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

NEW-YORK, SATURDAY, OCTOBER 27, 1855.

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TE POWER AND FORCE OF THOUGHT.

inderful the matchinery that moves the soul! How complicated its movements fathom its powers; who can comprehend perations! To-day it is moved by the soft, tive voice of love; to-morrow it is howling in the rage of hate and despair. To-day is is buovand cheerful in recollection of the happy past norrew it is filled with anxious fear and gloomy condency! To-day it is planning its future and renown: to morrow it is dashed upon roks of imbecility and insanity! To day it is Lord of itself; to-morrow it is the abject slave adespot! It is in the past a beautiful specimen namess and loyalty; in the present it is a little espider's web! It is in the present a lovely f God's master-piece-soul ;-in the future ar become degraded below the very brutes perish! When it thus departs from, or its better self, and makes to itself gods, and falls down and worships them, bes it depart from its original purity, and the unpardonable sin of neglect to, and on of, a higher law, which it has not yet deol into, and of which it is ignorant. Many are affictions of the righteous, but "the Lord dethe them all." were the words of one who has ac anawings of remorse and the pangs of a mming conscience! Yet he was prompted by wn vanity to style himself righteous and others I who were far less criminal in the light of

justice, and justice is truth-and truth-who efine it? Were the truths of life always l, there would be no violation of thought or on: The human mind would continuously pro ss, and, like a thrify tree, grow in beauty and agth, till in its maturity its fruitfulness would one its germinal splendor planted in the soil of ew birth to multiply its species in the unfoldat of higher lifes and more exalted purposes dike the tree, however, it would expand itself) a new life from the bursting of the previous e, while the tree decays and changes its forms in The mind is moved like a whirlpool. In many sters it layes itself, and when disturbed by the is and shoals beneath, it lashes into fury and

and justice than himself! Rightcousness is

kin rage like the great deep. When its powers thought are opposed by unnatural restraint, is ses itself like an angry billow from side to side, Incluses to rest in placid calmness. When its moses are frustrated, it violently exhibits all the ionsness of the daring waters of the ocean a it dashes its pent-up forces against the battle ats of nature—the rocky ramparts of the seaside whor the mighty tornados of Old Ocean's impements in the roaring winds that sweep destrucof the heavings of the spirit of the briny deep, the earthquake shock, the thunder's rage, or e treabling agitation of its suppressed calm-

Then does the mighty spirit of man show itself rth in all the demoniacal passions of his nature, d in the wild phrenzy of disappointed hope, he shes himself into a storm of fury, and heeds not soft voice of affection or the gentle remonstrance produce, but banishes temperance from his art, breaks the bonds of peace, and assails the tadel of his own control with his own weapons of struction, and lays low the fair blossoms of his n beauty and levelines. Then does he make self an abject thing in his own eyes, unworthy trust or of respect, and a hamed and self-con mned, would thee away from himself, could that and hade beneath the darkness of forgetfulness framembrance of his folly. But, ah! how soon min does he commit the same wrong, again to epent and despise himself for so doing, and for so sandering from the path of righteousness and

llow shall this be avoided? Shall the godlike owers of the mind be ever thus prostituted shall no kind ministering Angel of Light point ber elicate finger of hope to the bright pathway of iccess? Shall no triumphant Car of Progression er roll her wheels over this track of the human ill, and leave behind a peaceful ray of hope and re? Shall no beautiful scene of many-colored wers blossom in this garden of the mind to scattheir fragrance on all around? Shall no higher wn arise to light up the surrounding scenery ith a clearer halo of eternal trust? Must the mind er thus struggle on and never be released from s cruel thraldom of hope and fear-this fluctuaof success and disappointment, which plunges into woes inexpressible? Alas, no! no star has arisen to guide the wretched into port; no Ppe appears in the distance sufficiently powerful to est the mind in its downward course of pollun, and to stay the hand of ignorance and per sion! Is there no remedy? Yes-ah, yesere is one, and that is Truth!

Primitive unfoldments bear no proportion to the foldments of the latter days. Where are the

of thought, imprinted in the great vocabulary of thought, where language is inarticulate and thought

Thought is the exponent of the soul, the radi-

alism of the senses, the fluctuation of the developing Spirit, the harmonizer of the spheres and the roice of God. Its powers are the machinery of the human soul, and there it works like a revolving kaleidescope, throwing up at every turn a new view, and revealing a new prospect to its own wonnot thought power? Is not thought the source of form. ill knowledge! Yes; full well does the human heart know that its own deep revealments are the channels of its inspirations; full well does it know its own thought is the life of Its soul! Sneer who will, yet God has a home in every heart by the thought implanted there from off the altar of his own eternal fires. Could the power of God become nore manifest through his works than through the ruman mind? Yes, answers one. God is more plainly seen in the terrible and the sublime, in the works of nature, in the changing seasons, in the swift revolutions of the planets, in the mighty aging elements, than in the organism of man and in the unfoldment of his mind! Whoever thou art that thus answereth, thou art a materialist! Thou God! Man, by the powers of his mind, has controlled those elements, and as his mind shall move eternally in its progress, it will move thoroughly, The force of his will shall even bid defiance to the decays of his nature, as nature is now understood, and lengthen his own existence into a prolonged earth life, which shall be a season of hope and joy, instead of fear and despondency-one of health and happiness, instead of one of disease and death. The force of thought applied to active life has produced all the improved changes which have occurred since man first applied himself to seek out wisdom. The improvements of the past, speak indefatigable exertion, close research, and deep, indomitable purpose. The present is clothed with the garment of the past, wove by the hand of industry, and prepared by the strength of preserving nationce. The present has no reason to boast her covering for her sins, for had not her parent spun and wove the texture, she could never have fitted t to herself, for her children to admire and appropriate. But the future will weave her own! True, out she will pattern by the parent; and has she not the experience of the parents to guide and advise her? Yes; but she may go farther astray than ner father and mother, the present, or her grandfather and grandmother, the past! And why so? Simply because she is proud and arrogant. She funcieth that in her superior knowledge she is independent of the past and present as her teachers! She sneers at her own parentage, and hears into the future* the unmistakable evidence of her own folly by giving the future the power to correct herself by her supposed knowledge, being betrayed by her ignorance, in her assumptive presumption. She, though of the present; is radically

own by some fifty or sixty summers. O, who would live always in this rudimental sphere; who would not soar away to those realms where thought is triumphant, and where the revealments of knowledge are sight and perception? But who would not desire, while in the earth-form, to taste those joys, that 'tis said angels above only know. Would not all? Then listen: God has so constituted the human soul, that in its developments are continual increasing powers, so that its developments become but stepping-stones to higher unfoldings. As it develops, it rises into in individual progression—this individual progression becomes a universal progression, so that the world of mind to-day is in advance of the world of mind yesterday, consequently there is a gradual improvement in the times and changes of times. Now as this is the case, and no human soul stands isolated, it follows, as a matter of cause and effect, that the universal mind will be more highly advanced in one thousand years from the present than in the present. Then does it not also follow that my at discretion, and speedily enlist under the an individual mind in the future must become also further advanced? Yes, truly. Well, as it is so, to what height will that mind arrive? to what point will it approximate? where will it culminate? Can

wrong in rejecting the past as her acknowledged

eacher. She is the teacher, whether the fact be al-

lowed to her or not! What has made the present

what it is but the past? What will make the fu-

ture what it will be but the present? Then let

thought become matured and grow old in the pre-

sent, and seek not, ere it can walk, to defy its pa-

rent, and cast stones of contempt at its clumsy,

old grandmother, because her youth preceded its

* The present of the future is here taken.

it? Where will its progressions in the future lead tavo of 466 pages for the preservation of both. it if it convey it not to such heights? It must be Mr. Mahan made a discovery convenient to his so, else progression in the form must stop or the situation. He read Riechenbach, and finding that dering eye! How can its power be estimated? Is earth soon cease to be inhabited in its-present Reichenbach supposed himself to have discovered

> The power of thought will work out its own proitself through this increased power of thought, recognized in philosophy," which he has Christianadded unto and accelerated as it must be by the full freighted past and present, while in the future it echo for still greater light in the hallowed enjoyment of the present revealment, till celestial unison long, eternal, harmonious swell of praise, more deshall proclaim the contentment of the mind and universal freedom, thought and purpose.

SPIRITUALISM.

A REVIEW.*

The following "Review" has been sent us by friend Wingard, of New Orleans, who assures us it is the production of an eminent lawyer of that city. We insert it that our Northern, Eastern and Western friends may see the unanimity of sequence resulting from a study of President Mahan's book since his Southern Reviewer, but reflects from a critical stand point the general objections urged against his "expose" of Spiritualism by his more matter-of-fact analyzers.

The Review was written for and appeared in the columns of the N. O. "Daily Delta," Sunday, Oct. 7th, 1855, which is pretty good proof that some of the Southern press are willing to report progress .-ED. CHT. SPT.

The Rev. A. Mahan, the first President of Cleve land University, is the ablest defender of the Faith, whose shields have caught the rays of the rising sun, and who has been aroused by the Spiritual incantation of "Wake up, Sluggards!" He is chief among those who have seen that Humanity, through science, has advanced over the threshold of the world of causation, and that there is danger to the invincible doctrine of Miracles, and to the grand theory of Salvation. He is the watchful sentinel upon the outward wall of mythological Theology, who has discovered the siege that surrounds the fortress, and whose sagacity or instinct has led him to surrender the watch-towers, that he may save

the citadel. Rev. A. Mahan stoops to conquer. -He sees that priestly liveries, sanctimonious faces, eloquent sermons, gorgeous solemnities, the divine usurpation, the splendid mockeries of humility, are not likely longer to impose upon the infatuated millions of idolators, who bow down to external symbols, and who, for the sake of the Spiritual guidance of sanctified understandings, are conveniently interdicted in the use of their own. The slaves of ecclesiastical despotisms are in danger of revolt. There are signs of mutiny in the camps of the elect. There are clouds by day, and pillars of fire by night, not bargained for by those who wear the elongated visages and the immaculate robes.

Rev. A. Mahan, actuated by some moral and intellectual force, quite as inexplicable as the "mysterious force" to which he ascribes indiscriminately all Spiritual phenomena, found himself unable to deny the existence of facts which he saw, or to repel influences which he could not comprehend. This circumstance has placed him in a predicament not wholly new, in which he encounters the enemy in front, and at the same time is assailed by the garrison of his own well-manned, but poorly fortified Castle of Indolence in the rear. Yet, with unexampled prowess, he has fought his battle, and is waiting for the smoke to clear away, that he may behold the signs of victory. It is, however, the expectation of many, and the apprehension of more, that the chivalric Rev. A. Mahan, when he sees the face of the field, strewn with his dead arguments slain in the fight, will surrender to the enesublime banner of Truth.

Mr. Mahan relates that his residence has been since 1850, in one of the grand centres of the

* Modern Mysteries Explained and Exposed. In four Parts. By Rev. A. Mahan, first President of Cleveland University, Jewett & Co., Boston,

revolutions of time transporting the soul? Where, it ever cease to progress thus in the earth-life, as Spiritual movement." He has been sorely per- end of my dear friend's life. Yet he owed a deeper the light of the Spiritual philosophy, and is, there O, where? Far into the future of Spirit-life! The time advances? Then where may we limit its plexed by the "ab catra Spirit hypothesis." He prophetic eye of the present beholds in the bright powers of thought? What may not be its advan- was at first led "to refer the facts to the tricks of future, a brightness beyond the significance of the tages to attain and retain? May it not become, Mediums," but was confronted with phenomena mere word—a halo of eternal light which points to while in the earth-life, in succeeding centuries, all "wholly incompatible with such a conclusion." that glory which has been long antedated, but that the soul has imagined, was destined for its im- He, however, "studied the facts"-and having stunever realized! And what will produce this glori- provement after it enters a higher sphere? May died them with a determination to find some other ous result? What but the power and force of not the progressions of the Spirit be so great that solution of the "mystery" than the natural one, he thought can effect it? Naught! What has achieved future unfoldments will invest it with all the power has produced this volume, which contains the hythe progressions of the past but this same mighty and attributes that have been supposed to belong pothesis that "seems demanded by the facts," and Hercules? What but the power and force of to Spirits after having left the earth-form and |-indispensable to the occasion. His facts were thought has been the source of improvement, one passed into higher lives? Will not this progression, alternately referred to "good Spirits," and to and many, in the past and in the present? What while in the form, constitute also the progression "bad "Spirits," and concluding that "neither but its application to the issues of society has of those who have passed out of the form? Will could thus act," the Spiritual responses as such, caused life to be an active, moving panorama not the progress of the two correspond? Will not and the "ab extra hypothesis" were incontinently of progressive unfoldings? Man is a thought; his the one be the counterpart of the other? May not rejected. Constructing thus, according to his case, life a thought set in motion; his death the eating the state of the Spirit, in the form on earth, become his spheres of cause and effect, and seeing therein through of a thought into its elemental nature, to as high as is the state of a progressed Spirit out of no room for the Spiritual theory, he was relieved of concentrate itself into a still more condensed the form, while that Spirit out of the form has pro- all embarrassment. The fainting symptoms were thought, the better to sublime itself into a Godhead portionably ascended into still loftier heights. May gone. He had met "with evidences which he not this be a progression to which the human soul could not resist and maintain his integrity, of the may aspire? Why should it not dare to hope it? reality of physical manifestations of a very start-Why should it not dare to seek it? Who shall limit ling and impressive character," and not being prethis Almighty power of the mind to elevate itself pared "to forfeit either either his integrity or his through its own perceptions with the Godhead of faith," his invention, with a courageous contempt its nature? Where can the human mind reach for human intelligence, alike natural to himself while in the flesh, unless such latitude be allowed and deserved by his readers, has put forth this oc-

> a force in nature "heretofore unknown," which he called the "odylic force," he, too, proceeded to discoblem and demonstrate the fact! Truth will reveal vera "mysterious force in nature, not yet distinctly ized by the not uncommon name of "polarity," or "polar force." This force is not, as might at first overflows into a pool of outspreading transparency, be supposed, a force exercised with a pole, but "a beautiful to behold! Then will universal jubilates force in nature, having, when developed, very strong attractive and repulsive power." quality, which, to more or less extent, belongs to shall vibrate every chord in nature's great bosom. all substance, physical or mental, is familiar, or would it be wholly incredible to the "First Presifeeble powers of finitism describe! That swell "the existence of precisely such a force seemed deforce" which he does not pretend to understand.

there learned of two other forces in nature, called been engrossed by the Spiritual theory, it became indispensable to discover a third. This third force in Nature, "not yet distinctly recognized in philosophy," it is feared never will arrive at such recognition beyond the "philosophy" of its discoverer. Behold-it exists in Animal Magnetism. After dis- ture" here, that does not exist to all eternity, and tinguishing the latter from Electricity, the writer the operation of which is not increased in power says: "From Magnetism, Animal Magnetism is distinguished with equal manifestness, by the fact substance on which it operates, whether matter or that it may be excited in all its force in animal bodies, while the former is developed only in iron sible and Invisible worlds are one, being separated and kindred substances." This is the original and remarkable foundation upon which the structure which keeps us in subjection to the external senses; of our academic philosopher rests. This is the great "polar force," and truly, it must be nearly

related to the great Polar Bear. It could never have occurred to Rev. Mr. Mahan is a fluid, as air or water is, but composed of two species, positive and negative, of near proximity to mind, and capable of immediate contact with the nervous human organism. That it pervades various substances more or less, depending upon their of induction, and its peculiar influence or effect as a constituent part of such substance is determined. That magnetism in animals is no more and no less magnetism than in iron, but that it resides there in association with elements which other substances do not possess. That it is the most subtle and powerful of the physical agents of mind, and is capable of being so concentrated and controlled by the Will, that through its means minds operate upon each other, and upon inferior conditions of matter. can only be distinguished by its different associations. Yet, says this most original investigator, "Philosophers have unitally affirmed, and the public generally are now fully aware of the truth of that affirmation, the existence and action of the three following distinct powers or forces in nature, namely, Electricity, Magnetism, and animal magneism,"-p. 49.

When, many years ago, Christendom was astounded by the announcement of Mesmer's application of the magnetic force, its existence was generally denied, but wherever conceded, it was conceded as conclusive testimony of super-mundane or Spiritual power. Yet our author's theory is based wholly and exclusively on the fact of its existence, while he coolly assumes it to be proof, and his only proof, of the improbability of any Spiritual agency. Perhaps Rev. A. Mahan will take instruction more kindly from a source more congenial, and admire in another knight of the sombre robes, that candor, of which he himself is so much in need. The following entertaining incident was related some years ago by Mr. Davis :-

"The utility of magnetism as a moral agent is ery little understood. But there are some persons sho know how to appreciate and who have had the courage to acknowledge, the immense blessings flowing from its judicious administration. Concerning the delights arising from this unseen power, a clergyman of England, possessing much talent and conscientiousness, thus testifies to the moral influence of magnetism in the case of his very much diseased friend: 'The tranquilizing effects of the

debt than this to magnetism! It had reclaimed him from the hardest infidelity! Of a singular which says at once—'there must be a God.' But in his last illness, then it was that a new principle supplied the defeet of the original nature, more ning appeared full of holy veneration. Who that then saw him leaning over his Bible, as he sat for an hour or two in the evening, propped up on every riodical fever; triumphing over mortal infirmity and pain: rejoicing while we inwardly mourned and whispering nationce and comfort to all around nim; who that beheld this strength made perfect of Heaven is here.' This faith, this wondrous patience, this holy comfort springing out of tears, were, as he confessed to me, attributable, under Divine Providence, to the magnetic influence.

"'From having seen phenomena,' to which he could not refuse his assent, my friend was led step by step to recognize the mighty truth of the predomi Ruling Spirit, creating and sustaining all things. rejoice,' fouchingly, he said to me, 'that Mesmer-ism should be the last remedy tried upon methat it should prove successful in calming my pains; because it was the first thing that relieved me from the worst of all evils—that of an unbelieving heart.

"This case should arouse the attention of our American Clergy to the fact, that more powerful and beautifully convincing, than all the testimony of prophets and apostles respecting the future lif are the developments of magnetism to the Spiritual wants of unbelieving, but reasoning mindsblessed power which is destined to cast a halo of Spiritual knowledge over the entire world of civili zation, and, as we improve, the Heathen of the slands will receive a corresponding impulse towards Progression."-Harmonia, vol. 3, p. 275.

No where does Rev. A. Mahan seek to prove the untruth of the Spiritual hypothesis-his own, could it be true, need not exclude the other. He designs to make the Spiritual theory unnecessary-nothing more. A vaster literary abortion was never gene-Her body and her soul, in raptures, will unite in a ought to be, to every boy at the academies; yet rated by any mind than this book, considering the littleness of the intent with which its writer was lightful than aught on earth can picture or the dent of Cleveland University," were it not that pregnant—it is pure abortion. He assumes that the mighty law, discerned by Mesmer, operates only manded by the facts." Having, then, admitted the in the physical or external world, while his admitbeholdest not the spirit of man or the Spirit of the feast of its thought in the one sacred love of "mysterious facts" which he could not pretend to ted and illustrative facts are teeming with internal deny, he accounts for them by the "mysterious phenomena—an assumption at war with all the the unprecedented book of the President of Cleveknown laws of mind, leaving the universe a theolland University-and be convinced. If Christen-Rev. A. Mahan also read Prof. Olmstead, and logical jumble of matter without an object for its dom is peopled with the blind who will not see, let creation, and God an utterly impotent Omnipotent. Electricity and Magnetism. These he admits pos- A book worthily addressed to that endless class of sess the quality of "polarity," but as they had minds, the whole of whose intellectual stores are constituted of a series of dogmas.

> I will tell Rev. A. Mahan briefly some things which are law; that Nature is co-infinite with God, and comprises all worlds, Present and Future, and that there can be no law or force existing "in nathroughout Futurity, in the exact degree to which mind, ascends to higher conditions;-that the Vionly as to us, owing solely to our unspiritual state. -that the Spiritual world is not separated from us by time or space, but by our condition, it being now and here, and a world of the same, but unmeasurably more tangible and actual realities than that Magnetism is Magnetism-never once. That it this :- that at, or beyond, the passage to the Spiritworld, there is no cessation or change in the law. but that ultimates or effects are there produced with more sublimity and apparent certainty, because it operates on higher conditions:-that Nature and God are One, in the relation of positive condition, and that by that condition, its capability and negative, the innumerable visible worlds, or earths, constituting the lowest plane of nature, and gave her oracles. At first a single Pythia sufficed birth places of mind, and what we call Nature, extending eternally and uninterruptedly upward, to but in process of time, assistants were appointed. what we call God.

I have said that Mr. Mahan divides minds inhabiting the Spiritual world into two classes, "good Spirits" and "evil Spirits," making each a positive is not qualified to understand that every mind is good in its degree, that the Divine Law, in spite of Thus magnetism in animals, and magnetism in iron, all obstacles that can exist, circumstantial or organic, operates unceasingly through the intelligence, regeneration from the evil, and progression towards the good.

Mr. Mahan is utterly blind to almost every perception or comprehension of the Divine Law. He does not see that the physical and intellectual laws are one and the same, operating only on different states of matter-that mind is the real, and what we call matter the unreal substance-that all mind is creative through the exercise of the Will, and that the only difference between the human and Divine mind, is the difference between finiteness and Infinity-that as mind goes upward from the human sphere, its creative power increases, exactly in the way in which the intelligence is seen to increase, as the man ascends from the child, and that this advancement or progression is gradual and unceasing-that in the earth-life, mind exercises its creative power, through the agency of the hands, and by means of physical labor, but that in the spheres it is done more or less, according to condition, by the simple exercise of the Will, as when a Spirit desires and wills a flower or other substance. it is spontaneously produced.

In conclusion, I will say to Rev. Mr. Mahan that. not only if his "mysterious force unknown to philosophy heretofore" be conceded to him, is his hypothesis utterly false, but there is no such force 'inherent in nature" as "that mundane force," to which he ascribes all the Spiritual phenomena, and declares to be identical with the odylic force of most upon their wisdom and policy."—Rollin's Anmagnetic influence were manifested even unto the Reichenbach. The "mystery" is easily soluble by cient History, Vol. 1, page 38.

fore, no mystery at all. The "force" is not an element "in Nature," but is produced by concentrating through the exercise of mental power, the surrounding magnetic and electric fluids whatever substances they pervade. The "mysterious force" is simply the force of mind. Mr. Mahan never saw a table move under the circumstances related by himself, whether in intelligent responses to questions or not, that was not moved through the agency of mind. What an easy mode is his of disposing of all the vast and various phenomena of the 'Spiritual movement"-simply asserting a new quality in magnetism, which he does not pretend to define or comprehend, circumscribing its action with no reference to nature within the limits of his case, and ascribing all results, of whatever degree of intelligence, to its unconscious operation. But the true solution is even more easy than this easy invention. In the phenomena of mesmerism, the human Will, by concentrating and directing the fluids pervading the body, acts through the nerves upon a more negative mind, and subjects it to control. In the Spiritual phenomena, where the Will is less impeded by surrounding grossness, these fluids, residing in the air, are so concentrated as to effect contact, not only with mind, but with gross substances. This is a simple, a scientific, and to all observers, an obvious solution, easily understood and easily explained. While Mr. Mahan's argument is, that the "mysterious" phenomena are produced by a "force in nature," and that as there is no nature beyond the physical world, they must, therefore, proceed from a physical cause. It is certain that magnetism can be impelled by mind alone, that being the only substance superior to it in subtlety and nower.

NUMBER 25.

This argument is the parent of the work under review. It is a book containing abounding evidences of the truth of Spiritual science. It is in itself a blazoning of the progress of truth. If the incredulous world has needed heretofore any overwhelming proof of the actuality of Spirit-intercourse, that need has been most industriously supplied by Rev. A. Mahan. If there be those-and truly their name is legion-who will not, for their own sakes, listen to the reason which Spiritualists daily offer to their understandings, let them read them grope in the dark awhile with Rev. A. Mahan, lantern in hand, and behold how its glimmer is utterly lost in the light to which he unconsciously leads them. It is as certain that Error cannot live, as that Truth can never die.

THE ORACLE OF APOLLO AT DELPHOS.

Delphos was an ancient city of Phocis in Achaia. It stood upon the declivity, and about the middle of the mountain Parnassus, built upon a small extent of even ground, and surrounded with precipices, which fortified it without the help of art .-Diodorus says, that there was a cavity upon Parnassus, from whence an exhalation rose, which made the goats dance and skip about, and intoxicated the brain. A shepherd having approached it, out of a desire to know the cause of so extraordinary an effect, was immediately seized with violent agitations of body, and pronounced words, which, without doubt, he did not understand himself; but which, however, foretold futurity. Others made the same experiment, and it was soon rumored throughout the neighboring countries. The cavity was no longer approched without reverence. The exhalation was concluded to have something divine (Spiritual?) in it. A priestess was appointed for the reception of its effects. From thence she to answer those who came to consult the oracle, The Pythia could not prophecy till she was intoxicated by the exhalation from the sanctuary. When the divine vapor had diffused itself through the (entrails) of the priestess, her hair stood upright upon condition, and totally distinct from the other. He her head, her looks grew wild and furious, a sudden and violent trembling seized her whole body, with symptoms of distraction and frenzy. She uttered at intervals some words almost inarticulate which the prophets carefully collected. Answers were given to questions either verbal or written, or to sealed letters laid upon the altar unopened.

> Cræsus once made use of a stratagem to assure himself of the veracity of the oracle; which was to demand of it, by his ambassador, what he was doing at a certain time prefixed. The Oracle of Delphos replied, that he was causing a tortoise and a lamb to be dressed in a vessel of brass, which was really so. The emperor Trajan made a similar trial of the god at Heliopolis, by sending a letter sealed up, to which he demanded an answer. The oracle made no other return than to command a blank paper, well folded and sealed, to be delivered to him. Trajan, upon the receipt of it, was struck with amazement to see an answer so correspondent with his own letter, in which he had written

Father Baltus, the Jesuit, professor of the Holy Scriptures in the University of Stratsburg, has written a very solid treatise, wherein he demonstrates invincibly, with the unanimous authority of the fathers, that demons (Spirits) were the real agents in the oracles.

"The credit of oracles" says Rollin, "subsisted upwards of two thousand years, and was carried to an inconceivable height, even in the minds of the greatest men, the most profound philosophers, the most powerful princes, and generally among the civilized nations, and such as valued themselves

SPIRITUAL AFFECTION VERSUS "PAS-SIONAL ATTRACTION."

"THE SOCIETY FOR THE DIFFUSION OF SPIRITUAL KNOWLEDGE" TO ALL PROGRESSIONISTS.

have forsaken me, and stron by them that are no Gods: When I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots' houses.—Jer. v. 7.

Will you steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other Gods whom ye know not; And come and stand before me in this house,

that is called by my name, and say, WE ARE DELIVERED TO DO ALL THESE ABOMINATIONS .vii. 9 and 10.

Therefore thus saith the Lord: Ask ve now among the heathen, Who hath heard such things? xviii. 13. (See an article in the Express of Oct. 13, by O. G. Victor, Esq., one of the editors of the Sandusky Register.) Sorrowfully, mournfully indeed, do the faithful and pure-hearted regard this departure from the path of rectitude and wisdom, this recreancy to consistent, exalted and true principles, this advocacy and practice of a most abominable, absurd, and wicked philosophy, on the part of some occupying a prominent position, and taking an active part in, and thus identifying themselves with the moral and reformatory movements of the day.

For in an especial manner are the reformers, philanthropists, preachers of a new and higher gospel, to be regarded as the children of God, agents of his will, exponents of his law!

That they should turn from the God who had commissioned and led, the Father who had nourished and blessed them, even to the "fullness of repletion," and take unto themselves "them that are no Gods," is, indeed, most lamentable!

It is truly surprising! in this most glorious day of the revelations of the Most High to his children, when literally "the heavens have been rent, and He hath come down, and the mountains have flown down at His presence: the earth hath trembled, and the heavens dropped; "when terrible things which we looked not for have been done for since the beginning of the world, men have not heard, nor perceived by the ear, neither hath the eye seen-oh God! besides thee, what he hath prepared him that waiteth for Him." For truly "His glory is covering the earth, as the waters do the sea." That they, the beloved of the Lord, witnesses of his glory and power, partakers of his loving kindness, should become even as those "who commit adultery, and assemble in troops at the

Nay verily; better for them; better, far better for the community, that their assemblings were at the houses of the harlots. That they did not seek to hide their criminalities and abominations, beneath the hypocritical covering of any prophet's mantle, they may catch in its descent, or pilfer from its lawful owner!

"Setting their abominations in the house that is called by my name, to defile it."

"How long shall this be in the heart of the prophets that prophesy lies? Yea, they are prophets of the deceit of their own hearts !- Jer. xxii. 26.

"Preaching of "individual sovereignty," of the "freedom of the soul," the "omnipotency of will," and "independency of thought and action;" yet so conceited, degraded, and imbecile, that they do not perceive the darkness by which they are enveloped, and hence, "comprehend not the true light, which lighteth every man that is sent into the world." "If, therefore, the light that is in thee be darkness, how great is that darkness." Matt. vi. 23.

"Freedom of soul," when that soul can neither recognize or appreciate the sublime and exalted nature of true Spiritual freedom! "And ye shall know the truth, and the truth shall make you free." John viii. 32.

"Independency of action!" to those who have so little of the omnisciency of will, or the omninotency of power, that they have neither obtained, nor can exert, a controlling, or restraining influence over their own senses; cannot rule absolutely and completely their own little, individual kingdom of fleshly contingencies, but are brought into shameful subjection thereto, enslaved and led about by is the place of our sanctuary." "the lust of the flesh, the lust of the eyes, and the pride of life."

"The wise men are ashamed, they are dismayed and taken. Lo! they have rejected the word of the Lord; and what wisdom is in them?"

characteristic of the American people, which all true lovers of their country must sincerely de- poem rehearsed by a woman—the response of woplore. It is the total want of reverence in us, as a manly thought—the admiration of equality—the Nation. There is little in the manners, customs, or education of the people, to awaken and nourish this principle. Indeed, the present system of education has a direct and special reference to the outward alone! The attainment of a position in life, and the obtaining of possessions is the one great study, the one chief object. The influence of the church, the preaching, and the preacher, inspireth cles, philosophers, poets and legislators for the little or no reverence, or venerating love! Elo- ages. She saysquence and declamation, abstract reasoning, and the elucidation and enforcing of creeds, forms and past? If there were never but one inspired creaobservances, take the place of inspiration, prophecy, and rebuke. Aye, so devoted are the children of the present to their own selfish pursuits the Greeks and the Romans had their oracles and desires, so blinded and absorbed by the allu- given by women, their Sybils, their Vestals, Saprements of the outward, they are almost complete-

Indeed, so wholly physical, such utilitarians have cat's-paw to man.'

on which profit and loss can be computed; and because the Spiritual yieldeth no per centage, it is deemed of no account, and they who are so weak as to linger amid its divine mysteries, drinking its ublime and heavenly truths, are regarded as unvise and unprofitable speculators.

But amid all this subversion of the soul's best nterest, this devotion to the actual, and obliviousness of, or contempt for the Spiritual, there is one cheering feature, one encouraging thought, which CHRISTIAN SPIRITUALISTS AND TRUE as a spring in the desert, gladdens the heart of the philanthropist as he contemplates the present, or divines of the future. And this is to be found in How shall I pardon thee for this?. Thy children the filial love and reverence that so generally prevails in all its beautiful and holy significance at home. Ave, and his soul is elevated and strengthened by mingling now and then with the sweet dictate the law of evidence to the investigating and sacred influences of the family circle. This mind. bond of filial and fraternal love is still reverently and religiously cherished, and thousands of manly voices shall join in a song of thanksgivings and praise for a mother's, or sister's genial and loving influences, while the soft, harmonious tones of womanhood shall help swell the symphonious anthem n commemoration of a father's, or brother's ennobling and assuring affection.

But now, alas! marriage is found to be not only an inconvenience, but a gross mistake, and this institution of heavenly ordination, God appointed and consecrated, is to be abrogated. And the child, ah! the children! the children! what of

his school avocations or other duties, knows not, if at his return at the vacation or holidays, that same loving mother shall again hold him in her embracthat sweet mother and him, he has called father,) shall extend to him the hand of welcome.

That gentle, lovely girl, about to absent herself from the paternal roof for a season, even while folded so closely and caressingly to the fond father's heart, must even there, be tortured by a fearful foreboding, that on her return to her childhood's home, instead of that father, on whose tender and protecting strength and love she relies, she will find desires,) than him, the first holy love of her heart's sunny spring time. O! it is pitiful, overwhelmingly painful, the contemplation of this most abhorrent and wicked system of philosophy.

Truly, "the mighty man hath stumbled against the mighty, and they are fallen both together!"

And yet, although our cities are reeking with the pollutions and miseries springing out of this Free Love theory," though scarcely a village, or grief, shame or suffering, the result of the carrying out of this monstrous and wicked system, few and far between, are the tones of remonstrance, indignation and condemnation, to be heard from the pul-

Why, this one feature of the case, its deplorable effect upon family relationships and attributes, the annihilation of that sweetest, holiest, and deepest world's progress, and society's regeneration, and devotion, and its consequences on childhood, should awaken all the nations, and inspire them with one determined purpose, and a voice of execration and disgust should arise from the people as from one soul, a voice, whose trumpet tones should reverberate in startling echoes through the hearts of the public mind and the harmony of society. and consciences of this class of reformers, (as they are called,) until they should find no rest to their souls, or peace in their hearts, till they departed from the evil of their ways, or ceased to bring a reproach upon the sanctuary of the Lord's house by the assumption of the name and attributes of his true prophets!

holy of holies of His tabernacle, who are called by are indebted to a Spiritualist, who kindly permits His name, doth it not in an especial manner rest with us, to look well to it, that the curse of this abomination rest not with us, that no unclean thing be suffered to pollute the sacredness of that shrine, whereon is inscribed "Holiness to the Lord."

As watchmen on the walls of our Spiritual Zion. we should not be slow in discovering the breaches that may be made therein, by craft or ignorance, and to build again the waste places thereof, that no reproach rest upon the house of our God.

"For a glorious high throne from the beginning,

INSPIRED WOMEN.

MRS. E. OAKES SMITH, in a letter to a friend, criticises the late "publishers' festival," because "no distinction was awarded to any" of the women present "except by priority of age-a distinction al-There is one feature, of American Society; one though excellent and proper," she thinks "few women would covet," and adds: "Where was the chivalry which professes to enshrine woman as the this kind. It was masculine all, and trust me, with booksellers more than a tribute to genius."

As an offset to this exhibition of modern manners, morals and men, Mrs. Smith reminds her friend of the inspired women of the past, and the religious and social customs that made them ora-

"Mary, think you the days of inspiration are ture like Joan of Arc, it were enough to be a prophesy of others; but the women of the North of Europe have always had their inspired women; phos, their Hypatias, Aspasias, Corinnas; women who infused their disciples with a passion for phition, vainly reaching forth its appealing hands for the sanctities of the Church. It is only in our day, tist). How true this last is, I cannot say, but the of criticism from the secular and Spiritual press,

we become, that religion is but a mercenary affair, FACTS-THEIR MORAL EVIDENCE AND VALUE.

The concession is now so generally made, that wonders and marvels are developed in most Spirit- son's late pamphlet on "The Ministry of Anual Circles, that those who still doubt the facts, or GELS," &c., makes use of the following language:call in question the competency of the witnesses, should be treated as a partially deaf person would be, who might fancy himself authorized to doubt the variations in music, simply because he could not distinguish the difference in "notes," nor recognize the presence of harmony and melody, as they

lire, more, and give being to the soul of song. We appreciate these difficulties, and make full allowance for all "Thomas's" who may, in their ignorance, call in question both the fact and its witness: but in these remarks, we refer to a class of skeptics, who have nothing to urge beyond their own doubts and mental disturbances, who, being exceptional to the general manifestations of human nature, can not, in any true sense, be permitted to

For this class, however, the Spirits have made the fullest provision, since the manifestations are so varied, that they appeal to every sense in their phenomenal, as well as challenge the criticism of reason, in their intellectual character by adopting neans to ends. If these manifestations cannot cure the exceptional and extravagant displays of skepticism, it must be because the difficulty is not only chronic, but organic in its defection. For all not thus afflicted, however, the honest and sincere testimony of those witnessing the manifestations, will have the effect to soften skepticism. inspire confilence in human testimony, and develop an active reneration for man, for the very effort of bearing witness for any fact or statement, is an appeal to, because an expression of, the honesty and sincerity of human nature. The statement that "like begets The bright, proud boy, pressed so lovingly and like," is especially true of the world of mind, since hopefully to the mother's bosom, as he departs to society and its surroundings are but the manifestations of its development, for "the things that are seen are temporal, but the things that are not seen are eternal." And the act of bearing testimony in a skeptical age, although it be simply ng love, or some stranger (who has come between | manifest in acknowledging what may have been seen, heard, and felt, is an appeal to that eternal but makes skepticism itself but a phase of its manifes-A fact, therefore, when once well established,

cannot fail of having moral evidence, which must ultimate in authority, because man is moral and and awaken Spiritual and mental desires, which can some manly affinity! who has persuaded her have no rest, until the soul returns to itself. laden mother into the belief that he is better adapted to with the conforming evidence which brings peace and that among men of learning and piety, as on her Spirit's needs (or more truthfully, her sensual and joy for ever more. It is not our design at any other question that grows out of, or is assopresent to discuss the law of evidence, but to convince our readers, that honest and candid testimony should be borne for the facts of Spiritualism, for all ignoring of obligation in this as in the other moral and mental relations of life, can have but one effect, and that a bad one, since it tends to, and develops equivocation rather than truth, secretiveness rather than conscientiousness, and silently but tacitly bears false witness against the light, when the soul should bear testimony for, if not vindicate the truth as revealed to, and known by him.quiet little neighborhood even, but can present to Practical reason, therefore, as well as moral sense, our deprecating view, some revolting picture of urge the necessity for thus acknowledging the authority of facts, (although prudential reasons may interfere and prevent the mind from recognizing their true and full value,) for the truths of Spiritualism, like every other truth, the world's motion has rolled into notice, will act as an antagonizer, putting man against his fellow, until the mind is inspired with a love for truth, and a willingness to bear the responsibilities that grow out of its recognition. Individual freedom, Spiritual culture, the ge the claims of candor and enforce the obliga tions of this duty on all who may be knowing to

SPIRITUALISM IN CALIFORNIA

the facts of Spiritualism, and call on them to ac-

knowledge the same, that they may be as morally

efficacious in softening the tyranny of public opin-

ion, as they have been in subduing the antagonisms

The capital manufactured out of Mr. Ewer's humbug story," for the annihilation of Spiritualism n general, and the manifestations in San Francisco n particular, has been an entire failure; for the cause is not only progressive, but has already converted some of the ministers of that city, and most And we, who are permitted to serve Him in the of their congregations. For this information, we us to extract from a letter recently received from

> The writer of the following had been strictly educated in the orthodox faith, and when he went to California, was a professor of religion, but the ways of the world, and the policies of the "gold diggens," in some way chilled the enthusiasm of his faith, and he became skeptical on nearly every point of Spiritual and immortal life. For the revival of his faith, and the renewing of his first love, he is indebted to the ministry of the angels, and the philosophy of Spiritualism. This will explain the religious allusions in the first of the extract.-Ed. Ch. Spt.

birth-day—32 years to day. I can hardly expect in progress, and the goodness of that God, "who to see as many more, and I am ever reminded, that we ought to be preparing ourselves, and others, for knowledge of the truth." the new life, where, if our course, while here, is right, we shall ever continue to progress in neverending bliss. I think it will be a very happy thing to cast off, at once and forever, the toils, troubles, pier, if we have led a life of progression while in this sphere. I met with our circle, last Saturday night, at Mr. Clark's house, and a very interesting what fashion the reviewer sustains the reviewed. time we had. Capt. Lippett had seen, while in We quote the "critical note" entire. He says: presiding genius of art and literature! Nothing of France, a Tablet, a foot long, and about 6 to 8 inches wide, shaped like an egg, made of any kind of maintained in our April number. It exhibits ample proof that the alleged communications of departed Spirits exfew exceptions, poor at that, it was a laudation of wood, one-quarter inch thick, and polished, through which a lead pencil was inserted. I made one like and we had a communication from a spirit, who welcomed us in our investigations," and who would give us no other name than that he was a "Friend to Progress." Charles was also there, though I did not feel like saying much to him, as t was our second sitting only. I sent Charles after King, requesting him to tip the table five times. when he returned. Pretty soon the tips came, and most furiously. The table was moved and threshed around, for about two minutes, and King was off before we could ask a question. We meet again to morrow night, and hope to hear more from Charles and King. I have found lately, on enquiry, that the Spiritualists were more numerous here than I reasoning of the book before us. ly oblivious of the inward, the interior life of the losophy, eloquence and art. In more modern imagined. A friend told me to day, that the Rev. soul, and it is languishing in neglect and destinations are little girl would of these mysterious dispensations, it is not strange reveal him his prospects of ever being elected times the Roman Catholic calendar shows a long of these mysterious dispensations, it is not strange reveal him his prospects of ever being elected times the Roman Catholic calendar shows a long of these mysterious dispensations, it is not strange reveal him his prospects of ever being elected that he should lose his faith in Spirits and in Man the highest office in the gift of the State. Try tion, were believers; also the Rev. Mr. B., (Bap- and anxieties of authorship, and borne the torture

A NEW ISSUE.

The editor of the Christian Freeman, in his issue of October 12, in a notice of the Rev. J. B. FERGU-"On the Ministry of Angels, Mr. Ferguson shows from the Scriptures that the Angels are men passed through death into the Spiritual form, and that the Scriptures represent that a familiar intercourse was kept up between these children of the skies and the children of earth. He shows, also, by various quotations, that Christian theolo-gians have very commonly expressed belief in the presence of guardian Spirits And he complains, justly too, of the unfairness of his being denominated an *infidel* for believing "But we have a word to say to Rev. Mr. Ferguson in Though there are some little-

relation to this matter. Though there are some little-minded sectarians, who will shout "infidel" at every genrous and noble sentiment, yet we apprehend that the doctrine of ministering Angels, or Spirit manifestations and communings, would not have been denounced as infidel, if it had been held as a Christian idea, confirming and nlarging the Christian faith. But, unfortunately, the de relopments, in their wonder-breeding form, were seized upon by a set of pseudo-philosophers, whose sentiments were, and are, virtually atheistical. [1.] They disown he name atheist, and talk of a God, an infinite Father. But they so explain the thing which they call God, as to make it in fact merely a law of development. They differ from he old atheists in that they believe in human immortality the old atheists in that they believe in human immortality; but they give the Spiritual and immortal spheres no other God than what the old atheists gave this world, viz.: the laws of attraction and repulsion, growth and decay;—in a word, the law of development. [2.] They believe that there are immortal human Spirits in the invisible spheres, who are able to raise up chairs, and tables, and human bodies, thus overcoming the law of gravitation by an immediate act of will; but they do not believe that there is any God in the Universe who is able to move a chair, or any other object, only by carrying it around with the earth's rotation and revolution—or, perhaps, by a strong wind, or rotation and revolution—or, perhaps, by a strong wind, or dood of water—no God who can act but by the uniform operations of nature. In other words—no God but nature. [3.] The human soul needs the knowledge of a Father, to whom to pray, and in whom to trust. But the rain philosophy of which we speak gives us no such Faher, It is a stupid babbling without knowledge, and we regret that its champions were able to get into their hands the management of the modern wonder-workings, [4] so far as to identify themselves with the name of Spiritualism. And you know, Rev. Sir, that the same subtle physical force which Spiritual beings must employ as a Medium of tangible communication, will ribrate also to the touch of Spirits in the earthly body, and hence that there can be great delusions practised upon the unlearned, by the substitution of mesmeric for Spiritual influence. I grant, too, that there is an error on the part of Christian men, that they do not more generally, like you, investigate the subject religiously and philosophically, and aid the ommunity to distinguish between the true and the false

We have quoted this article entire, that the writer might be fully and correctly represented, as we wish to offer a few reflections on the same.

1. Is it Christian, manly, or sensible, to charge s unseen world of thought that fashions life, and they do not understand the method by which God carries on the government and develops the economy of Nature in the same sense that seems most acceptable to Sylvanius Cobb?

> It must be so, for it seems they "talk of a God an Infinite Father," and do not "explain the thing enough to have learned that, on the question of figure. Divine Method, there is as large a diversity of views, ciated with God's mode of governing the universe. And we question very much, if Mr. C. could give most internal dungeon of which, was confined the even the cob of an idea on the subject that will not soul—with the senses for its sentinels and keepers. be objectionable to some one or more branches of the orthodox family, when looked at from their

The Spiritualistic conception of Deity, however, seems to be obnoxious to this writer, because they believe in "the law of development."

Now this, it seems to us, is a queer objection for a fessing to believe in, and, in their way, worship the as much as we need his services. Father of all Spirits; for, we can remember when speak and write of George Comb's "Constitution ing or evening of next Sunday. of Man," as a fit companion to, if not a commentary on the Bible; and one gentleman (now a D.D) saw no crime in explaining and recommending its philosophy, of a Sunday evening, to "young men," that they might learn to "do justly, love mercy, and walk humbly" with God and their fellow men.

To be sure this was before D.D. had got to be hionable in the Universalist d 'Compends of Divinity" were scarce; but such are the facts. Now, in what particular, and to what degree, most Spiritualists differ from the general views set forth in that work, we are unable to say: but so far as our knowledge goes, the Spiritof the skeptic, that both may tend to the education manifestations and communications are confirmative of the theory of a Universal Providence and a government by laws.

See an article on the fourth page (Nature: Her Divine Method and Order of Development,) extracted from the Introduction to the "Constitution of Man," for proof of this assertion.

If this is "virtually atheistical," we fear the ministerial brotherhood of the Universalist denomination is in a carnal and unconverted state, for many of them, to our positive knowledge, held and preached "just such" "sentiments" a few years

3. This assertion, after acknowledging that Spiritualists "talk of a God, an Infinite Father," is too absurd and silly to merit a denial.

4. This, probably, is where the shoc begins to pinch after all, for very naturally about this time. not a few in the church think there must have been some mistake, some oversight on the part of the theologically wise, or else they would not have ignored the facts of Spirit intercourse, and laughed at the idea of Spirit guardianship.

It may be, however, that the Spiritualists are unworthy to receive, and incapable of fully appreci-Tuesday, 18th.—I happen to recollect this is my as they are, they hope to improve, as they believe will have all men to be saved, and come unto a

CONSOLATION FOR PRES. MAHAN.

We have so frequently quoted notices, criticisms, and reviews, condemning the philosophy of Pres. vexations, and trammels of this life, and much hap- Mahan's book, that as an act of charity, we select the following from the October issue of the "North American Review," that the reader may see after This book has for its subject, the various forms of motend no farther than the consciousness of the medium o the knowledge of the consulting circle; that opposite responses may be obtained on the same subject in accor dance with the varying mental states and opinions of parties concerned, and that by the intense action of parties concerned, and that by the intense action of his own mind, (2) the questioner may procure at pleasure, false, self contradictory and absurd answers. It is too (3) late to deny the intrusion upon our age of phenomena, lying outside of our recognized system of material and Spiritual philosophy. By refusing to them a place within the realm of possibility, and denying to them a physical cause, we only give the wider license to the insane (4) and impious superstition which is peopling our mad-houses, and promises also no slight contribution to the working force of our peniteritaries. Pres. Mahana theory isolated force of our penitentiaries. Pres. Mahan's theory include all the authenticated facts which furnish his superstition. We are glad to find that Dr. ground for this superstition. ground for this superstition. We are gian to find that Dr. Bell, of the Somerville Asylum, in a paper read at a recent meeting of his fraternity, maintained views in strict accordance with those advocated in our (5) journal, and is now supported by the extensive induction and cogent

graded to a creature of mere utility, a weapon, a cat's-paw to man."

time will soon come, I hope, when people will not lost, whe

thunder," and make him of secondary importance nurture within himself this root of bittern in confirming the reviewer's notions of Spiritualism Shall we pass by on the "other side," and land rather than in giving the President credit for originality of mind, comprehensiveness of thought, and literally bleeding brother to perish? God to diligent research, cautious analysis, and immense bid. There are many who will respond to diligent research, cautious analysis, and for Christicall, in the Spirit of that love, which truly be learning, to say nothing about his zeal for Christicall, in the Spirit of that love, which truly be that the still a strong blogged to give then to an analysis. tianity and his love of truth, is stealing that which that it is "more blessed to give than to receipt in naught enriches the reviewer and makes the and such can either send or put their domination of the party o President poor indeed.

2. This assertion will hardly need an answer, as paper. there is not an intelligent investigator of Spiritualism in the United States, who cannot give the flat wounded that I have written this. What I denial to it, by virtue and on the authority of his asked is no more charity than the offerings own experience.

3. Indeed. This admission does immense credit to your sagacity and penetration, Mr. Reviewer, by a timely return, our duty to a benefactor, although it comes with rather a bad grace from so love and kindness to an unfortunate brother, profound a person at this late date.

4. And is not stupidity, such as that you complain of, sir critic, calculated to confuse the honest, and make insane the sensitive? But this you can not answer, as you never held an idea or an opinion, good, bad, or indifferent, the keeping of which could subject you to the ridicule and persecution of the age. Well, "where ignorance is bless" you know the rest.

5. Seriously. We are at a loss whether we should admire the cool impudence of this gentleman, or laugh at the absurdity of his assumptions, or pity the egotism of his pretensions, for in each he is

But nothing short of that could be expected from the reviewer of the "North American," and so we will leave him "alone in his glory."

REV. T. L. HARRIS

This Brother has lectured the past four Sundays at the Stuyvesant Institute, to the general satisfac tion of the crowded audiences that came, Sunday after Sunday, to hear him. It was our pleasure to hear him on last Sunday evening discourse for over an hour on the causes that lead to the Spiritual unrest which characterise our times. He was earnest, intense, and passionately eloquent in many parts of his discourse, as he set forth the consequences and penalties resulting from an admiration body of men with rirtual atheism, simply because of, and a devotion to, the pleasures and conveniences of external life

Seldom has it been our lot to hear a discourse i which the calm dignity, and actual manhood of the Christian-the true disciple of internal and Spiritual life-were made more apparent, and came home to the sympathies of the audience with medium, a Miss of about fourteen years of age Spiritual in his nature, and the honest statement which they call God" to the acceptance of the afore happier effect. The contrast between the regeneof a second or third party, when it relates to, and said Cobb. Now, from the little we know of Mr. rated Spiritualist and the worshiper of the world, is expressive of a truth, must stimulate thought, Cobb's age, we should suppose he had lived years was forcibly and significantly set forth in one

Brother Harris said—the body to the one was a palace—the senses, the prime ministers of the soulthe absolute lord that lived within-while to the other, the body was a prison-in the deepest and That the people are in earnest, you will grant, when After next Sunday, Brother Harris leaves for the

Southwest, on a tour of lecturing, which, it is hoped, will be a short one, as many friends would Universalists, and have a preacher engaged by be happy to retain Brother Harris, believing that his sphere of usefulness would be enlarged by a nermanent residence in this city. We hope soon to hear that such an arrangement has been effectuniversalist to make against any body of men, pro- ed, as Brother Harris needs freedom from anxiety

Those friendly to securing the services of Brother it was quite fushionable for the learned and pious in Harris, would do well to speak to Dr. Warner, of the Universalist denomination, to refer to, and the same, at the Stuyvesant Institute, on the morn-

[For the Christian Spiritualist.] A LETTER.

ADDRESSED TO OUR FRIENDS GENERALLY It may not be known, and probably is not to many, that P. B. Randolph, the Clairvovant and Lecturer, is now dying by inches—not only for the whereas we have believed in immortality and means of procuring proper remedies and treatment. but actually for the common necessaries of life. Is it so soon to be forgotten that, scarcely more than one year ago, he threw open his doors, and surrendered himself, with all his masterly powers of Clair voyance in the description and cure of disease. without money and without price? Can we forget that the Public, vampire-like, preved upon him continually, giving him no rest day or night, until, from the combined effects of exposure, want, and complete and repeated exhaustion, the disease, which are to be made in the size, character which now wears so threatening an aspect, was induced and confirmed? Since then he has devoted himself to the work, giving all and receiving nothing, until now, heart, and health, and strength,

have all sunk together. At this time he is suffering from a severe pulmo nary attack, which has brought him to The very brink of the grave; and is there no one, among all those to whom he ministered—none, who, for The present publishers, A. E. Munson & Capp the love of good-the love of justice-will assist mise to sustain this phase of the paper, and him in recovering, at least, a portion of that health, such additions as will make it a family needs which he has so lavishly wasted for the good of others. By a little timely assistance, he may yet be saved. He wants the means to go to a watercure establishment for a few weeks—the means to doubt not, give a practical character and action sustain him for a short time in the simplest way of spirit to the publication. living, that he may obtain that rest, which exhaust ed Nature demands. This is not charity, but a in being able to "make note" of these intains simple act of justice. And surely there is no right- of progress, for the West has a grand work us minded person among us, who will not contribute to the relief of one, who has surrendered, without of the race. question, all that he has, and is, to aid by speech and deed, that good cause, which we all profess to love. And Editors, too, who are favorable to our principles, or governed by the common claims of justice and humanity, will either copy this article or give, in their own behalf, a substitute for the

Mr. Randolph has, since he entered the field. done as much for Spiritualism as any one man, while at the same time he has not only struggled with peculiar difficulties, but has braved hardships and sufferings in almost every form.

It is not my purpose here to speak of his truly wonderful powers-powers which have thrilled through the very heart of England, magnetizing thousands upon thousands by his eloquent speech -but only to say that, splendid as they are, they are but just beginning to unfold. He is but a boy yet, and if the morning is so beautiful and grand, which Jesus taught, "Love ye one another." what will be the power of the meridian day? If he is inhabitants of the Spirit world are not prome yet, and if the morning is so beautiful and grand, not thus untimely cut off, he will beyond a question, produce some work that will make its mark upon the age—for nothing less could fairly be expected the teachings of him who said "do unto other of his really great and transcendent genius-and what a blessing it will be-what a source of pride and joy-to think that we have assisted to procure it, by sustaining the outer man, while the Wells, Butterfield & Co. the thief, provideds Spirit could redeem its pledge, and completely fulfil of their earthly relatives could secure the \$15,00

Overwhelmed by the weakness of disease, and the wretchedness of want, groping in the deep dark the Hon. Lieut. Governor like to have the Spirit world by that criterion. —who, to his sickened thought, seem to have see. Would he not like to bargain for their role plucked him of all that was morth, the taking and If they can expose a third and recover plucked him of all that was worth the taking, and

into the hands of Mr. Toohey, the Editor

And let not the proud spirit of the sufferen donation, lecture, or a donation party;" h simply gives an opportunity for us to acknow

FRANCES H. GED.

THE TESTIMONY OF A UNIVERSALIST NO. ISTER FOR THE MINISTRY OF ANGELS

The Editor of the Christien Freeman takes Spiritualists in general, and his Rev. Bro., N Gage, in particular, to do, because they say FACTS of Modern Spiritualism are more convincia than the testimony of faith. We will not take up the room, in exposing the sophistry of Mr. Cohbithe article referred to, nor darken council by at. tempting to show which is best, since every right minded person will rejoice in knowing that the facts of modern, as well as those of ancient Spirit ualism appealed to, and quickened the religion nature of man, making life here and hereafter, mon desirable and happy. Few, however, will be in sensible to testimony like the following, be the faith ever so strong. Mr. Gage, a University minister, writing to the Star of the West, says:

"A word about Spiritnalism. This region somewhat notorious for the developments in the new ism. The people have full faith in the mode manifestations; and he who rejects Spiritualism this region is regarded as an infidel. I have spoken to the people several times po

attended their circles as often. They have writen speaking, healing, prescribing, and other kinds mediums. The night circles are for physical de monstrations, and are somewhat remarkable. To violin and tambourine are carried about the row with great rapidity, and played. A bell is a carried about and rung in fine time with other is struments. At these meetings I have also felt the Spirit hand. What is most remarkable here is t taken up in her chair, and carried rapidly arous the room as high as the heads of the audience, as without the aid of human touch or contact

"Prescriptions have been written out by Spi which have cured the sick and afflicted by som The blind have been made to see, the young a old have been aided by this invisible, and to man non-existent agency. And still the work goes of I tell you that an audience has more than once tened with almost breathless silence for two hor and a half to discourses on the subject of mod Spiritualism. Nor will you call them fanais when I tell you that they are old and well tare year, once a month.

"The believers here embrace some of the b men and women in the country. The meetings often held at the house of the wealthiest maning county, and I dare say one of the best. So this ery of 'want of respectability' cannot avail agi Spiritualists in this region.

"And further, the 'pestilent heresy!' is sprain ing rapidly in every direction. Orthodoxvisms ng rapidly into disrepute, and is hardly respect ble here. And what is the moral effect of new wine' upon those who partake? you mare I answer that it is good, for a more temperatal nest, peaceable, and friendly people I have m

"From Spirit advice, some have for everable tobacco and the cup.

"If you repeat the question heretofore asked Wherein is Spiritualism superior to Uni salism?' I will at present only answer, t Spirit-world, now we know it.

"I have not a single fearful looking forward regard to this subject. If it is of man, it will a to naught: if of God, it will stand for ever. M

SPIRITUAL UNIVERSE.

This friend of reform and progress is public in Cleveland, Ohio, and is about to close its sec vear. Within a few weeks, it has changed had editorial and otherwise, preparative to other chr general appearance of the paper, after the fix January. The history of this sheet, under the

management of Bro. Smith, has been martel critical and ultra reform character, plain con and straight forward in its issues. Devoted to: "harmonial philosophy," it has been friend every effort, made for the education and emiss tion of the race from mental and Spiritual besits beside a Reform Journal. The services of a sident editor has been secured in Dr. L. S. Even who, as a vigorous and practiced writer, will

We wish the enterprise success, and an im! for the education of the age and the emancipal

Terms \$2,00 a year in advance.

THE GOSPEL OF MAMMON AT FAULT.-The P Times, which is edited in part by no less and vidual than the Lieut. Governor of the Sta New York, in a long, meaningless, sacriligion Spiritualists] burlesque article, calls on the inform Messrs, Wells, Butterfield & Co the thief was who stole the \$50,000, and by ing, some poor widow, impoverished wife. phan children can be made comfortable by ing the \$15,000 reward. Now, this Lieux ernor forgets to designate the widow, or the or the orphan children to whom this & should go. He forgets that in the city of Norland

alone, there are more than 15,000 who and and claim charity. The Lieut. Governor also forces to mention that thief or thieves have Spirit free in the Spirit world who love them, even it the have strayed from the path of rectitude these Spirit friends may be a loving mother, fath wife, or children; and acting upon the pre selfishness, and if they see a brother's fault, are not disposed to expose it, and for the sake you would have them do unto you."

Does His Lieut. Excellency suppose that be jamin Franklin, Dr. Channing, or George V ington would, had they the power, reveal to Mes The half governor may judge others by himself far as this world may be concerned, but he car

lost, why can't they elect him or some amb

THE TRINITY.

Thought shines from God as shines the morn; Language from kindling thought is born; The ruliant zones of space and time Throll from out that speech sublime; Creation is the picture-word, The hieroglyph of Wisdom's Lord; The meregara A Assoni's Edens en blissful Edens rise To shape the Epic of the skies; To sure is the grand, full-spoken thought of Him by whem the worlds were wrought; He throned within the Word above, Inspires that Heaven, that thought with love. 11.

Love, Wisdom, Beauty, three in one, Shire forth from Life's all-perfect Sun: Lore, Wisdom, Beauty evermore In God the Scraphim adore; Love, Wisdom, Beauty make the soul The marror of the perfect whole: Love, Wisdom, Beauty, where they dwell In man are God's fresh miracle. Three Heavens illume the seraph's eves: Three-feld the space of nature lies; And three in one and one in three. thel dwells in all their harmony.

111 The love-light of a Scraph's eye Is language in the blessed sky; The music of a quiet heart Is Harmony's essential part. Leve is the Soul, and Truth the mind: And Beauty, pure and unconfined. The breathing form, the shining dress of all those hely ones express: Yet follest song but half reveals The heaven each saintly breast conceals For, like a sea devoid of shore, and's Love flows there for evermore.

With three-fold arch th' Eternal bends; With three-fold speech the God descends To carth, while stormy discords cease; Love, Wisdom, Beauty bloom in peace. piscord is being's only hell; Lavy, Wisdom, Beauty form the spell Whereby the Infinite alone Through worlds and heavens is heard and known Art, Science, Virtue, all belong To their full-voiced immortal song, The Hero's deeds, the Martyr's prayers, And the rapt Poet's haunting airs.

The Perfect Man through Love receives The God in whom all Nature lives: The Perfect Man through Wisdom draws The secret of th' eternal laws; The Perfect Man is Nature's chant, Hero and Bard and Hierophant : free to his being's law he grows, of self, unconscious as the rose; His deeds to Perfect Beauty tend; He is the universal friend; His thoughts repeat in pictured verse The Art-Song of the universe. VI.

The Minster is a marble psalm, Where Druid oak and Syrian palm, Life the groined roof, and seem to wave Wer able and chancel, crypt and grave. The Church of God in man below Methicks should like the Minster grow; All Tradas His three-fold voice inspires Should build its buttresses and spires; Each body deed that memory sings Should great with cherub face and wings O'er the high altar's mystic shrine, And Lore make all the place divine. VII

The ashes of the sacred Past Should rest beneath its spaces vast; There forvid Art inspired should paint The Berd, the Prophet and the Saint. A Hero-forms should grace the pile: There the triumphant Martyr smile, And God in Christ shine down to see An symbolize Divinity; And there the organ throb with might, felling how God created light, When from His Being's music rolled The Postetatium's rings of gold. VIII.

Bat let the human voice declare How tood made man, the primal pair, Shinks in Love through Adam's eyes On Angel Eve in Paradise. Let stately choirs of old and young Praise that therein with tuneful tongue. The period Church fills all the State, Love, Wisdom, Use, its laws create; As chant meledious angel choirs, Harmonic States that God inspires, In life's great sucrament agree;-Onen unfolds through Liberty.

For the Christian Spiritualist. DO SPIRITS SEE. OR TAKE COGNI-

ZANCE OF PERSONS ON EARTH. material form have been so refined and developed, to enquire what the so-called church of our day is with regret that through their negligence, my misand persons in the abnormal condition. St. Paul essential parts drawn from Moses, St. Paul, John nion with my Spirit friends. by John in his epistle, "that no man both seen thus supported, and claiming to be Christian.

We published some months since a series of artinumerous, where angels (Spirits) have appeared to, the "Church militant," or fighting church, when the light, and I trust received it. We put stated by poems and were seen of men. Moses saw Abraham en-Christianity is supposed to be a religion of love and cles upon spiritual of the most distinguished Poets of the tertained, and Jacob wrestled with them. The persuasion. from several of the following Poem, which is cer- angel of the Lord appeared to Joseph in a dream, preceding and the most faultless pieces of compositions, "arise, and take the child and his mother. tainly one of the language, purports to be from S. T. and flee into Egypt, and be thou there, until I Coleringe. It is taken from T. L. the Spirits of Moses and Elias upon the Mount of angel, who avowed himself as one of his brethren, tion-doctrines that Jesus never taught. the prophets. In addition to those accounts which material form? Reason, revelation, and the evi-throw. Charging instantly upon the infernal

and with God, may almost at any time place itself absolute," and other doctrines now generally enter- ed the condition of mediums, (the false and true,) in a condition to receive the most interesting and tained by popular churches. Indeed a comparison and the Spiritual state of things in New Orleans, instructive revelations of truth. Spirits may then of that fabulous peem with modern theology, will so much with my own, that upon reviewing my read our thoughts by perception, and those to whom satisfy any reasonable person that theology is the letter, I came to the conclusion, I had been too per- direction and pay of the same. She will in this, we are allied by ties of sympathy, watch over us child of the devil, or else the devil is the child of with the angels guardian care. They impress us of theology. approaching danger, guard our footsteps by day, | Shakspeare, or some other dramatical writer, is to be imposters, and as I sincerely desire to be | Enquirers as are not yet convinced of the reality and hang over our slumbering couch by night. responsible for saying that heaven is a "bourne charitably disposed toward those of a different be- of Spirit-intercourse, and know not the consolations They then, sometimes, lift the curtain of the fu- from whence no traveller has e'er returned." ture, and present to us views of the Spirit world. and the after life, which can only be seen by the we find the sum and substance of so-called Chrisinterior or Spiritual eye.

It is frequently asked, why Spirits should trouble

themselves with the concerns of earth? and power. This is the mission of the good man tainment in science, in wealth or fame? None day, and the Christian church of ours? but those who never saw its beauties or tasted its pleasures. Step by step we ascend the scale of ed theologians of this or any other country, or age, condition was before I knew myself to be a Spirithuman advancement in this life, and by the same there is an intuitive idea in the human breast, that existence, until we reach the author or source of Where God is, Heaven is. Heaven, then, is not a "Festus" to all light and knowledge. This is the destiny of all location, but a condition of mind. Happiness is the humanity-this is the unfolding to which every true definition of the word heaven. The wealth of germ implanted in man, may sooner or later attain. the world would be nothing, were we separated Our happiness is made to consist in our progres- from our sympathies, our affections, and our affinsion in doing good while on earth, pursuing the ities. We could not be happy in Troy, or Buffalo, same course in the realms of Spirit life. Spirits in or any other part of the universe, except we were their superior wisdom look upon us as the kind surrounded by congenial associations, and smypaparent looks upon his child. Our troubles and thetic and kindred souls. The mother's heaven is trials appear to them as unimportant and imagin- where her children are, and there is no law in Naary as do those of a child to its parent. They are ture that ean force her from her love sphere. If consistent, for of all things, I dislike consistency, in a measure necessary to the development of our we could see her heart as Spirit's see it, we unless it be in regard to "truth." I mention this

encourage or allow them, by cultivating a proper the wildest fanaticism ever painted, her first questemper and disposition, and by leading pure and tion would be, "where are my children?" If those Spiritual lives. A contrary course unfits us for long gone are forever gone, why do we not forget their reception, makes us more gross and material, them? and renders it difficult, if not impossible for them, to see or approach us. Oil and water cannot mix, purity and corruption cannot mingle; no more can the Spiritual with the grossly material. Hence the elevated Spirit cannot well influence the low and uninformed. If they are approached at all, it is by the class of Spirits that assimilate to themselves. If we would have a high order of manifestations, we must by elevation of the moral and intellectual character, put ourselves in a condition to receive which even now is shedding its rays of light upon all, we must comply with the conditions, that they pouring of Divine light, shortly to descend upon may draw near to us, otherwise they will follow us my mind. I hail the omen, and aspiringly, yet as did Peter his master, "afar off."

The manner of doing this is another topic, which requires much consideration and reflection. Without attempting at this time, to give any hint affirmatively, I will barely remark, 'tis not by preaching hear. Christ crucified with all his teachings and precepts, but practicing them.

I have thus briefly, and in great haste given my impressions connected with this subject of inquiry. I do not claim for them exemptions from errors, but I give them, to keep open, and suggest in- duties. The attendance on my lectures was good, quiry. They may lead to a train of thoughts that will discover far greater and more important truths. If they are correct, they will be perpetuated; if erroneous, they will die. For "error is mortal and cannot live, truth is immortal and cannot die."

> For the Christian Spiritualist. LETTER NO. II.

TO MRS. MERCY BLANCHE, OF BUFFALO. LADY DEAR:-

According to the Bible, and other traditional and many of its darkened minds. tion, and is immortal. Its organization is far more ceremonies, and Spirit manifestations. The Spirit- is not at present definitely arranged. relined and subtle than the physical. It approxi- ual element constituted its vitality; the ceremonial On Wednesday morning, Bro. Bond carried me Organs with the physical. This is proved by the find the Christian church made up wholly of forms the friends by leaving it to each other to arrange, This is more or less the case with all clairvoyants standard theologies of the day, will find their most lage, where I spent three days in sweet commu-

This evidently means that the great Creator has and his Apostles, and, of course, the Christian confidence of a Spiritualist of the right stamp. The wait for thee!" and the response, "I come to thee!"

considered a very odious character by sectarianism, tion in the same of the considered as a further illus-bring thee word." Christ saw and conversed with that is, a backslider from a fashionable church. He gation of the Golden Age," which is now Transfiguration, and John was shown his important bility for his teachings. From him modern the-Harris and will be issued in a few vision, and received his great revelation from an ology takes the doctrines of election and reproba-

John Milton was a poet of considerable celebrity. are to be received, or revelation falls, we have the His most noted work—Paradise Lost—as a poetical dium. legends, in almost every neighborhood of persons, production is a magnificent dramatic poem. Its Spirits. These persons without knowing it, have meaning is imaginary and monstrous. When we been mediums in their organizations and natures. look behind the curtain, we find the characters are The poet truly and sublimely says, "Myriads of nearly all devils. General Beelzebub, assisted by Spirits walk the earth, both when we sleep and his subordinates and their legions, undertakes to when we wake." Our modern mediums see them drive the Almighty out of the universe. He comes see the material forms. This is done not with the son, the second person of the Trinity, equal in outward or material eye, but with the interior or power and glory with the Father-omniscient, om-Spiritual vision. It is the same vision that remains nipotent, and omnipresent, happens to be absent after death. And now the question arises, does the from heaven at the time. But he returned just in soul lose its power by being disencumbered of the time to save the celestial hosts from a total over-

dence we have from Spirit manifestations, say no. squadrons, he drove everything before him to the If not, then certainly, it can discern Spirits after outer wall of heaven, and pitched this omnipresent death, both in the body and out. Spirits can, (if devil and his host out into empty space. Nine days they choose,) behold us in all our walks of life. In and as many nights they fell, and brought up at our daily occupations, in our evening meditations, last, slam bang on the earth. Keeping cool just sires to take some Spiritual paper, the choice of and in our profoundest slumbers. In the circles of long enough to ascertain that none of his bones which was left to me, and as I know of none that Mrs. Guy H. Salisbury, friends, conditions are formed, when they can ap- were broken, Beelzebub jumped up and made a gives me more satisfaction, taken as a whole, than proach us, and where they are attached by the speech, just as any spunky devil would, after get- the "Christian Spiritualist," I have decided to send laws of affinity, and by that harmony which should ting such a tremendous tumble. His followers for your paper. Enclosed you will find the quid exist. They are then enabled more readily to seated themselves on the hills, and entered into a pro quo. breathe in our souls sentiments of purity and love. theological discussion, in which a decided partiality The soul that is elevated, that is living in har- was shown for John Calvin's system of theology. mony with itself, with its neighbors, with Nature They spoke of "fixed fate, free will, fore-knowledge

In the writings of the four authors referred to, tian theology. How different the sentiments of the as I do, that sin, evil, or misdirection is self nunish-Nazarene. He spoke of the kingdom of Heaven as | ing, and that out of the lowest, the highest excel-"at hand"—everywhere present—within us. He lence may, aye will be ultimated, feeling thus, and the skeptical, rather than to contribute to the plea-I answer, it is their mission to elevate, inform, conversed with the Spirits of Moses and Elias in determining in my own soul, not to write of any sure of the Spiritualistic believer, and it is expected, unfold and make happy all within their influence presence of his disciples. He promised the poor one in particular or in general, whose doctrines dying malefactor, "this day shalt thou be with me were opposite to my own, unless I could speak of on earth, and his labor continues beyond the grave. in paradise." He was kind and loving to the lowly, them as of those belonging to my own household, This is all in accordance with the great law of pro- and never indulged in satire, except when speaking and as I strive to act according to the "Golden gression, which is stamped upon all humanity. We to or of the Jewish church and priesthood. Then Rule," beautifully rendered by some writer thus: are not contented or happy without continual ad- his language was cutting and sarcastic. Where is vancement. Who was ever contented with his at- the difference between the Jewish church of that

But notwithstanding the speculations of interest-

S. M. Peters. For the Christian Spiritualist,

NOTES BY THE WAY.

WILBRAHAM, Mass., Oct. 15, 1855.

BROTHER TOOHEY: A glorious morning ushers in the pilgrimage and labor of another week; and somehow, I feel impressed that it is a sun of promise, them. If we would have any communications at the sheet before me, prophetic of a further outhumbly stretch forth my hand thankfully to receive the Heavenly boon.

Oh! for Light sufficient to illuminate the world, and a Tongue of Power that all the world might

My last was written from Ware, which is a very interesting field of labor. My stay was one of great variety; so many friends laid claim to my attention, that it was with difficulty I could divide myself amongst them, and yet attend to other and I believe, has resulted in good. One old gentleman, greeted me after my closing lecture. who was, and had been for many years, a member of, I think, the Methodist Church, and told me that he intended to go home and form a circle, and investigate for himself. I told him that if he did heavily on the floor, to indicate either affirmative so with a pure heart, an humble mind, and an earnest desire to ascertain and receive the truth, he heavenly wisdom descend on Ware, and penetrate description, but which those who heard can never

Munical have a material and a Spiritual organization. The latter as the former is believed to be complete in all its parts. The Spiritual pervades the whole material or physical system. It emblaces what is called the soul or the mind—is the heaves what is called the soul or the mind—is the basement of the Congregational Church at the invisible player purported to be historical records, Spirit intercourse was known to the villages historical records, Spirit intercourse was known to of Tuesday, Bro. Sibley drove me to the villages the singular purported to be inhabitants of a French Professar of music, while his spirit of a French Professar of music, while his spirit of a French Professar of music, while his spirit of a French Professar of music, while his spirit of a French Professar of music, while his spirit of a French Professar of music, while his spirit of a French Professar of music, while his spirit of a French Professar of music, while his spirit of a French Professar of mus On Tuesday, Bro. Sibley drove me to the villages secure or ultimate of man and all that remains of the Christian church was organized at Rome. It Thorndyke, and Friday, Saturday and the followhim after death. It is all that holds its organiza- was a combination of two grand elements-pagan ing Sunday at Belchertown, after which, my route

understood this when he said, 1 Cor. 12 chap. "To Milton, and Shakspeare. The four gospels of the Yesterday, I delivered two lectures here to excelword of knowledge; to another faith; to another strangely perverted. Let us hold up the four pil- had an outpouring of the Spirit, which appeared to the working of miracles; to another prophecy; to lars of modern theology to view, and see why those pervade every mind. The friends here have carenot been seen in person, but in his works. If the church has nothing to do with it. Notwithstanding exercises of the day were marked with much deep were full of pathos and beauty.

history of the Bible is reliable, the instances are it retains the Mosaic idea of force, and calls itself interest, and there were minds present who needed

In the evening, I met several friends in circle at Dr. Glover's residence, amongst whom were Mrs. Billings Pease, and a Mr. Nichols. The latter came under the control of a mind calling himself Abner Kneeland, and congratulated me on my labors in his native land, declaring that I should yet stand and speak in the Hall, where he had met with persecutions. Mrs. Pease entranced, delivered a very beautiful and poetic address, which I regret could not have been preserved, and forwarded to you for insertion in your paper. She is an excellent medium.

In the evening, I met several friends in circle at Dr. Glover's residence, amongst whom were Mrs. Spanish-Indian maiden, called "Minnanotto," Her Spanish-Indian maiden, called "Minnanotto," Her Spanish-Indian maiden, called "Minnanotto," Her Indian maiden, called "Minnanotto," Her Spanish-Indian maiden, called "Minnanotto," Her Indian harmon his printy align the History of Man. Rook Bernity Gords Holy Spirits, through an Indian maiden, called "Minnanotto," Her Indian maiden, called "Minnanotto," Her Indian maiden, called "Minnanotto," Her Indian harmon his printy align the History of Man. Rook Bernity Gords Holy Spirits, through and the History of Man. Rook Bernity Gords Holy Spirits, through and the History of Man. Rook Bernity Gords Holy Spirits, through and the H St. Paul persecuted Christianity a long period of Billings Pease, and a Mr. Nichols. The latter came | broken English accents were like the lispings of an was a bold reformer, but he never claimed infalli- and speak in the Hall, where he had met with per- Spiritual natures. The wildly carolled melodies,

who have had the power of seeing and discerning beauty lies in its external drapery. Its interior Byron, through the lips of Wm. Hume, whom I unparallelled in the experience of any individuals mentioned in my last epistle. It was not only beau- in the form. We do not here propose to demontiful, but grand, sublime. The subject was: "The strate, to others, the mooted fact, as to the reality Course and Sovereignty of Time."

when in the abnormal state, as plainly as do we very near taking heaven by storm. God's only Friends around Stafford, Ct., will please address unseen world, under circumstances precluding the me at that place till October 28th.

With best wishes, I am yours for Truth and Humanity, JOHN MATHEW.

For the Christian Spiritualist, KIND."

New Orleans, Oct. 10, 1855. BRO. TOOHEY: It affords me a great deal of pleasure to forward the name of a friend, who de-

I have written twelve pages (three chapters,) of my own Spiritual experience, but I have unfortunately or fortunate, I know not which, so blendlief, and not wishing to wound the feelings, or ad- of Spirit Mediation. ding other pangs to hearts lacerated enough already, by their own perversion of good, believing | Sunday excepted.

"Let no man call God his Father, Who calls not Man his Brother.

Believing also that "Men might be better, if we better deemed of them," and knowing what my ualist, which was bad enough, and not much better

"Speak not bitterly of mankind; Oh! unsay what thou hast said of man: Mind cannot mind despise—it is itself. Mind must love mind: the great and good are friends; And he is but half great who is not good."

Thus I thought, felt, and have acted, by not sending my letter, of which I have spoken. I do not speak of these things with a desire to appear children, engraven in letters of cternal fire. And feeling what I have uttered to be the truth, as I

nary character took place, are determined to pre- latter has written an elaborate introduction and in contact sent our testimony thereto, to all such as feel appendix to the work. interested in the various phases of Spiritual Phe-

On the evening referred to, the piano was turned with its face to the wall, so that the keys were out | Society for the Diffusion of Spiritual Knowledge, of the reach of any ordinary player, when the light | 553 Broadway, N. Y. was removed from the room, the door closed, and the circle formed, consisting of the undersigned, with the addition of Mr. Brooks, and his daughter Sarah, the medium. It is here proper to state, that we are entirely satisfied, from concurrent testimony and our own observation, that Sarah has no knowledge of instrumental music-not knowing, in common parlance, "one note from another."

Shortly after the circle was formed-sitting with hands joined in hands-sounds were heard on the wires of the piano, as if thrummed by human fingers, and as the circle sang various pieces, mostly sacred music, the invisible player gave the appropriate accompaniment on the instrument with masterly skill. At times questions were responded to. by his lifting one end of the piano, and striking it or negative answers.

But the wonder of the evening was the performwould not be disappointed. May the light of ance of several pieces, so remarkable as to defy forget. We should here premise, by way of explanation, that the invisible player purported to be

The sublime harmony of that Spirit-music-like the grand old overtures of Handel or Mozartthrilled every heart, with its bold, brilliant, and hands hearer to perfection. It has corresponding its external pomp. In the nineteenth century, we over the mountain to Warren, where I found that overpowering tones, now played upon the keys, now upon the wires, in the darkness, with an marifestations of the past and the present. It has and ceremonies. Its vitality—its Spiritual element had effected nothing, no room having been secured accuracy of touch, and rapidity of execution, rivalnot usin quently happened, that persons in the is gone. It becomes an object of some importance and no notices published. I therefore passed on, ling the art of Lizt or Gottschalk. And the song to whose warblings the trembling wires responded, as to be saide to see with the interior vision or Spi- based upon. Practically, and theoretically, the sion to them could not be fulfilled. This disap- was poured forth with a clearness, a bird-like mel-The physical powers may be suspend- teachings of Jesus are all ignored. Any person pointment having deranged my plans for the week, ody, that emulated the sweetest notes of Jenny ed, as to give scope and action to the Spiritual.— who will take the trouble to examine critically the I returned to the home of Bro. Collins in this vil- Lind! The voice of Miss Brooks, in her normal state, is feeble, and her lungs somewhat impaired by long-scated disease. but now swelling high and clear, now subsiding to the silvery whisper, that is one is given the word of wisdom; to another the New Testament are either entirely set aside, or lent audiences. We had a good time indeed. We almost silence, those wondrous songs for hours went on! Both the words and the music seemed improvised, on the occasion, and were equally beautianother the gift of healing; to another discerning who rest upon them, have so little sympathy with fully cultivated their musical powers, and we had ex. ful. So far as the words could be distinguished, Spirits; to another diverse kinds of tongues; to the Spiritism of the present time; and let us see if cellent singing, accompanied by Miss Glover on the they embodied the loftiest poetical thought uttered another the interpretation of tongues." It is said the jewel of consistency can be found in a church melodeon. After reading the Scriptures, Bro. Cross with most felicitous expression. "The Anthem of of Thorndyke, offered up an appropriate address to Creation," was a chaunt of a grandeur worthy of the The Mosaic Theology was repudiated by Jesus the Divine All Father, which exhibited the faith and theme. The exquisite songs, "I wait, I wait. I

Not the least interesting feature of this unequalled musical entertainment, was the subsequent In the evening, I met several friends in circle at entrancement of Miss Brooks by the Spirit of a

ter the crucifixion of Jesus. He then became what is under the control of a mind calling himself Abner artless child, while her more than Orphic sayings

whole scene, four hours in duration, was of the On Friday evening last, I heard an address from most novel and impressive description-probably of Spirit-phenomena. We merely state what we Here is a medium of great promise, who yet have witnessed, and declare our entire conviction, will be a powerful laborer in the vineyard of Truth. that they were veritable demonstrations from the practicability of collusion or deception.

To Mr. Brooks, one of the earliest pioneers in the cause of Spiritualism, and his daughter Sarah, whose mediumship is one of the most exalted usefulness, we express our warm thanks for the oppor-CHARITY SUFFERETH LONG AND IS tunity thus afforded us, to witness and to testify.

JAMES P. GREVES, M.D., GUY H. SALISBURY, Milwaukie, Wis. JACOB J. FOLTS. EDWIN G. SCOTT, WM. H. ALBRO, WILLIAM LONGHURST, STEPHEN DUDLEY, BRIGHAM B. CLARK, STEPHEN ALBRO.

EDWIN C. THOMPSON, THOMAS LECLEAR, GEORGE B. CRANE. BUFFALO, October 9th, 1855.

> MISS KATE FOX. FREE COMMUNICATIONS.

It is with pleasure that the Society for "THE DIFFUSION OF SPIRITUAL KNOWLEDGE," informs the public of the return of Miss Fox from her summer tour in Canada and the West, as she resumes her labors at the Rooms of the Society, subject to the sonal, particularly towards those who differed from as in her former engagements, sit, without charge my views, and to those whom I believed, (aye knew) to the public, for the benefit of Skeptics or such

Hours, from 10 to 1, every day, Saturday and

The Society wish it distinctly borne in mind that Miss Fox is employed for the purpose of converting therefore, that those who are CONVERTED will NOT occupy the time of the Medium.

This change is warranted not only by the experience of the past year and a half, but suggested by the consideration, that those who may wish by the consideration, that those who may wish Creatures, By J. B. Ferruson. Price Is cents. communications from their Spirit friends can, and THE CURISTIAN CHURCH OF NASHVILLE. By J. B. should, avail themselves of the services of other Mediums.

A PROPOSITION FOR THOSE FORMING CIRCLES.

The time having arrived for the forming of Spir gradation we shall be led up the plain of Spiritual Deity is everywhere present, and ever active. now, God knows, I thought in the language of itual Circles for the winter, "The Society for the Diffusion of Spiritual Knowledge," wishing to aid in every effort made for the development and spread of Spiritual truth, offer the use of their Rooms, 553 Broadway, to such as may feel inclined to form Circles of twelve for the investigation of Spiritualism.

Two rooms are at the service of such, to be used every day in the week, Sundays excepted, which will admit of the formation of twelve Circles, to meet day or evening, as may be most convenient to the members.

Each Circle will make arrangements for lighting powers, and to prepare us for a higher state of exwould see there the names and likenesses of her powers, and to prepare us for a higher state of exwould see there the names and likenesses of her powers, and to prepare us for a higher state of exwould see there the names and likenesses of her powers, and to prepare us for a higher state of exwould see there the names and likenesses of her powers, and to prepare us for a higher state of exwould see there the names and likenesses of her powers, and to prepare us for a higher state of exwould see there the names and likenesses of her powers, and to prepare us for a higher state of exwould see there the names and likenesses of her powers, and to prepare us for a higher state of exwould see there the names and likenesses of her powers, and to prepare us for a higher state of exwould see there the names and likenesses of her powers, and to prepare us for a higher state of exwould see there the names and likenesses of her powers, and to prepare us for a higher state of exwould see there the names and likenesses of her powers, and to prepare us for a higher state of exwould see there the names and likenesses of her powers, and to prepare us for a higher state of exwould see there the names and likenesses of her powers, and to prepare us for a higher state of exwould see there the names and likenesses of her powers, and to prepare us for a higher state of exwould see there the names and likenesses of her powers, and to prepare us for a higher state of exwould see the names and likenesses of her powers, and to prepare us for a higher state of exwould see the names and likenesses of her powers, and to prepare us for a higher state of exwould see the names and likenesses of her powers, and to prepare us for a higher state of exwould see the names and likenesses of her powers, and to prepare us for a higher state of exwould see the names and likenesses of her powers, and to prepare us for a higher state of exwould see the names and work themselves. Persons wishing to join such Spirits will draw near to us in proportion as we if she were transported to the highest heaven that may modify my letter at some future time, and Circles will call and leave their names at the office

Circles will call and leave their names at the office of the Society.

The undersigned individuals, having been present at the house of Mr. Lester Brooks, on Palmer street, in the city of Buffalo, on Monday, October Sth, when musical demonstrations of an extraordinary character took place, are determined to pre
Mas. C. Wingard.

Circles will call and leave their names at the office of the Society.

THE HEALING OF THE NATIONS.

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The undersigned individuals, having been present at the house of Mr. Lester Brooks, on Palmer street, in the city of Buffalo, on Monday, October Sth, when musical demonstrations of an extraordinary character took place, are determined to pre-

appendix to the work.

The book is now ready for delivery, price \$1 50, postage 30 cents. Orders from the trade and others will be attended to, by addressing the Society for the Diffusion of Spiritual Knowledge,"

Spiritualists who may be afflicted with disease, are referred to Mediums for the truth of all the assertions made in the above advertisement.

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ABBE & YATES, 25 Ann-st., New York. BELA MARSH, 15 Franklin st., Boston, Mass. SAMUEL BARRY, 221 Arch st., Philadelphia, Pa. MRS. E. S. FRENCH, Pittsburgh, Pa. Jonathan Koons, Milfield, Athens Co., Ohio.

GEO. BURCHELL, Williamsburgh, N. Y. RESIDENCES OF MEDIUMS.

J. B. Conklin, 134 Canal st. Mrs. Jennie E. Kellogg, 625 Broadway. Mrs. Anna L. Brown, 1 Ludlow Place, corner Houston and Sullivan sts.

Mrs. Coan, No. 46 Eliot street, Boston. C. Hughes, 236 Grand st., corner of Bowery. Miss Seabring, 443 Broadway.

J. M. BARNES,

SPIRITUAL CLAIRVOYANCE. MRS. LORIN L. PLATT, has taken Booms at No. 28 WOOSTER STREET, near Canal, where she offers her services in the examination and treatment of Diseases by means of Clairvoyance. Terms—For Examination and Prescription, the parties are present, \$5; If absent, by autograph or lock of hair, \$5; Psycometrical Reading \$1. Mrs. Platt will hold Circles for Spiritual Communication, when not otherwise engaged.

A. C. STILES, M. D.,

PHYSICIAN AND SURGEON, BRIDGEPORT, Conn. orsons used.

Dr. S. is developed as a Clairvoyant Medium, and can perfectly describe the locale of disease, also the feelings of the patient. Those who cannot personally vi-it him, can forward a lock of their hair. Letters on private matters strictly attended to. Consultation fee, \$1. Consultation and prescription, \$2.

SPIRITUAL MANIFESTATIONS. MRS. WISE bogs leave to announce to the public that she as opened her Rooms for the INVESTIGATION OF SPI-LITS, as a Rapping and Writing Medium, at No. 658 BROAD-VAY. WAL. Hours—From 10 A. M. to 1 P. M., from 8 to 5 P. M., and from to 9 P. M., every day and evening. Admission 50 cents.

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by which the actual presence of the departed can be realized.
Examinations and Prescriptions for Diseases, Believing, and
Healing, by laying on hands, almost instantaneously. Also,
Developing Medium, may be seen at his office, No. 286 GRAND
STREET, corner of Bowery, N. Y.
Circles for Development meet on Tuesday and Friday
Evenings at half-past 7 o'clock.

our book list.

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So central and the above work the author 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 secturianism is avoided; no doctrinal opinions are introduced; but the "answers" rest on the fundamental truths of scriptural revelation and undisnuted facts.

disputed facts.

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AN EXPOSITION of Views respecting the principal facts: causes and peculiarities involved in Spirit-Manifestations. To gether with interesting phenomena, statements, and communications. By Adin Ballou. Price 50 cents: in cloth, 75 cents. FREE THOUGHTS CONCERNING RELIGION, or Nature versus Theology. By Andrew Jackson Davis. The name of the author is a sufficient inducement to all interested in Spir itualism and its teachings to purchase and read the work. Price 15 cts.

itualism and its teachings to purchase and read the work. Price 15 cts.

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SPIRIT-INTERCOURSE: Containing incidents of Persons Experience, while investigating the new Phenomena of Spirit Thought and Action; with various Spirit communications through himself as medium. By Herman Snow, late Unitarian Minister at Montague, Mass. Boston: Crosby, Nichols & Co. New York: C. S. Francis & Co. 1853.

THE SPIRIT MINSTREL. A collection of Hymns and Music for the ase of Spiritualists, in their churches and public

meetings. By J. B. Packard and J. S. Loveland. Price 25

meetings. By J. B. Packard and J. S. Loveland. Price 25 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 postage in advance, fifty per cent. is saved to the purchaser. All letters containing orders should be post-paid.

A BIVULET FROM THE OCEAN OF LIFE, an Authentia and Interesting Narrative of the Advancement of a Spirit from Darkness to Light. Proving by an ACTUAL INSTANCE, the influence of r.an on earth over the departed. With introductory and incidental remarks. By J. S. Adams of Chelsea, Mass.

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Any or all of the above works may be sent by mall to purchasers, on receipt of the price as above marked. Orders from our friends at a distance will be attended to promptly as soon as

THE RELIGION OF MANHOOD, or the Age of Thought. An excellent work. By Dr. J. H. Bobinson. Price in paper and in cloth, 75 cents.

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ourse. Bound in muslin, \$1 25. CONSTITUTION OF MAN. By G. Combe. Authorized edition; paper, 62 cts.

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A Pamphlet containing full information, also more than one

TO SCHOOLS AND ACADEMIES.

TO SCHOOLS AND ACADEMIES.

A gentleman, a graduate of a New England College, accustomed for many years to teach the Classics, Higher Mathematics and common English Branches, also French and German, wishes a situation as Instructor Having laad much experience as a Conductor of several select Schools, as College Tutor and Principal, both North and South, he offers his services with some degree of confidence. Being also a Spiritualist, conversant with every phase of the manifestations, he would be happy to unite with the friends in any place where he may be located, in judiciously promoting the best interests of the cause.

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He is permitted to refer to J. H. W. Toohey, Esq.; S. B. Erittan, Esq., and Eqv. T. L. Harris.

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TO THE AFFLICTED.

THE astonishing cures that have been performed by MES. METTLER'S MEDICINE, of Hartford, Conn., and those of MES. FEENCH, of Pittsburgh, Pa., when all remedies have failed, and the patients given up by their respective physicians as hopeless and attested by thousands upon thousands, to whom relief has been afforded. Both these laddes are Clairvoyants, and while in that state the Medicines are prepared. The various ingredients of which their Medicines are composed are all from the Vegetable kingdom. It is but faint praise to say that of all the numerous specifies that have been prepared for all the diseases that the human system is subject to, none have been so universally successful as the Medicines prepared by these two laddes. ladics.
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DR. RICARDO

Is ready to rive lessons in modern Languages at the Harlem Academy, 120th-street, near 8d Avenue. Young gentlemen and ladies from the neighboring country, disposed to learn during the day, or in the evening classes, may come and trust with full confidence in Dr. Eicardo as a practical teacher. Terms by agreement; but very moderate. Please to address, Mr. Steel Director of the Harlem Academy.

HOME FOR SPIRITUALISTS, NEAR UNION SQUARE, in a house with all the modern improvements—bath, gas. range, &c. Two or four rooms to let, with board. Also, an Office in the basement, suitable for a Physician, Mesmeric, or Clairvoyant. Inquire of D. G. TAILOR, At 145 West 16th street, near 8th avenue.

REMOVAL.

MRS. ANN LEAH BROWN, of the Fox family, will renove on the 1st of May from No. 64 East Fifteenth-street, to
to. 1 Ludlow Place, corner of Houston and Sallivan streets.
Public Circles every Tuesday and Wednesday evenings,
ommencing at 8 o'clock. commencing at 8 o'clock.

Private Cincles every day and evening, except as above nay be engaged by parties for private investigations. SPIRIT MEDIUM.

Mrs. Kellogg receives visitors for investigating the Spirit Manifestations daily, Sundays excepted. Her attendance with Private Circles at her Rooms, 625 Broadway, may be secured by previous engagement.

Hours, unless engaged for Private Circles, 9 to 12 M., 2 to 6 and 7 to 9 P. M. Friday and Saturday evenings engaged for the present. No sittings on Wednesday after 12 M.

47

DR. DAVID WILLCOCKS. 424 Broome Street, Examinations

Clairvoyant, Speaking, and Tipping Medium. Examinations made and Prescriptions given for Diseases. Office hours from 9 to 19 A. M., and from 2 to 5 P. M jy 28-44\$ HEALING MEDIUMS. MRS BRADLEY can be consulted at No. 94 GREEN STREET, on Mondays, Wednesdays, and Fridays, from 9 A. M.

SPIRITUALISTS' HOME.

ECTOE WIATUTOE EEE

H. F. GARDNER,

BY DR. H. F. GARDNER, Corner of Harrison Avenue and Beach-st., BOSTON.

A LITTLE BIRD I AM.

[The following poem was composed by Madame Guyon during her imprisonment. Louis XIV., who had revoked the Edict of Nantes, and broken up the assemblies of Protestants by force of arms, was afraid that, through the agency of this accomplished lady, another Protestantism might threaten the peace of France. He accordingly, in the exercise of arbitrary power, ordered her to be confined in a small room in the convent of St. Marie.]-Saturday Evening Post.

A little bird l am,
Shut from the fields of air:
And in my cage I sit and sing
To him who placed me there
Well pleased a prisoner to be,
Beeause, my God, it pleases Thee.

Naught have I else to do:
I sing the whole day long,
And He whom most I love to please Doth listen to my song ; He caught and bound my wandering wing, But still He bends to hear me sing. Thou hast an ear to hear : --

A heart to love and bless;
And, though my notes were ne'er so rude,
Thou wouldst not hear the less;
Because Thou knowest as they fall,
That love, sweet love, inspires them all. My cage confines me round;

Abroad I cannot fly;
But, though my wing is closely bound,
My heart's at liberty.
My prison walls cannot control
The flight, the freedom of the soul.

Oh, it is good to soar These bolts and bars above, } To him whose purpose I adore, Whose Providence I love; And in Thy mighty will to find The joy, the freedom of the mind

HOPE IS PROPHECY.

BY JOHN G. SANE. There is a dogma of the ancient sages :-No noble human thought, However buried in the dust of ages,

With kindred faith, that knows no base dejection. Beyond the sagest scope I see, afar, the final resurrection Of every glorious hope!

I see, as parcel of a new creation, The hearific hour When every laid of lofty aspiration Shall blossom into flower!

We are not mocked; it was not derision, God made our Spiris free: Our brightest hopes are but the dim pre-vision Of blessing that shall be!

When they, who lovingly have hoped and trusted, Despite some transient fears, Shall see Life's jarring elements adjusted, And rounded into spheres!

SPIRITUALISM THE DOCTRINE OF THE AGES.

We find the following in the preface to Cousin's Lectures on "The True, the Beautiful, and the Good," and as it embodies his testimony for, and in creation. his conception of Spiritualism philosophically considered, we bespeak for it an attentive reading.-The reader should bear in mind, M. Cousin is addressing Frenchmen-his scholars and disciples.-

"Our true doctrine, our true flag is Spiritualism, that philosophy as solid as generous, which began with Socrates and Plato, which the Gospel has spread abroad in the world, which Descartes put under the severe forms of modern genius, which in the seventcenth century was one of the glories and forces of our country, which perished with the national grandeur in the eighteenth century, which at the commencement of the present century M. Royer-Collard came to re-establish in public instruction, whilst M. de Chateaubriand, Madame de Stael, and M. Quatremere de Quincy transferred it into literature and the arts. To it is rightly given the name of Spiritualism, because its character in fact is that of subordinating the senses to the Spirit, and tending, by all the means that reason acknowledges, to elevate and ennoble man. It beauty of charity; and beyond the limits of this world it shows a God, author and type of humanity, who, after having evidently made man for an excellent end, will not abandon him in the mysterious development of his destiny. This philosophy physical, moral, and intellectual elements of nais the natural ally of all good causes. It sustains religious sentiment; it seconds true art, poesy worthy of the name, and a great literature; it is the support of right; it equally repels the craft of the demagogue and tyranny; it teaches all men to respect and value themselves, and, little by little, it conducts human societies to the true republic, that dream of all generous souls which in our times can be realized in Europe only by constitutional monarchy.

To aid, with all our power, in setting up, defending, and propagating this noble philosophy, such is the object that early inspired us, that has sustained during a career already lengthy, in which difficulties have not been wanting. Thank God, time has rather strengthened than weakened our convictions, and we end as we began: this new edition of one of our first works is a last effort in favor of the holy cause for which we have combated nearly forty years.

was by the serious youth of the Restoration! Yes, it is particularly to you that we address this work. young men whom we no longer know, but whom we bear in our heart, because you are the seed and the hope of the future. We have shown you the principle of our evils and their remedy. If you love liberty and your country, shun what has destroyed them. Far from you be that sad philosophy which preaches to you materialism and atheism as new doctrines destined to regenerate the nerate. Do not listen to those superficial Spirits in Christianity: measure your progress in philosophy by your progress in tender veneration for the religion of the Gospel. Be well persuaded that, in France, democracy will always traverse liberty, that it brings all right into disorder, and through disorder into dictatorship. Ask, then, only a mofortune, but accustom yourselves to bow to law .-and great things. Reject that enervating literature, by turns gross and refined, which delights in paintits service an unalterable constancy. Sursum cordu, of their relations, these authors have not perceived value highly your heart, wherein is seen all philo- that this extensive ignorance of the details rendersophy, that which we have retained from all our ed it impossible for them to comprehend the plan studies, which we have taught to your predeces- of the whole. Hence they have involved themsors, which we leave to you as our last word, our selves in contradictions; for while it has been a V. Cousin. | leading principle with them, that enjoyment in a

METHOD OF DEVELOPMENT. innumerable contradictory theories.

This deplorable condition of the philosophy of human nature is strikingly and eloquently described by Mons, de Bonald, in a sentence translated by Mr. Dugald Stewart, in his Preliminary Dissertaprogress of knowledge; and Europe, which at present possesses libraries filled with philosophical works, and which reckons up almost as many phi. losophers as writers; poor in the midst of so much trated chiefly on the next. This may be attributed wealth, and uncertain, with the aid of all its guides. to the premature formation of a system of theology which road it should follow; Europe, the centre and focus of all the lights of the world, has yet its in the dawn of civilization, before the qualities of philosophy only in expectation."

In our own country, two views of the constitution of the world and of human nature have long been prevalent, differing widely from each other, and which, if legitimately followed out, would lead world, including both the physical and moral dematurity; it having been constituted by the Creator on the principle of a progressive system, like the acorn in reference to the oak. This hypothesis Being, the whole phenomena which nature animate and inanimate, exhibits; because, in conferring on each part the specific qualities and constitution which belong to it, and in placing it in the circumstances in which it is found. He is assumed to have designed, from the first, the whole results which these qualities, constitution, and circumstances, are calculated in time to produce. There is no countenance given to atheism by this theory. On the contrary, it affords the richest and most comprehensive field imaginable, for tracing the evidence of Divine power, wisdom, and goodness

The other hypothesis is, that the world was perfect at first, but fell into derangement, continues in disorder, and does not contain within itself the elements of its own rectification.

If the former view be sound, the first object of man, as an intelligent being in quest of happiness, must be to study the elements of external nature and their capabilities; the elementary qualities of his own nature, and their applications; and the relationship between these. His second object will be to discover and carry into effect the conditions, -physical, moral, and intellectual,-which, in virtue of this constitution, require to be realized before the fullest enjoyment of which he is capable, can be attained.

According to the second view of creation, no good can be expected from the evolution of nature's elements, these being all essentially disordered; and human improvement and enjoyment must be derived chiefly from Spiritual influences. If the one hypothesis be sound, man must fufill the natural conditions requisite to the existence of natural causes, before he can become capable of any | This law, we stated, was the great principle of virtue or enjoyment; in short, according to it science, philosophy, and all arrangements of the ture, are subordinate in their effects on human happiness on earth, to religious faith.

It appears to me extremely difficult to reconcile

hese conflicting views.

The theologians who condemned the natural world, lived in an age when there was no sound philosophy, and almost no knowledge of physical science; they were unavoidably ignorant of the elementary qualities of human nature, and of the influence of organization on the mental powersthe great link which connects the moral and physical worlds. They were acquainted with the re lations subsisting between the mind and external nature; and could not by possibility divine, to what extent, individuals and society were capable of being improved by natural means. In the history of man, they had read chiefly of misery and crime, and had in their own age beheld much of both. They were, therefore, naturally led to form a low estimate of human nature, and to expect May our voice be heard by new generations as it little good from the development of its inherent capabilities. These views appear to me to have influenced the interpretations of Scripture, which they adopted: and these, having once been entwined with religious sentiments, have descended from generation to generation:-in consequence, persons of sincere piety have, for several centuries, been induced to look down on this world as a wilderness abounding with briars, weeds, and noxious things,-and to direct their chief attention, not to the study of its elements and their relations, in the world: they kill, it is true, but they do not rege- hope of reducing them to order, but to enduring the disorder with patience and resignation, and to who give themselves out as profound thinkers, be- securing, by faith and penitence, salvation in a fucause after Voltaire they have discovered difficulties ture life. It has never been with them a practical principle, that human nature itself may be vastly mproved in its moral and intellectual capacities by those means which Physiology and Phrenology have recently opened up to us: or that human nature and the external world are adjusted on the principle of favoring the development of the higher derated liberty, and attach yourself to that with all powers of our minds; or that the study of the the powers of your soul. Do not bend the knee to constitution of nature is indispensable to human improvement; or that this world and its professions Entertain the noble sentiment of respect. Know and pursuits might be rendered favorable to virtue how to admire, possess the worship of great men by searching out the natural qualities of elements, their relationship and the moral plan on which God has constituted and governs it. Some philosophers ing the miseries of human nature, which caresses and divines having failed to discover a consistent all our weaknesses, which pays court to the senses order or plan in the moral world, have rashly conand the imagination, instead of speaking to the cluded that none such exists, or that it is inscrutsoul and awakening thought. Guard yourselves able. It appears never to have occurred to them, against the malady of our century, that fatal taste that it is impossible to comprehend a whole system of an accommodating life, incompatible with all without becoming acquainted with its parts:-tho' generous ambition. Whatever career you embrace, ignorant of the physiology of man, of mental phipropose to yourselves an elevated aim, and put in losophy, of the philosophy of external nature, and

NATURE-HER DIVINE ORDER AND er attaining to a holy and pious frame of mind in METHOD OF DEVELOPMENT.

this me, they have represented the constitution of second the constitution of the second the constitution of the second the constitution of the second t the cause of the human race remaining for so many that men in general, who continue attached to it, upon the annals of time. With the foregoing cism, you are likely to find him a believing man, the cause of the human race remaining for so many that men in general, who continue attached to it, apon the analysis of Spirit being, we next proceed to analyze and the reason is that those moral affections and pass—and the dog does not, like his monstrous ages unacquainted with their own nature and its cannot attain to this right frame of spirit, or act analysis of Spirit being, we next proceed to analyze relations? The answer is, that, before the disco- habitually in consistency with it. They have not Material being. very of the functions of the brain, they did not had philosophy sufficient to enable them to pervery of the functions of the brain, they did not mad philosophy summent to enable them to perknow how to study these subjects in a manner calceive that man must live in society to be either the relation of Matter to Spirit. Matter exists in life of the soul seems to be attended, as a part of vailing preference for the canine will doubtless less culated to attain to true principles and practical re- virtuous, useful, or happy; that the social atmos- form only, created by the conventional forces of the its constitutional development, by an irrepressible continue. sults. The philosophy of man was cultivated as a phere is to the mind what air is to the lungs; and Eternal Spirit, to give speculative and not as an inductive science; and that while an individual cannot exist to virtuous even when attempts were made at induction, the ends out of society, he cannot exist in a right frame manner in which they were conducted was at va- of mind in it, if the moral atmosphere with which riance with the fundamental requisites of a sound he is surrounded be deeply contaminated with vice philosophy. In consequence, even the most en- and error. Individual merchants, for example, ligtened nations have never possessed any true phi- cannot act habitually on Christian principles, if the losophy of mind, but have been bewildered amidst maxims of their trade be not Christian; and if the world be so unfavorably constituted, that it does not admit of the rules of trade becoming Christian, then active life and practical religion are naturally opposed to each other. Divines have laboriously recommended Spiritual exercises as means tion to the Encyclopædia Britannica: "Diversity of improvement in this life, and of salvation in the tion to the Encyclopædia Britannica: "Diversity of improvement in this me, and of salvation in the provided and his condition is identified either in the Positive them, separate from the life of the body, a life of dectrine," says he, "has increased from age to next; but have rarely dealt with the philosophy of and his condition is identified either in the Positive them, separate from the life of the body, a life of dectrine," says he, "has increased from age to age, with the number of masters, and with the this world, or attempted its rectification, so as to predominancy which is Good, or in the Negative often felt most intensely when the body was the render these exercises truly efficacious. Their minds have been infected with the first great error, that this world is irremediably defective in its constitution, and that human hope must be concen-

the physical world, and the elements of the moral world, and their relationship, were known: and to erroneous interpretations of Scripture, in consequence, partly, of that ignorance. Now, if the discovery of the philosophy of mind, to distinct practical results. The one is, that the founded on the physiology of the brain, is to operate at all in favor of human improvement, one partments, contains within itself the elements of of the most striking effects which it will produce improvement, which time will evolve and bring to will be lifting up of the veil which has so long concealed the natural world, and its capabilities and importance, from the eyes of divines. To all practical ends connected with theology, the philosophy ascribes to the power and wisdom of the Divine of nature might as well not exist: With few exceptions, the sermons preached a century ago, are equal, if not superior, in sense and suitableness to human nature, to those delivered yesterday; and yet, in the interval, the human mind has made vast advances in knowledge of the works of creation. Divines have frequently applied scientific discoveries in proving the existence and developing the character of the Deity; but they have failed in applying either the discoveries themselves, or the knowledge of the Divine character obtained by

> NEW THEORY OF SPIRITUALISM, OR SPI-RITUALISM ANALYZED.

> means of them, to the construction of any system

of mental philosophy, capable of combining har-

moniously with religion, and promoting the im-

provement of the human race .- Combe on the

Constitution of Man.

In our issue of July 21st, (No. XI.) we alluded to and extracted from an article on the above subject, from No. 12 of the "Star in the East," and at that time confessed our ignorance of the implied

philosophy by which Spiritualism was "analyzed." We call attention to the following, therefore, that the reader may learn the fundamentals of Bro. Gay's philosophy. This theory is not new, as we remember to have heard nearly the same urged some years ago by the Adrent Annihilationists. It did not commend itself to us then, and cannot

now, since the testimony of the Spirits is for Progress. However, the reader will judge for himself Bro. Gay, in his issue for October, says:

"We mentioned in a previous No. of the Star. that . 'the great Law by which we should be governed in our analysis of Spiritualism, would be responsibility of human actions, moral obligation, full benefit from religious truth: according to the Law by which all things were created, and without the subject of Spiritual influences, independent of Law in which nature lives, moves and has a being. Antipodes or Antagonisms, Positive and Negative force, de., de.

Our strong impressions enables us to perceive most clearly One Eternal Spirit; uncreated, without beginning of days or end of years; indestructible, imperishable, occupying, infinite chaotic inanity; possessing one innate law or ruling motor, the Ess. of all intelligence.

The only law or rule of action, of the Eternal Positive and Negative Force, or the Law of Antagonisms.

By virtue of the operation of this antagonistic aw, all created forms and things arise, and are moved and governed with unerring accuracy, all material or terrestrial bodies or worlds, are the results of the creative power of the law.

This law, or principle of antagonisms, has been recognized by all intelligences, ever since she cast forth upon the realm of infinite chaotic inanity, her

feeblest tremble. This Eterne Law of Antipodes is the esse. of life of the Eternal Spirit; from which emanate all identities of intelligence and impulse to action; hence, A Living Active Intelligence, Commanding what is Right, and prohibiting what is Wrong. Good vs. Evil. Innate with every intelligent identity, and clearly manifested and plainly declared, by the eternal and in a future state of existence is strongest in those cool, situation. Omnipresent Reason or Judgment.

The law or principle of antagonisms has ever created things.

The world and systems of worlds of the past, have recognized this law of living intelligence, and acter and operations.

It is styled: SHADDAI, or all-sufficient and almighty, &c., &c.

It is called Phelejon, or absolute Supremacy over all things. It is also called Adost, or great connector, supporter, governor and

udge of all creatures. It is recognized as Jan, or self-existant, imparting of being to all crea-

Phien, I AM, or absolute independancy, immutable

It is styled It is called

THEOS, or Maker, Pervader, Governor and observer It is called also Kurios, or establishing of and Authority over all

GOD, with various prefixes, LORD, CREATOR, future state is to be the consequence of the believ- Spirit, Almightt, &c.

It is recognized as

But time would fail us should we attempt to their legitimate fruits, and though the man has be presented—in behalf of the noble qualities of er attaining to a holy and pious frame of mind in the state with the state of this great law never reasoned about immortality, and never the elephant. We thus see that he is in no respect this life, they have represented the constitution of sketch the various characteristics of this great law never reasoned about immortality, and never the elephant. We thus see that he is in no respect

Identity to Spirit Condition.

Matter, therefore, is subject to its Creator, and changes with the preponderating conventional force of its Creator, either to the positive or negative, the Right or the Wrong.

TIME and LOCALITY, are the peculiar characteristics of materiality. We now proceed to the

Analysis of Man.

MAN, an emanation from the Eternal Spirit with Positive and Negative form, identifies himself materially by Time and Location. And the Spirit have had the strongest faith in immortality, and it predominancy is designated by Time and Location was because they felt that there was a life within predominancy which is Evil.

Declaration of the Law of Antipodes to Man. Man possessing his identity or his individuality, from Supreme Intelligence, must need know the law of his own being and government, to render obedience to the same; consequently, this law or rule of action is ever beheld, following man as the shadow follows the body.

This law is declared throughout all the works of nature, and its power is manifested in ruling all of virtue and of God.—Christian Register. worlds and systems of worlds that ever was, is now. or are to be, and is omnipresent with every thought or action of mortals. The following are a few of the infinite conditions of the law of Positive and Negative force or Attractive and Repulsive force, fruits of the Spirits, &c.

Positive Condition. Material, Spiritual, Death or stillness, Life or action. Good or God. Falsity, Hatred or Revenge, Truthfulness. Love or Charity. Knowledge, Freedom in Good, Power and Firmness, Wisdom and Harmony, Peace and Rest, Blessings and Riches.

Ignorance, Slavery in Evil, Weakness and Change Folly and Confusion, Rage and Exhaustion, Cursings and Poverty Hell and Misery, &c. Heaven and happiness, But time and space forbids an extension farther

Evil or Devil,

Negative Condition.

at this time, of the infinite conditions of this great

With the foregoing general views of our new Spiritual theory, we shall in future proceed to the analysis of the Conditions, as may be, from time to time, manifested by the predominancy of our system to our perception, &c.

THE EVIDENCE OF IMMORTALITY.

It is a singular circumstance that with a single exception in one of Paul's epistles, we find scarcely inything in the New Testament which could be properly called an argument in defence of the Immortality of man, and even in that case. Cor. 15. able still, there is scarcely a single explicit declara-Testament, the two worlds, the Spiritual and the roboration from the following statement of facts: material, are united. All that takes place here, looks forward to results in the future. Nothing army, with its countless host of followers and atends here, but joys, trials, sins, virtues, reach on tendants, and thousands of cattle, had been for a operation or action of which constitutes the grand into the invisible. To our Savior, both worlds long time before the city, when, on the approach seemed equally present and real. To Him, the of the hot season, the supply of water generally dead were but sleeping. To Him, the patriarchs of fails. On this occasion, two drivers, each with his the Lord sends his ministering angels to take it Spirit, is the unalterable and irrevocable principle of old were still alive. For Him, death and life had a elephant—the one large and strong, the other rather changed meaning. The death of which He chiefly small and weak-were at the well together. The spoke was the death of the soul, and life was the smaller animal was provided with a bucket, which blessedness of a righteous and trusting heart, and he carried at the end of his trunk; but the other cold from the dying body; and they scatter about when He spoke of the future, it was not in such elephant, not being furnished with this needful its nostrils heavenly flowers of sweet perfume, and words as we use, which imply that the two worlds appendage, seized the bucket, and easily wrested it clothe its spirit with the garments of Heaven; and are separated by dreary gulfs, by impassable away from his less powerful fellow. The latter was oceans, but He speaks of them as co-existing, too sensible of his inferiority openly to resent the blended together, one entering the other, as the insult, though he evidently felt it; but the keepers brief by-path enters the great thoroughfare, or the began to contend and abuse each other. At length life is so real, I might almost say so substantial, that mountain stream flows into the majestic river, and the injured brute, watching the opportunity when thus he speaks not so much of the future life, as of the other was standing with his side to the well, the everlasting life.

once that to a person of this sort, there is no and the spot whence it had started." swer to be given. The difficulty lies not in his

principles are awakened, which put him into con- contemporary, require two hundred pounds of sold Our impressions enables us to perceive distinctly nection with the Spiritual world. The awakening conviction of the permanence of that life. Just as the awakening senses put us into conscious connection with the natural world. Thus it is that in corrupt and sensual ages, all reasonable faith in from some fracture, he took it of his own accordite immortality has decayed. Men have grown sensual, not because they ceased to believe, but they ceased to believe because they had become sensual The heroic ages, when men have been ready to sacrifice themselves for righteous ends, have been believing ages. Faith in immortality is not more a cause than a natural result of a righteous life before God. In all ages, the purest and best men feeblest. If faith, like a light let down into a pit goes out in the hearts of the base-minded, the corrupt and the earthly; if its light begins to burn again as they begin to rise from their wretched level; if, as they grow more self-denying, disininterested and devout, faith develops itself almost est moral affections, then is our faith in immortality built on as firm a basis as our faith in the reality

From the New York Quarterly. INSTINCT OF THE ELEPHANT. The elephant, unwieldy and uncouth as he seems

presents some remarkable features of character,

many affecting instances of his fidelity on record. His love in these flowers? "My children," He It is related of one of the soldiers of Pyrrhus, King says, "love one another, as I have loved you," Sa of Epirus, that when, fighting in the territory of thought Hilda; but she was too young to tellall Argos, he fell wounded from his elephant, he rush- she felt. But we may suppose that very little ed furiously among the combatants till he found his children have many sweet joys long before they master, raised him gently from the ground with his are old enough to express them. trunk, and placing him on his tusks, carried him back to the town. A similar anecdote is given of she was about to die, an angel came and stoodle King Porus, who, in an engagement with Alex- her bed, and gave her sweet dreams. And he how ander the Great, meeting with a similar casualty, her in his arms over all the lovely places of earth his faithful elephant is said to have kept the enemy even to the heaven of angels, where were children at bay till he had replaced the monarch on his like herself-only so happy! And they sang to law, as has been manifested and recognized by back with his trunk, although the poor animal, in her their own songs, and they were full of love and man, from the remotest antiquity to the present this heroic defence, was severely wounded. An innocence—only so tender!—that she might not oriental traveller furnishes some amusing incidents fear to die when the last hour did come. It was respecting the docility and sagaciousness of this the life of the angels that was around her new, her monstrous creature. In his journeys, he says, if eternal life, where there is no more death, no more ne wished to stop to admire a beautiful prospect, sorrow; and she saw, as in a glorious, happy dream, the animal remained immovable until his sketch that these spirits were joyful to do all kind offices. was finished; if he wished for mangoes growing out of his reach, this faithful servant selected the most fruitful branch, and, beaking it off with his trunk for him, accepting very thankfully of any part for himself, respectfully and politely acknowledging the compliment by raising his trunk three edging the compliment by raising his trunk three times above his head, in the manner of Oriental obeisance. Docile as he is, this noble quadruped taken to Heaven; but her body was laid in the it is not so much an argument as a series of illus- seems conscious of his superiority over the rest of trations suggestive of an argument. More remark- the brute creation; a proof of this may be seen in the following circumstance related by another eastern tion, we mean in the form of a proposition to be tourist. Some young camels were travelling with themselves over her grave; and the lambs came believed, of the doctrine of man's immortality.- the British army in India, when, having occasion But what is infinitely more than any single decla- to cross the Jumna in a boat, and the driver being here too would the young children and mailers ration, the reality of this truth is constantly as unable to urge them forward, the elephant was apsumed. It is understood, and taken for granted pealed to to accomplish the task. The animal imas an essential part, an element present like the mediately assumed a forious appearance, trumpeted atmosphere, embracing all, and the life of all, of with his proboscis, shook his ears, roared, struck land, that glorious heaven of blessed ones, that all every precept, doctrine and motive. It is too real the ground right and left, and blew the dust in teaches the Spirituality of the soul, the liberty and religion, morality, and happiness, before he can reap simply the Law which pervades all eternity; the to form the subject of argument, too habitually reclouds towards them. The camels, in their fear of and still they came to the grave, with sorrow in cognized, as connected with the whole of human the elephant, forgot their dread of the boat, and their hearts. They gazed upon the bright, sunar disinterested virtue, the dignity of justice, the other, he must believe aright in religion, and be which, nothing could exist for a moment, the great life, to form a subject for separate thought or discussion. The moment you enter the New Testa- elephant resumed his composure, and deliberately mer sun shone upon the grave, that was again corment, as one issuing from a cave becomes cons- returned to his post. The celebrated Locke says: cious not only of the earth beneath his feet, but "It seems as evident to me, that some animals do, equally so of the heavens above his head, you enter in certain instances reason, as that they have beautiful, and we see them no more, while yet at under the light of the Spiritual world. In the New sense." This certainly derives something like cor. | nature awakes to new life and joy." Their thoughts

> At the siege of Burtpore, in 1805, the British retired backwards a few paces very quietly, and And this fact suggests one of the most impres- rushing forward with all his might, he drove his sive evidences of man's immortality. For to whom adversary into the well. It may be supposed great did the Spiritual world seem so real? It was to consternation among the company was the result; the purest and holiest being the world had seen, and some fourteen hours' assiduous and ingenious hood; for the angels, as we may well suppose, are and in general, when no extraneous biases have labor was required to restore the ponderous animal full of love; and it is their delight to do good to given an unnatural direction to the mind, faith from his novel, though not unpleasant, because mankind, and lead them to Heaven.

immutable feature of good and evil which is ever in whom the Spiritual life is most awakened If a helpless living creature, or a wounded perstamped upon every radiation of intelligence, as here. We speak here of faith, of sober and settled son lie in his way, the elephant will protect and convictions, not of superstition, which, resting up succor him. An incident is recorded in the history on nothing swings back and forth, from the ex- of the siege of Seringapatam, to this effect: "I been recognized by all intelligent creatures, and its treme of skepticism to the extreme of unreasoning have seen," says the officer referred to, "the wife impress has been indelibly stamped upon all belief. When is this faith the strongest? Expe- of a Mahoot give an infant in charge of an elephant, rience shows that it depends not mainly on our while she went about some business, and have reasonings, but on the faculties which are kept in been much amused in observing the sagacity and exercise. A person who for a series of years lives care of the unwieldy nurse. The child, which, like under various conditions of its manifestations have a life of sensual enjoyment, whose business is the most children, did not like to lie still in one position. applied various names or titles, and used various selfish gratification of the passing hour; whose would, as soon as left to itself, begin crawling conventional figures of speech to express its char- mind is made the minister of his senses; whose about; in which exercise it would probably get affections contract into himself; whose moral feel- among the legs of the animal, or entangled in the ings become paralytic through want of exercise, branches of the trees on which he was feeding, generally finds that faith in spiritual realities dies when the elephant would, in the most tender manout. He may, occasionally, have superstitious ter- ner, disengage his charge, either by lifting it out of rors, but not faith. Such men say to you, we can the way with his trunk, or by removing the imnot believe-nothing seems real to us, except what | pediments to its free progress. If the little creature the senses can grasp. The whole subject of reli- should happen to stray away too far, its mammoth gion is to them a shadow or a fiction. You feel at guardian would lift it back as gently as possible to Take yet another example of the shrewd wit of logic, but in the general deadness of the Spiritual this colossal creature. Some men were teasing an

faculties. What he needs is not reasoning, but re- elephant they were conveying across a river. In generation. Suppose that this person, at a period the boat that was towed alongside they had a dog, one upon another, like the bricks in a brick even. before the habits of thinking are fixed for life, which began to torment it by pulling its cars. The JEHOVAH, or unsuccessive Eternity, fulfilling its in- through some providence of God, has his character elephant was resolved to resent the impertinence, says: revolutionized, that his affections are powerfully and what do you suppose was her expedient? She awakened, that he learns to live for others rather filled her probescis with water, and then deluged and penalties, to have met with a more curious than himself, that putting aside a life of selfish and the whole party. At first the men laughed at the other which approaches it—namely, in the old sensual indulgence, he devotes himself to rightcous manœuvre, but she persisted until they were comand useful ends, that he endeavors to keep before pelled to bale to keep from sinking; when, seeing is asserted that all unworthy clergymen who pass his mind the idea of God, that prayer becomes a this, she redoubled her efforts, and it is said she into the next world will be condemned to pass the common utterance of his heart, and that in what certainly would have swamped the boat, had the which have been written in this. Poor follows FATHER, SUPREME BEING, KING OF KINGS, GREAT he does, he seeks man's good and God's approval. passage across been prolonged a few minutes But the idea is too horrible."—Rockland County Let a few years pass, until mental habits can bear longer. Thus much—although much more might Journal

most excellent things are said to lie in a small con. meat per diem, or take up so much room-the pre.

Somnini mentions an elephant, at Naples, which was employed with others in fetching water in copper vessel, and perceiving that the water escaped a smith's for repair, in imitation of what he had seen done before by his master.

> From the New Jerusalem Messenger. THE HAPPY CHILD.

" Softly woo away her breath, Gentle Death!
Let her leave there with no strife. Tender, mournful, marmaring Life!
Bear her infant soul above,
Seraph of the skies—sweet Love.
Take her then for ever more— Angels dear-forever, ever more !"

A very pretty child was Hilda. No flower in all the garden was fairer to see, and no bird more iovous in the merry green woods; and how dearly did she love to sing her songs by the cottage door at night, when all was still, and the stars were out. This was a happiness to her, a great happiness: and she never once thought of asking for more than she had. When she looked into the heavenly blue above, her thoughts were about God and the angels; and she talked to them of all she felt and loved, and of the delight it was to see all these ela-

In the morning, when the sun shone clear, she gathered the flowers, and carried them in her bosom. She loved the flowers, for their perfumed breath inspired her with pure thoughts; and they combining the fidelity of the dog, the endurance of spoke to her of God our Father's love. Oh, how the camel, and the docility of the horse, with sin- dear is the name "Our Father." And has be no gular sagacity, prudence and courage. There are called us his children? Does He not speak to use

> One day, in early spring, she fell sick; and when and for every pain she endured, they gave hera new joy.

Then she awoke once more. She looked in her mother's face, and then at the rising sun; but there was a light in her soul that outshone that of the morning, gilding all the flowers of her young li grave, close by a charming valley, where was a flowing stream. And the grass grew there, and Howers were waking into new life; for it was spring and sported there, and drank from the broad And come, and speak of the child they had so leved-They would look at each other, and then at the letle green mound, and say, "Where now is Hilda? Where is the spirit gone? Where is that heavenly ways "behold the face of our heavenly Father?

ered with fresh glowing moss. The little birds were singing joyously, as of old. how soon death comes to rob us of the good as were confused and troubled; for they could not look beyond the grave—they could not conceive of spiritual existences, and their faith was weak,

Then there came one among them, and he pitied them; for he saw how their minds were perplexed. And he said to them, Have fuith in God, and hope in Him; and I will tell you what firmly I believe When a little child is about to leave the world, home, to live with him forever. there is no longer any life in the body, they genly draw out the spirit, and warm it with the beams when the child opens its eves, and sees itself sur rounded by happy beings, like those in appearance it has been familiar with while on earth, it does no know at first that it is in the world of spirits. I

no sense is wanting to complete its new existence. "Sometimes it is taken into flowery dells and lovely gardens, where are trees and shrubs of es quisite beauty. These gardens and woodland with all their varied forms, become more and more beautiful, as the child is able to bear it, -till arbs it is told by its companions that it is in Heaves

"In this way are all received who die in child " As our Saviour rose from the tomb on the thir

lay, so do all who leave the world rise from the body into a new life, where they will live forever Then the birds sang for joy; and the little party went away, perfectly satisfied with the good man

THEOLOGICAL NEWS.

There is a Catechism in use at the colleges for oung Jesuits, of which the following is part:-Question.—In what place will each one arise he resurrection?

Answer.-Each one will rise in that place when the largest portion of his body remains. Q.—In what form will each rise again

A .- Of a middling stature, with well proper tioned limbs, and each according to the sex previously possessed. O.—In what age shall we rise from the dead?

A .- In the age of Christ, as if we all were thirtythree years old.

Q .- Shall the world be inhabited again? A .- Some think unbaptized children will inhabit ; but none else—not even the beasts.

Q.—Is it a sin not to pay tithes? A.—Yes; it is a great sin? O.-Where is hell?

A .- Hell is in the middle of the earth.

Q.—Is hell very large? A .- Not very, for the damned lay packed in In speaking of this, the London Atheneum

"We do not remember, in the literature of pain illustration than this last. We know of but one German list of retributive punishments, wherein it

June 15, 1852.

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