

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

# VOLUME 2.

# NEW.YORK, SATURDAY, DECEMBER 15, 1855.

# NUMBER 32.

Spiritualist, obristian PUBLISHED BY STY FOR THE DIFFUSION OF SPIRITUAL KNOWLEDGE. Ye, 553 Broadway, New-York.

an Spinitratist is published every Saturday

SINGLE COPIES-Five Cents. for five subscribers, to one munications should be addressed TY FOR THE DESPUSION OF SPIRITUAL KNOWLEDGE,

# OBSTACLES WHICH HAVE RE-TARDED PROGRESS.

construction has sent us the " Varning menor lecture of the season, at the Young and Association. Exctor Hall

our columns, that the reader may the indications of Progress, and learn Be Progressionists of this and other counone is interesting as an expression of the e., Russell, rather than an elaboration of Still they are worthy of thoughtin as they doubtless outline the private concontractionshing minds of England to-day. an intraduction, said

will not find it unuseful to throw Copernicus, Galileo, and, at a later time, Har-

of opinions which he thinks dangerous, but he is the high priest, "Did not we strictly command the presence for prints was destroyed his own au- especially of the rich of that communion, till they politically right." Mayo: "I am of opinion, sir, you that ye should not teach in this name?" They thority would no longer be obeyed, and that a poi- abandoned their faith; the troops were then rethat every man is entitled to liberty of conscience answered simply, but steadfastly, "We ought to son which drew its vigor from himself might in a moved to another district. If the Protestants atin religion ; and that the magistrate cannot restrain obey God rather than men." Now, if this conduct short time be subdued by punishment. But the tempted to assemble for public worship they were that century ended, revolutions tearing up the that right." Johnson: "I agree with you. Every of Peter and John was right in the sight of God, event was contrary to his imputation, for though charged, dispersed, and killed by the dragoons. man has a right to liberty of conscience, and with it follows that no man ought to be punished for many perished, more succeeded in their places. The consequences were what might have been ex-Two Dollars per annum, that the magistrate cannot interfere. People con- publishing his religious convictions. For it is im- For these things that we do to please the body, are pected. Many nominal conversions were made; found liberty of thinking with liberty of talking; possible that men can have a right to do certain subject to fine and to authority from the fear of in one district more than 100,000 in a fortnight \$7 50 nay, with liberty of preaching. Every man has a things, and avow certain opinions, and that other death and of torture; but the soul as it is by its but nearly all relapsed. They then remained ex physical right to think as he pleases; for it cannot men their rulers, can have a right to punish them nature free and immortal, if it has embraced eager- cluded from the rights of marriage, their children be discovered how he thinks. He has not a moral for these same actions and avowals. If a man, 1y an opinion, it cannot be subdued by fire or by declared inegitimate, and they themselves, a million INTERN SPIRITY ALIST. No. 558 Broadway, New- right, for he ought to inform himself, and think convinced of the truth of his own belief, has a sword; for dangers themselves invite to resistance, of subjects, placed out of the pale of the law. The justly. But, sir, no member of a society has a right to propogate that belief, a sovereign or mag- and it is accounted blessed and glorious to suffer discontent, the confusion, and the misery were beright to teach any doctrine contrary to what the istrate can have no right to punish him for it. For cruel and abhorred punishments with a conscience youd expression. So far, then, is it from being society holds to be true. The magistrate, I say, this were to admit two contradictory rights, two void of sin. Proofs of this fact are to be found in true that restrictions placed upon religious freedom may be wrong in what he thinks; but while he repugnant duties, in violation of all our notions of the early history of the Christians, and in these have preserved the peace and order of society, the thinks himself right, he may and ought to enforce divine and human justice. It is contended, how- times. For after the capital execution of not less facts are all the other way. The persecution of what he thinks." Mayo: "Then, sir, we are to ever, that the public peace is only to be preserved than one hundred thousand persons in order to the early Christians, the massacres of the early re-Six from which we copy the following remain always in error, and truth never can pre- by repelling the intrusions of fanaticism, by re- try whether this fire would be extinguished in a formers, the violences committed against the Huwe prove Modister of England. It was do- vail; and the magistrate was right in persecuting pressing the disturbances, by which innovations in deluge of blood, such multitudes rose in Belgium guenots of France, have rent society to its founda have been a stand of the first Christians," Johnson: "Sir, the only religion are always attended. This is the pretence that public punishments were interrupted by riot tion, and peace has only been established when method by which religious truths can be establish- of those craftsmen who wish to maintain inviolate and sedition as often as a famous criminal was to the persecutor refrained from his unholy task, and ed is by martyrdom. The magistrate has a right the profits of their own silver shrines. Let us see be executed, or a torture more painful than usual liberty of conscience was proclaimed. I might il to enforce what he thinks : and he who is conscious how far history sanctions this pretence. Without was to be inflicted." Such is the observation of lustrate these facts by the persecutions which tool be failed in the bar of the second and the second a at hat the is, who must vinder and spirit- is no other way of ascertaining the truth but by and punishment of Socrates, let us observe the ex- timent of an enlightened Roman Catholic, De Thou, when religious liberty was proclaimed in that persecution on the one hand, and enduring it on ercise of this right in four memorable instances. President of the Parliament of France. Speaking country, which Sir William Temple tells us was the other." Such was the conclusion to which a The first I shall take is the punishment of the early of his own country, and his own time, he says :-- the first of all the countries of Europe. I might man of powerful understanding and extensive learn- Christians; the next is the persecution of the reing was driven by resting his opinion on false prin- formers in the Low Countries; the third, the re- that fire and sword, banishment and proscriptions, the persecutions which took place in the days of ciples. There are two of those principles involved ligious wars in France; the fourth, the revocation in the discourse I have quoted. The first is that a of the Edict of Nantes. To begin with the Roman in the mind. For such a cure it is necessary not tempt to revive persecution towards the latter end man is at liberty to hold an opinion in his own Emperors. I will not quote the example of Nero to use remedies which only affect the body, but to of the reign of Queen Anne, and the peace which of the light of past history upon the fu- mind, but not to communicate it to others. It were or Domitian, but refer to the wise Trajan, and his dwe may find some guide to that future in easy to show that such a doctrine fully established Minister, the enlightened Pliny. We possess the to the errors which have been com- must prevent all moral and political progress. In- correspondence of Pliny with Trajan during the by barbarous nations-not in the dark deed I might go further, and say that even progress time that Pliny was Proprætor in Bithynia. In this by some of the greatest and most enlight. in physical science would be arrested, if the magis- curious correspondence we find traces of the provig mankind. I have undertaken to point trate were, in the name of society, to stop all diffu- dent care with which a Roman governor watched t least of the obstacles which retard sion of such opinions as were considered by him over the public peace, adorned the buildings of the assistance of Divine grace. Punishments are of no only took place for a short time after the pilgrim ad political progress. The latest lecture adverse to religion. The opinion of Galileo-that chief towns, and guarded the health of the comthe course of 1854 was on "Opposition to the carth moved-was condemned, not as contrary munity entrusted to his charge. For instance, as harden and confirm than break or persuade the of Lord Carlisle for saving that it is a happy and reations and discoveries." Nor was abun- to physical science, but as opposed to revealed doc- a true sanitary reformer, he reports to the emperor mind. What the stoics said so proudly of their pleasant thing to witness the peace and harmony material wanting to such a theme. Roger trine. The opinions of the geologists were, at the that an open space, near a town, has a stream run- philosophy, we may much more truly say of reli- that prevails. [Hear, hear, hear.] I have spoker commencement of this century, dehounced as at ning through it, which is called a river, but which gion. For when a man is acted upon by religion, to you of the impediments which are interposed in In Newton afforded pregnant instances of variance with the narrative of Holy Writ. Is is, in fact, a sewer-filthy to the sight and pesti- trouble and pain are of no moment to him; and the way of moral and political progress from a mis ce to the diffusion of light. But if the ob- every man who has made a physical discovery to lential to the smell. He asks the emperor's per- any other kind of grief is cast at his feet by the conception of the duties of government. I might to the progress of physical science are great, ask the civil magistrate whether his demonstration mission to have this stream covered, engaging to virtue which is derived from that opinion which he give you many other instances in which govern the greater are those which impede moral is at variance with some ignorant interpretation of find the money for the purpose, and immediately has imbibed. Nothing he can have to bear disturbs ments have mistaken and overpassed their limits tical advancement? Mathematical demon- the scriptures, before he ventures to publish it to obtains the necessary authority. Among other him. He complains not of being subject to any- There is one to which I will but slightly allude. ion and physical experiment carry with them the world? But, to meet the objection in front, is public and private concerns on which he writes, he thing that may befal a human being. He knows because within a few years it has been a matter of tain irresistible force which pierces through he who deems more highly of his God than the touches upon the progress made by the Christians. his own force, and while he thinks himself trusting political controversy in this country. Nothing there of prejudice and superstition. emperor or high priest of his day, to hide his light He complains that the temples are nearly deserted, in the grace of God, he believes that he shall be Had I feared it I never should have come to enforce what he thinks, and he who is conscious of of the emperar to desist from attending Christian the zeal of those who labor to introduce novelties in religion is not to be repressed by punishment, but, on the contrary, minds become more obstithe other." Why not? Why not permit the free governor as Pliny, to leave undisturbed the follownate, whether to suffer or to cure. For when, circulation of truth and error-leave to truth its ers of Christ. But it was not so. Pliny seems, from the ashes of some, others are raised, and the number has increased, patience is converted into fury; nor have we to deal as before with suppliants, but with remonstrants and opposers, and those who before fled from punishment now appeared in arms. We have seen this course of events for forty whole with implicit submission to the decision of the Pope rely that the light of free discussion will in time Christians, I followed this method. I asksd them years in France-for somewhat less time in the hat the sum moved round the earth, but that they disperse the mist of false opinions, that, however whether they were Christians; to those who con- Low Countries; and the matter has reached that had been inside by curiosity to show what would slow the process, the test of free examination will fessed themselves to be so, I put the question a point, that not by the punishment of this or that have been the dross from the genuine ore. second, and a third time, threatening them with person, as it might have been at the beginning, can faction, that the earth moved round the sun. The Here, in fact, is the turning point of the whole ques- punishment; those who persevered I ordered to this be restrained, lest it should spread farther; world saughed and heart, the Holy See was satisfi- tion. Dr. Johnson and others contend that gov- be led out to execution. Trajan approves of these but when it has pervaded entire communities and among laborers and workmen the vice of intemped and sheat. Now, let us imagine that these eru- ernments have the right and duty to control their proceedings, and only desires that the Christians whole nations, and thus reached the greatest part rance is one of the most common, and the most hie destaits, instead of physical theories, had turned subjects, as parents control children. The friends who were not brought before the governor should of Europe, we have need, not of the sword of the hurtful. 2. The want of education, as proved by hear inches to religious and had examined, while of religious liberty contend that governments have not be brought out. I need not relate to you what magistrate, but of the weapon of the Lord. For the returns of inspectors, of chaplains of gaols, is and glorious way, by walking steadfastly in the full to the decrees of the Council of Trent, what no such right, and have no special capacity to fit fearful martyrdoms, what cruel massacres followed those who cannot be forced ought to be taught and such that a great portion of our people are ignorant light of such truths as we already possess, and by sound may been the result had the bible been the them for the task. A Roman historian speaks of the adoption of the principle of persecution. Far ought to be invited to meetings and to friendly as- of the simplest elements of religion, and the most buy me of haith, and all reference to tradition and the rare felicity of his time, when a man was allow- from preserving the public peace, the system of semblies." I come to the fourth and last instance common rudiments of learning. 3. While such are the autuality of the Church had been set aside. It ed to think as he chose, and speak as he thought. punishing Christians convulsed the empire, and was of persecutions, which, like the former, regards the prominent vices and defects of the poor, vices is evilent that other re, penance, and expulsion, if This rare felicity is the common birthright of man- so far from being successful, that it finally termina. France. After a long period of the so-called reli- and defects of a different kind, but no less offensive not worse pundebunchet, would have been the result. kind. It is the source of all knowledge-the priv- ted in the establishment of Christianity. I wish I gious war, Henry IV., in concert with his wise to morality, are found among the rich. Sensuality Besides the proper functions of government it lege which elevates the nature of man; one of the could add that Pagans were not in their turn the minister, Sully, by the edict of Nantes, established and excess, selfishness, evil speaking, want of charivictims of persecution. The learned Dean of St. concord between the two religions, by leaving Ro- ty and kindness, abound. All these are obstacles Paul's, agreeing in this respect with other histori. man Catholics and Protestants in possession of all to moral and philosophical progress. Upon what " What is a man ans, places the first edicts sanctioning the punish- that they held. Peace for a long time prevailed. can we rely to counteract them? Upon the force ment of heretic Christians in the reign of Theodosi- But Louis XIV., tormented by his confessor for of civilization? Twice has its power been tried. ous the Great. I do not propose, however, to fol. the notorious profligacy of his life, resolved to atone and found wanting. In the days of Augustus sunbeam. Truth is one as God is one. Go forward low the history of the various persecutions of for his sins by punishing the innocent and loyal Cæsar, when order had been established, and proslistake has caused. A great master of morality The exercise of the faculties of the human mind heretics in Christian times. I wish to make a Protestants of his dominions. Two schemes were perity revived—when Virgil and Horace flourished

theologically wrong in restraining the propagation they were threatened a second time, and asked by persuaded after the example of Germany, that if were quartered in the houses of the Protestants, "We have been sufficiently taught by experience allude to what took place in our own country-to have irritated rather than cured a disease inherent Charles the Second-the Act of Toleration, the atapply those which, by doctrine and careful teach- has prevailed since the accession when religious ing, are gently instilled into the mind. All other liberty has been made a part not only of the law matters are ordered by the discretion of the civil but of the established practice of this country magistrates, and therefore of the princes. Religion [Cheers.] Nor should I forget that, in the United alone is not commanded, but is infused into minds States of America, where religious persecution has well prepared by an opinion of its truth, with the for many years been unknown, where indeed i efficacy in producing this conviction; they rather fathers arrived in America, we have the authority seems a more natural right of man, or a right that that he might not be seen, the sufferer cried out, improvement [loud cheers.] I am very far from Come here and light the fire before my eyes. having exhausted the subject of the obstacles placed by governments to moral and political progress. this place, which I might have avoided.' Thus, But, having given this example of the evil done by authority, I will pass to another part of this great question, and consider how far. at the present day. the people themselves obstruct improvements. We have now arrived at that freedom of discussion, which Milton eloquently demanded, and Locke established by argument. In certain countries, in Great Britain, in France, in the United States of America, the human conscience is no longer shackled by governments or by laws. Have we, then, removed all obstacles to moral and political progress? A few references to the state of our own country will show that much remains to be done in this respect. 1. Apart from all statistical results observations must lead us to the conclusion that and of reason, a pious and virtuous Christian-1 they contend is the first step to the discovery of a transition at once to the persecution of the Protestants in the Low Countries, and to call your by the Jesuit La Chaise, aimed at nominal conver- peace and tranquillity, everything seemed to prom-

advanced chemistry to a science, and Watt had by his improvement of the steam-engine rivalled the invention of the printing-press, seemed in its course tending to the happiness of nations. But before foundations of society, wars desolating all the nations of Europe, bore sad testimony to the mistake that had been made. What was that mistake? The nature of man is so prone to evil that strong restraint is required to keep down his bad passions, and subdue his vicious inclinations. He requires likewise some special incentive to good. The legislators of antiquity sought that restraint upon evil. and that incentive to good, in powerful institutions, guarded by sanctity of manners. It was thus that Sparta and Rome were led to virtue. But these institutions perished when manners no longer supported them. The institution of monasteries had its origin in a similar feeling of the necessity of restraint. Historians, especially the historians of Spain, who have related the pious intentions of the founders of these institutions, have related how one order after another grew corrupt, and a severer rule was instituted by some more austere reformer, to give way in its turn to the evil inclinations, jealousies, and weaknesses of human nature. There are rules, however, not artificial not founded on any prescribed form of society. or in isolation from all society, which are sufficient, if observed, to guide mankind. These are the rules of Christian morality laid down by Christ himself. They give each man liberty, but place on each man a restraint. They do not begin as human laws and institutions must do, with outward actions, but go to the source of affections and of passions-the human heart. It is then to Christian principles, Christian morals, and a Christian spirit that we must look for a better and higher civilization than any that has been attained. If it is vain to expect either from the decrees of authority or from free discussion, conformity of opinion in the interpretation of scripture between different communities of Christians, it is not too much to hope for conformity in good works, conformity in a spirit of kindness. There have been great signs of this spirit of late years. Numbers of men in all stations of life devote themselves to the diffusion of religion, the promotion of education, and all the operations of charity. For, if temptation takes many shapes, and if the pilgrim's progress is impeded by giants and by pitfalls, yet the spirit of charity has, on the other side, many forms. She places the Bible in the hands of the young child to teach him the way he is to go. She gives a cup of water to the weary traveller, who is faint with the labor he has undergone. She watches by the bed of the wounded soldier, binds his wounds with a gentle hand, and tenders the nourishment he is able to bear. She watches over the decline of age, and finally points to the reward of a faithful pilgrimage on earth. There is another consideration. Before many years are passed, there will be in Great Britain and the United States of America. sixty, seventy, or eighty millions of free people. May we not hope that these kindred nations-each speaking the English language-each deriving its pedigree of liberty from a common ancestry-each inheriting the English Bible-each reading Shakspeare and Milton-each divided into many denominations of Christians, but each allowing complete liberty of worship-will unite in the glorious task of peaceful conquest and bloodless victory. [Loud cheers.] At least let us indulge in this high hope. If we do not arrive at, or even approximate to, perfection, we may look at least to uninterrupted progress towards a far better social organization than any we have yet enjoyed. [Hear, hear, hear.] I have spoken to you of those times of civilization, that religious liberty, which good men sighed for, when either the Christian religion was unknown, or being known, it was contemned, cast aside, and neglected. Let us hope that there is a period arriving when we may see realised those beautiful and powerful words of a great poet :---" Dim as the borrowed beams of moon and stars To lonely, weary, wandering travellers, Is reason to the soul; and, as on high Those glimmering lights discover but the sky-Not lights us higher-so reason's feeble ray But guides us upwards to a better day; And, as those nightly tapers disappear When day's bright lord ascends the hemisphere, So pale grows reason in religion's light-So sinks and so dissolves in supernatural light." To each one of us-to you young men of the United Kingdom more especially-belongs a portion of the noble task of speeding our country on her great hastening the noonday brightness of such as are only dawning. Let it not be the reproach of any one of us that, born in a land where the laws acknowledge that thought and speech are free, we have yet ever lent the helping hand of custom. folly, or intolerance to extinguish one spark of tha divine flame which we call the soul, or ever turned away from a righteous and peaceable endeavor to loosen the fetters that still bind it throughout the world. Some there are who shut their eyes to one truth lest it should impair another more sacred in their eyes. But one truth can no more quench another truth than one sunbeam can quench another to meet her in whatever garb, welcome her from whatever quarter she comes, till at last, beyond the grave, you shall hail her in a blaze of glory which mortal eye can only strain in vain to contemplate. Truth is the gem for which the wise man digs the earth, the pearl for which he dives into the ocean, the star for which he climbs the heavens-the herald and the guardian of moral and political progress. [Cheers.] You have many dangers to encounter. Of these I will only mention two. One is the danger of allowing the flowing waters of Christianity to be embittered by the gall of sectarian and polemical controversy. Your chances of achieving good would be destroyed by such an error. Another danger is that which has attended so many noble attempts, so many great XIV. in France, and of Queen Anne in Englandinstitutions, so many pious undertakings. The first ardor of zeal abates; difficulties, which at first when Racine, Moliere, Boileau, La Fontaine, Drywere mole-hills, grow into mountains, enthusiasm

further, I will at once show you by an example Dr. Johnson, and accordingly they forced him to they separated, and met again to take food toat I mean. The best commentary on Newton's change his ground. But what is the conclusion at gether, in common, but without any evil intent. the provide and Le Sucur, which he arrives? "The magistrate has a right to This account, from men who had obeyed the orders a members of the Society of Jesus. This comestary is a simple and complete that it enables the truth has a right to suffer. I am afraid there meetings, and who were therefore disinterested. group has but an imperfect knowledge of is no other way of ascertaining the truth but by might, one should have thought, induced so benevathematics to comprehend and master the sub- persecution on the one hand, and enduring it on olent an emperor as Trajan, and so enlightened a The discoveries of Newton. There was, however, traing of justion to the publication of this comwhile of jection to the publication of this commy days maintain the doctrine of the motion of and delusions-leave argument to be met by argu- Christian, apart from any crime, was to be punishthe carting the beam of the motion of this ment, assertion by inquiry? If the just cause ed. He continues, however, his report to the em-termination the learned Jesuits disposed of this ment, assertion by inquiry? If the just cause ed. He continues, however, his report to the em-termination of the ment, assertion by inquiry? If the just cause ed. He continues, however, his report to the em-termination of the ment, assertion by inquiry? If the just cause ed. He continues, however, his report to the em-termination of the ment, assertion by inquiry? If the just cause ed. He continues, however, his report to the em-peror in these words—"In the meantime, with and is cold as ice to truth, we may yet regard to those who were brought before me as this part of the work, declaring that they bowed with ardor, and is cold as ice to truth, we may yet regard to those who were brought before me as has been pretended it is their right and duty to most precious of the gifts of God :---

presente the rule of a ligious faith, and to draw a If his chief good, and market of his time, Be but to sleep and feed —a beast no more. Sure He that made us with such large discourse, citcle beyond which it shall not be lawful to move. <sup>1</sup> propose to show you, first, the argument on Looking before and after, gave us not That capability and godlike reason To fust in us unused." which this protension is based; secondly, its hollowness and thirdly, the evils which this unhappy

mean Dr. Johnson-after speaking of the duty truth. The highest object upon which the mind I parents towards their children, says, "Now the when once raised and disciplined, and strengthened attention to a remarkable passage of Grotius on sions, with a view to make good Roman Catholics ise a long duration of happiness. But the Christwhen once raised and disciplined, and strengthened and the Pagan satisfies a but the onistattempts to teach them doctrines contrary to what we are to believe of God, what we are required to mulgated in that country, he says: "These laws, ists, looked to real and effectual turning of the was hollow and delusive. Vice increased, knowlthe State approves, the magistrate may and ought to do in obedience to His will, engages the most dictated by a disposition not usually cruel, had their heart and mind to the Roman Catholic faith. Be- edge decayed, power vanished, and soon everything <sup>10</sup> restrain him." On another occasion Boswell earnest thoughts of good and wise men. Milton origin in a religion impatient of dissent. For relithates the following conversation. The speakers and Locke are great examples of this. But we have gion, which ought to be the means of softening and ister of War. Jealous of the influence which might pire. Again, in the eighteenth century of our era, are Dr. Johnson and Dr. Mayo :- I introduced the higher authority for the exercise of the right of uniting the minds of men, has become, through the be acquired during peace by other ministers, he civilization had reached a very high point; that subject of toleration. Johnson: "Every society teaching than any mere human dictum. When fault of human infirmity, a most bitter source of undertook the conversion of the Protestants as a century, enlightened above all its predecessors, has a right to preserve public peace and order, and Peter and John were commanded "Not to speak at hatred. For it was at that time the conviction of business of his own department. The steps he took, which enjoyed the literature of the age of Louis therefore has a good right to prohibit the propaga- all, nor teach in the name of Jesus," they answered many princes that the commonwealth should be consigned as they are to everlasting infamy, gation of opinions which have a dangerous tenden. and said, "Whether it be right in the sight of animated by one religion as by a soul, and that the under the name of the dragonnades, were of this cy. To say the magistrate has this right, is using God to hearken unto you more than unto God, best way to constitute laws for Spiritual as well as nature :-Troops of dragoons, sometimes accompa- den, Pope, Addison, and Swift were read and adcy. To say the magistrate has this right, is using God to hearken unto you more than unto God, best way to constitute laws for Spiritual as well as nature :---Troops of dragoons, sometimes accompa-an inadequate word; it is the society for which judge ye. For we cannot but speak the things for temporal matters was to give no choice to the nied by infantry and artillery, were sent into the mired, when Newton's philosophy was established, judge ye. For we cannot but speak the things for temporal matters was to give no choice to the nied by infantry and artillery, were sent into the mired, when Newton's philosophy was established, judge ye. For we cannot but speak the things for temporal matters was to give no choice to the nied by infantry and artillery, were sent into the more easily provinces in which the Protestants abounded; they when Lovoisier, and Black, and Cavendish, had the blessing of God will reward your enterprise.

# Christian Spiritnalist.

# So long as Men are Honest, so long will Success follow in the Footsteps of their Labors. NEW YORK, SATURDAY, DEC. 15, 1855.

# OUR WORK IS NOT THEOLOGICAL.

Doubtless it has occurred to the readers of the one occasion, hinted that such was the fact. Others tions, fail to recognize the fact, and in the plenitude of their good nature, send, or bring us in propria persona, such counsel or advice as they think suited to the case in hand.

They are of the opinion that if we would teach. explain, and vindicate the "Sonship of Christ," or "the Atonement," the circulation of the paper would be enlarged ever so many thousands-Spiritual heresies would cease to wear such brazen fronts -souls would be saved from sin, and in a short time society would be regenerated.

Now this may be or may not be so, but with all due respects to these friends and their many opinions, none of these subjects can be made of special importance in the columns of this paper, for many obvious and good reasons, not the least of which is the matter of fact-one, that our own sympathies do not lie in that direction.

But even if they were, there is no good reason why the Christian Spiritualist should be made the medium of theological speculations and controversial issues, as there are many ably-conducted papers especially devoted to these and kindred subjects. Besides, it is nearly time to inform the world there is a practical and life-side to Christianity as well as a metaphysical and a theological, and to insist on the development of the same, in order to test the value of Christ's teachings.

Our work, however, does not admit of making even this desirable reform a speciality, because the paper is devoted to explaining the facts, and elaborating the philosophy of Spirit intercourse, angel ministration and guardianship, and the several relations they sustain to the general economy of God.

Spiritualism, therefore, is but another name for the octual and practical in the Bible and Nature, as it recognizes and seeks to harmonize every plane of human development, with the great law of order and wisdom, which every where characterizes the providence of God. This may or may not be a new thing under the sun, but it is a very desirable thing, since it promises to give some kind of consistency to the logic of theology, and in time moderate, if not harmonize the conflicting claims of the many dogmas now popular in Christendom.

The method by which this desired and acknowledged good is to be obtained, is not in dogmatically asserting this truth or in enforcing that belief, but on points where there is an honest difference of opinion, and where human sagacity has fuiled to make differences tolerant and friendly, to wait on the teachings of experience and the suggestions of culture. This was good sense before the advent of Spiritualism, but now it is the highest wisdom, for we learn that beside the teachings of experience and the many phases of culture, which the soul gathers in a life time, that we are constantly subject to Spirit influx and angel ministration, the one because of the other, and both, because we need this kind of aid to emancipate us from our partial crude and angular notions, that have so long caused man to war with his fellow.

The proof of this may not appear objectively in a few years, nor may it visibly affect society in many, but it may and does come hour by hour, and day by day to man, woman, and child conditioned for its reception. Naturally and honestly enough, the theologically educated may doubt all this, and think we spend our time idly, and give our money for that which is nat bread, but until



Christian Spiritualist ere this, that its Editor had ritualism, for the light they shed and the aid they there are, however, who, if they read such intima- judge for himself, of the propriety of making issue because supposed to be disconnected from any fanatangels in the economy of God.

## SPIRITISM AND PROGRESS AMONG THE GERMANS.

The characteristics of the mind, as well as its culture, for the past half century, has fitly qualified the speculative, mystic-loving spirit of the German for the advent of Spiritualism. Indeed, we know of no people who are better prepared to meet the issues of a liberal theology, nor one more in

need of a constructive and Spiritual faith, than the widely scattered children of the "Fatherland." Had we the time or room, much might be said on this subject to interest, if not instruct the reader ; but we wish at present to call his attention to, and if possible interest his sympathies in behalf of an effort which is now being made, to spread the gos-

pel of Spiritualism among the Germans. It will be unnecessary, however, to formally in troduce our friend, Mr. Shlarbaum, as the appeal he published in the Spiritualist, not many weeks since, in which he asked for aid to, and supplicated the means, by which the glad tidings of Spirit intercourse might be distributed among his countrymen, must be fresh in the memory of the reader. His efforts thus far, however, have little more

than aroused the attention of a few thinking minds among his countrymen, for the German papers published in this country have so thoroughly and repeatedly copied the caricatures and misrepresentations of our secular press, that the German mind is strongly prepossessed by prejudice at the present time. The cause, however, is progressing among the Germans, because the Spirits are active, and manifest themselves in such a way as to make pro-

gress surc, though it may be slow. The following is part of a letter, written by an intelligent and thoughtful man to Mr. Shlarbaum. The writer resides in Cincinnati, and was for a time the editor of a German paper in that city. He is now entirely devoted to Spiritualism, and thinks the publication of a book or paper in the German language, of the first importance, and as absolutely necessary, if Spiritualism is to spread among that people.

It is unnecessary to elaborate his views, howev er, as the following translation of his letter will explain them. After expressing a desire to know and co-operate with Mr. Shlarbaum in disseminating the "glorious truths of Spiritualism," he says : "Although there are here, among our German speaking trumpet. Around the walls were seated, people, many very able and brave men, who openly stand to the cause, yet many of them are deficient for the time being, in the proper appreciation of it, lacking the enthusiasm necessary to act upon and succeed with the masses. So much have we gained here, that an ardent desire is manifest everywhere to become acquainted with the new doctrine. requested by the directors of the German Institute, (late Freemason's Hall,) to lecture on Sunday next,

on Spiritualism, and a very large assembly is ex-

Whether, therefore, it were more profitable to THE DAVENPORT CIRCLE AT BUFFALO.

REMARKABLE DEMONSTRATIONS. on the marvels of Spirit manifestations, sonl inter- read like twice told tales. Still, while facts are sounding to my ears like the war dance of twenty the largest audiences ever meeting in the Hall were relate to this subject. In this, however, as in other other the largest audiences the market was manifested at the market was market was manifested at the market was market w know the value of the Bible, and know how much the ultra skeptic, we shall continue to give such you are indebted to the facts and revelation of Spi- evidence as may meet the necessities of the case. In selecting these facts, we prefer to take them some notions of his own, as he has on more than give in explaining the facts, and elaborating the from the secular press, as that kind of testimony narrative of the Bible history. And let each one will go farther with the moral and Spiritual skeptic,

judge for himself, of the propriety of making usue because supposed to be disconnected from any land-with his fellow, when all are ministering to the ne- (ical manifestation of Spirit, calculated to bias the with his fellow, when all are ministering to the ne- (ical manifestation of Spirit, calculated to bias the land, and showed himself very illite-cessities of saints, and are therefore, ministering mind, or mislead the judgment. Were it not for talked a good deal, and showed himself very illite-vet notwithstanding all my travels, can hardly fail of interest with the earnest student this conviction, it were an easy thing to give a rate and something of a blackguard. weekly record of facts, as the test communications

given through Miss Kate Fox and other mediums at the Rooms of the Society, are generally surprising and satisfactory. When, however, the parties meant a tremendous rattling, thumping, flying receiving communications are willing to let their about of all the instruments, &c. Sure enough, names go before the public, this argument will no the narrator as the responsible party. Until, howwe will not give the facts of the test, or the communication, without said party are known to ourstatement. To do more than this, is not only magnifying triffes, but ministering to the love for the ed to be, and the table was thrown half across the second and third Sundays in January. marvelous, which, in *itself*, is as blind and extremeish as the skepticism it is intended to counteract feet.

and correct. We hope, however, the day is not far distant when the love of God will constrain men, everywhere, to bear testimony for "the truth, the whole truth, and nothing but the truth." To aid progress in this direction, we copy the following from the Weekly Plain Dealer, Dec. 5, that others may go and do likewise—i. e. examine for themselves if skeptical, and give their observations and conclusions over and under their own names to the public.-Ed. Christian Spiritualist.

MANSION HOUSE, BUFFALO, Nov. 27, 1855.

in Spiritual manifestations on earth, through the wright are among the number, and give us special ritual manifestations. It commences on page 9,

is truthfully what I saw and heard :---

### THE PLACE.

Having wound our devious way up four pair of stairs, we entered a rather rough looking room. about twenty feet square. At a large, heavy, round table in the centre, sat two harmless looking boys, one, I should judge, about fifteen and the other seventeen years old. On the table were two violins, a guitar, a small tea bell, and a large tin

on benches and chairs, twenty-six ladies and gentlemen, waiting for the time-half-past seven, P. M. -for the "performance" to begin.

Having carefully examined the walls, the floor and the ceiling, to make sure that no wire pulling, galvanizing, or other outside demonstrations, were to be tucked upon us, the single lamp that had should be taken. Mail a copy to the Rev. W. P., In proof of this, I may mention that I have been dimly lighted the room was covered up, making of -----. He is a skeptical brother of mine, and which he at first imagined might have happened the room perfectly dark.

## THE DEMONSTRATIONS.

In less than two minutes, after the room was pected. I hope to give such interest to my hearers darkened, a loud thumping and twanging of the as to interest them in a second and third lecture. guitar and the two violins were heard, at the same time the little bell was rung violently. Then the The ball, once in motion, is not likely to stop again, and we may safely expect that very soon many of large guitar was passed around the entire room. those will speak out their opinion, who had not the about even with the heads of the sitting auditory, moral courage to avow it before. By my resignal so swiftly that the wind created by its motion was tion as Editor of the Volkshlatt, I have time now to distinctly and alarmingly felt. The twanging on come in close connection with the Spiritualists, and | the strings was continued while the instrument | I warrant you that it shall not be my fault if the was in motion, and indicated its locality as well as liams I now resume the thread of my "travel's hisdoctrine does not make good progress among our its rapid motion. Unbeliever as I was, and tory." You left me last in the village of Westerly, countrymen.

East Greenwich was my next place of visita- surrection has been so long accredited, (because room, and a voice through the trumpet said, " All tion, where I was domiciled in the family of Dr. accepted as the teaching of the scriptures,) that, as clap your hands;" we complied and set up an ap-REMARKABLE DEMONSTRATIONS. Cap your mands, the added three years to the Wheelan, who kindly opened a Hall for the lec-so frequently have we recorded the phenomenal plause that would have added three years to the Wheelan, who kindly opened a Hall for the lec-a matter of course, its influence cannot be other So frequently have we recorded the phenomenal place time in the light increased in brilliancy tures. I had purposed to give but three lectures than antagonistic to any theory attempting to give we made. In this place, but being requested by the endiance is in the set of the wonders developed at these rooms, that any addi-tional notice of them may seem superfluous, and must be an activity in proportion to the noise we made. In this place, but being requested by the audience, a more Spiritual and philosophic interpretation to the floor. I consented to give a fourth I am informed that

> The "operator" was then called upon to shake hands with several persons; they said he did so, but though asked, he would not venture his hand in mine. I had made up my mind to hold on to it, returned to this city, Providence, where I have beauties and mysteries of the other world. and feel around for the body. But how did he been kindly received and entertained by Brothers

tire." Mr. Davenport explained: a snow storm plete the course, which I have agreed to do as you patient and praverful thought.

room, falling upside down; the trumpet fell at my

many side tests were tried, equally wonderful and new year. Farewell, successful, that I have not mentioned.

D. W. CROSS. [For the Christian Spiritualist.] THE CAUSE IN WESTERN NEW YORK.

PRATTSBURGH, Dec. 7, 1855. DEAR FRIEND :- Our congregation is small in

this place, but we are firm in believing in the faith Editor of Christian Spiritualist : I take the liberty of sending you an extract from the life of and teachings of Spirit intercourse. We are hard "He played on a harp of a thousand strings, Spirits of and active workers. Our circles are held regular, Col. James Gardner, as published by the American twice a week, when we are frequently favored with Tract Society, No. 135. Perhaps it may enlighten DEAB GRAY :- Since the profoundest philosopher the communicated teachings of some of the master the understanding of some of the Sectarian preachof the age-Professor Hare-has avowed his belief Spirits. The Rev. Thomas Scott and Bishop Wain- ers, who are in the habit of declaiming against Spi-

agency of mediums, your humble servant felt at direction in regard to our Spiritual growth, the and is as follows : liberty to go boldly to investigate the phenomena forming of circles in this vicinity, and when and "We now come to the account of his converof "Spirits of just men made perfect," at the where to give public lectures. We are favored, sion. This memorable event happened towards somewhat celebrated circle of the Davenport fami- also, with two good speaking and writing mediums, the middle of July, 1719. He had spent the evenly, instead of sneaking in with his coat collar over who have spoken several times at Dundee, once at ing, which was the Sabbath, in some gay comhis face, as he would have done had not the afore- Penn Yan, Italy Hill and Naples-and generally to pany, and had an unhappy assignation with a said philosopher opened the way. I went, and this | large and respectable audiences. I shall accompa- | married lady, whom he was to attend exactly at ny one of the mediums to Naples next Sabbath. twelve. The company broke up about eleven, and

It is located some ten miles from this place, and he went into his chamber to kill the tedious hour. the prospect is we shall have a large audience of It happened that he took up a religious book, which skeptics, to listen to the teachings of the Rev. Thos. his good mother or aunt had, without his knowl-Scott, through George Jackson. I trust, in the pro- edge, slipped into his portmanteau, called "The vidence of God, we will not be disappointed; for I Christian Soldier, or Heaven taken by Storm, long for the progress of the cause. There are many written by Mr. Thomas Watson. Guessing by the candid and intelligent minds in Western New York, title that he should find some phrases of his own investigating the phenomena, and studying the profession spiritualized in a manner which might truths of Spirit intercourse. They will soon be led afford him some diversion, he resolved to dip into to embrace the truth for truth's sake. I am doing it, but took no serious notice of anything he read, what I can to aid progress in an open and deter- and yet, while this book was in his hand, an immined way. I want to see your paper more genepression was made upon his mind, perhaps God only knows how, which drew after it a train of the rally taken here, and will do what I can to form clubs at different points. We take some half a most important and happy consequences.

Suddenly, he thought he saw an unusual blaze dozen at this place at present, but many more of light fall on the book while he was reading, capable of adding many to our numbers if we can by some accident in the candle. But lifting up his rid him of his sectarian errors and dogmas. eyes, he apprehended to his extreme amazement, I did not intend to write but a few lines, but that there was before him, as it were suspended in such as they are you are at liberty to make such use of them as will aid the cause of truth. CHRIST upon the cross, surrounded with a glory; and impressed as if a voice, or something equiva-Fraternally yours, J. W. POTTER

> [For the Christian Spiritualist.] NOTES BY THE WAY.

BROTHER TOOHEY,-From the city of Roger Wil-

NO. XX. PROVIDENCE, R. I., Dec. 10, 1855.

present, and much eager interest was manifested things relating to Spirit-life, we hope much from

throughout On Friday I visited Bristol, and completed my may expect will be made from higher orders of arrangements for the future. On Saturday, 8th, I Spirits, as progress and intercourse unfolds the

yet notwithstanding, was there a good audience, of nature and lover of truth; for wise and clear Finally, it was announced through the trumpet and much interest was shown, and I was requested conclusions on the nature of Spirit and the resurthat he would give us "a snow storm and then re- to consent to repeat those already given, and com- rected life, is not to be arrived at without laborious.

will perceive below. The Editor of the Knickerbocker introduces the Dec. 10th and 11th in Pawtucket; 12th, 13th, Archbishop's conclusions, with the following resuch a "hilabiloo" I never heard before. All that and 14th in Bristol, 15th and three times on Sun-flections: longer hold good, for then the skeptic can examine had been done before was repeated at once. The day, 16th, in Fall River. I expect to be in New-"Who has not, at some solemn moment of his "horn" was talking, the bell ringing, violins and port on 17th, 18th, and 19th, and on the 20th to life, looked at his hand when writing, or at his limbs outstretched before the glowing grate, or at ever, we can give the name or names of the party, guitars twanging and whistling about in every be in New York, to lecture in Stuyvesant Institute. his face in the glass, and not called to mind the part of the room. Then he called out "light" close on 23d and 30th of December, morning and evenawful inquiry of the poetto my ear. The cover was raised from the light ing, of which I should thank you to give a proself, in which case we become responsible for the instantly, when every instrument dropped to the minent notice in your paper. After my visit to floor just in that part of the room where it happen- your city, I shall return again to this city for the Yes : death is the law and lot of nature ; yet what Friends desiring to secure my services, and we call death is but a passport to life. Archbishop

being convenient of access from Providence, will Whately, in his new work on the future state, has This closed these most remarkable mysteries. I please inform me by letter, addressed to 553 Broadthe dead. have not exaggerated in the least; on the contrary, way, New York, before the commencement of the

> Yours, for Truth and Humanity, JNO. MAYHEW.

# FACTS FOR THE THEOLO GICALLY WISE.

PILLAR POINT, N. Y. Dec. 2, '55.

which is raised to incorruption ? Take the case of an infant, three days old: does it rise an infant of three days? Shall a man who is born lame, be lame also in the resurrection? or is there difference of color in the resurrection? Then must that body which is raised be the substantial, and not the accidental body. It shall be a Spiritual and not a natural body-an incorruptible and glorified body, made like unto the glorious body of Our Loup AND SAVIOUR JESUS CHRIST. We shall arise in His like.

the advent of Spiritism; and the revelations we

In the meantime, the thoughts and convictious

" And must this body die-

This mortal frame decay; And must these active limbs of mine Lie mouldering in the clay?"

some beautiful thoughts upon the resurrection from

'A wound received in childhood bears the scars al-

though every atom of its flesh has long since resolved

itself into other matter. Now, how is this to be ac.

counted for? Why is there the same scar upon the

tiny arm of the infant and the brawny arm of the

man? The substance of the infant and of the man

is the same; is it not, then, this substantial body

For the Christian Spiritualist LETTER NO. 1.

TO THE REV. MR. TUCKER, OF THE CHURCH OF THE HOLY CROSS, OF TROY.

BROTHER TUCKER,-I have often deplored the Spiritual blindness and unchristian molevolence of the sectarian church of Troy. My attention is again called to the subject, by reading the various Thanksgiving sermons, as reported in the Troy Daily Times. Those discourses, in general, instead of being tributes of thankfulness to our common Father, for the manifold blessings of the past year, are made up of denunciations and invectives hurled against those who occupy different stand points in matters of faith, from the stand points of the authors of these discourses. Among others, the Rev. Mr. Tucker makes use of the occasion to denounce a portion of his fellow citizens for their religious belief. The particular phase of Christian faith against which his anathemas are launched, is known to the world as Spiritualism. Spiritualists

are represented in his discourse as pretenders-free lovers, who wish to abrogate the institution of marriage, overthrow law and order, and give the

world up to unbridled licentiousness and crime. Now, Brother Tucker, I have yet to learn whether that sermon was dictated by ignorance or reckless misrepresentation. It certainly was by one of the the air, a visible representation of the Lord JESUS two. Are you aware, my friend, that Spiritualism has some two thousand believers in the city of Troy? Do you know that Spiritualists are found in every rank and degree of intellect, and even among the lent to a voice, had come to him to this effect: communicants of nearly every church in Troy? O sinner, did I suffer this for thee, and are these Do you know, also, that we have no voice in the the returns?" But whether this were an audible public press, and that we are denied the right to voice, or only a strong impression on his mind, defend ourselves against the base slanders, so freiking, he did not seem confident, though the basis of the the former Struck with a set of us are the former struck with a set of us are the former struck with a set of us are the former struck with a set of us are the set of us he judged it to be the former. Struck with so husbands and fathers, having wives and daughters, amazing a phenomenon, there remained hardly whose reputations are more sacred to us than all any life in him, so that he sunk in the arm-chair in else that God can give us in this world? If you which he sat, and continued, he knew not exactly do not know all this, you do not know who we are, and what we are. Such being the case, how can how long, insensible, and when he opened his eyes, and what we are. Such being the case, not the you justify yourself as a preacher or a man, in the promulgation of the sentiments embodied in the I would say, the foregoing narrative is purported discourse under consideration? The time is nearly at an end when such productions as Trojan Thanksgiving sermons can excite any feeling but pity for their authors, in the breasts of thinking men. And AGAIN:-Truth is strange, stranger than Fiction. the particular discourse referred to, does not now The following account is taken from the History exert any influence for good, beyond the altar of the pulpit from whence it emanated. To be left in the quiet enjoyment of intercourse with our friends who have passed from the earthly form, is name of Tom Garnet, a son of an English farmer, all we ask from any formal church, or sectation preacher. But when the sanctity of the domestic circle is invaded by the thunders of the sectarian rostrum, self-respect, human dignity, manhood, call upon us to defend the right. Not because slander can injure us, but because the slanderer needs correction. Justice, Brother Tucker, is one of God's every case, despite all human opposition.

they know our thoughts, and are in some degree prepared to understand our experiences, they only darken counsel by denying to us a moderate share of that Sense, their own possession of which they never seem to doubt.

In illustration of these reflections, we extract the following from a long letter sent us by a lady, the more, as it is a good sample of the many suggestions made to us for the improvement of Spiritualism and the education of the race. She says

"I would like to call your attention to St. Paul's message to the Galatians, 1st, 8th. "For though we, or an angel from heaven preach any other Gos pel unto you, than that we have preached unto you, let him be accursed." In the verses in connection with this, Paul is contending for the doctrine of the atonement, and salvation by the blood, and righteousness of Christ, his great theme, which he advocates in all his coistles. See Romans 3d. 4th and 5th chapts. Now Dr. Hare's Spirit theology is the same the Spirits have taught to others, and is essentially different from St. Paul's teaching. In the Spirit's doctrine, no mention is made of the atonement, or of Christ having anything to do with our eternal well being. St. Paul does not merely allude to Jesus, as a perfect pattern or example for us, but as a Savior from sin and its consequences, and also as the means whereby we are to be raised from the dead to a life of immortality. I have not learned that the Spirits have ever taught the doctrine of the resurrection or of the atonement. I admit that the new philosophy may comfort in some things with a kind of christian philosophy, which is preached perhaps too much, and by some professing Christians who also "maintain good works," But I feel like being careful when alluding to Unitarians, believing that many of them are experimental Christians, and full of benevolence and charity. I once heard Dr. Bellows preach on "the Inward Life," in a manner that I could wish every person to hear it, and to my ideas far exceeding anything I have seen or heard emanating from Spiritualists. But salvation by Christ is Paul's doctrine, and I wish it were that of every teacher. I think, Sir, instead of organizing circles for the winter in your rooms, if you would establish *Bible* classes, you would all be much more likely to get reliable instruction, than you will from Spirit communications."

Had we the room, there is much in this extract worthy of remark, as it brings to mind the nature, and invites comment on the practical value of those theological issues, which have been so many war cries in the conflict of the ages. But we have not. and therefore let them pass.

It should be borne in mind, however, that Spiritualism is not to be *identified* with the theology of Prof. Hare or Dr. Bellows, nor with the teachings of any other person, for Spiritualism in its full and comprehensive meaning is the absolute and infallible gospel of the All-Father, the revealing and unfoldof the Ages.

So far, however, as either of these gentlemen can far is their mediation commendable and are their labors desirable, for they stimulate thought in sug-stories, and with vulgar personalities. The present gesting method, and encourage and energize the low condition of morals must chiefly be attributed Spirit by pointing out the sought for information. to this behavior of the press. Mr. Hassanverk is Jesus lived and died. And for the same purpose ble exception in this respect; and I have not the least doubt that he will soon openly declare his tions developed, and immortality brought to light.

by Mr. Sroth and lady. Both are gifted with very possibly more with the instrument so rapidly without ford, where I lectured on the Tuesday and Wedwarm hearts, possessing the most amiable qualities. detection, if it could be done at all !

They have a circle with Dr. Hardenstein and lady, Mr. Hassanverk (Editor of the Hostewachter) and lady, Mr. were found upon the table, and the boys sitting other gentlemen, belonging to the jewelry manu-Quin (lawyer) and lady, and Mr. Goodwin. Mr. | with their heads down upon their hands, and their | factory in that village. The Town Hall was pro-Hassanverk being absent just now on business, left hands resting on the table, as when the room was cured for my use, and was well filled with a his editorial duties for the time being to Mr. By- darkened. But this, strange and unaccountable as respectable and intelligent audience. From thence

latter gentleman, not knowing Mr. H.'s views on and the boys, or some busy accomplice, might do - to Providence, and called on Brother D. B. Har. on page 471. A person, who was known by the Spiritualism, thought fit to go against it, at least in all that. the first of his issues. He is a very respectable

man, whose ideas have greatly changed since I for having just said-" No human hand could pozsi- day. Here I met with a pleasurable surprise, in went for the purpose of purchasing some neceshad several interviews with him. I hope to make bly more with the instrument so rapidly without detec. meeting my friend, A. J. Davis, and his amiable saries for keeping house, when he was seized by a him a good Spiritualist. Dr. Rapp, a very quiet tion," he now asserts "the boys or some busy accom. lady. Having spent a few very pleasant hours in press gang, and taken on board a frigate, and for and exceedingly able man, who enjoys the greatest plice might do all that."-Ed. Christian Spiritualist.] their company, I proceeded in the evening to Paw. a number of years he had not been able to get esteem here, on investigation turned out a rapping medium himself, and he is reported to be very instruments close before me; I held both the hands Brothers S. J. Sherman and Robert Rhodes, Esq.,

from the number of our German medical men here; | Mr. Davenport was held by a "skeptic" perfectly same evening and the following in a free chapel, to ing on their undeveloped senses. Did vou learn light.

that the Spiritualists of this city have fitted up a Spirit-room, like that in Athens Co., Ohio? A to set between the boys and hold their hands. The nothing. When will men learn justice? here seemed to be exhibitrated with the welcome may be sure of the most respectful attention, while informs me that they have had several manifestal aforesaid working tools were all placed on the tations already, and more have been promised. Dr. Mead has started a new paper on Spiritualism here. Many German Spiritualists share the opinion that lowings was heard through the trumpet, that ever Hall-being entertained during my stay by Broth- whom he had desired to live. Chauncey's fleet

Spiritualism, together with instructions how to form circles, and how to account for contradictions; to be written in German, and in a very popular attention of the Germans, as the enthusiasm awak-

ened would be likely to sustain a regular German Spiritualistic paper afterward. Lectures can only answer in the large cities of the Union, and would hardly do as much good as their expenses would was finally put into my hands, and taken violently cessful effort on the part of Spirits to control the curious.' amount to. The cry of the masses will always be for books and papers. As soon as such exist, the doctrine will spread in Europe; for, until now, the the corner of the room, then thrown upon the floor; these parts, giving exhibitions of these "unknown whole subject is nearly a "terra incognita" there. then the guitar was thrust against me. I caught a tongues" before the public, and she has done much ing of which belongs to Ilim, and the development I expect solely from Spiritualism the healing of the firm hold of it, and after a strong pull, succeeded injury to the cause, among those who are not

the race. In my lecture I will take occasion to Instead of investigating and stating the facts, most ing, so the lights were called. views about Spiritualism. "Yours sincerely, H. VON MARTELS."

am yet in the Spirituality of these phenomena, I the residence of the amiable E. W. Babcock. Hav-"The German Spiritualists of this city are headed | could not help but admit that no human hands could | ing finished my labors there I proceeded to Wick-

nesday evenings, and was treated in the most The room was lighted, and all the instruments handsome manner by Mr. George 'Nichols, and

of Jefferson County, published 1854, commencing sohlay, formerly of the Indiana Free Press. This it was, did not satisfy me. It was perfect darkness, I proceeded on Thursday-Thanksgiving morning

ris, who, with his lady, received me most hospita-[This is about as consistent as most skeptics are, bly, and invited me to stay and partake of the near Liverpool, was married, and a short time after, Second test.-I sat-down to the table with all the tuxet, where I was most cordially received by any tidings of his family. At length, he found immutable laws. It will work out its mission in himself on board of the brig Oneida, on Lake On-

saw nothing more than usual.

to be written by Rev. Phillip Doddridge, D. D.

powerful. However, we must not expect too much of the two boys in mine, and put my feet on theirs. being entertained by Brother S. I lectured the tario, in 1812, at Sacketts Harbor. "On the morning before the fleet of Chauncey their business is to make money, and absorbs all trustworthy at the door; all the people were seated a fair audience. Here I became acquainted with sailed to meet the enemy near Kingston, Tom re- own church in the past year. But do not blame their time and interest. A young German, of the close to the wall, and all joined hands. The light Mr. and Mrs. Godfrey, both mediums, who are likely lated to his comrades a dream he had the night bename of Schaffelt, proprietor of a grocery, is known was covered, and in a moment after the trumpet to be of no small importance-he as a speaking, fore, in which he thought his wife appeared to him as a very powerful medium-rapping, writing, was sat upon my head, the guitar on one shoulder, and she as a healing medium. They are in humble as a disembodied Spirit in heaven, with a son, willing to act up to the Christian principle of doing speaking and seeing. From several reliable wit-nesses I learn that he made to dance about in the under my nose. Then all were longly transed them much of a high character and here again would be the first man killed on board the fleet. nesses I learn that he made to dance about in the under my nose. Then all were loudly twanged them much of a high character. And here, again, would be the first man killed on board the fleet, room, about a dozen chairs, some tables, &c., &c. (no tune is played or attempted) at once; the re- I must notice the lack of principle evinced in those and would soon join them. His story was treated is compensated for his or her services, by a volun-All those outward manifestations have partly lost maining violin passed rapidly around the room, and who being afflicted, will receive benefit from or with levity. He proceeded to divide his wardrobe tary contribution of the audience. I am authorised their interest, at least for me, for I have seen a windy voice said through the trumpet on my through a healing medium, but forget to recipro- among his companions, and gave instructions about by the executive committee to invite you, Brother enough to be thoroughly convinced; but for the head, "If you don't believe I will hit you hard." cate in the smallest degree. And it is to be feared the little property he possessed, as would one to Tucker, to occupy the stand in Harmony Hall, at enough to be thoroughly convinced; but for the head, "If you don't believe I will hit you hard." cate in the smallest degree. And it is to be feared the nulle property ne possessed, as would one to your earliest convenience, and substantiate, by masses, they are indispensable, for the sake of act- You better believe I believed, and called for the that Sister Godfrey will have to relinquish her whom death was a certain doom; yet his cheerful fact or argument, any of the charges set forth deeds of mercy, because being poor she cannot ness and alacrity was unabated, and although he against Spiritualism, in your Thanksgiving sermon Third test.-A "strong minded" woman desired afford to give her time to her mediumship for evidently believed in the presentiment he expressed, Couch your remarks in your own way-assail Spi

ble, the audience seated, and the lights put out. In Apponaug, lectured on Saturday evening in the of early hopes blasted, the object on which his a moment one of the most unearthly blasts or bel- Council Room, and twice on Sunday in the Armory memories had centered, and the only one for from the stand.

a book containing the history and real principles of greeted my ears! The "strong-minded" woman ers Hines and Westgate. I met a circle while in sailed, and engaged the enemy's batteries in the friends you may bring out of friends you may bring of Science was brave, but was probably unprepared, as well this place, in which were manifestations of what is harbor of Kingston, the first shot from which was as myself, for such a demonstration. She quaked called unknown tongues. There was only one, a nine pound ball that crossed the deck of the style, and sold for a very low price, nearly free of a little, and a voice through the trumpet immedi-charge, is highly needful, and would do the great-cst good. Such a book is necessary to raise the rest of the solution in a less public way, a may paper of respecta-the data of the trumpet immedi-charge, is highly needful, and would do the great-cst good. Such a book is necessary to raise the rest of the solution in a less public way, a may paper of respecta-the trumpet immedi-that could be received as an approximation thereto. est good. Such a book is necessary to raise the perfectly." The instruments were then played up- I do not mean to say that the media dissembled same smile upon his countenance that habit had on, or rather twanged, in every part of the room; far from that, but I think it highly probable that impressed. This singular coincidence and verificathe bell was rung constantly; the violin hit me the sounds produced-like that which I am myself tion of presentiment is so well attested by authentic several times in passing round on the knees, and made to utter-were nothing more than an unsuc-was finally put into my hands and the million of the section ALFRED OTIS.

many evils in humanity. It will overthrow all ob-in holding it, but it evidently displeased the "ope- able to appreciate them. I understand she says and writings of this distinguished ecclesiastic, will have not investigated the extraordinary revelations of the advantare rator," for a blow with a violin, which may have that she cannot help giving that which comes, but no doubt be pleased to learn his latest convictions of our time, then, of course, I have the advantage mode and manifestation of God's government, so important mental movement that ever existed. instruments. This "demonstration" was too strik- positions as to do harm instead of good, and if the sons given for his conclusions may suggest thoughts ses, who have been dead over eighteen centuries. Spirits who control her, destroy her own personal to others, while they in a measure answer the to compare with the testimony of witnesses who Fourth test. - The boys were held by disinterested control of her organs of speech, and say that which questions, "How are the dead raised up? and with are now alive in Troy, and other parts of our persons, the lights put out, and it was announced is unwise and injurious to the cause, she should most what body do they come?-Cor. xv., 35. Though country. Remember, sir, that I stand upon the through the trumpet that we should have "Spirit assuredly keep out of public meetings, and confine much has been said and written on this subject, platform of Jesus of Nazareth, and how much so For this end was the Bible given—for this purpose the only man, in my judgment, who is an honora-lights, an earthquake, and Spirit walking." Soon herself as a medium to private circles. I mention much remains still to be presented, before the full tion of Scripture meaning, I am no further from the stove began to shake violently, then the table no name, as I do not wish to wound any persons order and beauty of nature's method in the economy you than you are from any creed other than your and instruments, and finally the whole floor. Then feelings-" That which I say is in the Spirit of Love, of what is called death, is made manifest to all own.

I do not blame you, sir, for being very sensitive on the subject of "Free Love." Report says, that a very lamentable case of free love occurred in your it. We deplore it as much as you do.

Now, sir, if I have done you any injustice, I am The platform is free, and each individual speaker ing to hear the other side, after you have retired

We will publicly discuss the question of Spirtualfriends you may bring, on the platform of Science or Revelation. Or, if you choose to meet the question in a less public way, I will discuss the matter them, and not mutilated. And, in order to avoid misunderstanding at the outset, I will premise my position. I deny that Spiritualists, as such, are in favor of "Free Love," and I call upon you to prove identical with those of primitive Christianity. claim to be somewhat of a Bible-scholar, and I have ARCHBISHOP WHATELY'S IDEA OF investigated the Spiritual phenomena of the day, THE SPIRITUAL BODY. Those acquainted with the position, past labors Fraternally thine, S. M. PETERS.

a bright spark darted in every direction across the for the good of the cause."-See 1 Cor. 14 chap. minds; for the dogma of a physical and bodily re- TRoy, Dec. 10, 1855.

away. The bell was put into the lap of a lady in organs of speech. There has been a lady through

# THE SPIRITUAL MUSE.

The popular outcry against Spiritualism as a deison and mockery will speedily pass away when securine fruits are fairly presented to the candid is genuine to a quickened and lovheart. Let the following lines be read in a ing near i upplum head, and the Spirit turns inward way in the summary and repose. They present two for remeand the life of a poet whom we all know. stenes in we all know..... hed strangers to us, it is stigt to remember that such scenes are ever transstation of the second are ever transreferes. The first is descriptive of the gentle ber eyes that southed and bore away the dying ext to his better home; the second of his joyful ret to ms occurs of his joyful of his second of his source of death in a world of askening from the trance of death in a world of epdless wonders.

THE DEATH OF KEATS.

In a slumber deep and holy, Like a cradled infant, wholly Free from sin and sorrow keep tree non-Lead him through thy twilight vales. Lead his lips with honey-dew, He was kind and good and true : Like the erescent moon, that sails Far away through sunset skies, He hash gone from earthly eyes; Lead him, Sleep, O, lead him where Death, who herits all things fair, Dwells mid trophies rich and rare. Gentle Death, to him be mild, He in Spirit is a child ; show him not thy dungeon deep. where the old-time monarchs sleep. Wrapped in glory for a pall; He is but an infant small ; Lead him through thy stately hall To the angel guarded gate, Where his kindred for him wait. peathless clothed in purple state : Fairest lords and ladies they. Dwellers in the realms of day ;---Voices low were heard to say. Where the gentle Poet lay.

Sleep who haunts the Indian dells Where the purple asphodels Wave, 'mid dusky foliage hid, Heard and eped the drowsy lid of his deep and dewy eves. As a mist wreath glad to rise From a violet bank in may When 'tis neither night nor day; Lingering on his way to call Night blown roses beautiful, Hawthorn buds and eglantine. From their leaves distilling wine, Pure as tears by mother shed tier a little infant's bed. When its faint-breathed evening prayer Melts away through twilight air. And it seems a cherub fair ; While a sun-beam rich and rare Turns to gold his chestnut hair, Playing like an angel's wings o'er him as he tries to smile. Reliant through its glimmerings, In his mother's face the while.

Seep and Death together came, Seep and Death so calm and mild : And the dim-eyed Evening smiled. And the stars with silver flame; And the mystic Pilots three of the Spirit's destiny, Faith and Hope and Charity. Gazed with high approving mien, Holding lamps of gold unseen. That diffused a fragrant light And an odor of delight Through the dimness of the night.

Seep drew near his couch and smiled, uring out his mystic wine ; 'Drink,' be said, 'this draft divine Gentle poet undefiled.' And he drank and said 'I feel Sense-dissolving music steal Through my being. I depart And I feel the daisies start O'er my breast.' So Keats was led To those islands fair and large, Far beyond earth's ocean marge. Where attired and garlanded With divine felicity, Mild and beautiful and free, Lyric Angels held their court. Joy and Mirth and frolic Sport. Prace and Pleasure, free from pain. Hold therein unceasing reign. Fairer than the English May Blooms this halcyon world alway, Rose-hued Night with golden Day Share an alternating sway. There serene tranquility Setteth like a queen on high ; And the yellow rivers flow, And the crimson lilies blow. And the crested swans appear bubly in the tranquil mere. Each and atmosphere and sea Share the mind's transparency. Through each form its Spirit glows ; Hearts their secret thoughts unclose ; Two fold blooms each deathless rose, Two-fold shines each upper light. Every nature finds delight In celestial marriage ties; Two-fold are all harmonies. 'Tis the Indian Heaven, as old, Almost, as the Age of Gold. There our Keats is newly born, He is clothed and crowned with morn; Life's distress is all forgot, He is not dead and dieth not ; Daisies grow not o'er his breast By his own True Love caressed.

Thy haunting eyes through all my soul Flash jewels rich and rare, And they are thoughts that bid me wake-But where am I, O where? I cast my outer form aside As 'twere a serpent-skin. My soul as through a perfumed sea Thy isled sphere doth win. But where am I, and what am I? Sure, sure, I know not now, Save an unfolding bud of life On heaven's rich fruit-tree bough. H.

For the Christian Spiritualist LAW OF ANTAGONISMS. LIFE OR ACTION vs. DEATH OR STILLNESS.

STILLNESS NOT ANNIHILATION. DEAR BROTHER TOOHEY :-- In your accompanyng remarks to my explanation, in the "Christian Spiritualist" of the 17th Nov., in regard to my new 'Theory of Spiritualism," you substitute for the word "stillness" "Annihilation; making; my parallel of "Antagonisms" read "Life or Action vs. Death or Annihilation." This you say "is according to the theory of the Adventist, and not very different to Brother Gay's Philosophy, as it is somewhat difficult to conceive of a state of stillness in the Spirit-world." You say further, that "Having made this explanation, it is unnecessary to say more, as we conceive it to be both probable and possible for Brother Gay to elaborate the theory under consideration, without stealing another person's thunder." You also kindly say, "If Brother Gay will explain how stillness can harmonize with progress, after having convinced himself it is not synonomous with Annihilation, we should be pleased to give the same to our readers, as it may then be suggestive of a progressive philosophy."

Thanking you, kind Brother, for your generous courtesy, we avail ourself of the happy privilege tendered.

1st. The term "Annihilation," we conceive neither has, or ever can have an existence, either in "Nature, Philosophy," or in "Revelation"; therefore we feel excused in giving an explanation.

2d. "Stillness" we recognize, both in Nature, Philosophy and Revelation ; therefore we will give our perceptions of what we understand by Stillness or Death, as used in our "New Theory of Spiritual Philosophy." " Stillness or Death," we understand to be, that state or condition where too opposite conditions meet, recognized in Philosophy as an "EQUILIBRIUM" state or condition; as where two opposing forces, or the positive and negative, ceases to either attract or repel each other, at this point that change or condition takes place, which we call "Stillness or Death." For instance, take a cold cannon ball and place it in a furnace of red heat temperature, and what phenomena takes place? Why, we immediately see the cold ball losing its coldness or negative condition, and the furnace losing a corresponding portion of its heat or positive condition: this action continues until the ball and the furnace become of an equal temperature or condition, when immediately all action ceases and an "equilibrium" ensues; this is "stillness," (not annihilation, but a cessation of "action only;") the ball and the furnace still remaining-what the one has lost the other has gained-both having changed their " conditions" only. The only loss is each's predominancy. Now, take the red hot ball and place it in a vessel of cold water, and we see two entire different conditions arise, and instantly action commences again. and goes on, each in an opposite line of PROGRESSION. until the two opposite predominancies meet in equilibrium again. The duration of this equilibrium state must ever depend upon the conventional forces surrounding it, as the next preponderating conventional force calls forth from "stillness" new conditions. Therefore, the duration of this state of stillness may be in a twinkling, and it may be numerous eternities.

Again: Take a fact in the vegetable kingdom. The predominancy of life in the "ACORN" forces the

grand division comes by virtue of the great "Law he sat down, I am greatly mistaken, besides being of Antagonism" which uncloses all things, either convinced that there is really more in Spiritualism positive or negative-good or evil. than perhaps he may be willing to admit. I heard

The infinite degrees recognized within the first the same talented young gentleman deliver a speech grand division, are by virtue of the preponderating at the house of Dr. Charles Main, when under conventional forces present, fitting each for its Spirit influence, which, for clearness and conciseown place, both in earth-life and Spirit-life. ness of detail, fullness of the spirit of philanthropy | utter it. With these remarks we close for the present, and calm dignity of dictum and delivery, was equal hoping for Truth, Love and Wisdom, to give preponderancy to our progress. Yours with love to pulnit or rostrum anywhere

all, good-by, JEDEDIAH R. GAY. MONTVILLE, Conn. Dec. 4th, '55.

Special Correspondence for the Christian Spiritualist. PASSING GLANCES NO. XI.

LIFE AND PROGRESS IN BOSTON BOSTON, Dec. 5th, 1855.

Dear Bro. Toohey : I once more take the pen to post you up on my movements. I desire to re turn my heartfelt thanks to Mrs. F. H. Green, yourself, Gov. N. P. Talmadge, and Mr. Jas. Statts of Carbondale, Pa., and also to Mr. Taylor of Partridge & Brittan's Spiritual Telegraph Office, for their saving kindness in my most desperate hour of need. When the grim monster disease and poverty laid his heavy hand upon me, these noble persons, may God forever bless them, put their offerings in my hand, and have materially assisted me on the road to health. My soul cleaveth unto them all, and let them rest assured that live or die. I shall ever bless the hand that gave, and should I once more tread the flowery paths of health, I will faithfully seek those depressed as I have been and measurably still am, and do as hath been done to me. Brethren, children of the true God, I, from the depths of my Spirit, thank you. Mr. Temple, your riend, has indeed proved himself a friend to me in more ways than one, as has his relatives Miss C. Temple and Mr. John Bancroft of Reading, for they have at considerable expense and trouble pro-

vided for me, and placed me in conditions under which I am rapidly refining in mind and feeling, and also regaining steadily my health. I have spent ten or twelve days here in Boston, but return to Reading to-day. Should any letters come to you for me, or should any person desire to write me, letters may be sent to Boston, care of "Fountain House." Spiritualism is in a peculiarly unfortunate condition in many respects in this locality. There seems to be a want of unity among its adocates and adherents. And yet, I doubt not its progress on the general plane, is good, healthy, and sound, albeit I think, there is a great deal too much superficiality. The people do not investigate deeply, but they do investigate broadly, and hence, I conclude that as soon as they have made the tour of the universe surfacely, they may find time and inclination to go a little deeper into the real merits of this august movement. It is to me a matter of astonishment, that so much inconsistency should be manifested on the part of the public, especially that portion who pretend to doubt the facts of Spiritualism, and ignore the claims of the New Dispensation, for scarce a day passes that I do not detect these cavillers in piracy, for not one of them but considers himself entitled to steal the Spiritualists'

thunder. Our sentiments, opinions, and primal tenets are daily paraded and commended for their beauty, Spiritual doctrines of a life of active progress beyond the grave. Ideas of love and labor hereafter, they are constantly presenting to their readers, and yet they pretend to deny our well established facts. O tempora! O mores! Verily, consistency, thou art a jewel! They forget that the crushing powers of selfishness. 'a rose by any name is just as sweet." Well, I rather feel disposed to let them have their way, for n the end. Truth and Spiritualism are the gainers. Dr. H. F. Gardner keeps a model hotel here. I wish other landlords would take pattern by his example, for what with courteousness on his part and that of his assistants, clean and airy rooms and beds, and the healthful board he so bountifully

spreads before them, together with the moral of his model establishment, if a man or woman is not nappy and content, I much fear that such persons

ceived a polite invitation from Dr. G., to attend a

Spiritual meeting at Chapman Hall, one of the

best appointed places for that purpose I have seen.

In the afternoon I spoke both in and out of propria

persona, and all went smoothly as a marriage bell.

Dr. Gardner announced that I would speak again

in the evening, and at the proper time, albeit I

was very ill, I took the stand, and the Spirits took

me, and gave their views of matters and things in

general, and Metaphysics and Theology in parti-

cular. Probably an hour was consumed by the

three disembodied worthies in presenting their

philosophy or rather in saying their say, and I sat

down completely exhausted by the exercise thro'

All ears attest the cry-"Ye living men. I do believe that story is a lie."

"Hark, from the tomb a doleful sound,

which my body had passed, when

small sweet courtesies of life !

THOUGHTS FOR MEDIUMS.

pect to be caught up into " the third heaven." 2. When you are thus caught up and behold that which is not lawful to utter, remember not to

3. When you wish to speak, do not attempt to speak, but let the voice which cometh from above speak within you, to you, and to others.
4. When you ask for a manifestation, remember you know not what you do, but frequently do desire the one to sit on the right hand, and the 3. When you wish to speak, do not attempt to to the best efforts I ever heard from any reform speak, but let the voice which cometh from above

NEW PUBLICATIONS.

30 Sixth Street. Terms, two dollars per annum, in

We have received Nos. 1 and 2 of this new and

The Doctor, however, will continue to minister

to the necessities of the sick, as he can now offer

rely on the ministrations of the angels for aid and

The paper is "devoted to the dissemination of

the facts and philosophy of Spirit communion;"

and the Doctor is an carnest and clear writer; so

We congratulate the West in general, and Cin-

cinnati in particular, on the prospects of having a

liberal paper, and a catholic editor to proclaim the

glad tidings of Immortal Life and Spiritual Reform.

MISS KATE FOX.

FREE COMMUNICATIONS.

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

direction and pay of the same. She will in this,

as in her former engagements, sit, without charge

to the public, for the benefit of SKEPTICS or such

ENQUIRERS as are not yet convinced of the reality

Apropos of Dr. Main, I presume you are already cognizant of the fact, that this gentleman is a healing medium of uncommon powers. If not, then I desire the one to sit on the right hand, and the can assure you such is the case. The doctor keeps other on the left in the Father's kingdom.

a healing institute at 98 Pleasant street, and it is 5. When you are moved, be moved, when you filled with invalids from several parts of the coun- are not moved, be not moved.

try, all of whom are rapidly approaching the sphere 6. When you take your seat upon the pinnacle of health by the laying on of hands. I know of of the Temple, remember you have a great disseveral cases of malignant cancer absolutely driven tance to fall, but remember also if the Spirit places out of the system by his magic touch-for the doc- you there, it will not suffer you to fall.

tor gives but little medicine. His terms are very 7. When you direct your prayer to the Spirit reasonable, and should any of your readers feel the of Truth and Love, remember that the Spirit of need of his assistance. I feel that benefit will ac- Truth and Love will dictate the petition and answer crue. Social parties and public circles meet fre- the same also.

S. When you get upon the surface thought, re quently at the doctor's, and having attended two of them I speak from experience when I aver them member that you may not be acquainted with the to be "just the thing to kill care, and send sorrow internal, and that the fire which is within, may to the sea." You doubtless recollect a certain burst through and burn you, ere you are award 'machine," yclept "The New Motor," whereof of its presence.

John M. Spear was the earthly sponsor. Well, 9. When you digest the operations of the Spirit, you doubtless also heard that that "machine" was be sure that you use no foreign adulterations. 10. When the Spirit gives you an answer, do killed, deaded, dosed, by a mob in Randolph. Well, again, it aint dead vet, or if it ever was, it won't not question it with doubt.

stay put, for it remains intact at Randolph yet. 11. When you are convinced internally and en-Spear's announcement of its destruction was pretirely of a truth, do not hesitate to speak it forth. mature. He was not present at the time of the 12. When you seek to become wiser than the mob, and made the announcement under the im-Spirit, then seek a higher Spirit, and do not tamper pression of the truth of a statement made to him to with your guardian Spirit. E. E. G.

advance.

co-operation.

cess of the enterprize.

### that effect. But why this story was left uncontradicted to this date, is, to say the least, mysterious. I have met Miss Frances Burbank, the celebrated SPIRITUAL MESSENGER; Published in Cincinnati, No.

speaking medium, and Mr. Redman, the test medium. The former is a very interesting lady, and a remarkably endowed messenger of light to a sleepy-headed world. She has done a great work.

handsomely got up expositor of Spiritualism ; and and may she long be spared to continue it. Mr. like the spirit of its teachings as well as we do the Redman is a physical medium of the Hume and style of its dress. It is as lurge as the Christian Gordon class, equal to neither in many things, but Spiritualist, printed on good paper, with a size n others superior to both. The manifestations relarger type. semble those of Conklin in many respects. Theo-Dr. Mead, its editor and proprietor, comes to his dore Parker, I learn, has probed this matter of work with a large experience in that kind of life mmortalism to some extent, through a Mr. Squires, that is well calculated to teach the need of Spiritua medium whom the invisibles lift and carry al Reform-while in itself it proves a good school about a la the Davenport bags in Buffalo, N. Y. for the Reformer.

Mr. Parker asserted his disbelief in the Spirituality of the things said to take place, and expressed a wish to see something accomplished that mere them the consolations of Spirit-life, and measurably mortal man might not do. Well, a time was appointed,-the circle met, and the room darkened, whereupon up went Mr. Squires bang against the ceiling. Mr. Parker got up-spread his arms all about, and talked with Squires while in the air, and then said audibly "Here is something mere mortals may there can be "no such word as *fail*" for the sucnot do." I rather guess Mr. P. is on the fence, if not at heart a believer in that glowing demonstration of immortal life, he so eloquently pictures forth nearly every Sabbath day.

Thine, for justice, P. B. RANDOLPH.

For the Christian Spiritualist. GOD AND MAMMON.

it. It will be so with every good work, until mankind are elevated to a more Spiritual plane, beyond

itself, not some unworthy representative; not the confused and pitiful Bahel of to-day, that bears so unworthily the exalted name only; we mean the genuine Christianity, that came to redeem man, by inculcating a simple but broad principle-that said

of Spirit-intercourse, and know not the consolations Christ taught a principle, Mammon destroyed it, of Spirit Mediation.

Hours, from 10 to 1, every day, Saturday and *Sunday* excepted.

# For the Christian Spiritualist.

Now received and for sale at the Office of THE CHRISTIAN SPIRITUALIST, the following Works:--LIDA'S TALLES OF BUEAL HOME; A Collection of Sto-ries for Children. By Emily Gay, Hopedale, Mass. A series , intersting tales for very small children. A psckage contain one copy of each series, 40 cents; postage 10 cents. THE HISTORY OF THE OBIGIN OF ALL THINGS, including the History of Man, from his creation to his finality, but not to his end. Written by God's Holy Spirits, through an earthly medium. L. M. Arnold, Possible sepide, N. Y. Frice, NEW TESTAMENT MIRACLES AND MODERN MIE-

ANSWEES TO SEVENTEEN OBJECTIONS against Spir-

itual Intercourse, and Inquiries Relating to the Manifestations of the Present Time. By John S. Adams. Price 25 cents; cloth,

the Present Time. By some 5, Austria, a new solution, 88 centa. Since writing the above work the anthor has changed his views in regard to the Bible as the only revelation from God to man. In all other particulars his views are as therein laid down. The work has been well received by all classes, and the argu-ments advanced have been considered worthy of the caraful consideration of all men of thought. All sectarianism is avoid ed; no doctrinal opinions are introduced; but the "answers" rest on the fundamental truths of scriptural revelation and un-dianuted facts.

rest on the fundamental truths of scriptural revelation and un-disputed facts. EPITOME OF SPIEIT INTERCOURSE. By Alfred Cridge, of Canada, Writing Medium. Boston: Bela Marsh, No. 15 Franklin street. Price S7 1-2 cents. SPIEIT VOICES: Odes dictated by Spirits of the Second Sphere, for the use of Harmonial Circles. E. C. Henck, me dium. Price 43 cents. SPIRIT-WOEKS; Eeal but not Miraculous. A lecture read at the City Hall, Boxbury, Mass., on the evening of September 21, ISS. By Allen Putnam. Price 25 cents. AN EXPOSITION of Views respecting the principal facts : canses and peculiarities involved in Spirit-Manifestations. To gether with interesting phenomena, Statements, and commun. cations. By Adin Ballou. Price 50 cents: in cloth, 75 cents. FREE THOUGHTS CONCEENING BELIGION, or Na-ture versus Theology. By Andrew Jackson Davis. The name of the author is a sufficient inducement to all interested in Spiri tualism and its teachings to purchase and read the work. Price 15 cts.

15 cts. FAMILIAR SPIRITS AND SPIRITUAL MANIFESTA-<sup>15</sup> CZ.
 FAMILIAE SPIEITS AND SPIEITUAL MANIFESTA-TIONS. Being a series of articles by "E. P." supposed to be Enoch Pond, Frofessor in the Bangor Theological Seminary.
 Together with a Beply by Veriphilos Credens. Price 15 cts.
 THE PHILOSOPHY OF CEEATION. Unfolding the Laws of the Progressive Development of Nature, and embra-cing the Philosophy of Man, Spirit and the Spirit-World, by Thos, Paine. Through the hand of Horace G. Wood, medium.
 PHYSIOLOGY OF DIGESTION. The Principles of Diet etics. By A. Combe, M. D.: 80 cts.
 SPIRIT-INTEECOUESE: 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 MINSTEEL. A collection of Hymns and Music for the use of Spiritualists, in their churches and public meetings. By J. B. Packard and J. S. Loveland. Price 25 cents.

meetings. By J. B. Packard and J. S. Loveland. Price 25 centa. In addition to the above, may be found, at the Society's Ecoms the following publications by Messrs. Fowlers and Wells. In order to accommodate those residing at a distance, we give the price of each work with the postage added. The postage will be pre-paid at the New-York Post-Office. By pre-paying post-age in advance, fifty per cent is saved to the purchaser. All letters containing orders should be post-paid. A RIVULET FROM THE OCEAN OF LIFE, an Authentio and Interesting Narrative of the Advancement of a Spirit from Darkness to Light. Proving by an ACTVAL INSTANCE, the Influ-ence of man on earth over the departed. With introductory and incidental remarks. By J. S. Adams of Chelsea, Mass. Price 25 cts.

and incidental remarks. By J. S. Adams of Chelsea, Mass. Price 25 cts. A LETTER to the Chestnut street Congregational Church, Chelsea, Mass., in reply to its charge of having become a re-proach to the cause of truth, in consequence of a change in re-ligious belief. By John S. Adams. "He answered and said . . One thing I know, that whereas I was blind, now I see. . . And they cast him out." Let all Spiritualists who have be-come released from the bonds of the churches read this little book. Price 15 cents. *A RECORD OF COMMUNICATIONS FROM THE SPI-RIT SPHERES*, with Incontestile Evidence of Personal Iden-tity. Presented to the Public, with Explanatory Observations, by J. B. Ferguson. Bound, price 75 cents: in paper, 50 cents.

by J. B. Ferguson. Bound, price 75 cents: in paper, 50 cents. DISCOURSES ON THE MINISTRY OF ANGELS: The Idea of Endless Wrong an Abomhasion; Self-knowledge the Knowledge of Spiritual Communion; Innortality is Life in God; Melchisedek or Divinity in Man; God will Teach his Creatures. By J. B. Ferguson. Price 15 cents. HISTORY OF THE RELATION OF THE PASTOR TO THE CURISTIAN CHURCH OF NASHVILLE. By J. B. Ferguson. Price 10 cents. MACBOCOSM AND MICEOCOSM; or, the Universe Without and the Universe Within. By Wm. Fishbough. A Scientific Work; 62 cts. MENTAL ALCHEMY; a Treatise on the Mind and Ner vons System. By B. B. Williams; 62 cts. Any or all of the above works may be sont by mail to pur chasers, on receipt of the price as above marked. Orders from our friends at a distance will be attended to promptly as soon as received.

THE BELIGION OF MANHOOD, or the Age of Thought. In excellent work. By Dr. J. H. Bobinson. Price in paper ente: in cloth. 75 centa. PHILOSOPHY OF ELECTRICAL PSYCHOLOGY, in

Twelve Lectures. By Dr. J. B. Dods; 62 cts. COMBE'S LECTURES ON PHEENOLOGY. A complete

nrse. Bound in muslin, \$1 25. CONSTITUTION OF MAN. By G. Combe. Authorized

dition; paper, 62 cts. PSTCHOLOGY; or, the Science of the Soul. By Haddock BELIGION, NATUBAL AND REVEALED; or, the na-ural Theology and Moral Bearings of Phrenology; 25 cts. PARENTS' GUIDE, and Child-birth Made Easy. By Mrs.

TALENTIS GOIDI, and Condential PEOVIDENCES. A THE PHILOSOPHY OF SPECIAL PROVIDENCES. A Aision. By A. J. Davis. Price 15 cents. COMBE'S PHYSIOLOGY, Applied to the Improvement of Mental and Physical Education; 62 cts. Books not on our list will be procured and forwarded at the regular retail price.

J. R. STAFFORD'S OLIVE TAR, An Electrified Oily Fluid, which is inhaled and applied; it is

OLIVE TAR

Cures diseases of the Throat, Lungs, Nerves, Muscles, Joints and Skin. By placing Olive Tar over heated water, or by moistening

God made Christianity, and Mammon destroyed It is with pleasure that the Society for "THE

Speaking of Christianity-we mean the thing

" Love one another."

and instituted in its stead a *torm*. Go into our modern cathedral-gaze around at the costly

1. When you sit for manifestations, do not ex-

# our book list.

THE SONG OF KEATS IN PARADISE.

Bring me a silver lute I sang, Bring me a silver lute, When all things round me breathe of song My voice shall not be mute. Like an unfolding rose my heart Within my bosom lies ; The budding loves unclose and part, And this is Paradise.

The crescent moon that dimly shines In white felicity, Ere yet a star-beam from the skies Hath kissed the hawthorn tree,-That crescent moon grows momently 'Mid all her queenly train A fairer goddess, while descends The golden evening rain.

0 Goddess of the silver bow. Endymion-like I start ; Thy words in music through me glow, And tremble in my heart.

germ to emerge from the earth, (the earth being the general focus of crossing conditions,) and by its preponderancy over all opposite forces causes the germ to drag (even in opposition to the law of granulation) its huge trunk, and press its majestic branches to a lofty eminence in space. The towering form continues to throw forth its material boughs for a century or more-her glory is sung at each vernal impulse-life in her predominating chariot rides forth in youthful and sportive buoyancy, mocking every inferior condition. She oft unfolds her beautiful panorama of variegated canvas upon her own sturdy flag-staff, and bids a sportive defiance to all conventional forces around; a few more preponderating throes, and the point of her zenith is met-her uprising sun has cast her last triumphant gleam, and her uplifting chariot stops (still) instanter-silence (stillness) reigns in the arial heavens-where clashing forces die in the still embrace of equilibrium.

The mighty retinue of life, which had stood the

blast of an hundred winters, and listened undis. In a word, after I sat down, a man with a doleful mayed, to no voice save that of their triumphant countenance rose in the audience, and asserted conqueror,-knowing no law but upward progres- that the speeches delivered were not of Spiritual triple, incomprehensible God, and a mor sion; for the first time in a century, are saluted origin, and thus accusing me before nearly 800 tent devil; costly edifices, expensive und with another voice from an opponent, whose stern people of rank and gross imposture, and that only because the ideas advanced did not suit him. I demeanor tells his mighty power, and whose witherbecame aware of this charge by hearing Dr. G. ing breath, scatters the prowess of his long condefend me from the vile aspersion. I will not prequering opponent to the downward car of progression. Life summons her faithful host, and still tend that the Spirits did speak through me on that contests the struggle-man to man, particle to par- occasion, or indeed on any other, but I do say that | feated, but not discouraged! Patient, but still THE NATIONS, and other Spiritual works and pubticle, the crisis of equal power is met. Life casts I not only believe they did, but that my soul and strong in resolution. For *eighteen long centuries* she lications, are kept on sale by the following named forth her green foliage upon her elastic stems, but, body would have been finally and forever divorced, has awaited another opportunity to redeem man, had I alone undertaken the task that day accomalas, alas, the mark of her opponent's ruthless hand and corroding breath, are seen upon every plished. On many occasions, when the lamp of life burned low in my frame, have I been somefold of her receding beauty. The predominant how miraculously endowed with strength to speak car of decay, which succeeds the crossing point of opposing conditions or state of equilibrium, are on in a manner and with an energy compared to which, her march,-the green leaf withers, the elastic all-even the best of my normal efforts sink into bough breaks, and the expanding trunk recedes utter insignificance. Moreover, I remember not a positioned upon our revered territory! Our Tem -life declines and mingles with the falling dust of word that passed through my lips, and I am freher own works, -each particle reclining upon the quently made to utter sentiments entirely antagon- as the meanest of merchandise; and imposition, as bosom of its fellow below, until all be dissolved by istic to those I normally entertain. If it is not a consequence, is so interwoven with the true, that Spirits, in the name of Heaven, what is it that the strong solvent of "negative preponderancy,"

and meets in the silent bed of equilibrium, -out of thus takes a man from a sick bed, and makes him which arises all the varied conditions in Natureeach condition deriving its own peculiar identity | tempt it, would cause an hemorrhage almost fatal, and yet protect him from such disastrous conse from the predominating conventional forces around. Dear Bro., lest your readers be fatigued by the quences? But away with such a dolefully dolorous length of my note, I will for the present draw it to subject, and let us take a passing glance at things a close by saying one word more. in Boston.

In our "new Spiritual Philosophy" we recognize mending PROGRESSION of all Spirits, but we also recognize two distinct conditions of progress, de-signated by a positive and negative predominancy. When a Spirit (in the form or out) loves evil more than good, he progress enegatively, which is anti-pode to good, thus he will progress through the infinite unfoldings of eternities, unless his evil pre-infinite unfoldings of eternities, unless his evil pre-tom many spare hours in some directions. Mr. Rice, where the value of the time and transformed for the time and frame infinite unfoldings of eternities, unless his evil pre-infinite unfoldings of eternities, which is arti-infinite unfoldings of eternities, unless his evil pre-infinite unfoldings of eternities, unless his evil pre-happed to good predominancy which have been prepared for all the dis-tom the prepared prepared have prepared in prepared by these t Always anxious to prove all things, I have em-

crosses in equilibrium, when he ceases to love evil is a mere youth, yet is successfully competing with more and good less, he is then dead to do evil, but the best M. D.'s in Boston. He is a clairvoyant cry be death to king Mammon! Long live Spirit-

alive to do good. Indeed, he is emphatically "BORN AGAIN." In our two grand conditions or divisions of pro-gress, (positive and negative,) we recognize innu-merable DEGREES of progression in each. Our first vision and if he don't rise a better man than when vision we have a subject and the day has a subject and the day has

confusion of gilded trappings, and superfluou have a very crude idea of the comforts and the adornments. Listen to its mimicking priests, A few sabbaths since, Mr. Temple and myself re-

evil.

Miss Fox is employed for the purpose of *converting* prating their lifeless Latin, to cowering ignothe skeptical, rather than to contribute to the plea rance. Are you not forcibly reminded of a sure of the Spiritualistic believer, and it is expected, comic pantomime, or children's play-house? How therefore, that those who are CONVERTED will NOT humiliating, that even one sensible man could occupy the time of the Medium. be found to seriously confound this senseless cere-

This change is warranted not only by the expemonial with the simple, pure Christianity of the rience of the past year and a half, but suggested son of Joseph!

by the consideration, that those who may wish Selfishness, like all other faculties of man's nacommunications from their Spirit friends can, and ture, is good in its place. Its abuse makes it an should, avail themselves of the services of other

Mediums. "Go into all the world and preach the gospel." This simple, comprehensible gospel-so simple THE HEALING OF THE NATIONS. that "he who runs may read and understand it." But priestcraft said no. Why? It is inexpedient

PUBLISHED BY THE SOCIETY FOR THE "DIFPUSION OF

SPIRITUAL ENOWLEDGE." A New Work on Spiritualism. Charles Linton, Medium. The work is beautifully electrotyped, contains 550 pages, octavo, and two splendid steel cngravings—Mr. Linton and Gov. Tallmadge: the latter has written an alchemete interduction code was the inward answer. It is too simple-too easy to be understood. Should we preach this thing, the Medium. The work is beautifully electrotyped, people will need no interpreters-no priests. The people will become their own priests. Horrid thought! No priesthood! latter has written an elaborate introduction and So at it they went. See the imposing organiza-

appendix to the work. tion! Deacons, priests, bishops, popes, saints; a The book is now ready for delivery, price \$1 50, the trade and addressing the unexampled outlays, mysterious creeds, ial Knowledge," consequence, grinding *taxation* upon the masses to support it—as a final consequence.

tianity's downfall. A confused Babel of O sacred place.

Again the Spiritual host draw See ! earth! Heaven suffers not hope to die ou and now that Freedom has burst her political bonds, and Liberty been wed with her genial partner Education, she comes again with inspiring strength

Shall Mammon again conquer? God forbid ! The true Spiritualist must answer this question. The demon of Spiritual death is already strongly ple is even now daily descerated by his unholy example! The truth of heaven is hourly bartered

her lineaments are scarcely legible. Is it not so? Shall we withhold the truth? Such a policy would be perilous. As well might talk in such a manner, that if he alone should at- the mariner refuse to cast anchor when danger stares him in the face, or fail to furl at the stormking's bidding. No! Speak out, now. Defer it, and soon the glory of our beautiful press will be departed: its liberty will be crushed out by the patronage of the evil doer, and the truth will be powerless against error.

dominancy is met by a good predominancy, which mise and rare powers in some directions. Mr. Rice out, and Spiritual stagnation and death will be the ladies Sold by SAMUEL BARRY, Sole Arent, Periodical Book Store, No. 221 AECH STREET, Philadelphia. 8t

Let us up, then, and sound the alarm ! Let the

. .

The Society wish it distinctly borne in mind that

By placing Olive Tar over heated water, or by moistening a stonge and auspending it in a warm room-the oxygen of the atmosphere becomes electrified, (the odor being ozone,) and all malaria or infection present is positively destroyed. No disease can long continue or spread, where the odor of Olive Tar exists. Olive Tar is inhaled by breathing an atmosphere impreg-nated with the odor, which coming in contact with the blood as it passes through the lungs, electrifies it, and by the magnetic force thus acquired, expels its impurities. The odor of Olive Tar is a delightful blended aroma. When Olive Tar is applied, it is taken up by the absorbants, and the electricity it contains is separated and diffused throughout the system by the nerves with which it is brought in contact. A Pamphlet containing full information, also more than one hundred recent and most reliable testimonials, together with

In tampite to the first of the set of the se

to the painpinet great value as a relevence, while each receipt of postage on receipt of six cents or two letter stamps, by the STAFFORD OLIVE TAR COMPANY, Nos. 22 and 24 New street, N. Y. Spiritualists who may be afflicted with disease, are referred to Mediums for the truth of all the assertions made in the above advertisement. he above advertisement.

SPIRITUAL MANIFESTATIONS.

### DR. RICARDO

Is ready to give 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 creaing classes, may come and trust with full confidence in Dr. Elicardo as a practical teacher. Terms by agreement; but very moderate. Please to address, Mr. Steele Director of the Harlem Academy. 5

HOME FOR SPIRITUALISTS, NEAR UNION SQUARE, in a house with all the modern improvements—bath, gas, range, &c. Two or four rooms to et, with board. Also, an Office in the basement, suitable for a Physician, Mesmeric, or Clairvoyant. Inquire of D. G. TA \* LOR. D. G. TAILOR,

At 145 West 16th street, near 8th avenue.

SPIRIT MEDIUM.

MR5. 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 A. M. to 2 P. M., Friday and Saturday evenings engaged for the present. No sit-tings on Wednesday after 12 M. 47

SPIRITUAL CLAIRVOYANCE. MRS. LORIN L. PLATT, has taken Booms at No. 134 CANAL STREET, where she offers her services in the examination and treatment of Discasses by means of Clair-voyance. Terms – For Examination and Prescription, if the parties are present, \$3; if absent, by autograph or lock of hair, \$5; Psycometrical Results? I. Mrs. Platt will hold Circles for Spiritual Communication, when not otherwise en-gaged. gaged.

A. C. STILES, M. D., PHYSICIAN AND SURGEON. BRIDGEPORT, Conn.-The sick attended at all hours of day or night. No mineral

The stor a time at an about of the dig of a space and the store at the store at the store at the store of the

MRS. HAYWARD,

# CLAIRVOYANT.

FOR THE TREATMENT OF DISEASE,

147 Prospect st., Brooklyn.

SPIRITUAL MANIFESTATIONS. SPIRITUAL MARTIDIATION OF SPI-MRS. WIEE begs leave to announce to the public that she has opened her Rooms for the INVESTIGATION OF SPI-BITS, as a Rapping and Writing Medium, at No. 653 BROAD-WAY. Hours-From 10 A. M. to 1 P. M., from 8 to 8 P. M., and from 7 to 9 F. M., every day and evening. Admission 50 cents. v2 tf

HEALING MEDIUMS. MRS BRADLEY can be consulted at No. 94 GREEN STREET, on Mondays, Wednesdays, and Fridays, from 9 A. M. intil 4 P. M.

SPIRITUALISTS' HOME.

THE FOUNTAIN HOUSE, BY DR. H. F. GAEDNER, Corner of Harrison Avenue and Bcach-st., BOSTON.

ic deluded	postage 30 cents. Orders from the trade and others will be attended to, by addressing the Society for the Diffusion of Spiritual Knowledge,"
ence ( hris-	553 Broadway, N. Y.
<i>Treeds</i> in its	
	AGENTS.
w near to	

ABBE & YATES, 25 Ann-st., New York.

MRS. E. S. FRENCH, Pittsburgh, Pa.

J. B. Conklin, 134 Canal st.

Miss Seabring, 443 Broadway.

Houston and Sullivan sts.

GEO. BURCHELL, Williamsburgh, N. Y.

Mrs. Jennie E. Kellogg, 625 Broadway.

C. Hughes, 236 Grand st., corner of Bowery.

BELA MARSH, 15 Franklin st., Boston, Mass.

SAMUEL BARRY, 221 Arch st., Philadelphia, Pa.

JONATHAN KOONS, Milfield, Athens Co., Ohio.

RESIDENCES OF MEDIUMS.

Mrs. Anna L. Brown, 1 Ludlow Place, corner of

TO THE AFFLICTED.

J. M. BARNES,

persons, who are authorized to receive subscrip-

tions: DEXTER & BROTHER, 14 and 16 Ann-st., New York. to cheer and save!

# For the Christian Spiritualist.

TO AN ANGEL VISITANT. O, rosy Spirit, love warm, pure and mild, Thou comest to visit me, an earth-born child, Knowing that o'er my soul hangs heavily The cloudy veil of human destiny. Thou comest a ministrant from that holy sphere Whose living airs are known not, breathed not here Save by the weary, whom earth-airs oppress, And those who yearn in Spirit loneliness ;

Yearn for that higher and that truer life Above this sphere of discord and of strife, Yearn for dear sympathy, for love and rest To lean like John on the Beloved's breast !

Such sympathy, such love on earth is rare, But angels offer us of theirs a share ; And freely, tenderly, our souls infill With thoughts of love which all our being thrill.

Whene'er as now I feel the presence sweet Of angel forms, blessing my soul's retreat; From opened Heaven such airs upon me pour That I can love external airs no more.

No eyes but those on whose interior sight Has poured a flood of pure supernal light, Can comprehend how dark the outward seems, How like a troubled sleep of weary dreams.

Gladly I wake from these at thy command, O Spirit ! gladly seek with thee the land Where wedded love and wisdom are enthroned, Gladly drink in the harmonies, many toned.

That from the inner soul of Being ring; That bird-like Spirits in their rapture sing, That Spirit waves, keep time to as they beat Forever, round the Eternal Father's feet !

From the Practical Curistian. THE BEAUTIFUT HEREAFTER.

UNDINE.

In the Beautiful Hereafter Once again the Eden trees— Life's undying harmonies— Shall from mortal dust outbloom, Sunshine triumph over gloom. Man now treads the burning rafter Thrown across the burning sea-Hauk ! the angel sings to me : "In the beautiful Hereafter, Once again the Eden trees Out from God's own harmonies Shall upon the earth unfold, Blooming through the age of Gold, Vain is thy derisive laughter, Critic; can a single sneer Blot out summer from the year? he Beautiful Hereafter, Hark ! I hear that Angel-strain,

God in man's own heart shall reign. Man become a Spirit pure, Earth in heaven's own form endure ; Serath hosts shall re-appear. Then shall bloom Love's endless year

### CRANIOLOGICAL FACTS.

example, is possible between the Franch and the With regard to the large head and small head controversy, we must say we have never been English, but a national one? What necessity, so able to come to any tangible conclusion. Cuvier's far as the actually human needs of any living Russhead must have been large, for his brain weighed in or Frenchman or Englishman are concerned, sixty-five ounces. This is generally counted the was there for these three to become embroiled in heaviest known healthy brain; but we were re- an odious and loathsome war? Absolutely none. cently told of a workingman who died in Univer- Observe, for example, how for distinctively human sity College Hospital, London, whose head was so | needs, both the Englishman and Russian claim this large that the students had the brain weighed out Paris as their daintiest cook-shop and larder-as of curiosity, when they found it to weigh sixty- the place where they have first found the commonseven ounces, though perfectly healthy. On in- place satisfaction of the senses exalted into a science quiry, all that they could learn about the man was and an art, and consequently where they themthat he was said by his neighbors to have had a selves have in many cases realized their only lift out of mere animal routine. Why do the Russian remarkable good memory.

The brain of Dr. Abercromby, of Edinburgh, and the Englishman enjoy Paris and Naples so weighed sixty-three ounces. Dr. Chalmers had much more than St. Petersburg and London? For a very large head indeed, (Joseph Hume and he the same reason precisely that the youth enjoys the were said to have the largest heads in the king- company of neighboring youths and maidens more dom,) and yet his brain weighed but fifty-three than that of his own brothers and sisters: that is ounces-almost under the average. On the other to say, because he thus realizes an enlargement of are seeking to earn the unwomanly wages of shame. him-the oaths which everybody swears and no hand, Byron had a small head, at least Mr. Leigh life, or an accession of freedom. The law of the The number may not be actually so great here as one understands-the crowd of idle, dissipated Hunt informs us that his hat, which is not a very paternal house is kindness, or the sentiment of kinlarge one, used to go quite over Byron's head, but dred, a purely natural sentiment which antedates his brain is said to have weighed nearly four pounds. my reason and bends me to its allegiance by the ably great. The police, no doubt, are very efficient lemnized hypocrisies which are perpetrated in such Raffaelle had a small head; Sir Walter Scott had a instinct of self-preservation as it were. My kin, or small head; so had Neander, the Church historian; my brothers and sisters are, so to speak, a part of so also, if we recollect what Bernal Diaz says, had me—they are a portion of my natural individuality ought to be Christian chivalry enough in this huge the rest, an empty mockery. True, Shelley was Cortez, the conqueror of Mexico. Wellington's -so that to offer friendship to one's brother, or city to take these poor, fluttering moths, whom no Christian, and he made no secret of his unbepound heavier than her husband's. Keats and offering love and friendship to ones self. But the many as desire to be reinstated—by convincing and almost quixotic boldness in the cause of what

muses.—The British Quarterly Review.

## From the Daily Tribune. NATIONALITIES vs. SPIRITUALITIES. VICE IN LONDON.

London, Thursday, Nov. 15, 1855. The paramount question for Europe at present is the question of nationalities. How far is it desirable to cherish declining nationalities? Such is the question which is knocking at the door of every thoughtful bosom. An almost universal indisposition exists toward the claims of actually lapsed nationalities-such as Italy, Hungary and Poland -and Mazzini and Kossuth appear to exert abso lutely no influence beyond the handful of enthusiasts who are associated with them. The part of patriot has never been better played than by these men, as the frequent clappings of hands which they have elicited on all sides testify; but it is idle for men to talk of being patriots when their country is actually dead and buried. They are excellent disturbers of the existing political stagnation-these men, both of them-but as for their prospect of restoring Italy and Hungary to renewed national life, it is too childish to invite attention. Thoughtful men everywhere, in fact, are beginning to feel a deep distrust of all nationalities, as obstructing the march of human fellowship. It is becoming widely understood that it is the national spirit in politics, like the sectarian spirit in religion, which permits ambitious kings to exploit the people to their own bad profit; and that we shall never get rid of political and Spiritual despotism until we shall have first got rid of our own paltry narrowness, or our lusts of selfish aggrandizement. When we all feel our brotherhood to be one of race, not of nation, wicked kings will no longer have power to stir up wars and hatreds among us. What antipathy, for

ears, as significant of depth or astuteness; a high tire people; they absorb as much as their fearful of the deep mysteries of nature, overflowings of ed with wax candles. head, or a head rising high over the ears, as signi- porosity allows of the popular substance and pow- love and sympathy, and all those deepest and most head, or a head rising high over the ears, as signi- porosity allows of the popular substance and pow- love and sympatry, and an allow displayed deeper the indication to the indication of the interview of the indication of the interview of the ficant of moral elevation; and a broad head, as er; and wnenever the people in their penury beaution not less real than the common prosaic realities of During the afternoon, the outside door of the ante-measured across and behind the temples, as signimenace them with a squeeze, they set up such a not less real than the common prosaic realities of dependence and the Counters Steenback and the Counters Steenback and the temples, as signimenate the steenback and the temples. measured across and behind the temples, as signi- menace them with a squeeze, they set up such a not less real maning the divine to God; ficant of what is called width or generality of cry of sacrilege and robbery that you would really life, slumber with most men under a surface of the guard making the divine life through those ca. ficant of what is called width or generality of cry of sacrilege and robbery that you would really inc, sumper with most men under a particle of the guard pacifies that open towards God, and towards his view-we shall give as tolerable a system of prac- think the eternal sanctities of Heaven had been coldness and worldliness and are but rarely and at peared in deep grief. The soldiers of the guard pacifies that open towards God, and towards his tical craniology as the facts will warrant; not very imperiled. It is a stale trick, and few are deceived intervals called forth. different either from that propounded by the extra- | by it. So far as my acquaintance goes with schoordinary phrenologists, though they would carry lars and men of thought on this side of the water, also unrivalled. No one ever possessed a more ordinary phrenologists, though they would carry lars and men of thought on this side of the water, also unrivaled. No one ever posterior a more parade, who was recent the hard of the chamber where lay of our regeneration is the Spiritual nature, the in-too certain in our judgment. We have seen "fore- but only in the grand and lustrous life of man the music and modulation of relies. Fortain surprised at her unexpected arrival, and attributed Its commencing dawn is the coming on of that heads villainously low" on very noble fellows, and which these things foretell. Every one believes in surpass the case and elegance, the case and elegance and the support of the support of the support of the control of the case and elegance, the case and elegance, the case and elegance, the case and elegance and the support of the case and elegance, the case and elegance, the case and elegance and the support of the support of

> friendly to its development. Not that any man of melody of many stanzas of the "Revolt of Islam." tical organization merely. On the contrary, it ap- to drag his deep thoughts up into the light, and which they now are, and become sublimated into lofty and sustained strain of poetic feeling of the tinct states of being for man, the first his state in light, musical, and flexible. In the "Epipsycherelation to inward or Spiritual and invisible things, dion," the conclusion of which is the most beautionly the great and substantial reality which they unrivalled command of language furnishes him have both alike unwittingly promoted. The name with a store of magic epithets which condense of Socialist is not openly professed by any but Mr. whole worlds of thought and feeling into a single Maurice, Mr. Kingsley, and others who call them- word, and make the scenes of nature flash before selves "Christian Socialists;" but all good men are us with the force and vividness of reality. No one zation of a perfect human fellowship. The reason find in his poetry my own feelings and recollecis obvious; because nothing short of such fellow- tions expressed with a power and clearness with ship justifies those instincts of freedom wherewith which I should have sought in vain to express God has charged and surcharged the human heart. them to myself.

The drunkenness of London, I suspect, far transthey nourish can only be imagined by those who to his religious opinions; for I cannot but hope the chief victims. One sees more drunken wo- ing away, and that a time is coming when men will fashion here to denounce the Maine Law as an in- conscientious unbelief, while they fawn on writers vi., 22. terference with private rights; but I, for my part, who under the mask of hollow hypocritical conbelieve in the supremacy of society-that is, in its formity, sap the very foundations of morality .-unquestionable right to interfere in the most sum- Surely we are getting too enlightened to allow Oxmary manner with every form of private indul- | ford doctors of divinity to expel a young man, and gence which impairs the public prosperity. An fix a stigma on his name for life, because at his other deep stain upon the London streets is the first entrance into the university, he is so startled enormous number of frail and furtive women who by the hollowness and insincerity he sees around it is in continental cities, where a legalized provi- men rushing into the church from worldly motives sion for them exists, but it is nevertheless deplor- - the compulsory chapel-going-and all other soin restraining some of the outward inconveniences places under the name and sanction of religion-

racter-regarding a deep head, or a head long human use. They burrow in the fat, or material mon thoughts are aspirations after the infinite, placed in an open coffin, upon an elevated frame, from front to back, or from the forehead to the plenty, which ought to cover the bones of the en- passionate longings for ideal beauty, questionings in an apartment of the palace brilliantly illuminat-

In another requisite of a great poet, Shelley is arms as a mark of respect to the first dame of the work is accomplished in an order exactly the rean advancing life of man-a life which shall inti- monious now of his versine alons. This Spencer her to the corpse and then retired, leaving her within like another sun, diffusing warmth and ramately relate him to God-but absolutely no one stanzas are new Church and State as otherwise than directly un- charming unstudied ease and full rich murmuring her deep emotion.

The officers waited outside for a considerable love. Then God becomes the prevailing force with friendly to its development. Not that any man of melody of many stanzas of the received stanzas of "Childe time, and the Countess not yet returning, they in us, and he bends our natural powers towards thought looks upon this diviner life as likely to be Compare them with the hugget standard of time, and the Countral powers towards brought about by any improved civil and ecclesias. Harold," which show what an effort it cost Byron feared some accident had befallen her. The high-himself, and draws them all into his service. Apest officer in rank now opened the door, but imme-petite, affection, intellect, active powers, all yield tical organization merely. On the contrary, it ap-pears to me that there is a deep-seated disbelief in clothe them in verse, and you will see at once what diately fell back in the utmost consternation. The to him and serve him. The end of animal appetite pears to me that there is a deep-seated disbelief in clothe them in verse, and you will accommand of other officer present then hastened into the room, is not animal pleasure, but manly development; all organizations which dominate the life, or which I mean by Shelley's musical ear and command of other officer present then hastened into the room, is not animal pleasure, but manly development; all organizations which dominate the life, or which I mean by Shelley's musical ear and command of other officer present their masterior the under the life, or which I mean by Shelley's musical ear and command of other officer present their masterior the under the life, or which I mean by Shelley's musical ear and command of other officer present their masterior the under the end of parental instinct is not its own indul-do not recognize an ever-living and therefore pro-lianguage. Nor is he less happy in blank verse, and they all beheld the Queen standing upright in the end of parental instinct is not its own induldo not recognize an ever-living and therefore pro-gressive spirit in man, and a consequent looking The address to Nature, with which his "Alastor" her coffin, and tenderly embracing the Countess! gence, but the highest good of offspring; intellect gressive spirit in man, and a consequent looking The address to Nature, with which his Alastor her could, and tenderly chlorading the officers and soldiers serves God and not self, and genius no longer sings forward to a time when Church and State shall en opens, approaches more nearly to the majestic This was observed by all the officers and soldiers serves God and not self, and genius no longer sings forward to a time when Church and State shall en opens, approaches more hearly to the happener, as the mere fossil institutions march and sonorous harmony, as well as to the of the guard. Presently the apparition seemed to war-songs and baccharals, but is the prophet of of the guard. Fresentry die appendix. When this God's bidden truth, and lifts its hymn to his praise. which they now are, and become sublimated into lofty and sustained strain of poeter leering of the wave and resolve listed and resolve listed are was the destruction of the list hymn to his praise. The possessory instinct and his is hymn to his praise. the essential and indestructible hie of man, being divine antion, that anything with anything with an anything been reposing in its former position on the bed of property is acquired and held, not for self aggran-in fact identical with the Spiritual and material in- quainted in modern poetry. The greatest triumph seen reposing in fact identical with the Spiritual and material in- divine and held, not for self aggranin fact identical with the Spiritual and material in- quainted in modern poerly. The greatest transparses in the result possing in the result possing in the result of be found. dizement, but for beneficient activity and useful terests of humanity. Church and State have had of his heart however still remains. Even Ulysses's state: but the Countess was nowhere to be found. dizement, but for beneficient activity and useful terests of humanity. no diviner functions than popularly to symbolize, bow, the intractable hexameter, yields in his In vain they searched the chamber and the adjoinand thus gradually to separate and evolve two dis- hands, loses its stiffness and formality, and becomes ing rooms-not a trace of her could be discovered. A courier was despatched to Stockholm, with an God and humanity. So the whole object of life is account of this extraordinary occurrence; and changed; and the natural powers, whose balance the other his state in relation to outward or mate- ful passage of his poetry—the most beautiful single there it was learned that the Countess Steenbock inclusion of mate- have that barial and visible things. And as these two distinct passage, perhaps, in the whole range of poetry- had not left the capital, but that she had died at states of being for man promise to become per- the metre quite changes its nature. So exquisitely precisely the same moment when she was seen in fectly harmonized ere long in the advent of a com- are the pauses and modulations of the verse man- the arms of the Queen. An extraordinary protocol plete scientific society or fellowship among men, aged, that all traces of the monotonous sing-song, of this occurrence was immediately ordered to be since they cannot be converted; to be scourged so their respective symbols are of necessity grow- which makes all other hexameters absolutely un- taken by the officers of the government, which ing pale and decrepid in human regard, and the readable, are quite lost, and the ear is charmed by was countersigned by all present. This document best men in either interest are learning to prize the smooth, easy, natural flow of the melody. This is still preserved in the archives. - German Paper.

# JOHN WESLEY ON SPIRITS.

understand? They may prevent our falling into at heart burning Socialists, inasmuch as they all images back the impressions of nature with such many dangers which we are not sensible of, aspire with different degrees of light to the reali- force and distinctness as Shelley. I constantly and may deliver us out of many others, though we and costs him painful vigils and conflicts, as if his know not whence our deliverance comes. How many times have we been strangely and unaccountably preserved in sudden and dangerous falls?

With all these glorious faculties, Shelley is far tion to chance, or to our own wisdom or strength. cends that of every other city. The ginshops ex- from being a perfect poet, and his poetry has faults Not so: God, perhaps, gave his angels charge over ceed, I am told, the aggregate of all other shops of which will in all probability prevent it from ever us, and in their hands they bore us up. Indeed, every sort. And the hideous population which becoming generally popular. I do not here allude men of the world will always impute such deliverances to accidents or second causes. To these have actually seen it. Women, it seems to me, are and trust that the age of religious prudery is passpossibly some of them might have imputed Danmen, especially at night, in London, than you see have the candor and manliness not to turn up their ascribes to the true cause: "My God hath sent morose, shameful old man, who, because he lives elsewhere in all the earth. It is very much the eyes with affected horror at the sight of honest, his angel, and shut the mouths of the lions."-Dan.

upon him, by which he is entirely cured. of the evil; but I cannot help feeling that there as to doubt whether religion itself be not like all lemnly thanks God for revealing to him when he the most submissive are tempted to regard as an

# "WHO AND WHAT IS THE NEW MAN ?" Regeneration implies three things : first, a cleans.

ing away of all hereditary corruption ; secondly, a A detachment of Royal Life Guards were sta-restoration of the natural powers and affections to immediately formed into two lines and presented angels. It is obvious, however, that the divine palace, who was received and escorted by the com-palace, who was received and escorted by the com-verse of the one now stated. For the first ground towards himself in the bonds of an all attractive

living. All the instrumentalities of earth are converted into a means for the highest culture, and the highest culture is a solemn preparation to serve lance reversed and all the faculties bend towards God. Lastly, all hereditary evil is expelled,-that gang of lusts and passions, and the brood of lies which they engender, which require to be killed. out of the temple, since they cannot be made fit for its service. •They are the native savages that must not be spared, but exterminated, when God's chosen ones come in to take possession. They are what Paul calls the "old man with its lusts," what Paul cans the old man with its lusts," which is to be "put off." or which is to be "cru-cified" and "buried." These are opposed to the "May they not also minister to us with respect Divine nature; and as God comes within us with to our bodies in a thousand ways which we do not growing effulgence and power, they are driven out before him, - not without man's effort and co-operation. It is the denial of these evil tempers and instincts, that causes the struggle in his nature, soul were the battle-ground between the hosts of heaven and the hosts of hell. But victory succeeds to victory, and when the last foe is slain, he walks in the strength and peace of God, free and And it is well if we did not impute that preserva- joyous as the angels.-Sears on Regeneration,

## GOOD EVERYWHERE.

The following, from Dickens, contains much truth: Believe me, Eusebius, (to be classical and genteel.) that many more good things exist in this world than are dreamt of in any philosophy-from that of the most rose-colored optimist to that of the souriel's preservation in the lion's den. But himself est cynic. Don't put any faith in yonder ragged in a tub instead of decent lodgings, and neglects, through sulky laziness, to trim his hair and beard, and wear clean body linen, calls himself Diogenes

When a violent disease, supposed incurable, is and a philosopher, forsooth. If the old cynic would totally and suddenly removed, it is by no means only take the trouble to clean the horn sides of his improbable that this is effected by the ministry of lantern, and trim the wick of the candle within it, an angel. And, perhaps, it is owing to the same honest man. That all is vanity here below I am cause that a remedy is unaccountably suggested, perfectly ready to admit; but have no confidence either to the sick person or some one attending in the philosophy which, with its parrot prate of the Prince of wisdom's apothegm-vanity-turns

upon him, by which he is entirely cured. It seems, what are usually called divine dreams, may be frequently ascribed to angels. We have a where. Poor, naked, hungry, sick, wronged as we remarkable instance of this kind related by one may be through long years, snug incomes, well-cut who will hardly be called an enthusiast, for he was coats, good dinners, sound health, justice and fame a heathen, a philosopher, and an emperor: I mean will come, must come at last, if we will only wait, Marcus Antoninus. "In his meditations, he so- and hope, and work. All have not an equal share, was at Cejeta, in a dream, what totally cured the adverse and remorseless fate, fall down weary, and head is said to have been under the average size. The brain of Mrs. Manning, the murderess, was a simplicity of nature; and is, indeed, tantamount to head is self. But the many as desire to be reinstated—by convincing and almost quivotic boldness in the cause of what the many as desire to be reinstated by convincing and almost quivotic boldness in the cause of what the many as desire to be reinstated by convincing and almost quivotic boldness in the cause of what the many as desire to be reinstated by convincing and almost quivotic boldness in the cause of what the many as desire to be reinstated by convincing and almost quivotic boldness in the cause of what the many as desire to be reinstated by convincing and almost quivotic boldness in the cause of what the many as desire to be reinstated by convincing and almost quivotic boldness in the cause of what the many as desire to be reinstated by convincing and almost quivotic boldness in the cause of what the many as desire to be reinstated by convincing and almost quivotic boldness in the cause of what the many as desire to be reinstated by convincing and almost quivotic boldness in the cause of what the many as desire to be reinstated by convincing and almost quivotic boldness in the cause of what the many as desire to be reinstated by convincing and almost quivotic boldness in the cause of what the many as desire to be reinstated by convincing and almost quivotic boldness in the cause of what the many as desire to be reinstated by convincing and almost quivotic boldness in the cause of what the many as desire to be reinstated by convincing and almost quivotic boldness in the cause of what the many as desire to be reinstated by convincing and almost quivotic boldness in the cause of what the many as desire to be reinstated by convincing and almost quivotic boldness and almost quivotic boldness and almost quivotic boldness quivotic boldness and almost quivotic boldness quivotic boldness quivotic boldness quivotic boldness quivotic boldness quivotic boldness quiv And how often does God deliver us from evil have happened to him unexpected men by the ministry of his angels? overturning undeserved; how many happinesses of love, friendand about their path, and privy to all their dark than the remembrance in misfortune of the happy hope that these good things (present circumstances looking ever so black) will return again. It is only when we know we have spurned, misused, wasted the jewelled days in the year's rosary, that remembrance becomes sorrow; for Remembrance then is associated with Monsieur Remorse; and we wish -ah, how vainly ! ah, how bitterly !--- that those these and various other ways they hew the snares days had never been, or that they might be again, and we use them better.'

Shelby had very small heads. The skull of Rush law of the neighbor's house is courtesy, which is was very large, measuring, we think, upwards of Spiritual kindness. Courtesy is the sentiment we Mirabeau; so had O'Connell. Lamartine describes stand related by our own personal action, rather Napoleon's as a small head which had bulged out than by natural appointment; and its advent ac-

head, we believe, was not remarkable for size.

modeled from an original cast after death. It is a without limit to the latter. curious example of a foregone conclusion, that Mr. Hugh Miller, speaking of this bust, in his admir fit. We believe it is a smallish head.

The skull of the poet Burns was carefully meas- | cordingly marks an enlargement of our social expeured when it was disinterred on the burial of his rience, and an expansion of our Spiritual freedom. wife; it measured twenty-two and a quarter inches My neighbor's sons and daughters are not my nating head twenty-two and three-quarter inches-a | pathy, and less from the accident of birth, and so dom, rather than that of the natural life, which is

About Shakspeare's head our only information necessity. Thus I easily find myself in Spiritual must be from Stratford bust, which Chantrey pro- relation with my neighbor's boys and girls, proffer-

So fares it with the larger world. The Englishman hates the Frenchman nationally, or to the exable work entitled "First Impressions of England tent of his political tether; but he loves him and its People," describes the head, from personal humanly, or to all the extent of the social tether, inspection, a very large one. The skull, he says, because in intercourse with the Frenchman, or must have been of a capacity to contain all Dr. other foreigner, he realizes his own best develop Chalmer's brains. This, as Dr. Chalmers was then ment-his own truest Spiritual enlargement. Man alive, was tautamount to saying it, was of the is created in the widest unity with his kind, of largest known dimensions. Now, with this very which unity these specific national diversities are description in our memory, we have ourselves ex- only so many signs and illustrations. When once amined the Stratford bust with the utmost close- these diversities have become clearly evoked, thereness and care, and we unhesitatingly declare that fore, and human unity stands ready to avouch itself the head in that bust is, if not a smallish one, at eternally, the political and other machinery which least such as any average English hat could easily has served for their evocation necessarily falls into No one was ever endowed with a more exquisite as a man even more than as a poet. His character disuse, or else becomes an actual nuisance, by hin-

In short, from all the statistics we have at com- dering the fellowship it was destined to promote. mand respecting large and small heads, including All the European governments are now more or our own private observation among our acquaint- less in this predicament; they have all served their ances, we have never been able to obtain any pre- truly human purposes, and have no further legitisentable conclusion on the point. The opinion of mate business to transact on earth but to get them-David Scott, the painter, was, that large heads selves decently interred out of human sight. Yet tain solitudes, the soft and gentle influence of the cause of oppressed truth. Byron, who was were generally found in successful men of the they are themselves wholly ignorant of this obligaworld, such as statesmen, bankers and the like, tion, and are moving heaven and earth for means and that the fineness of nervous tissue requisite to protract what too plainly appears a mere menfor the purely intellectual lives of artists, thinkers, dicant existence. When one considers the impediand literary men generally, connected a small or ments which these governments place in the way average size of head. Even this opinion, however, of human fellowship, directly and indirectly, and will break down if applied in practice. We know furthermore the annual cost of their maintenance, very energetic, prudential, and weighty men, with the result seems incredible. The cost of civil govsmallish heads, and we know men with very large ernment, including army and navy, but excluding heads who seem at home only in the most ex- the charges for the church and the national debtquisite and ornameutal kinds of mental capacity. of the five leading European States, exceeds every More sure than any conclusion that can be year \$650,000,000. The civil list of England alone, come to on this point of size, seems to be a notion her army and navy, and the interest of her debt we have heard advanced with respect to the form annually eat up sixty millions of pounds sterling. of heads. Length of head from front to back, we Now, to the American understanding, all this have heard an eminent and very observing man amount of money very clearly belongs to the peodeclare to be, according to his experience, the most ple, and it seems to me high time that they change constant physiognomic sign of ability. Only in their agents, or advertise to get their needful work one eminent head, that of Sir Walter Scott, had he done cheaper. When a private individual finds the found this sign wanting; and, in this case, if pro- agent whom he employs to collect and manage his perly considered, the want was significant. Next revenues, growing fat and plethoric, while he, the to length or depth, his idea was, that height over principal, is running lean and unclad and unshod. the ears, as in Scott's head, was the best sign, al- he will of course, unless he be a born fool, dismiss To us, it appears, that if to the two dimensions of ness himself. One cannot believe that the various length or depth or height, as thus expounded, we European peoples will not soon do themselves si-

them that their misfortune far outweighs their fault he believed to be truth. But however rash and -unquestionably grave as this latter may be.- ill-judged we may deem his speculative opinions, whatever their rage or malice, or subtilty had ship, sight, feeling, have come upon him unawares twenty four inches round. Pericles, as we know, entertain for those to whom we are Spiritually The really faulty and irredeemable ones will be no one can read a page of his writing with com-plotted against us? These are about their bed, have "turned up," so to say, tamiliarly. A great had a very large head; so had Mohammed; so had rather than naturally akin-those to whom we sure to mock at such charity; the simply unfor- mon candor, without seeing that there never lived tunate cannot be hurt by it. It is not to be for- a more ardent worshiper of everything that is designs; and many of them undoubtedly they time. It can be scarcely so. It is balm rather than gotten that a woman of this sort once bathed good and beautiful. Nay more, I venture to say brought to naught by means of that we that, Infidel as he is, those who can look below the of. Sometimes they are just ripe for execution; shade of a cypress over min, to recan the use of friends, the joyous meetings, the good books, the leafy days of old; for with the remembrance comes is they are do by a thousand means that we leafy days of old; for with the remembrance comes and this they can do by a thousand means that we had she been by that Divine Love and discernment real and genuine spirit of Christianity in his poems are not aware of. They can check them in their round, which, allowing half an inch for the integu- ural kindred; my intercourse with them dates, in Him, which went past the frivolous differences than in the poetry of half those who are admired mad career by bereaving them of their courage or ments, would make the circumference of the liv- therefore, more from my own private taste or sym- of outward seeming in men, and looked only to as moral and religious writers. What was ever conthe deep heart of need, in which they were all one. ceived more truly in the spirit of Christ's doctrine turning their wisdom into foolishness. Sometimes largish head, but not extraordinary. Goethe's far reflects the law of Spiritual life, which is free- I seldom walk the streets of these large capitals at than the passage in which he makes Prometheus, they bring to light the hidden things of darkness, night, unmindful of that sweet contrition, or with- in order to render himself worthy of the happi- and show us the traps that are laid for our feet. In out wondering whether the gorgeous churches one ness destined for him, rise superior to revenge, and encounters are apt to send up from their showy recall the curse which in the first moments of his of the ungodly in pieces." nounced, from certain signs, to be almost certainly ing friendship without stint to the former, and love altars any worship half so fragrant and melodious. agony he had uttered against his enemy, Jupiter, M. J.

> From an English Paper. PERCY BYSSHE SHELLEY.

BY A FELLOW OF ST. JOHN'S COLLEGE, CAMBRIDGE. Shelley is not yet properly understood. His re- which he says, in allusion to himself, that ligious opinions excited a prejudice against him, and his poetry is not of a nature to acquire general or immediate popularity-and yet he was a true poet. There can be no question that he is entitled to enable you to judge of the candor and fairness to rank with Byron and Wordsworth, as the third of an age which worshiped Byron and proscribed great poet of an age distinguished for its fertility in Shelley. But truth and genius will remain long poetical genius. In many of the most essential after the narrow prejudice of an age of cant and qualities of a poet he was not only the first of his moral cowardice have passed away. age, but inferior to none of any age or any country. susceptibility to everything grand and beautiful in is like his poetry-the very essence of all that is nature and in art; no one ever rendered back beautiful, refined, generous, honorable, and disinthese impressions in verse with more magic force | terested ; and is perhaps only more attractive for miliar to him; he understood the language of the want of caution and worldly wisdom, and chivalevening, the gladness of earth, with all its varied not very much given to speaking good of any one, sights and sounds of beauty. These and the magic least of all of his friends, says of Shelley, "He influences of music and love, the brightest crea- was the most gentle, most amiable, and least worldtions of human genius, and the most beautiful as. ly minded person I ever met; full of delicacy, dispirations of the human heart, were the elements in | interested beyond all other men, and possessing a which he lived and had his being. He has been degree of genius joined to a simplicity as rare as called the poet of poets, and with justice-for it is admirable. He had formed to himself a beau whilst others rise rarely, and at intervals, into the *ideal* of all that is fine, high-minded, and noble, regions of poetical thought and feeling, he seems and he acted up to this ideal to the very letter."to know no other, and to speak the language of All accounts confirm it. No one ever knew him poetry as if it were his native tongue. Hence it is without loving him. Many love him who never

exhaustless wealth of beautiful imagery. \* \* \* from his works, feel for him as for a familiar friend ful, he is no less at home in the poetry of the hu- der the green sod beside the old grey wall !

man heart. He knows little of its common everyday workings, of the secret springs of vanity, ambition, avarice, self-love, which prompt the ordinary strength; by striking faint through their loins, or QUERY: Do the Methodists of our day believe

WITHOUT RELIGION.

Truth Seeler

because "taught by suffering," he wishes "no livwith Father John? If so, will they let us know, ing thing to suffer pain ?" What more thoroughly that we may publish it to the world? Also, send Christian than the lines in the exquisite dedica- us in some facts and phenomena of these latter tion of the "Revolt of Islam" to Mrs. Shelley, in days, on which their faith is grounded, after the example of the supposed founder of Methodism .---

"Suffering brought the knowledge and the power, Which said, Let scorn be not repaid with scorn?"

I mention these as a few out of many instances nity that is within him. But a woman without it

\* \* \* \* For my own part, I love Shelley

without perfume. honors with weak shifting ground tackle to his bu. siness of the world; but a woman without that and truth. The voice of the mighty ocean was fa- the qualities which make it less perfect, his total anchor which they call faith, is a drift and a wreck. was now come for it to spread out its wings and system of right action than that of Spiritual faith. A man may craze his thoughts and his brain to thoughtlessness in such poor harborage.as Fame and Reputation may stretch before him but, a coman-where can she put her hope, while passing through storms, trials and tribulations, if not in heaven?

And that sweet truthfulness-that abiding love -that endearing hope, mellowing every scene of life, lightening them with the pleasant radiancetie to what is stronger than an army with cannon? that we find in his poetry such a boundless and knew him many who knew him only as I do. Nor is it in the poetry of nature alone, that and grieve over the sad story of his untimely end. Shelley lives habitually in the region of the beauti- Peace be with him-may his ashes rest lightly un- and hallow it with a tear?

A REMARKABLE MANIFESTATION. ambition, and he is soured : add to it and he be-When Queen Ulrick, of Sweden, was on her comes intoxicated. Send him sickness, and he only actions of ordinary men. It is only by a painful deathbed, her last moments were embittered by writhes like the wounded snake. But the unseal- he rubbed it out, and then finished the picture. effort, by "compulsion and laborious flight," that regret at the absence of her favorite, Countess ing of the human heart, by cutting off its earthly Making the door secure, he went home. The next he can occasionally, as in some scenes of the Cenci, Steenbock, between whom and the Queen there ex- objects of love, turns the foundation of that love, sink into the sphere of the dramatic, and paint men isted the most tender and affectionate attachment. direct to heaven. The bereaved soul looks its the door and barricaded the window. Still, on his though he had not found this nearly so essential his agent and resume the care of his proper busi- as they really are, with their vulgar hopes, and Unfortunately, and by a most singular coincidence, Heavenly Parent in the face all the more clearly return the following day, the hand was in again, the some fears, and passions. Admirably as those scenes the Countess Steenbock, at the same moment, lay because of its chastisement. Sacred indeed, then, are executed, it is easy to see that he is not in his dangerously ill at Stockholm, and at too great a is that hearth-fire whose presence gives happiness add the third dimension of breadth, and if we at- milar justice at the expense of their rulers, civil native element, and that his genius does not move distance from the dying Queen to be carried to her on earth, and even whose extinguishment serves tach to the three terms their corresponding popular and ecclesiastical. So far as I can discover, these with the same freedom and facility as in the rarer presence. After Ulrick had breathed her last, the to open the vision to the eternal glory and reward the hand should be there! This picture is highly meanings, when used in speaking of mental cha- rulers appear to fulfill no longer any imaginable and loftier region of the purely poetical. His com- royal corpse, as is customary in that country, was of heaven !- Ik Marrel, \

### FACTS AND FANCIES IN THE GREEK CHURCH.

Says an English traveler: "Though the Greek Church is not quite so prolific in miracles as the Popish, yet the priests sometimes profess to perform them. They believe they have in their possession part of the Virgin's girdle, which they keep as a protection against the plague; and also that the head of John the Baptist is in the monastery of St. Dionysius; yet, ludicrously enough, the Romansts say that they have his head in the cathedral of A man without some sort of religion is, at best, Genoa. The Russians, as I have said, being of the Greek religion, partake of the same superstitions poor reprobate-the foot ball of destiny, with no On the very day on which I write this paragraph, tie linking him to infinity, and the wondrous eter-I saw in a newspaper that a priest had called his congregation together, and after showing them the is even worse-a flame without heat; a flower comet which has this summer (1853) been visible

A man may, in some sort, tie his frail hopes and that had appeared to the wise men at the birth of our Saviour, and that it was only visible now in the Russian empire. Its appearance on this occasion was to intimate to the Russian eagle that the time A man may clumsily continue a kind of responsi- embrace all mankind in one orthodox, soul-sanctibility or motive, but can find no basis on any other fying church. He showed them that the star was now standing immediately over Constantinople, and explained that the dull light of the nucleus indicated its sorrow at the delays of the Russian army in proceeding to its destination.' This, of course, with urging them on to war with Turkey. The Greek priests in Russia once wanted money for a new church. They reported that the Virgin Mary had several times appeared to them, and told them they must search for a picture of herself, which was de

posited in a particular spot. After some time this was done, and a picture found, which had, of course, been previously put there by the priests Instructions were then given that a church should when the world's cold storms break like an army be built in which the picture might be placed with cannon, who can bestow it all but a holy soul- The enthusiasm of the people knew no bounds money flowed in, and the church was built. Even Who, that has enjoyed the love of a God-loving ised to devote a 'portion of their expected spoil to mother, but will echo the thought with energy, the object.' In the cathedral of Novogorod, there

nd hallow it with a tear? The worldly being has no points where divine following is its legendary history: An artist was grace can reach him! Take away the object of his painting it, and had nearly completed it, with only two hands, as usual, when he found one morning that a third hand was on the canvas. Thinking some one had played him a trick during the night, morning, however, the third hand was in again, Again he rubbed it out, and then doubly fastened though he found the door and window in the same state as he left them. He was now seriously alarmed, and began to, cross himself, when the Virgin adored,"-Sunday Dispatch.