation place because supported by, and is in consonance with, and ratherer, with a stern look and a truncheon in his solely that those desiring a good examination may not from costly pulpits it may be, but through of Spirit which gives the evidence that the manifestations observed fact. hand. This is not moral government, because it know where to get one. She makes much less wooden tables, and other household materials and materials and materials and material government. It show than many, but investigates calmly, and mois not patriarchal and matriarchal government. It show than many, but investigates calmly, and mo-well; through children and servants; through the that nothing comes into being without a reason tor its ex-is not patriarchal and matriarchal government. It show than many, but investigates calmly, and mo-well; through children and servants; through the servants; through t is not patrian charles in a destruction and set raises, through the istence; then it follows in multiplying causes we only lew centaries of the ouristant of the ouristant of the ouristant of the istence; then it follows in multiplying causes we only lew centaries of the ouristant of the ourista the two. It is the war of Law and Liberty; and this if possible, for those who try her powers will ting, enlivening and invigorating all. It has no cause, and that was to revive the religious element of the of time. We have the testimony of tens of thousands, you have it as much as we have it. Your Dem- be pleased. ocracy and your Liberty are but names for better

things than themselves.

Depend upon it, moral government is possible. But it is the last great movement of civilization. and the beginning of the age to come. As for

ts commission to begin a new era.

[For the Christian Spiritualist.] то ——.

BY ASHLEY TORRENS The seed of the wide universe is Love, Then triumph in it, though disconsolate, That it may quicken in the future Life, When time shall close the volume of thy fate

It is thy destiny to live and love. As the moon loves the night, in silence set Like a white pearl in the lone space above, Beaming the brighter from its bed of jet.

Thy field of conflict must confer a power. The soul explicit is in its despair-The flush is but the finer of the flower That gives a perfume to the hungry air.

Thou shalt not die, but live in hope and youth. Magnificent in action, and in aid : He only dies who shrinks from toil and truth .--He tramples on his heart, who is afraid.

Affection's star makes a bright heaven of hearts. And floats within life's space with triple crest ; A duplicate of being that imparts A foretaste of a calm, celestial rest.

The lord of thy election and that lot, Hath made his heart and empire, though his queen,

Presiding like Egeria of the Grot, The bright, ethereal presence of the scene

Thy form expands in the unconscious space, Eyes, brow and hair, in nightly visions gleam, And as the bride of memory thy face Kneels at the altar of my evening dream.

The bitterest drop of nature is a tear,---It hath empearled eyes as bright as thine ; Be thankful though you weep, that those are here

To wipe the heart drops from the lids that pine. But what is life *t* only a slow decline, And from the ambrosial embers vapors rise. That wreath the rainbows, and then intertwine With the transparent chambers of the skie

The thought is beautiful, that we behold, Men blush, in spring-tide roses, as they bloom, Or live, in Summer's green and Autumn's gold,

Beyond that choirless temple-called the tomb. Even the crystal tide of air we draw, That warms the circling current of our viens,

Must be obedient to the self-same law A part of the still evening dews and rains. And often in the twilight do I pause,

When night is weeping for the day that's dead; Tracing the contact from effect to cause, Feel they are tears which the departed shed.

[For the Christian Spiritualist]

CAROLINE TILL. Spiritually born in the 18th year of hear age. St. Louis, March 4, 1855.

BY FRANCES E. HYER

Gently, oh gently, lay that fair young form, And let it mingle with its kindred earth ; Triumphantly above all earthly storm, Doth Caroline exult in Spirit-birth.

Tread lightly o'er the wreck and sad decay Of that which once contained a Spirit-A form too frail 'mid earthly storm to stay, The soul a fairer doth inherit.

O. H. Wellington, M. D.

[For the Christian Spiritualist.] TO S. M. PETERS.

disputing the truth and authority of the Bible,

possessed.

School."

dress for you.

victory for truth and righteousness.

to do what God cannot!

essence, a Spiritual nature!

DEAR FRIEND: Your last short letter addressed give hope and impetus to the human heart everyand the beginning of the age to come. As for Learn FRIEND: Your last short letter addressed give hope and impetus to the human heart every-Liberty without Law, it is as great an abomination, to me in the Christian Spiritualist of January 27th, where. In the lone garret, the damp cellar, the most ample and conclusive, can be produced. if not greater, than Law without Liberty. But the I read with attention, and lost not a thought which gloomy cloister, as well as on the amber walls of blessed union of Law and Liberty-the absolutism | your munificence of that day directed me. You | the Czar's hermitage, or the Vatican palaceof the one and the free use of the other-is the write in your usual dashing, slashing style. Are everywhere the clouds recede. What then is the perfection of society. It is the great problem of you a cooper, my friend? Your pen is a regular obvious duty of the press? Is it not to give us the ages-the problem which all ages and all nations champing knife! I wish I had you for a neighbor, details of this war for the right? In our news have been trying to solve, and no one has yet suc- and knew more of the whence and wherefore of the from Europe, do we not instinctively first turn our ceeded, for God had ordained that the Old World strange fire and unacceptible sacrifices! If you eye to the official bulletin of the position of the should span the globe before the new could receive tempt me much more, Mr. Peters, I will venture a troops, the towns conquered, the enemies slain,

Abstract of the Proceedings at the Conference at No. 555 Broadway, Tuesday Evening, March 27.

and of course it must be of bad tendency, subversive of sound morality in the end, however differ-Stephen Pearl Andrews took the stand. Spiritualism is subject in which I take a warm interest. I once regarded it as ent some appearances and professions may be for a a mere matter of science, but became convinced Spirits do comwhile. And of all fears and suspicions of this municate. Some few months back, among some facts personal sort drawn from me on former occasions, you ly interesting to myself, a suggestion was presented, viz.: that leave me with motive aforethought not at all dis-Spirits in the other world, in stature, are less than m this induced reflection, may it not be the same thing is observed

throughout. I am against forming theories, yet I cannot forget In your article in the Christian Spiritualist of upon hypothesis philosophy has been reared. The subject I March 10th, I find a summary slicing up of cold wish to comment upon is the Spiritual spheres. I do not say hash after this fashion, to wit: "An army of the philosophy I shall propound is correct, yet it may serve for hash after this fashion, to wit: "An army of purposes of elucidation. We are in the habit of regarding the clergymen discuss the chemical properties of brim- Spirit-spheres as higher than that we inhabit, and this I believe stone, and talk learnedly of 'that bourne whence arises from the remnauts of the old theology which clings about no traveler returns.' The latitude and longitude us. When a man first begins to investigate, he deems the Spirits are infallible; this when tested by reason appears an absurd-Heaven is understood to be so far off, that a man that is the Infinite mind. Are we to build theories or shall we forgets all his relations before he makes the port." assume only so far as the facts we are acqualated with warrant? The theory I would state is, that the Spirit-world is no higher Now such as this shows that you are more than the theory I would suce it, and the print and a sign rank, as is generally first cousin to some disciple of the "Tom Paine supposed, but is only allied to this, i. e., they are concurrent thus, this world is male, the other world, female. It is estab-

In your address to the Clergy of March 17th, lished there are correspondences, then they world is the world tions in this world exist in the next? This world is the world lished there are correspondences, then why should not the rela your armour is recognized identically as that of of intelligence, mesculine; the other a world of sensibility, the late N. P. Rogers, whose fierce scorchings the feminine. It cannot be said there are no intellectual truths pu Clergy all survived, adding new notes to their old a high order of intellect. The great points of Spiritual intersermons on general depravity, or rather on the course have yet to be written, and if handled in a masterly hopeless desperation of reformatory (?) maliciousness! manner, would show a high and pure state of philosophy. Spir its are men and women with all the characteristics of humanity O, sir, when you get through with your "address The old notion is ignored, and it is shown they have substantia to the Clergy," I will have a review for it and an adforms. Mediums in their descriptions differ, but all agree in

this. Swedenborg gave us the first insight, but his works have not a wide range, and are mostly confined to the learned, ye I will never ask you, Mr. Peters, what has been ignorant men who are mediums announce the same theory. your company, nor what books you have read.---Consociation in the Spirit-world is always by attraction: cir This I need not to do. But I will ask now, my cles exist, and the members are not thrust in against the will, friend, in the most perfect good humor, that you, but drawn by attraction. If this were alone testified to, then it before you write more for me, sober your mind and is a fact of great importance in the establishing a basis for our and re-read "Butler's Analogy," and then permit science. The variations along their, philosophies. If the evidences science. The variations among them, philosophically defined me to ask you a few plain questions, the answers | agree in the grand basis, then they must be received as true.to which will make us acquainted, and cause each (The speaker then illustrated his position by remarking upon the differences to be observed in the accounts of travelers.) I to hoist his own proper colors. There is always hold this diversity as concurrent as if they all agreed in minutias, in this latter case they might be suspected. Fourier, I be lieve, was one of the profoundest men the world ever saw, ye I see there are new developments of infidelity. I do not regard him as a scientific man. Swedenborg says we One class of infidels have settled the question that have a composite state. We are born in this world and then go no proof can substantiate a miracle, have pushed into the other, it may be we are born into an affectionate or their researches along a vein of natural wonders, Spiritual life, and that there our sensibilities have a higher development. If the other sphere is the affectionate and this is and discovered, (aye, and revealed it too in a book.) the intellectual, we may be giving as great a boon to, as we re that a book revelation is impossible, thus claiming ceive from the Spirits. And perhaps the "namby pambyism"

of many of the communications arises from this sensibility.-The worlds heretofore have stood apart but now there is an in-

They have discovered that all that is necessary tercommunication, thus it may be, they are but concurren to form a man is to develop an oyster! That a branches. May not Spiritualists be making a mistake in lookmental nature may be joined to the physical struct-ure by progressive formations of beets and nota-not rather rely upon our own individuality, assert our equality ure by progressive formations of beets and potaand not look to them for analyses and laws, but rely on those toes! The fine organs and subtle absorbent work we know ourselves. Mr. Levy remarked that if Mr. Andrews' theory were true, over the "self-dynomic Spirit," evolved from veget-

that then it proved the other was the higher sphere. This being ables, and the result in due time is an intellectual but the intellectual, the other being the sensitive, for it was clear the greatest happiness of man has its origin in the affec-O, Spiritualists, Spiritualists, I mean Christian tions.

Spiritualists of the present time, be careful. O, Mr. Andrews in explanation said he did not understand affection was sufficient for happiness, unless it was aided by wisdom. be watchful, lest there be in you an "evil heart of Dr. Young: I except to this philosophy. An infant, by raps, solved one of LaPlace's theorems. Spirits produce Spirit-hands

champing knife! I wish I had you for a neighbor, and knew more of the whence and wherefore of the strange fire and unacceptible sacrifices! If you tempt me much more, Mr. Peters, I will venture a marking out what you hare been, what you are, and prophesy what you yet will be. In all your writings, Mr. Peters, whether ad-dressed to me or to readers generally, you charac-terize the "Spiritualist" as much as any other writer, as a paper opposed to orthodox religion, disputing the truth and authority of the Bible, disputing the truth and authority of the

moved. Later in the evening, when the company was preparing to re-tire, and after some of the party had gone from the room, the Spirits requested us to wait; and those that remained were per-mitted to see the most remarkable part of that evening's pro-ceedings. The gas-light had been turned down, but sufficient light remained in the room to render ourselves, and most ob-jects, quite visible, and the hands of the party, which rested on the table, could be distinctly seen. The Spirits asked— "How many hands are there on the table."

(There were six of us in the party, and the answer, after conn ir, was "Twelve.")

Chere were six of us in the party, and the answer, after connt for ing, was "Twelve."
Reply—" There are thirteen."
And there, sure enough, on that side of the table which was vacant, and opposite to the medium and to the party, appeared with a thirteenth hand! It faded as we gazed, but presently up it is came again—a hand and an arm, gleaming and apparently self-luminous; and it slowly moved forward towards the centre of the table! To make sure that we ever not deceived and wrelaboring under no hallucivation, we counted our own hands, however=an arm and a hand, the arm extending back to the pelow and there fading into imperceptibility. We all saw it, and is poke of it, to assure each other of the reality of the 's and in present each other of the reality of the 's and in present each other of the reality of the 'y and in present each other of the reality of the 'y and in present each other of the reality of the 'y and formed rapidly and steadily until the arm and hand again rested on the table before us. It was so plainly seen that I were ally observed it to be a left fand. I inquired— 's and y present in the centre of the ' Asheet of naper and a papearing from the each of the 'y and to reality observed it to be a left hand. I inquired— 's Asheet of naper and a papearing from the same shift to a the table. The each is the induced in the centre of the table, the hand recoding meanwhile from view. In a more ment it came up again (always appearing from the sacant side ti to the le's and y papearing from the sacant side ti to be a left hand.

The table, is a place and place with the table of the solution of the table, is a slowly moved forward to the paper which it grasped and drew back to the edge, and there shock and ratiled it for some moments, but failed to write anything lexible. It then disspeared, and there there rung by invisible means, and so distinctly that persons in another room, beyond an intervening hall or passage way, plainly heard it. Presently it was brought back and dropped upon the table, and algorithm the solution with a single and the rest in the show and a so distinctly that persons in another room, beyond an intervening hall or passage way, plainly heard it. Presently it was brought back and dropped upon the table, and this while each of us sat quietly, without moving. The hand again appeared, was seen to take the bell from the table, and place it in the hands first of one them of another of the party. At length it was placed in mine; but, slipping my hand over the bell. I grasped *the hand that held it*, desiring some more tangible knowledge of its character than that afforded by sight. It was more curious (if possible) it was soft and *ucarm*-feeling much like the back of an infinit in every respice that that of the table. was more curious (if possible) it was soft and warm-feeling much like the hand of an infant, in every respect but that of

Hartford, March 18, 1555.

When Mr. Randolph was at Hartford a like phenomena was produced at the house of a clergyman, but in that case it was the whole person which was seen, the gas was

brightly burning the whole time.

can in some way account for these things, and they who [\$1] their antecedents. It appears to me nearly time for us to

be introduced, and then it was found the putty bore the

It appears to me it is impossible to have faith, that is a

conveyed away as soon as produced.

curred at a private circle at Mrs. Brown's, in Fifteenthstreet where some paper had been placed under the tabl

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ometrical Delineations of Character by R. P. Wilson,

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DEVELOPMENT OF MEDIUMS.

DEVELOPMENT OF MEDIUMS. Mr. WHITNEY, No. 101 4th avenue, between 11th and 12th streets, has, at the solicitation of the Spirits, both fin and out of 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. Further information can be obtained at Mr. W.'s residence, or by mail. 44-4w

CARD. DB. G. T. DEXTER, NO. 89 EAST THIETY-FIEST STREE Between Lexington and Third Avenues, NEW-YORK. SPIRITUALISTS' HOME. THE FOUNTAIN HOUSE, BY DE. L. F. GARDNER, Corner of Harrison Avenue and Beach-st., BosTon. IL F. GAEDNER, CASH MUSIC AND PIANO STORE OF HORACE WATERS, No. 833 BEOADWAY, NEW-YORK. Opposition to Monopoly. Music at greatly Reduced Rates.

All other points, yet doubt it in this. The same action is pres-ent, the same things are said of the believers of this time. It is proper that charity should be exercised, yet in my opin-ion even charity can be carried too far. There are men who get up at the Conferences, who avow their ignorance of one whole subject, and yet pronounce the whole to be humbug; for these men it is said we are to have tolerance, and there are those of our number who will get up and back those persons, and asy they are honest in such arowals. I should not object if the dis-sent was founded on reason and supported by evidence, but an ignorant assumption and a cry of humbug is difficult to be borne, when the persons at the outset say they know nothing of the subject or its evidences. The speaker closed his remarks by saying he thought the best believed the truth of the others; that there the truest harmo-nious circles could be formed, and that he was certainly aston-ind as torgenous circles. **OUR BOOK LIST.** Now received and for sale at the Office of The Crinistraw Springer Andre and for sale at the Office of The Crinistraw Springer Andre and for sale at the Office of The Crinistraw Springer Andre and for sale at the Office of The Crinistraw Springer Andre and for sale at the Office of The Crinistraw Springer Andre and for sale at the Office of The Crinistraw Springer Andre and for sale at the Office of The Crinistraw Springer Andre Springer Andre and Springer Andre Andre Springer Andre Andre Andre Andre Andre Andre Andre Springer Andre Andr

TESTIMONIAL OF THE HOLACE WATERS PIANOS. The editor of the Savannah Republican, Savannah, Ga., speak-ing of the Piano Fortes kept by Messrs. J. W. Morrell & Co., of that city, says: "It will be seen that their stock comprises instruments of every stade of excellence, from the well-known menufacturing LIDA'S TALLES OF RECEARDANCE IN TAILED OF RECEARD AND ALL THENGY.
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much like the hand of an infant, in every respect but that of size. But the most singular part of this queer and (to me) strange occurrence is yet to be toid--the hand melted in my grasp!-dissolved-dissipated-became annihilated, so far as the sense of feeling extended. It subsequently re-appeared on the table, and again vanished, after a statement (by the raps) to the effect that this hand had been produced by a near relative of some of those in the circle, who had been in the interior life a number of years. This question was then spelled out: "Would you like to see the hand of a colored person t" In a moment more there appeared a rather duil-looking, grey hand, somewhat shadowy, and not quite so clearly defined as the first-but it was unmistakably there, and its grey hue could be clearly seen.

the rest-but it was triminus analy interes, and its grey hue could be clearly seen. But this account grows lengthy, and must close. Occurren-ces yet nore astounding than any here related remain untold.— Perhaps in another chapter I may cive some of them, and also a glance at one theory concerning the philosophy of the produc-tion of these startling realities. Fact. Now received and for sale at the Office of THE CHEISTIAN SPIRITUALIST, the following Works :-LIDA'S TALES OF LUCBAL HOME; A Collection of Sto-ries for Children. By Ently Gay, Hopedale, Mass. A series -interesting tales for very small children. A package contain one court of each write a discussive postene liberati

I hope a theory will be presented by some speaker which assume the stand, I should wish they would avow their belief in them. I make this observation because I am so frequently asked if the speakers at the Conferences believe the statements they make. These questions doubtless have arisen from the persons not knowing the speakers or

arrive at some conclusion. Mr. Griffiths narrated some facts which had lately oc-

Let wailing winds a requiem sigh Over the lone and consecrated spot. And then in melancholy cadence die O'er the loved form which was and now is not

Then, too, let the dancing sunbeams Tell of coming sweet Spring flowers Then let song of merry wild bird, Sing from out her leafy bowers.

Let the binding sky of azure, Form pavilion high and grand, Draped with clouds of waving amber, By the gentle breezes fann'd.

And if around the spot should linger Dark regret and grief's sad sigh, Bereaved brothers, sisters, mother, Know thy loved one lives on high.

Clothed in beauteous life eternal, Happy in a higher sphere, For Caroline in home supernal Shed no more the sorrowing tear.

> [For the Christian Spiritualist.] CHRIST. SPIRIT IMPRESSIONS.

Who told thee, sapient, that the living Christ Who comraded with harlots, publicans and thieves, Hath changed his mission, barter'd, sold or priced The gifts of God ? which only he receives. Who abjures pride and lowly then believes? I tell thee nay ! Heaven's golden gates shall turn In welcome music to the vile, forlorn, While thousands that our robes of office spurn Like brilliants on the diadem of Christ shall burn.

But who and what is Christ? if thou canst tell? He, the Anointed, destined, mind of God-Who, through eternity pervading the spheres that fell, By him restored and equalized when trod The hopes of hopeless man a downward road, He caught humanity, and bore it well To where in pristine rank it once abode Thenceforth divine, with him divine to dwell, He burst the dugeon gloom-unbarr'd the gates of hell.

Then tell me not that Heaven this truth forgot To mark for man a chart to human hope, That while it cast him forth in dubious lot It left him still his cheerless path to grope In labyrinthine cells no key could ope. There is no God of justice or there is a book Whose page bears impress of the will Divine, A mirror where what soul so'er shall look Shall feel that gaze hath power to change, who hath his sins forsook.

INDEPENDENT CLAIRVOYANCE.

MR. EDITOR: For more than twenty years I ignorance or imbecility of the many, and very find those whose examinations of disease were mind. The great phenomena of the day addresses lock unfolded. The lock is capable of 960,000 combinations. equally reliable at all times. As a general thing, itself as an experience of facts, and is thus awakenthe individuals themselves are perfectly ignorant of ing the energies of all from the medium of ten any principles by which their sittings should be years, to the sage, scientific philosopher of three- he was averse to the continuous reiteration of facts, and regulated. Hence they are often magnetized by score. All old systems of theology and philosophy persons wholly unfit, and sometimes at unseason- are neutralized-the learning of our callings is at able hours. Many are taken from a whirl of do- fault-and though it may stand at bay, it must mestic cure to determine conditions of life or death. yield. God's school scatters its diplomas broadwill tend to give reliable information through Clair- great, seem to be chosen, "but the weak things of reason, this constant repetition of them produces egoism, voyance. I want, therefore, to commend to your the world, and things that are not, hath God for this occupies the same place in the mentality as the readers Mrs. Platt, 762 Broadway, as one remark- chosen to bring to nought things that are." But I muscles of a circus rider in his system, each are only a

unbelief in departing from the living God." Is it when he discoursed after this manner?

""The latest phase of infidelity is piety. The bowlings of the savage and sensual skepticism of the past generation, are warm ly rebuked by the Infidel writers of the present time. They reproach their predecessors as "destructives, approaching the ing, without enthusiasm of any kind." They denounce Vol-taire as "one who did his work like an executioner, striking without sympathy for his subjects." They renounce the misan-thropic, passionate school of which Richard Carlyle, Taylor and Paine, bigh priests, and of which Richard Carlyle, Taylor and Paine, were the blasphemous bullies.

high priests, and of which Richard Carlyle, Taylor and Paine, were the blasphemous bullies. "Now Infidelity grows most reverent and religious. It prays, quotes scripture largely, invokes the name and doctrines of Christ, claims to be a development of Christianity and organizes the new church. It speaks of the religion of Jesus as an excel-lent old system, having had a most important mission in the world, which it has accomplished. It must now be superceded by a new economy. It has become philanthropic, and throws open its arms in affectionate yearnings toward the world.-Woel to those that are won to the pressure of that stifling em-brace i" race l

Does he mean you distinctly, " Christian Spiritualists" or not? Can you tell, Mr. Peters? Most truly your friend, LOGAN SLEEPER. St. Louis, Mo., March 26th, 1855.

> [For the Christian Spiritualist.] MANUFACTURING OPISIONS.

The New York Tribune of the 28th inst. has an

article on Russia, detailing as a preliminary, "as opinions of nearly all other journals of the city." Another article on the Crimea inquest has similar self-laudation. And, indeed, latterly that sheet seems to take it as an admitted fact, that their readers, one and all, need the kind offices of a great public thinker to set them right on all things every morning. Now, Mr. Editor, I do hope your modest sheet will help us rid the world of this great unbearable egotistical nuisance. The present age don't want my opinion nor yet yours, but simple facts, facts. It is, therefore, as a fact that I refer the disposition among Spiritualists to manufacture sentiments for others. For myself, I repua doctrine of facts; yet his successors, for two make all harmony. thousand years, without adding one iota to our

upon you that one of our late lecturers had his eye bone, muscle and sincw, this shows both intelligence and power and had there been written upon; the statement was the greater than that we possess; then I say they have bigher intel-ligence, and if so, the philosophy propounded amounts to the Spirit was happy to meet her brother, and signed Eliza.

He then stated that eighteen months ago he should have peen ready to join in mobbing any person who made avowal of facts such as Mr. Toohey had read, and in doing so why the Spirits come as mother or sister, because if they came | then, thought he would be doing God's service, and those otherwise the identity would not be proved. The whole phil- who were skeptics he advised to investigate, because they must see to believe, for it is insufficient to induce belief merely to say a thing is so. Dr. Hallock made a statement of facts similar to those

do not hear of births taking place there.

Mr. Partridge stated that the time was when he believed Spiritualism was a humbug, and was amszed at a friend inviting him to go hear the raps. He went, and on leaving believed it but on the philosophy a variety of opinions exist. It seems was a humbrg, and said he would not be convinced unless a feasible in the absence of any known law, that we should hole was knocked in his head. He was induced to believe by receive the account the Spirits themselves give of the opethe identification of a brother of his who had died in California. to whom he had made a consignment of \$5,000 worth of goods, with injunction if he desired to go the mines to pass the goods to a certain house there in whom he (Mr. P.) had confidence .-After the test questions were through, the Spirit volunteered, and spoke of the goods. Mr. P .- What goods? Snirit -Those you shipped to California. You will never get a cent return, was procured and the Spirits said they would try if they and more, the house you confided them to will not even farnish a bill of sale. The speaker continued, the next steamer brought a confirmation of the failure of the house, and never a cent was served that near where the manifestation occurs, the mereturned for the shipment, and although great efforts were made, dium's hand is usually seen. It may be it is necessary for a bill of sale could not be procured. This \$5,000 communication knocked the hole in my head, and I consider it cheap at that, for through the hole a good many good things have crept. A stranger stated he once believed that Spiritualism was all drawn irresistably towards the putty. The room I should the Tribune informed its readers-contrary to the humbug, but he had last Sunday heard Mr. Davis and Judge say had been darkened. After we had sat in darkness

Edmonds, and was convinced that Spiritualism was based on Christian elements,-but now he believed in its truth and was happy in the belief-that he recognized in Spiritualism, order, and order is of the truth of God. After some few remarks from Mr. Smith. and a suggestion to

form a circle of mediums, he introduced Mr. Miller, of Philapelphia, who stated that once he was a bitter opponent of Spiritualism, and believed it to be the work of the devil, but had promised to investigate if his feet were fastened to the floor, and they were. He investigated, but still believing it was psychology, he went to a medium and endeavored to impress her, "wil-" that his fathers's Spirit should come, but instead, that of a little girl came, whom at first he did not know, when the medium, a stranger, said, "What, cousin Holly, don't you know me ?" He then recollected a little cousin. He had gone to to the history of our race, especially in reference to another medium determined to have the same Spirit, but a young lady presented herself; their he suddenly became entranced, and described to the medium several of the medium's friends. That he was convinced of the truthfulness of the Spirdiate. I abhor, the attempt of any man to make a its, and obeyed their dictations, never doubting them; and that creed for me; and am I not guilty of the same of means, when on Spiritual journeys, had been supplied to him fence if I constantly put forth long prosy leaders in without effort or asking on his part. He told several experiences of this kind. After some general remarks upon the immy journal, detailing what the editor thinks? To portance of Spiritualism, he concluded as follows: I believe me it smells horribly of Rome. Christ said "be- the Spirits came as the emissaries of the God of truth to overlieve me for my work's sake." His was eminently throw the present system; for man is a harp with a thousand

Dr. Hallock related that that morning a combination lock had been sent to Mr. Conklin to open, by the Editor of the Sunday stock of facts, have assumed positions based on the Dispatch, with a message "that if there was any truth in Spiritualism, let the Spirits open that, and he would be satisfied." | life. I believe Christ rose from the dead because of my have been convinced of the value of Chirvoyance, snugly lived on this apathy or credulity. But the The lock was sent to Mr. C. at 10 o'clock, A. M., and at 12 experience ; and from the same cause the other facts narand in all my investigations have been troubled to time has come-thank God for a revolution of o'clock the word conz was written out by the Spirits and the

FRIDAY EVENING, March 30.

nihilate all science. A fact is related in medical science The meeting was opened by Mr. Toohey, who said that and it stands singly, where a doctor was enabled to see the digestion functions of the body-an accident having ocwhenever he produced a fact on any subject he also atcurred to a patient, and in consequence of a lacerction, the empted to get at the philosophy of it. Phrenologically, PHILOSOPHY OF MESMEPISM AND CLAIEVOY-ANCE, with Instruction in its Process; 80 cts. POWER OF KINDNESS; incleating the Christian Princi-plos of Lore over Physical Force; 80 cents. Any or all of the above works may be sent by mail to pur-chasers, on receipt of the price as above marked. Orders from our fficient statistical statistica doctor was enabled to look into the body. Then this exthe organ of marvellousness is one of the best attested. still it is doubtful whether yet a correct definition has been because others cannot obtain the same experience. I say given of it. I have a statement of facts, and in connection I regret this very much, and value everything that cast. "Not many wise," comparatively, not many with them would say this constant appeal to facts and to manifestations of Spiritualism ceased, that then the evibe confined only to those who have witnessed the things,

formly correct, as far as I can judge, than any mighty upheavings of the worn-out forms of society clairvoyant I know. I write this without the and association. The time has come again when appear, universal as is the acknowledgment of the facts, each fell short of the true one, and the true theory holds its

rated in the Bible.

and yet have believed." The philosophy of the Spirit-

hand is difficult to be arrived at ; the philosophy as related

by Dr. Hallock is the same as that given by the Spirit at

Koons' rooms. I quite agree it is insufficient to say one

pelieves there must be a realization of it. The speaker

then said a person died, and he was requested to preach

the funeral sermon, and got his Bible for the purpose of

finding a text, when a clairvoyant came into the room, and

on his (Mr. B.) saying what he was doing, the clairvoyant

said he was here, and then described the Spirit he saw;

which description was so exact that the speaker, who was

gnorant of whose funeral sermon he was to preach, recog-

ized a person he had known, and on referring to an ad-

lress which had been given him, but which he had scarce-

y looked at, he recognized it was the residence of the

person. At the time also his finger was impressed on a

verse in the Bible, and the Spirit intimated that was the

text he desired spoken from. This case is remarkable in

that I was ignorant of the verson ; he was also unknown

to the clairvoyant, and so there could have been no leading

of either of our minds. If this is gullibility then I am

willing to be gulled-and rejoiced am I in being able to

say. I believe in the truth of the Spiritual manifestations.

It does not follow that the things given to us are contrary

to reason, because at the time we are unable to understand

them. By consulting the history of all reforms, it will be

found that evidences such as we now experience, were

the percursors of them. Wesley was aware of the Spirit-

ual origin of the facts he witnessed at his house. The

Methodists, although they admit the soundness of his mind on

all other points, yet doubt it in this. The same action is pres-

ent, the same things are said of the believers of this time.

ead by Mr. Toohey, and continued, the subject of these organizations have been frequently before the Conferences,

ration. At a circle I was present at where a Spirit-hand vas produced, a question was asked whether the appearance was a reality or was a mere sensation produced on the mind by the nervous system. The answer was, they

Scents.
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A LETTER to the Chestnut street Congregational Church, Chelses, Mass., in reply to its charge of having become are sproach to the canse of truth, in consequence of a change in religions belief. By John S. Adams. "He answered and said . . . One thing I know, that whereas I was blind, now I see . . . And they cast him out." Let all Spiritualists who have become released from the bonds of the churches read this little book. Price 105 cents.
A TREATISE ON HOMEGHATHIC PRACTICE OF MEDICINE. Comprised in a Repertory for Prescribing. Adapted to Domestic or Professional Use. Third edition, improved and charged. By Hunting Sherrill, M. D., Member of the Hahnemann Academy of Medicine, etc., etc. Author of a Treatise on Epidemics, and an Essay on the Cholera of 1882. Price in cloth, handsomely bound \$11. Since writing the above work the anthor has changed his views in regard to the Bible as the only revelation from God to man. In all other particulars his views are as therein laid down. The work has been well received by all classes, and the arguments advanced have been considered worthy of the careful consideration of all men of thought. All escuarianism is avoided; an doctrinal opinions are introduced; put the "answers" rest on the fundamental truths of scriptural revelation and undisput facts. were realities, and if the flesh of a dropsical person had een touched an indentation would be left. Some putty could indent it. Much skepticism arises because it is obrest on the fundamental truths of scriptural revelation and un-

disputed facts. FREE THOUGHTS CONCEENING RELIGION. or Nathe perfecting the manifestation that it should be near. In the case I am speaking of, Mr. Conklin was one of the me-the case I am speaking of, Mr. Conklin was one of the me-the case I am speaking of, Mr. Conklin was one of the me-the tase is a subtract of the subtra liums present. He desired us to notice his hand was

15 cts. A RIVULET FROM THE OCEAN OF LIFE, an Authentic and Interesting Narrative of the Advancement of a Spirit from Darkness to Light. Proving by an ACTUAL INSTANCE, the influ-tion of the Advanced. With introductory some time, by the raps it was signified that a light should be introduced, and then it was found the putty bore the marks of a hand, and the lines were indented also. This FAMILIAE SPIRITS AND SPIRITUAL MANIFESTA-

FAMILIAE SPIRITS AND SPIRITUAL MANIFESTA-TIONS. Being a series of articles by "E. P." supposed to be Enoch Pond, Professor in the Bangor Theological Seminary. Tocether with a Reply by Veriphilos Credens. Price 15 cts. THE PHILOSOPHY OF CEEATION. Unfolding the Laws of the Progressive Development of Nature, and embra-cing the Philosophy of Man, Spirit and the Spirit-World, by Thos. Paine. Through the hand of Horace G. Wood, medium. AN EXPOSITION of Views respecting the principal fac:s canses and peculiarities involved in Spirit-Manifestations. To gether with interesting phenomens, statements, and communi-cations. By Adin Ballou. Price 50 cents: in cloth, 75 cents. In addition to the above, may be found, at the Society's Rooms the following publications by Messrs. Fowlers and Wells. In order to accommodate those residing at a distance, we give the price of each work with the postage added. The postage will be pre-paid at the New-York Post-Office. By pre-paying post-age in dvance, fifty per cent. Is saved to the purchaser. All letters containing orders should be post-paid. MACROCOSM AND MICHOCOSM: or, the Universe Without and the Universe Within. By Wm. Fishbough. A Scientific Work; 62 cts. THE RELIGION OF MANHOOD, or the Are of Thoncht. would show it was an organization or a substance. The explanation of the philosophy as given, was as follows : out of the living emanations proceeding from the persons composing the circle, these appearances were produced, and that the Spirits collected them, and presented that which was an organization. The substance was homoge nous-bone, muscle, &c., was not present, but the whole was more like wax. It was also said that as the life-principles of the particles died out, that then the substance would melt away. It was also said by them, these appearances could continue for from one second to fifteen minutes. It was then suggested, how was it possible to con-

dense so large a body without the resulting heat? The answer was, the heat was by a process known to them,

Without and the Universe Within. By Wm. Fishbough. A Scientific Work: 62 cts. THE RELIGION OF MANHOOD, or the Age of Thought. An excellent work. By Dr. J. H. Robinson. Price in paper cents in cloth, 75 cents. THE PHILOSOPHY OF SPECIAL PROVIDENCES. A

aith which becomes incorporated, a living principle of ac-Tision. By A. J. Davis. Price 15 cents. THE SPIEIT MINSTREL. A collection of Hymns and Music for the use of Spiritualists, in their churches and public meetings. By J. B. Packard and J. S. Loveland. Price 25 ion, without experience, for by experience only can it be obtained, it must come through the senses. It seems to me that it is impossible that any testimony can be received

unless the person has a corresponding experience. The Christian theory is, that unless the belief is that Christ is risen from the dead there can be no salvation. Then I say

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should write by main, post-para, comments above given. Examinations for Disease will also be made, with diagnosis and prescription. A lock of hair or handwriting should be en-closed in an envelop when the patient cannot attend person-un-tr

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than a mere passing glance.

[For the Christian Spiritualist.] ELECTRICITY.

BY FANNY GREEN.

Life of primeval substance : finest form Of the material being ! when the mass Of uninspired Creation silent lay-Formless and dark-as chaos infinite-Thine was the mighty Motion that went forth, Living and quickening, from the Will of God. To fashion this stupenduous Harmony. Each round its nucleus of attractive force Gathered the central masses, orb by orb, Into still fairer being rounded forth. Then the young Planets, daughters of the Suns, To Life's mysterious beauty slowly woke, And gathering round them all their robes of light, Each found her orbit ; and the Sister Spheres Sped onward in their still, majestic march, To the deep music of Eternity.

midnight.

New forces sprang from every central force; The impulse of creation, gathering strength, Spread into wider circles. Thus awoke, Through all the dark expansion of Old Space-Which like a shadow of the Eternal Mind Lay brooding round the elements of Being-The far-off Universes, praising God, Whose life in radiant streams of life and love, Flowed into their whole substance, and inspired Gross matter with its energy divine

And while within the arms of ancient Chaos Lay this fair Earth, in embryo shrouded deep, With all its rudiments of future life, Electric forces, stirring in the depths, Obedient to the Mind and Will of God, Evoked a new creation. Then came forth Order from Chaos, Music from Discord, And latent Life from bondage strong as Death. When the dread Spirit of the Eternal moved O'er the dark waters, with a vital power, It clothed itself with electricity.

Water attracted water. To the depths Gathered expansive oceans ; and the springs That poured themselves in tiny rivulets, Owned the great law, that makes a brotherhood In every kindred substance, stretched their arms-Each called to each, united, and embrace ; Till broad, majestic Rivers, owning still The power that tends to equilibrium, Sped to the ocean, goal of every stream. Electric fires that quickened centreward Threw up the mountains, scooped the valleys out-Then Life and Beauty woke ; and over all Rounded the spacious canopy of Heaven.

The vital influence, active-working still-Put forth strange forms of Planet and Animal ; On the bare rocks the Lichens mapped themselves; Marshes with arborescent verdure smiled; And 'neath the shadow of gigantic Ferns Wandered the Taurus and the Mastodon. Then all the thousand laborers of the sea Gathered to the great worship of their work ; The coral insect laid the corner stone Of her fair palaces, and wrought the base Whence she might boldly fling her solid arches, And rear her pile into a continent.

Thus ever molded into fairer types, And ever flowing into finer thought, Worked its creative Energy, until The Rose and Lily, fairest red and white, Bloomed into perfect beauty. Out from Life Came forth Sensation, thence Intelligence, Fancy and Reason wrought up, and refined From the lower Instincts, Passions and Affections Till the creative Thought attained its highest, In Man, the type of Beauty and Power, Set the Eternal on the perishing-The Mortal crowned with Immortality

The law that spheres a planet, molds a tear. Groups universes, gathers heart to heart, Tapers the sunbeam's shaft and orbs the dew Thrills in the glances of the living eye, Pours beauty on the flower-filling its breath With sweetest perfume-through its azure paths Speeds the life currents, and propels the sap Through all the ligncous arteries of the Tree. In the alembic of the sublerrane It scatters rainbow light, to tinge the gems And color the young crystals ; from the clouds It hurls the forked lightning-in mid earth

retiring in her manners. The singularity of the case, as might reasonably be expected, produced great excitement in the mind, quick apprehension, unlimited patience, and majestic voice will one day silence the venal wrang-that period, the Chinese were acquainted with the parts of the earth, and supports them there. And be expected, produced great excitement in the neighborhood, and attracted crowds of people, even from a distance, to witness her exercises.— The knowledge of "sins forgiven" was not consi-dered the privilege of believers, even by a majority dered the privilege of believers, even by a majority that period, the Chinese were acquainted with the parts of the earth, and supports them there. And, and supports them there. And, have by doing so, it has reclaimed barbarous tribes to same people, too, from time immemorial, have practiced the art of printing characters by means of wooden blocks. that period, the Chinese were acquainted with the parts of the earth, and supports them there. And, parts of the earth, and supports them there. And, parts of the earth, and supports them there. And, perfect honesty. By this I mean an honesty by doing so, it has reclaimed barbarous tribes to same people, too, from time immemorial, have practiced the art of printing characters by means of wooden blocks. dered the privilege of believers, even by a majority of those who made a profession of religion in the neighborhood. The miseries of the damned; the ritism, robed as it is in novelty, glittering all over I would have men like you disown, for the sake of necessity of immediate repentance; and the fact with wonders, allied to invisible powers, just some direct and positive knowledge.

life, were the principal theme of her discourses .--The effects produced by these exhortations were and the shouts of new-born souls till long after

Such was the state of excitement upon this ocexhortations, that persons, upon approaching the house, would be seized with conviction for sin, at hearing the sound of her voice, before entering the remain apparently insensible to all external objects in this state.) assured me that she asked for neith they have been demonstrated. er food nor drink during the week; and that the

only nourishment she received was a few spoonfuls ly, and would finally resist their efforts to force it ipon her by closing the teeth firmly together. One circumstance which served greatly to excite hundred people were present to witness it. At 2 o'clock *precisely*, one week from the time she had fallen into this rapture, she seemed to reragged exterior. cover as out of a sweet sleep, and quietly returned home with her friends. On being asked, before she had nothing more to say-that she had finish-

ed the work assigned her for the present. I inquired particularly what influence this circumstance had upon her appetite and general health, and was informed that there was no perceptible change.

A physician from Bridgeton, who visited her durng the rapture, was asked his opinion, upon the providence of God, to pass through the fires of truth of inspiration, who discredits it. Things betemptation, and the waves of affliction, still retains her integrity, and sustains an unblemished reputation for consistent piety. I sought an opportunity to converse with her, and requested to know all Spiritual matters, and they are the only means by hat she felt free to communicate concerning her feelings and Spiritual perceptions at the time. have seldom ventured to converse with her con- yet convinced a skeptic, or converted an atheist .cerning it. She stated to me, however, that while Theology is not the science to study in order to speaking, she seemed altogether under the influ- become religious; but Nature is. Books written power; that to speak required no effort, either of by men no wiser than I, cannot instruct me; Naence, and subject to the control of a supernatural thought or reflection, on her part. To use her own | ture is always wiser than authors, and deeper than language, "the words were all put into my mouth, men. Her mysteries are always realities; to faand I had to speak them." She described her sensations during the seasons mory the learning of fools. of repose as peculiarly agreeable. She heard the commingling of distant but harmonious sounds,

on her ear in tones of enchanting melody. With

tural phenomenon. It requires great clearness of cemented edifice in which he lectured, and whose mind, quick apprehension, unlimited patience, and majestic voice will one day silence the year law and whose to remain the power to render tured from linen rags was not known in England those who believe in it intensely anxious to make before the year 1320. For many centuries before the transmitter of the sector of the sec

that sinners might know their sins forgiven in this emerging from the waters of superstition, and The great truth which Swedenborg brings to the turning the human mind back upon itself, these illustration of the past as to the illumination of the in Europe, a large proportion of all the books in naked savages, addicted to cannibalism and infantruly astonishing. From Wednesday until the characteristics must be possessed to a very great future, is the truth of the Divine Natural Humaclose of the week, the house was filled to overflow-ing every night; and but little was heard except the cries of the point. The New Testament affirms this truth dog-the cries of the point. The row of the point is normal the provided and the point of the point is an English printer truly said) would do no dis-appearances, or conclusions. Of all sciences the matically, and without shedding any light upon its and point of the point is an English printer truly said) would do no dis-and rolled around a credit to an English printing office. Not only so the cries of the penitent, the prayers of the pious, most recondite is psychology; of all arts the most rational contents. Indeed, the sects have not done when unrolled, extended a but the same Christianity has the power of immedifficult, the art of reasoning. Hence, there are disputing, as yet, whether it actually does so much

ten thousand notions about the constitution of the as make this dogmatic affirmation. Swedenborg, number of books in the Library at Rome was so in its further diffusion, and to hand on the bright casion, and such the influence that attended these human mind, and as many schools of philosophy: however, leaves them to settle their quarrel accord- small that the Pope directed one of the bishops to torch which has kindled the hallowed fire on their -hence sects innumerable spring up in religion, ing to their several instincts, and quietly proceeds supply the deficiency, if possible, from the remo-and parties, almost as antagonistic, in politics. But to unfold the interminable interior things which go and parties, almost as antagonistic, in politics. But to unfold the interminable interior things which go door. After speaking about one hour, if the inter- the truly philosophic mind sees the grand results, to the formation of that truth. He opens up a trans- Rome, to beg of Benedict III. a copy of Cicero de the converts it had made-from New Zealanders, val lasted so long, her voice would gradually be-dible, and she would fall back upon the bed, and remain apparently insensible to all external objects remain apparently insensiole to all external objects all politics, in the art of self-government. Alas! powers of the world. He proves that the things or complete copy of them in all France." About worth a thousand platform speeches. Det our till the same time the next evening. The sister, at all politics, in the art of self-government. Alas! powers of the world. He proves that the things the year 900, books were so scarce in Spain, that Deistical "magicians" do the like by there enchantwhose house she remained, (now an old and how few there are who have the ability to discover we have always thought the vaguest and most pow- one and the same copy of the Bible was used alter- ments. No, they can talk and write (as Harrington worthy member of the church at Port Elizabeth, these truths, or the honesty to recognize them after erless, are in truth the most substantial and creative. Thus, love and wisdom which are the most

But as there are idiots in all professions, fools in inconspicuous things possible to the carnal appreof thin gruel, which was forced into her mouth at all sciences, hypocrites in all realities, so do we hension, turn out to be the essential Powers of the three different times. This she received reluctant find men of the identical stripe in the science of universe, and admirably elucidate all the detail and Spiritism. Who has not felt disgust at the "gas" all the harmony of its multifarious life. He steers, of politics, the sickly twaddlings of the modern as we have seen, a thousand miles wide of the dethe curiosity of the people, and draw them to the pulpit, the learned quackeries of medicine? So in vouring rock which has wrecked every argosy that place, was, that early in the week she stated that Spiritism. Everything human has a tendency to has hitherto tempted, with portly sails, the perils whether the press, which we have a habit of callshe would be exercised in this way every evening she would be exercised in this way every evening expend itself in empty superficialities, and it did of that silent and mystic sea. He denies indeed at ing such a fine institution, be not weakening the since the the since the s on that day that she had fallen into this rapture the not require the genius of Oxenstien to discover the very outset, that God has power to create ab- fibre and damaging the sincerity of our English, previous sabbath, she would have finished her that the world was governed less by great intellect solute life, or a creature which shall live of itself, and our thinking, quite as fast as it diffuses intelliprevious sabbath, she would have finished her that the world was governed less by great intellect solute ine, or a creature which shall live of itsell, gence. Consider the meaning of expression— work, and would return home. That conscious-than by established usage. It is then no argument against Spiritism that it also has its inanities, its perfection, that He should be able to create only or passion whether we will or no. But the editor o'clock, (as was found to be the case,) when she tom-fooleries, and its disgusting trivialities. Wise forms, organs, receptacles, subjects, of life. This is quite as often compelled to write that he may fill could by no means have access to any time-piece, men pass these things by, and do not judge of the is the magic spell which makes every wind propi- an empty column, as that he may relieve an overwas perfectly unaccountable upon natural prin- speed of the Telegraph by the height of the posts tious, and every current available, and finally newspapers are the only reading of the meres of the o ciples. Upon the following sabbath, (November or the size of the wire. Many a sweet pippin, brings the brave and reverent adventurer to a seturn home, it was estimated that not less than five juicy and delicious, flourishes under a rusty skin, cure anchorage in the crystal river, whose streams and many a diamond glitters beneath a dull and make glad the eternal city of God. Swedenborg never attempts to captivate your as-

Whatever then may be the appearance of Spi- sent to his statements by argument. As a more from the misfortune of being ourselves. And so, ritism, do not rest satisfied with that; but examine wonderful Humboldt indeed, he carries you into instead of men and women, we find ourselves in a the subject fairly and honestly, and I venture to regions before untrodden of mortal feet; but he world inhabited by incarnated leaders, or para- in the bonds of marriage, and I hope to be found subject which had occupied her whole attention assert you will soon be its disciple. And think of no more essays to reason you into a belief of the graphs, or items of this or that journal. We are worthy of God, in following their traces in His subject which had occupied her whole attention assert you will soon be its disciple. And think of no more essays to reason you into a belief of the apt to wonder at the scholarship of men of two reign, after the example of Isaac, Jacob, Isaiah, and think of areli- audita et risa he encounters there, than Humboldt centuries ago. They were scholars because they and of the other prophets, such as Peter and Paul, she had finish gion whose faith founds itself upon ignorance, but attempts to convince you argumentatively of the did not read so much as we do. We spend more and other Apostles who were married." of a science, which unites man with angels, and tropical fauna and flora whose existence he wit- time over print than they did, but instead of comearth with Heaven. Not of a sect, whose chief nessed in South America. Reasoning is manifestly muning with the choice thoughts of choice spirits, employment is to bamboozle the mind, but of an out of place in either case. It is always the resort and insensibly acquiring the grand manner of that ricn, and all those who have seen the letters of St. supreme society, we diligently inform ourselves of Ignatius in Latin, in the Library of the Vatican. art which disrobes superstition of its terrors, and of those who do not possess the truth, and are such facts as that a fine horse belonging to Mr. acknowledge that the name of St. Paul is found in

ligion is founded on Spiritism, and no man can be thing as truth or not. Ratiocination is the art of Mr. Brown fell into the canal on Thursday, or that passage exists in some Greek manuscripts; but he which he remarked that he did not "unaerstana" and he spintsch, and he man can be turning the true into the probable; that is, of low-the case." Sister Surran (her name by marriage) is other than a hypocrite or a fool, who declares he turning the true into the probable; that is, of low-still living; and although she has been called, in believes in the immortality of the soul, or the ering truth and heightening falsity. The truth is that were getting "caved in" all the the ancient library of Oxford a yond nature, can only be proven to exist through natural channels. The senses form the channel in you obviously obscure its intrinsic evidence, and to own fault, and not that of the editor. For we know whether it was burned at the taking of the opposite falsity. Nothing, accordingly, is more such as this. which invisible agencies can be shewn to exist .-common than to find a brilliant dialectician able to Belief without evidence is superstition, and without

of it which dwells in his heart; and all the communications of such a person are of a positive thom them is to grow wise-not to commit to me character, being yea, yea, or nay, nay. Only he,

Hereafter let no skeptic flatter himself that he such as would be produced by numerous voices can lay aside his infidelity by reading polyglott and instruments of music; which seemed to be treatises, or running out threadbare analogies. wafted upon every breeze of heaven, and fell up- Let him go to Nature: consult the hidden treasreference to this world, she was in a state of per- ures of his own soul, trace the link which connects gives you such insight, doubtless, as his science And for this news we cover the earth with tele-

We cannot allow a gem like the following to appear in that she had scarcely any education, said but little ples than to the force of opposing arguments. Few | and puny estimate his sagacity had framed of one, antiquarians imagine that parchment was used in no other religion does, and what no form of Deism our columns, without commending it as worthy of more on all occasions, and was naturally diffident and persons are capable of the investigation of any na- whose massive step was even then shaking the ill- the days of Moses. It seems that paper manufac- ever attempts to do; it has the power to render and persons are capable of the investigation of any na- whose massive step was even then shaking the ill- the days of Moses. It seems that paper manufac- ever attempts to do; it has the power to render and persons are capable of the investigation of any na- whose massive step was even then shaking the ill- the days of Moses. It seems that paper manufac- ever attempts to do; it has the power to render and persons are capable of the investigation of any na- whose massive step was even then shaking the ill- the days of Moses. It seems that paper manufac- ever attempts to do; it has the power to render the set of the investigation of any na- whose massive step was even then shaking the ill- the days of Moses. It seems that paper manufac- ever attempts to do; it has the power to render the set of the investigation of any na- whose massive step was even then shaking the ill- the days of Moses. It seems that paper manufac- ever attempts to do; it has the power to render the set of the investigation of any na- whose massive step was even then shaking the ill- the days of Moses. It seems that paper manufac- ever attempts to do; it has the power to render the set of the investigation of any na- whose massive step was even then shaking the ill- the days of Moses. It seems that paper manufac- ever attempts to do; it has the power to render the set of the investigation of any na- whose massive step was even then shaking the ill- the days of Moses. It seems that paper manufac- ever attempts to do in the power to render the set of the investigation of any na- whose massive step was even then shaking the ill- the days of Moses. It is the power to render the set of the power to the power to render the power to render the power to re

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cients learned to write on flexible substances, they many of us saw, from the remotest isles of Polynefound it more convenient to make their books in sia, a Samoan newspaper, printed entirely by a yard and a half wide, and fifty yards long.

Abbot of Ferrieres, in France, sent two monks to one of our missionary societies was derived from nately by several different monasteries. In 1299, says) "book-revelations against book-revelation," the Bishop of Winchester borrowed a Bible, with marginal annotations, and he gave a bond drawn up with great solemnity, for the due return of the Deism does something more, Christianity has not sacred volume.

Extract from a Lecture on Ballad Poetry, by James Russell Lowel, at Boston, on the 19th ult.

Mr. Lowell continued : It was worth thinking o newspapers are the only reading of the mass of the obscure antiquarian learning. people, there is danger of a general contentedness in common place. For we always become what we

us, argue for us, criticise for us, remember for us, remember your sanctity like that of Elijah, of Jeredo everything for us, in short, that will save us miah, of John the Baptist, of the chosen disciples. throws open the portals of the grave. All true re- therefore free to argue whether there be any such Smith ran away on Wednesday, and that a son of them. And Baronious does not deny that this

only truly seen by its own light; and when you re- time, and becoming mere sponges to take in the duce it therefore to a merely probable existence, stagnant water of village gossip. And it was our that extent, of course, brighten the evidence of glad to give us better stuff if we did not demand the same Library, in which the words "Pauli et

Another evil of this state of things is the watersubject. So much so, that her nearest relations sufficient evidence, folly. Fools and zealots never argue either side of a question with equal plausi- ing or milk-and-watering of our English. Writing is certain that this passage is contained in many bility, making the better reason appear the worse, and the worse the better, interchangeably. He at last. The paragraphist must make his parawho possesses the truth, possesses also an interior graph, and the longer he makes it, the better for witness of it which is all-sufficing, namely, the love him, and the worse for us. The virtue of words becomes wholly a matter of length. Accordingly, we have now no longer any fires, but "disastrous conflagrations;" nobody dies, but "deceases" or "demises;" men do not fall from houses, but are therefore, who does not possess it, ever feels com- precipitated from mansions or edifices; a convict is phas? Or I only and Barnabas, have not we the pelled to vindicate its existence by a resort to the not hanged, but suffers the extreme penalty of the lower grounds of probability. Thus, Humboldt offended law, &c. (Laughter.)

reports the orderly fact which meet his eye in the grain of gold dust, and when we had found it, it as St. Peter. southern hemisphere, and there he stops. He was only mica after all. (Laughter and applause.) reterence to this world, she was in a state of per-fect intellectual abstraction. Not one of its diffi-culties, cares, or even thoughts, intruded upon the hand that writes, and look up, through Nature's tion, but he never for a moment puts the actual ex-heaven on the electric lines of the poet and the heaven on the electric lines of the poet and the heaven on the electric lines of the poet and the heaven on the electric lines of the poet and the heaven on the electric lines of the poet and the heaven on the electric lines of the poet and the heaven on the electric lines of the poet and the heaven on the electric lines of the poet and the heaven on the electric lines of the poet and the heaven on the electric lines of the poet and the heaven on the electric lines of the poet and the there having been other customs in the primitive fect intellectual abstraction. Not one of its dim-culties, cares, or even thoughts, intruded upon the sanctuary of her heart. In conclusion, I would works to Nature's God. hand that writes, and look up through Nature's culties, cares, or even thoughts, intruded upon the sanctuary of her heart. In conclusion, I would works to Nature's God. hand that writes, and look up through Nature's culties, cares, or even thoughts, intruded upon the works to Nature's God. hand that writes, and look up through Nature's culties, cares, or even thoughts, intruded upon the works to Nature's God. hand that writes, and look up through Nature's culties, cares, or even thoughts, intruded upon the works to Nature's God. hand that writes, and look up through Nature's culties, cares, or even thoughts, intruded upon the works to Nature's God. hand that writes, and look up through Nature's culties, cares, or even thoughts, intruded upon the works to Nature's God. hand that writes, and look up through Nature's culties, cares, or even thoughts, intruded upon the works to Nature's God. hand that writes, and look up through Nature's culties, cares, or even thoughts, intruded upon the works to Nature's God. hand that writes, and look up through Nature's culties, cares, or even thoughts, intruded upon the works to Nature's God. hand that writes, and look up through Nature's culties, cares, or even thoughts, intruded upon the works to Nature's God. hand that writes, and look up through Nature's culties, cares, or even thoughts, intruded upon the works to Nature's God. hand that writes, and culties culties, cares, or even thoughts, intruded upon the works to Nature's God. hand that writes, and culties culties, cares, or even thoughts, and culties works to Nature's God. hand that writes, and culties culties, cu

minstrels had no metaphysical bees in their bon-

nets. They did not speculate about this world or

the next. They had not made the great modern

"Put in its thumb, And pull out a plum;"

Nor evil come to a bad end. They were probably

telegraph, and those ballad singers had therefore

for a further despatch. (Applause.)

It is supposed that the first books were in the Bible; or in the very process of giving that, it form of blocks, or square tables; but when the an About the close of the seventh century, the diately inspiring those who receive it again to aid and dream their many-colored, ever-impracticable dreams of human regeneration, and that is all. Till much to fear from it.—Defence of Eclipse of Fuith.

THE APOSTLES: THEIR LIVES. WIVES. AND CHILDREN.-Great deal is said in the ecclesiastical history about the Apostles themselves, but very little about their families. In this view a French writer asks the following questions: Were the Apostles married? did they have children? what became of these children? where did these Apostles live? where did they write? what became of them? did they have a district? did they exercise a civil ministry? did they have a jurisdiction over the faithful? were they bishops? did they have a hierarchy, rites and ceremonies? These questions are curious, and the reply involves a great deal of

1. Were the Apostles married? There exists a letter attributed to St. Ignatius, habitually read. We let our newspapers think for the martyr, in which are these decisive words : "I Timothy, Titus, Erodious Clement, who lived in chastity; but I do not blame those others, happy

Some scholars have pretended that the name of St. Paul is interpolated in this famous letter. Tu-

manuscript in Greek of these letters of St. Ignatius, in which these words are found. I do not Apostolorum" are effaced, but in such a manner that the ancient characters may be easily read. It

The disputes concerning the marriage of St. Paul may be very frivolous. What matters it whether he was married or not, if the other Apostles were so? We have only to read his first Epis tle to the Corinthians to prove that he might have been married like the others :-- " Have we not a right to lead about a sister, a wife, as well as other Apostles, and of the brethren of the Lord and Ceright to forbear working? Who goeth a warfaring any time at his own charges ?" It is clear from this We riddled such barrow loads of gravel for a passage that all the Apostles were married as well

And St. Clement, of Alexandria, declares positively that St. Paul had a wife. The Romish dis-

Concentrating its deep and hidden power, Speaks in the Earthquake's thousand fiery tongues; Or from the great Volcano's burning mouth Utters terrific poems, that arouse The world at once with prophecy and dream.

All feeling, passion, and all eloquence, Reason's diviner influence. Science, Art, Are but attractive forces, through whose power Heart speaks to heart, and mind replies to mind. Angels are brought down to the soul of men. And men rise upward to the heart of God.

RELIGIOUS TRANCE ECSTACY.

The following narrative, which we copy from the "Hisrian neighbors of the necessity of caution, in ignoring the Spiritual phases now agitating the age, lest they do violence to the providence of God in history,-ED. CHT. SPT.

The following extraordinary incident was communicated to the editors of the Christian Advocate and Journal, by the Rev. Mr. Purdue, of Milville, in Jan. 1843.

"Mary Coombs, the subject of the following bio-graphical sketch, was born in March, 1794; and when about 10 years of age, she was convinced of her sinful state, and brought to serious reflection and prayer by hearing her mother read the Holy Scriptures. One passage particularly, the recollection of which she still retains, made, even at that tender age, an indelible impression upon her mind. It is Isaiah iii, 11 : "Wo unto the wicked, it shall be ill with him; for the reward of his hands shall be given him."

At the age of 13 years she experienced a clear sense of God's pardoning mercy, at a Methodist quarterly meeting at Tuckahoe. For two years after this happy change, so strong were her religious consolations, and so uninterrupted her peace, that to use her own language, she "had neither troubles nor trials." This truce, however, was succeeded by a season of severe trial; and she was reduced 20th of November, 1808, she was unusually blessed, fell under the power of God, and remained for seven days and nights, in one of the most re-markable raptures of which I have ever read or heard.

muscular fibre of the whole body. But a very singular phenomenon was, that every day, precise-ly at 6 o'clock, P. M., consciousness, and the powers of speech, and voluntary motion, returned for a short time.

This was gradual, however, and always preced-ed by paroxysms of trembling, in which her whole frame was violently agitated, accompanied by opening of the eyes, half-articulated words, and other signs of returning animation. The first words which she usually uttered as to be distinctly un-derstood, were, "Blessed Jesus!" "Lord give me more strength!" and some others of a like description.

The intermediate state was generally of about from 30 to 45 minutes duration; and as soon as she could set up on the bed, she would commence exhorting those about her, particularly the unconto come." This was done in the most earnest and its claims to the world? serious manner, with an almost unearthly pathos, and in the use of language, appeals, and argu-

remark, that the circumstances of the case utterly preclude the suspicion of collusion."

From the Sonors Herald.

SPIRITISM.

Having in our last paper re-published from the S. F. Chronicle, a communication of "Caxton's" on the subject of Spiritism, because we admired the style, the tone and the Spirit in which it was written, and are desirous to promote inquiry on ev- ingly, a man be a self seeker Spiritually, or claim a ery subject, we have been favored with a direct communication from the writer, which we take torical Collections of the State of New Jersey," (pages great pleasure in presenting to our readers. For 50, 51 and 52,) may serve to convince some of our secta- ourself, we seek light upon this as upon every other subject, we are in favor of free discussion, and moreover, their novelty, their boldness, and the apparent superiority of the intellect from which these views emanate, are sufficient reasons why they if these affections are wanting, a man must be as should find a welcome place in our columns. Those who take exceptions to or disagree with his doctrines, have the same opportunity of replying to and I have happily no doubts on the subject. We him. We shall be pleased to hear from "Caxton" again.

TO THE EDITOR OF THE SONORA HERALD :- The then, I have seemed to linger upon the topic, while introductory remark by which you preface the re- | recapitulating the results we have come to, it has publication of an article, subscribed "Caxton," re- been only in order that our reciprocal conceptions cently published in the San Francisco Chronicle,— | of the truth might be so harmoniously adjusted, as and which accidentally fell under my notice-is my to insure our seeing with equal clearness its inevitapology for trespassing upon your columns.

All men agree to the proposition, that if Spiritsm be true, or if there be any truth in it, no duty could be more imperative, as no pleasure could be more alluring, than to devote time and patience to of rational illumination on this subject, in the writits investigation. And yet, the moment one word ings of Swedenborg. I anticipate the intellectual is said about forming a Spiritual circle, or creating rapture you will one day experience, when you a mental battery, few men there are, who are brave to "great heaviness through manifold temptations." a mental battery, few men there are, who are brave She was much harassed with a fear that she should enough, to unite together for the purpose, or honnever again enjoy the same consolations, or be able est enough, after commencing to explore these new all human prayer, emerge into substantial being to endure the trials and difficulties of life. At a and most wonderful fields of human thought, to its glittering ranks instinct with the most intimate chard Penn, about 5 miles from this place, on the carry out the original design, and proceed with the human love, and its myriad industries impelled by caution it requires, and the candor it invokes. the sole force of spontaneous and untasked human The world is full of isms, and California is overdelight. It is a scandal to men of your mark in

flowing with shams. The neighborhood is intole- the church, men of independent mental habits, rant of novelties, and friends ready to suspect in-

There was an unusual coldness of the extremi- sanity. Traveling thieves under the guise of supe- exigency, that you should have so long accepted ties, and an unnatural rigidity or stiffness of the rior wisdom, have humbugged and hoaxed the the judgment of interested ignorance and quackery community, until confidence in Spiritism, and its in relation to this man, nor have tried for yourprofessors, has long since been lost, and in the be- selves the invincible armor he has forged for heavhef of a very considerable majority of men, it ex- en's truth. I remember to have heard one of our authors wrote before the time of Homer. It may ists only as a BANKRUPT DELUSION, whose glory professors at Princeton, while lecturing to the class be stated, as a curious fact, that John Hardouin, a

has departed forever. in Ecclesiastical History, exhibit his masterly incom-Such being the tone and temper of the times, petence somewhat to this effect: "We must not mentioned that all the ancient Greeks and Latin the newspaper even that opens its columns to its omit from our survey of this period the name of books, (excepting Cicero, Pliny, Virgils's Georgics, in London and Paris, sent to persuade us to emdiscussion, challenges the loss of subscribers, and Emanuel Swedenborg, a most learned and pious is compelled occasionally to prelude its correspon- man, whose head appears to have been turned by dence by an insult to the science, as a sort of sop unknown causes, and who consequently fancied to the popular Cerberus. Who can wonder then, himself in continual colloquy with the apostles. It

the truth of Spiritism, when there are so many to who were invariably present to dine with him .verted, to forsake their sins, and "flee the wrath | cover it with ridicule, and so few able to vindicate | Strange hallucination !"

Like the Christian religion, its injudicious friends amiable and conscientious person felt himself audo it more injury than its enemies; and whenever thorized to put for our instruction and diversion, and in the use of hanguage, appears, and used of it more injury than its enemies; and whenever thorized to put for our instruction and diversion, has been commonly ascribed to Eumenes, a king do it more injury than its enemies; and whenever thorized to put for our instruction and diversion, has been commonly ascribed to Eumenes, a king likely to reign. cultivation and intellectual capacity. This will it has gone down in public estimation, its destruction, its destruction would have been owned has yet known. This was the complacent who died about two thousand years ago; but some doing; it has (as just said) the power to do what the brave. J. R. Lowell.

his experience, indeed, disqualifies him to reason pathetic ink, by the fires of remorse, consider what about its reality. If the denizen of Berlin cavil at a dreary time some of us would have if we were

EMANUEL SWIDENBORG.

But surely I need not endeavor to vindicate Spireality quite as fully as I do, and hence I am not called upon to urge home an unwelcome truth .-Indeed, there can be no demonstration of Spiritual realities to unwilling minds. The affections deterward in the career of observation so obviously con- demand for entertainment and learning loosely. mine every man's intellectual state, and if, accordgenial to his faculties.

The case is altogether similar with Swedenborg. paramount Divine regard for himself or his sect Supposing his experience of the Spiritual world to over other men and other sects, the Divine mercy itself provides that he also deny Spiritual or imwhat it is. He states, with the utmost precision, great ear of Dionysius, where, if a scandal is whismortal life, and accept instead the falsity which co the laws of that world, or the principles out of pered in Pekin, we hear of it in New York. The heres with his depraved affections. Immortal life which all its phenomena proceed; but he never atpertains to no man by any outward gift or tenure tempts to persuade you of the existence of these but purely by virtue of renovated affections, and phenomena by an appeal to the laws of this lower discovery that a bird in the bush was two in the Christ. world. He very courteously awaits your ascent hand. They did not analyze or refine till nothing incapable of acknowledging that life on the other to his side, by virtue of the ladder of Spiritual genuine was left of this beautiful world but an inside of the grave as on this. But, I repeat, you principles he has let down to your understanding; they looked out cheerfully upon life, and were but he is invariably guiltless of the insane endeavor more concerned about their stomachs than the both alike admit the great truth of Spiritual existence, and are so far in thorough unity. If,

ciples. Prosclytism accordingly never enters his one. They took things as they were, without suphead. He knows very well that every man whose Goodness did not always soul is inwardly attuned to angelic fellowship, will, some day or other, in this world or the next, infallibly learn these supernal tidings, and become enrolled in that evangelic company which shall yet sincerely thankful for a "good murder" or a shipable logical consequences.

fill every desolate place with the healing and fruit- wreck, just as news-boys are now. (Laughter.) And after all I must end by conjuring you both ful presence of God. And he consequently feels We must consider, also, that news was then comas a scholar and an earnest disciple of Christ, to no prurient desire to precipitate so assured an event. municated from man to man, not from telegraph to Above all things, he would be sorry to compel any daily lessons in force and veracity. Fancy the difference and veracity. betake yourself without delay to the fountain-head averted or reluctant attention. For none, so well ference in 1775 of a man riding into a country as he, knows the watchful love which proportions village, and saying "there has been a fight at Consee that inner world of which he speaks, and which now lies in the dark inanc so voiceless and dead to

EARLY HISTORY OF BOOKS.

On the origin of books there rests a darkness

which the mind cannot now penetrate. The oldest sacred books extant are those which were writthe church, men of independent mental habits, ten by Moses. There were, however, books in the who feel moreover the church's insatiable present world before the time of Moses; and some of those books are cited by that inspired writer. The oldest profane books which have come down to the present time, are the Homeric Poems, which were written about 2,800 years ago; yet it is mentioned learned French ecclesiastic, published, about one hundred and fifty years ago, a work in which he How would all Europe be astonished at the appear- angelic. -Mrs. Jameson. ance of Mahometan Moollahs, or Hindoo Brahmins

Horace's Satires and Epistles, Herodotus, and Homer,) were spurious, and forged in the thirteenth century, by an association of persons under died Christianity itself, rather restrained than exthe direction of one Severus Arcontius. Before the art of manufacturing parchment was welcomed proselytes. Christianity, on the other

upon thin wooden boards, and after writing upon is more certain than that man will have some reli-This was the harlequin costume, which a most the wax with an iron pen, they strung the boards gion, and if none other makes conquests, and as is es, and making not only its life uscless, but its together, and thus made books. The honor of the too plain, Deism neither will nor can, it is tolerably growth downward.-II. Hooker. discovery of the art of manufacturing parchment certain that Christianity, whether true or false, is has been commonly ascribed to Eumenes, a king likely to reign.

Fortune is the rod of the weak and the staff of

Of the Children of the Apostles?

We know very little concerning their families. St. Clement, of Alexandria, says that Peter had about its reality. If the denized of Berlin cavil at sentenced to read the list of accidents and thefts children; that Philip had daughters whom he and murders with which we had sedulously en-But surely I need not endeavor to vindicate spi-ritual existence to you. You happily admit its which surrounds him there, by way of disproving riched our minds on earth. (Laughter and ap-four daughters of St. Philip, who prophesied. It is tropical vegetation, you would not expect Hum- plause.) He wished to be understood as speaking believed that there was one married, and that she

boldt to sit down, and solicitously argue with the skeptic. You would expect him at most to bestow that contradict our own. Lectures were only ano-that contradict our own. Lectures were only ano-that contradict our own. a passing sigh upon human imbecility, and go for- ther form of the same evil-(a laugh)-to supply a ministry, had a very beautiful wife, of whom he was jealous. The Apostles having reproached him The old ballad-makers lived in a better day. for Lis fault, he corrected himself, and bringing his They did not hear of so many events that none of wife before them, said-"I am willing to relinthem made any impression. The world was now quish her, let him who will take her to wife." one great village; then, a little hamlet was a world. be real, his writing could not possibly differ from They did not live as we do in a world that seems a by his wife one son and several daughters. Apostles did not accept his proposition. He had

Cleophas, according to Eusebius and St. Epiphus, was brother of Joseph, and father of St. James the lesser, and of St. Jude, whom he had by Mary, sister of the Holy Virgin. Thus St. Jude, the Apostle, was cousin-germain to Jesus

Heggesippus, quoted by Eusebius, says that two grandchildren of St. Jude were shown to the Emdigestion. The people in those days lived frankly; peror Domitian as descendants of David, and as having an incontestible right to the throne of Jeru-Domitian, fearing that they might make salem. to justify Spiritual existences upon natural prin- mysteries of their being. Their world was a small use of this right, questioned them himself; they exposed their genealogy; the Emperor asked them what was their fortune; they answered that they possessed thirty-nine acres of land which paid trioute, and they were laboring men. The Emperor then asked them when the kingdom of Jesus Christ would come; they said that it would be at the end of the world. After which Domitian let them go in peace, which proves he was not a persecutor.—Exchange paper.

MAN AND WOMAN .--- I should not say, from my own experience of my own sex, that a woman's nature is flexible and impressible, tho' her feelas he, knows the watchill love which proportions vinage, and saying there has boen a light at con-the intellect to the affections, and prevents the soul receiving an excess of truth beyond the wants of the bridge planks;" and between reading on a newspaper bulletin "Rumored battle at Concord; woman ruling a superior man. If he love her, the ings are. I know very few instances of a very inlives lost on both sides." In the one case the man chances are that she will, in the end, weaken and would snatch down his musket; on the other wait demoralize him. If a superior woman marry a vulgar or inferior man, he makes her miserable, but he seldom governs her mind, or vulgarizes her nature, and if there be love on his side, the chances CHRISTIANITY AN AGGRESSIVE SYSTEM.-Of all are that, in the end, she will clovate and refine him religions Christianity is that, and that alone, which The most dangerous man, to a woman, is a man never will let the world slumber. No form is so of high intellectual endowments morally perverted : corrupt as not to have eternal energy enough to for in a woman's nature there is such a necessity send forth its emissaries to the ends of the earth; to approve where she admires, and to believe men who will endure all privations and bear all where she loves-a devotion compounded of love perils to persuade the nations to embrace it. This, and faith is so much a part of her being-that among many other peculiarities which discriminate while the instincts remain true and the feelings unby some Greek writers that about seventy profane Christianity from other religions, is one of the most corrupted, the conscience and the will may both be striking, and ought to excite deep reflection. No led far astray. Thus fell our "general mother"other religious system manifests, or ever has manifested, this remarkable, this uniform tendency. ed, by the colossal intellect—half serpent, half

brace their religions. Not only have heathen reli-SELFISUNESS .- Selfishness is poverty; it is the gions never done this, but the religion which cramost utter destitution of a human being. It can bring nothing to his relief; it adds soreness to his pended its benefits. Judaism received, but hardly sorrows; it sharpens his pains; it aggravates all to the popular Cerberus. Who can wonder then, himself in continual conoquy with the apostes. It is related of him, that whenever he sat down to discovered by the ancients, they wrote upon stone, hand, addresses all "kindreds, people, nations and to extremes, often turns destroyer and strikes its lows on himself. It gives us nothing to rest trees, the leaves of the palm tree, and the skins of lifted up its voice in every clime, and is speaking on or fly to in trouble; it turns our affections on goats and sheep. Sometimes they spread wax the dialect of nearly every tribe of man. Nothing ourselves, self on self, as the sap of a tree descending out of season from its heavenward branch-