

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

## TOLUME 2.

# NEW.YORK, SATURDAY, JANUARY 5, 1856.

mythological narrative, the first creation of the carried in his fruitful bosom the planetary bodies

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### For the Christian Spiritualist, THE PRIMEVAL CREATION.

our attention was first directed to this remarkawork' of the Swedish sage, by an article pub-, Fol in the Spiritual Telegraph, June 23, 1855. and as that communication was doubtless designed call the attention of Spiritualists generally to iese singular views, and, perhaps, also to prompt inther inquiries in the same direction, we here ago it entire.

The devated tone and deeply religious spirit per-Mer the communication, indicate a source corwondingly elevated, while a certain interior fullad richnesss of expression, suggest at once, se who have had experience in such things, t it must have been ultimated through the inrementably of one in whom the interior or higher rees of the mind have been opened into the man of superior wisdom. It is thus introduced ivenched for by the conductors of the journal rereferred to :---

the Friday morning, of last week, a gentleman unquestionably one of the best mediums for al communications now known, entered our and immediately became subject to a pow-piritual influx. After being slightly exerin the way of expanding the lungs, he sat va and dictated from a trance state, the followous, and to us entirely novel thesis, respectorigin of man and the lower animated It will be read with interest by all, and to will be far more acceptable than that hywhich places the ancestry of our race in

We have, however, no wish to forestall the opin n of the reader, but, on the contrary, would comtend the view here presented to the closest scrury. Nothing, indeed, is too strange or novel to true; and no system of the past is so perfect at it needs, at times, to be rejuvenated by being tion. filed and modified by other truths. There is

society from whence this utterance is " The rely no better motto for imperfect and shortmitted to descend for a divine use, was also perchied mortals than that of the wide and deepmitted to operate upon the mind of the Seer before der Geether :referred to, for many months, during which time " Or 'n world and generous living. he received, and subsequently unfolded into lan-L at fall years of honest striving, guage many truths of a character identical with Mellinquiring, much new grounding, that herein uttered."‡ •

sensitive plant, corresponds to that wild and timid kind since the dawn of the scientific ages; here of his own system. Radiating into the glowing what shall take the place of these bonds, or to gence. Intelligence is henceforth the crowned king creature. "You call this theory poetical, perhaps-as if its parts, and grandly rising to celestial utterances.

ry, concerning the creation of man, is not, as his so-called followers say, the production of a state inferior to his subsequent illumination.\* He was indeed, more than impressed—he was impregnated mentally with a divine idea; unfolded, however, but partially in the externals of his mind. Nevertheless, it was the highest, clearest, and most harmonic statement which could have been unfolded through his mind. He was then overshadowed by the creative sphere of the universe.

tree, that in its trembling foliage, like an enormous

I am asked in what manner this process of universal impregnation of the vegetable kingdom occurred? Permit me briefly to utter my thought in relation to it. There descended from the heavens an innumerable multitude of angels who encompassed the earth, literally enclosing the orb with their harmonious company, and they came

bearing gifts, and in fulfilment of one of the sublimest of of all uses. And the archetypal forms of all animal creations were unfolded in the sphere which emanated from their connected radiations. and by degrees the vegetable kingdom, being thus overshadowed from on high, was impregnated and brought forth. In consequence, however; of oscillations and perturbations to which the earth was subject, this conception which then took place did not, in all instances, result in developed animal life; but in many instances in abortive formations,

and in others the developments which took place did not in all things represent their archetype. In reality there are no creations from subversive interior spheres, all creations being from the Lord through the heavens. Interposing and vitiating influences, however, operating on and through the impregnated matrices, arrest the embryo in its development, and produce perverted organizations. "At a subsequent period, Jehovah God projected from the Divine Infinity the thought, the arche-

typal, primordial, dual form of man, inter-involved, and presented the appearance of one organization. which was masculine. And this form was interinvolved into a terrestrial fœtus, formed within an ovarious fruit of a tree, † and the celestial influxes of the heavens nourished the embryo until parturi-

assert its sublime prerogative, of bearing to man mentary principles, the nuclei of future orbs, they Creation was not a sublime utterance, lyrical in all the teeming spirit of heaven in the cups of nature. were enclosed in a crust, as in teeming loins, until All this accounts for the singularity of the work; the period of their foctal maturity. Then bursting The little book written by a Seer of the last centu- for its standing in a manner by itself, among the forth, but remaining near his surface, they were Author's writings. It is an offering of both science still nourished as at the breast and within parental this august natural temple. A new wealth of prin-gyrals, like children sporting before the loving ciples; a radiant, even power, such as peace alone eyes of their parents. Being at first so near their can communicate : a discourse of order, persua- glowing source, their temperature would be corsively convincing; an offering and substantial respondingly elevated-which agrees with the ob-

antelope was gestated in the bosom of a tropical and principle, ratified into truths, takes a body in

lonely vision of primeval times ; wisdom too. making all things human; such is an imperfect enumeration of the qualities which enter this ripe fruit of the genius of Swedenborg. Whether in fullness or loftiness, we know of nothing similar to it-of nothing but what is second to it-in mere human

literature. "Three celebrated men in Sweden," observes a native writer, "have distinguished themselves by writing sublimely and beautifully of the Beautiful, but of all Swedenborg's works, he esteems the treatise on the "Worship and Love of God" the most beautiful, and the most conspicuous for its 'brilliant and harmonious latinity." The same writer says, (and it should be observed that he is not a follower of Swedenborg,) that it is written with so much poetic life and inspiration, that if divided amongst a dozen poets, it would be suffi-

cient to fix every one of them on the heaven of Thus the new earth, like a maiden whose feet un-Poesy as stars of the first magnitude." We have cited the above extracts to show the

estimate in which this work is held by enlightened and liberal minds. As a work of human genius, they declare it beyond all praise, without a parallel in the annals of literature. They find in it a rythm and beauty that indicate 'that inspired estate divine called poesy.' Now, if we call to mind the author's principle that man produces nothing good

ing in the rosy dawn.

But the earth contained in her teeming bosom the germs of a still higher life, and the floral receptaof himself, and that wise remark of S. T. Coleridge, that wherever you find the expression rising naturally into uncommon sublimity or beauty, you will find the internal thought correspondingly elevated through many changes in their short existence, wide their doors, bidding him speed hereafter upon and inspired-we shall not be far from the true each ruder type contained within itself the germ of his Spiritual and material mission according to the method of judging of the character and origin of a nobler offspring; even as the winged butterfly blessing of Heaven upon his own manful courage

this and other works, from which harmony and springs forth from the unsightly worm. At length and ability.

the doctrine of correspondences commences to re- atmosphere that imbosomed his surface, the elewhat source we shall hereafter look for our social of men, as the goodness which sanctifies it is their conservation. The Church viewed merely as an ecclesiastical institution, and the State viewed merely as a political institution, evidently confess themselves impotent to guide human development. In Protestantand philosophy on the altar of religion. Whatever arms. At length, obeying the inherent forces of ism, the Church fully disowns its authority any of admiration one has felt for Swedenborg's former their own nature, and the attractive influences of longer to guide human thought; in Democracy, the lutions of the religious and social sentiment, and efforts, only increases as we enter the interior of the sun, they revolved around him in out-winding State disowns its authority any longer to guide hu- are seriously incommoded by the suggestion of beauty more deep than poetry; a luxuriance of servations of geologists-and revolving with incon. sphere. The former absolves man from all alle- form of existence; on the contrary they would ornament, instinct with the life of the subject; in- ceivable rapidity, the seasons would succeed with giance short of God in religious things; the latter gladly circumscribe the redeeming love to the arena tellect, imagination, fancy, unitedly awake in a such celerity that an eternal Spring would brood absolves him from all allegiance short of Humanity of their indefinite and wide-weltering dimensions. over the face of the earth; which coincides with in secular things. The Church accordingly, as an Neither Protestantism nor democracy as yet susthe stories of ancient fable, the dreams of poets and authoritative divine institution, with power to bind the traditions of the most primitive races. the popular thought, disappears from Protestant Thus the earth, like a young virgin in the first countries, becoming Spiritually diffused among the flower of her age, followed by her one satellite like whole body of Christians; and the State, as an aua faithful attendant ever near, advanced by degrees among her sister stars, which rained their choicest influences upon her uncrowned but radiant head. countries, being equally diffused among the whole Quickly, however, the germs of life latent in her

body of citizens. That it is the pretension of Protestantism to bring mankind into direct contact bosom, quickened by celestial ardors streaming from every side, unfolded into the simpler species with God-the Church, which formerly mediated not be missed when the muster-roll of the mighty of flora, and veiled her form in their abundant between the two, being now by joint consent drop- host is called in the gray of the inevitable morning. wealth, like a festal queen of May. Nor were ped out; and it is the pretension of Democracy to these garlands that decked and crowned her, woven have brought man into direct contact with Humawithout significance. The stars in their courses, forth like a bridegroom from his chamber, were dropped out.

There was a time when the sun, being pregnant, seem to have fallen into popular disbelief and dis- upon a scientific footing, or committing our Spiritual

regard; and it strikes me as desirable to consider and secular interests to the sole regime of intelli-

sole annointed priest.

inwrought and represented in this floral robe .-Obviously, then, we are at a crisis in human affairs. Mankind is manifestly entering upon the consciously move to the music of her own thoughts, period of its majority; and the law of its action wreathed in smiles of innocence, and thrilling with must be sought no longer in the precepts of tutors new-found joy, sportive and full of life, hastened and governors, but in its own ripened intelligence. The old paternal mansion, with its wholesome aus-Soon, however, the simpler floral forms gave terities, is fairly left behind, and the strapping place to the statelier products of the vegetable youth, with pack on shoulders, is cast upon the kingdom, and the cereal grains and fruit-bearing world to seek his own fortune. Church and State, trees brought forth abundantly, after their kind. which have hitherto been his father and mother, which have been the soul and body of his past culture and discipline, can do nothing more for him.

tify themselves with the interests of universal man, cles became impregnated with ther germinal forms They have exhausted their skill in bringing him up and consequently cannot be perfectly realized until of animal life. And, like those insects which pass to this critical age, and they consequently open some doctrine be developed adequate to cover on the one hand the entire field of man's relation to God, and on the other the entire field of his relations to his fellowman. Both Protestantism and democracy assert a universal truth: the one, that man is related to Now, this demeanor on the part of Church and and faunal inhabitants filled the groves and fields State would be totally unintelligible and without God simply as man, or Spiritually and no longer ecclesiastically; the other, that he is related to his excuse, save upon the understanding that science fellow-man simply as man, or socially and no long-But man as yet was not-and Paradise without is now fully adequate to carry out and complete er politically, or humanly and no longer nationally. him was like heaven without the Lord. All things the career they have inaugurated. The pretension Protestantism is the providential vastation of the seemed to wait for him. The flowers exhaled not of Protestantism to ally us directly with God, so state considered as an ecclesiasticism. Democracy passing by the mediation of the Church, is wholly is the providential vastation of the church considered as a police. Luther was only a consummate. regulate the intercourse of the soul with God. are John the Baptist, proclaiming God's ripened judgraces, sporting in grove and glen, or roaming o'er capable of a scientific statement and apprehension; ment upon the church, and baptizing the nations and the pretension of Democracy to ally us direct. henceforth with Spirit instead of water. And Napoleon was only a grander Vespasian overturning bosom of Nature herself ascended an inarticulate by the intervention of the State, would also be his subject state in the interests of universal huwholly fallacious, unless social laws, or the laws manity. which regulate human fellowship, were so similarly "The foregoing analysis will not be disputed. I capable of a scientific form and body. It is absurd pprehend, by any one who has been wont to acfor Protestantism to pronounce itself an advance knowledge the leading features of human progress. upon Romanism if it give its followers nothing in To all such it will be evident that we are being exchange for the goods they have relinquished .--providentially forced, as it were, into an enlarged The Church separated us from God only by the conception of Church and State, and that we shall breadth of its own sacraments and priesthood; that have no intellectual rest, no repose, indeed, either is to say, it allowed us the freest access by their for heart or mind, until we acquiesce in this necesmediation. Protestantism, in as I conceive very sity. As Protestants and democrats we are logiproperly rejecting this boon, and in promising us cally bound to stand by our colors, and manfully direct or immediate access to God, did not mean follow them whithersoever they may lead us.to delude us. It does not say, when it finds us Church and State are in truth nothing more nor looking back to the area beata of our Spiritual inless than two most motherly eggs, whose use has fancy, or to the sacramental grace and sacerdotal been temporarily to house the human understandabsolution we have left behind, that it has nothing ing, or to keep it living and fluid until such time as providence shall be ready to quicken it in new contrary, it insures us the direct illumination and and immortal forms. The true form of the underimmediate comfort of the Holy Spirit. And of standing, and that which it is always aspiring to eourse this direct illumination and comfort, in disrealize, is a universal one, is the form of the uniavowing every ecclesiastical conduit or channel. verse. The material universe is only an image of claims a normal and regulated descent to man, or the soul, and the various sciences as they are born are only so many successive hints of the fact, only obeys certain laws of communication; which laws. so many cumulative proofs of the perfect adjustlike all others, legitimately commend themselves to ment which shall be found eventually to characterize the two. What we call science is indeed nothing else than the gradual or protracted develop-"In like manner precisely it is absurd for dement of the human understanding, so that when mocracy to pronounce itself an advance upon moall the sciences finally converge and culminate in narchy or aristocracy, if it give the citizen nothing the grand zodiacal science of human society or in exphange for the order and protection he has refellowship, analogy or correspondence will be seen to furnish the pliant key of all knowledge, since a quasi and conventional fellowship with our kind. man himself will then be seen to be the true and infallible measure of the universe.

"Our leading Protestants and democrats are no doubt wholly unconscious of the strictly humanitary bearings of our present ecclesiastical and politi cal rule. They fancy, good easy men, that Protestantism and democracy are permanent or final evoman action. Protestantism, at bottom, is nothing their rigidly solvent and transitional efficacy. They more nor less than a proclamation of individual are unwilling to regard these things as mere menfreedom in the Spiritual sphere; Democracy is the strua through which the Church and the State unproclamation of the same freedom in the material dergo a refining process, or pass on to a glorified pects that it is only a providential half-way house roadside inn, to bait the weary pilgrim on his journey from the old and worn out East to the new and blossoming West. And we consequently see many thoritative divine institution, with power to bind a traveler seduced by its foaming tankards and its the popular will, disappears from Democratic cozy fireside, and its neat-handed Phillis, into regarding the inn as the true goal of his pilgrimage. and sinking into an abject loiterer and craven. But these, after all, are the sottish sort chiefly, and will

"The fundamental truth of Protestantism is the right of private judgment in Spiritual things, as nity-the State, which once mediated between man that of democracy is the right of private judgment and the constellations of the zodiac, the sun flaming and man, being henceforth by joint consent also in civil things. In whose behalf are these rights asserted? Protestantism does not claim Spiritual freedom for one person more than another ; democracy does not claim civil freedom for one person more than another. They both alike espouse the claim of universal man. Protestantism pronounces every man Spiritually free, and democracy pronounces every man civilly free, by right of his birth as man. Freedom is his birth right as man, not as Catholic or Lutheran, not as Greek or Arabian, not as English or American. Hence it is clear that the Church, according to the Protestant interpretation of it. and the State, according to the democratic interpretation of it, have a world-wide scope, or iden-

Ne'er concluding, often rounding; Reserve for what's oldest, truest. Friendly welcome to the newest, Colorial heart and purpose pure, So our onward way is sure."

And with these words, and in their spirit, let us incoduce and study the following communication : "It is one peculiar property of animated nature. that its forms are varied according to the conditions of earths and atmospheres. In order, therethe that Floral or Animal forms may be unfolded nto the visible representatives of the ideas and affections which they typify, it is important that sitable terrestrial and ethereal conditions should be provided. Before the Human Race, whose extenal forms are the embodiment of all inferior tribuiles, and whose interior forms are the recepof divine ideas and loves, could ever have conted upon this earth, suitable terrestrial as Sus atmospheric developments were necessary. sut true, as has been taught by many of the pressi day, that man in the beginning upon this erb, proceeded from the womb of the animal creation; because the atomic particles which enter into the constitution of the human external form, were obliged to be demagnetized, or in other words discogregat from their connection with the animal sphere, before the proper vortical motion, or rather Spirit-voltical motion, through which they were

formed into the external human body, could have been imparted to them. "I am profoundly impressed with the truth-

st least the apparent truth-that the foetus of the primeval man was not developed in the womb of the animal; and I are also inclined to believe that the entire animal kingdom in reality had an origin upon this planet by means of the ensemination of the policia of various vegetable forms, according to a seed is in itself in a state of liquescence, receives an influx of the affections of celestial angels. The positive fruit-bearing principle is celestial, the negof the present time, purified from grossness, by partailing of the fruit of any tree, would be enabled heavenly, as if he were an ascended Spirit.

"Every tree, every plant bearing seed, from the most minute to the most enlarged and stately vegtion of the animal kingdom, subserved a mediatori-al use. The rose brought forth the dove, and the stateliest of all the forest trees nourished in its fruit-hearing receptacles, the soaring eagle. The

The Worship and Love of God. Part First : treating of the Birth of the Earth, of Paradise and of Living Crea

As intimated in the foregoing communication, this work of Swedenborg is not yet canonical; that is to say, it is supposed to have been written by the illustrious sage before the period of his cons-

cious illumination-though not published till two ucars after. This latter is a significant fact. It shows that Swedenborg considered it an important and truthful work, and that the influence under which he was then acting did not prevent his givng it to the world. To us it seems it must either be received as a work of Spiritual illumination, or regarded as a kind of half philosophical, half Spiritual romance. He affirms things that could not possibly be known except by revelation. That he similar vicissitudes. himself, in his mere external states, could give no satisfactory account of its production, makes nothing one way or the other. The greatest works, as he himself affirms, are most commonly outwrought intently to investigate the interior secrets of nature. by unconscious instruments. So Prophet and discovered clearly in the revolutions of their own Pslamist of old poured forth their living inspiratimes, that ages more distinguished than their own tions. So the proudest monuments of art and gehad preceded, and that in the beginning of creation. nius have burst forth from minds burdened with justice and purity, with their attendant virtues. they knew not what.

"Each wrought in sad sincerity; Himself from God he could not free They builded wiser than they knew; The conscious stone to beauty grew.'

The author of the life of Swedenborg, prefixed to the "Compendium" of his works, thus speaks of the volume we are discussing.

"This work may be regarded as an attempted bridge from philosophy to theology; an arch thrown over from the side of nature, towards the unseen shore of the land of life. As it is a kind of link, so it has some of the ambiguity which atall fragrances, and moving in audible harmony, taches to transitional things, and by those who filled and refreshed the minds of the primal inhabjudge of it from either side, may be misunderstood. haw which I design to specify. Every tree whose Those who study matter and spirit in connection see in its exuberant lines, no want of clear truth, but simply the joy and recreation of one goal at tained; the Harvest Home of a scientific cycle ative terrestrial; by the conjunction of the two the enthusiasm of a noble intellect, peacefully sink truit results. A suitably developed human being ing back into its own Spiritual country; the Pentecost thence of new tongues as of fire, in which every man is addressed as in his own language, to sense the quality of the celestial affections ulti- not of words but of things. For here has science mated therein, and to feed upon that which is become art, and is identified with nature in the very middle and thicket of her beauty; here the whom as from the only fountain and highest sun forgotten love of antiquity begins to be restored

understandings-inquiry would be vain; where- tive, if attentively read.-Ed. Ch. Spt. fore let us with adoration supplicate His presence and His favor.' We now proceed to give a brief resumé of Swe-

published + The medium here described the form of the fruit

which this operation took place, as it appeared to his inti-

beauty speak forth and sing to us like angels choirthe stateliest and most perfect form of the ærial Having thus introduced this uncanonical and of Paradise. hitherto almost unknown work of Swedenborg, we

upon her appointed way.

proceed to give a brief resume of its contents. "I was walking," says the pious and peaceful Sage of Stockholm, "once alone in a pleasant their most precious odors, treasured deep in cups grove, for the sake of composing my thoughts, and of sweetness; the birds poured not forth the full fallacious, unless Spiritual laws or the laws which observing that the trees were shedding their fotide of their richest, purest melody; the faunal liage, and that the falling leaves were flying in all directions, (for Autumn at that time took its turn the mountains, felt an unknown want, like a love in the revolution of the year, and dispersed the that has not found its object. Thus, from the ly with humanity, or our fellow-man, so passing decorations of Summer,) from being sad. I became serious, and because I recollected the gratifibut united voice, invoking from the heavens and cations which that grove, from the beginning even the eternal Father the crown and glory of the new to this season, had communicated, and so often difcreation.

fused throughout my whole mind: but on seeing As waits a snowy dove, its sweet love-thirst confessingthis change of scene, I began to revolve on the vi-As waits the spotted fawn the maiden's hand caressing, cissitudes of times; and it occurred to me whether So Earth of Heaven besought her last and crowning blessall things relating to time do not also pass through

The mild and mellow Winds, untaught as yet to borrow "For the ancient Wise Men, whose minds were From human hearts their sigh and moaning sounds of sorrow in a sort of removal from their bodies, and were Were hushed and breathing low, expectant of the morrow. thus nearer to heaven, in applying themselves most HESPERUS.

[To be continued.]

SOCIETY AND THE CHURCH OF ENGLAND. The London "special correspondent" of the New York Daily Tribune (supposed to be Henry James) ruled the sceptre of the kingdoms of the world; under the date of Nov. 29, writes of the present wherefore they taught posterity to believe that and philosophises on the future of the Church and to give in lieu of these specious blessings; on the their deities, descending at that time from their Society after the following manner. The plain astral abodes upon earth, consociated with man- sense of the communication may be summed up in kind in all the friendship of life; so that heaven it- few words, since Mr. James more than intimates self, as it were, descended from on high to these that the machinery of church and state have been lower regions." Such was the reign of Saturn and and are to be useful only so long as they are educathe Golden Age. They also conceived of the earth tional to the race, as the one concedes the possias adorned with the most delightful shrubberies bility, and points out the way in which its members

and orchards self-cultivated, making the whole a are to love the Lord, with all the "soul, might. scientific cognizance. garden of Paradise. An eternal Spring brooded mind, and strength," while the other enforces its over the earth, and the gentle zephyrs redolent of moral and social obligations, where and when the soul fails of loving its "neighbor as itself." Few will doubt, who study the "philosophy itants with their soft blandishments. For, they history," or give heed to the wisdom of providence, linquished. Monarchy and aristocracy allowed us reasoned, there is nothing but commences its exis- that such has been the order of Spiritual and social

tence from Spring, infancy, and innocence. So progress, but many, very many, will doubt the post or separated us from our fellows only by the breadth of their own necessities-the breadth of mirrored forth in nature they read the history of sibility of dispensing with social or church govthe world. "Let us also," concludes our author, ernment, however marked its limitations or dewhat they call the State. Democracy, in as I conin his beautiful Introduction, "contemplate the fective its measures, when judged by the celestial ceive very justly rejecting this boon, and promising face of the universe, in the mirrors presented by harmonies of the divinely illuminated soul. When us the direct and unlimited fellowship of our kind. the individual things of which it is composed, and however government of any kind becomes a hin- does not mean to deceive us. It does not say from them let us unfold the stated circumstances drance and an obstruction to the soul's growth, it when it finds us reverting to the days that are past of times and of ages. Nevertheless, without the must give place to, and harmonize with its pro--the days of kingship and coercion, of social orfavor and influence of the Supreme Deity, from gress as only thus can it become expressive of the der enforced by the bayonet, and civic honesty guaranteed by the prison-that it has nothing betnew and unfolding characteristics of the age. In of wisdom, all truths flow down as rays into our this connection, the following may prove suggester to give us than these shabby blessings. It assures us on the contrary a full fellowship with our kind, or an unforced social order among men, and "The great fact which strikes you here, as well

an honesty and good faith which shall permit prisas on our side of the water, is the complete emancipation which men are undergoing from the bondons and bayonets to crumble into the disregarded dust. And this perfect fellowship of man with denborg's conception of the origin of the planetary age of Authority. The evidences of the fact which man, since it disclaims any definite political chanmeet you on every hand are not near so handsome. worlds, of the floral decorations and animated innel, must be contingent for its manifestation upon habitants of our own, of Paradise, and the dual on the whole, as those you encounter with us, but rior vision. It was a large egg-shaped appendage of a babitants of our own, of Paradise, and the dual of the which, as most you encounter with as, but her, must be certain laws, which are a legitimate quest of the hu-branch or twig of the tree, somewhat of the nature of a pod, progenitors of the human race. We can, in the they are to be found equally diffused in every certain laws, which are a legitimate quest of the hunarrow limits allotted us, present but a dim outline sphere of life, as I might proceed to prove in great man understanding, and fall within the scope of its the bind of the Partin, of Paradise and of Living Crea-two First-Begotten-or Adam. *Part Second*: treating of the struct, which are a regiminate quest of the human race. We can, in the two First-Begotten-or Adam. *Part Second*: treating of the struct was preceded by a large crimson and two first-Begotten-or Adam, and a Connection with it of the Soul; the intellectual Mind; the State of In-tegrity, and the line get of God. By EMANUEL Swepes-Boke. London; 1825, Octave; pp, 210, [Out of print and very rare.]

From the Practical Christian, WHAT IS SECTARIANISM?

All the different denominations of the nominal Christian church are sects, from the Roman Catholics downward to the latest-born Protestant seceders. This, however, does not condemn them necessarily. It is an honor to any class of religionsts to separate from those whom they conscientiously believe to be in capital errors of faith or practice, and themselves to set up something purer. But when the upbuilding, maintenance or preservation of any sect, church or community, is placed above absolute rightcousness of the heart and life, in other words, above essential divine principles, that is sectarianism. To condemn or disparage absolute righteousness because it happens to be wrought outside of one's own sect, is sectarianism. To justify, excuse, or cover up real wickedness, because committed within the pale of one's own sect, is sectarianism. To oppose or discountenance any Reform, because one's own sect will be disturbed by uprooting established wrongs, is sectari-

# Christian Spiritnalist.

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

NEW YORK, SATURDAY, JAN. 5, 1856.

#### SPIRITUAL LIBRARIES FOR THE PUBLIC.

A communication and letter have been sent us on the above subject, by a person who writes as if dren of men." he had the cause of truth, Spiritual progress and mental illumination at heart. His thoughts, therefore, are worthy of an attentive and thoughtful reading, as they may suggest method and give direction to enterprizes-worthy alike of the best instincts of the age, and the cause for which they may be employed. We are happy, however, in being able to say to our friend "D. B.," that the press better acquainted with the mode and characidea of a Spiritual Library for the public is not ter of the manifestations in general, and those at fusion of Spiritual Knowledge," for it has long during last week an invitation was sent to the since been talked over by them in their meetings, and has been postponed for lack of means, rather than from lack of knowledge as to its need, or be- from each office, at the Davenport Rooms, 195 such instruments and agents have been thought of, or suggested by others all of which, however, for on Sunday afternoon, Dec. 30, who, after institutthe present, have been considered impractical, since ing every test method, consistent with the acin the infancy of our means we are forced to use infant measures for the prosecution of the work and the spread of the cause. As a promise, however, of what the Society intend to do, its rooms are FREE to all, to be used at discretion for hours of the day can be had books and papers, opments-for it is difficult, if not impossible for

which may be read as long as the person chooses. and returned before leaving the office, to be again borrowed, should he or she again visit the rooms and need the work. And it is no uncommon thing to see persons thus spending portions of their time in the office of the Society. Still, the need of an exchange and circulating library remains-for like all marked and individualized instrumentalities nothing can fill its place.

We are therefore obliged to cur friend for thus refreshing our memories, and calling the attention of the public to the subject at the commencement. of the New Year, as it may have the happy effect of stimulating attention in the right direction, and making many acquainted with a very simple but powerful method of doing good. Many indeed have already commenced to collect the standard works on Spiritualism, which they loan out or send out as missionaries on their errand of usefulness. Not a few in our villages and towns take this method of throwing their "bread upon the waters," in hopes it may return to them after benefits that spring from the efforts. These, for act of justice to Mr. Davenport and his sons. the most part, are individual and isolated enterprises, and therefore come very far short of the combined, harmonious and practical method suggested in the following. Let us hope, however. that as we grow in numbers, that means and wisdom will be given us to do, not only what is necdful and paying deference to an ignorant and bigoted but what is BEST for progress and the race. May public opinion, the usurpations and tyrannies of God bless every effort in that direction.-Ed. Ch. Spt.

"To the Society for the Diffusion of Spiritual Know ledge,

"GENTLEKEN: I take the liberty of calling your your consideration, as its practical development would aid human culture and facilitate progress.

The time has come when the public mind scems alive to the facts of Spirit intercourse, and therefore in a measure are prepared to investigate the sublime philosophy of Spirit Communion-a philoso-

tarianism cannot breathe in the same atmosphere. By and bye the ism and the ist will be solved in which so long have enveloped the moral and the great Medium and Teacher-" Glory to God in the highest on earth, peace and good will to the chil-D. B.

THE MEMBERS OF THE PRESS INVITED TO INVESTIGATE THE MANIFESTA-TIONS AT THE DAVENPORT CIRCLE.

Various circumstances, both before and since the arrival of the Davenport family among us, has urged the necessity of making the members of the questing the presence of one or more persons bring together some eighteen or twenty persons

knowledged laws of Spirit manifestation, witnessed phenomena that was both astonishing and start-

We withhold our own report of the manifestations and the circle, until we have seen, heard and any one to compare, much less digest so many wonders and martels in one seance, as was on this as an experience. occasion made palpable and positive to sense.

In the meantime we submit the following, which was drawn up by T. D. Curtis, as expressive of what was scen, heard and felt in the circle, without expressing any opinion as to the character of the agent or the nature of the power thus manifest-

This plain, unvarnished conception of the nature of the testimony to be borne was drawn up as there were those present who did not wish to be committed to Spiritualism, because they were called on to bear witness to certain phenomenal wonders.

This mild statement, and mental precaution, did not get, however, for the bare facts, a very full acknowlledgment, as some of the party-Spiritualists and non-Spiritualists-evinced not only great relucrizing their names to be put to the statement of many days. And their rewards are as sure as the *fact*, which they knew was intended as a simple

It is humiliating in the lowest degree to know that such conduct receives the tacit consent if not the direct approval of thinking and business men, for it not only degrades the man, but ultimately hissing." In contemplating such immoral aspects

of the age and society, we need all the charitable of the crample of Jesus, in his patient and labor-

attention to an idea, which, from time to time, has loving efforts in behalf of an ignorant and selfish been suggested to my mind, and may be worthy of people to restrain us from feeling and expressing fold and tied,) proceeded to murder him. The unqualified contempt for such manifestations of character.

As it is, we will simply say God save humanity. state of feeling we cannot conceive of any thing and murder are as old as history and tradition. phy which is destined to produce such revolutions short of a special providence saving it from total in thought and feeling as the human family have ruin, when the race arrives at that point. The following is the REPORT :--present at a private sitting of the Davenport boys, the trial. The case cannot be other than interestheld on Sunday afternoon, the 30th of December, 1855, under the following circumstances : None but persons connected with the press were admitted. In a light circle, when all were seated for discussion and decision. close to the table, and all had hold of hands, musi-

were removed into, or near, the centre of the room, "living and the departed." he savs :

"It is high time that more rational, more truththe crucible of truth, and the radiance of the Sun ful, and therefore more healthy sentiments on the they too beat time with the musical instruments. of Righteousness will dispel the clouds of darkness, subject should prevail. If correct ideas on this head were inculcated by the teachers of moral and religious systems, neither would children of any spiritual. Then again will be practically chaunted age be liable to be terrified by the fear of ghosts that Anthem announcing the birth of our first and spooks, good and commodious dwellings be have had a communication (now in our possession,) abandoned by their scared inmates (as in Cleveland three or four years ago,) from the same cause, nor would we be so often called upon to read of the fatal consequences that not unfrequently attend weak believers in Spiritualism."

We call these views novel, because they are new under the sun, but because a mind professedly religious, can be so insensible to the voice of nature and the intuitions of humanity, as to urge Materialism Buffalo. as the only corrective for crude conceptions and ingular beliefs on the subject of Spirit intercourse. Had this language been used by some Atheists

state, were not capable of composing more than or Nothingarians, the belief would be consistent new with the members of the Society for the Dif- the Davenport Rooms in particular. Accordingly, and the logic in character, for the language and loan ordinary piece of composition, write the most gic has been used times and again by the disciples beautiful poetry, and highly-finished and philosomembers of the Press, secular and theological, re- of these schools. It is worthy of remembrance and phical dissertations, all of which they did mechanically, their hand being made involuntarily to consideration, that most theological systems at some point or other, shake hands with Materialism write, while their brain was as inactive as the hucause of ignorance as to the benefits likely to Bowery, who should be authorized to report for the and Nothingarianism, and will if the premises are man mind can be, or they were holding an anispring from such an auxillary. Indeed, many paper thus represented. This had the effect to constantly and persistently urged, force the advomated conversation upon some every-day topic cate into atheism or dogmatism.

broad daylight, and that too in the house of a We have little sympathy, therefore, for the conclusions of "Philoveritas," and less respect for his friend, whose name should we give it, would be logic, although he like many others of the Advent proof positive to all our readers against anything Annihilationist school may be well intentioned like trickery or collusion, move as requested by ourselves, towards all the points of the compass and reformatory in his sympathies.

It is worthy of remark also, that we have now

as in the days of Christ, those who theologically it. We have, when sitting in the parlor of one of are FREE to an, to be used at discretion for the partor of these singular exhibitions and devel- deny man's immortality, as it may suggest other the most eminent gentlemen in this State, had his parallels between the eightheenth and the first daughter describe to us the presence, in spirit form, of a deceased connection of ours, whom she saw century. Surely, Spiritualism is a necessity as well present, so correctly that none could mistake, and

ing facts:

"We have seen persons, who, in their normal

with those present. We have seen a table, in

alternately, and this too when no mortal was near

"Electricity, an imponderous and subtle force.

A NEW SECT, WITH OLD HABITS. Within the past week the majority of the reading public have been surprised and horrified by the published details of a murder in New Haven, which seems to have been planned and executed for theotion." To the modern sophist who patronizes Electric

ogical reasons. It seems, from the confessions made by the parties, that a certain widow Wakeman "died" some better depreciate Spiritism, and ignore the manifestations, he says: years since, (probably came out of a *trance*) and came back to this sphere as a special "messenger" for the redemption of the world. The widow suc-

ceeded in convincing some eight or nine persons of her mission-one of whom seems to be in some sort a kind of Judas, who was possessed of an "evil Spirit." This individual's name was Hunt, who, dying, bequeathed his eril genius to Justus tance to making any acknowledgments whatever, Matthews, making him the "man of sin"-for but actually skulked off without putting or autho- which offence he was murdered by the widow's brother -Elder Siv. The ostensible reason for this crime was the belief that Matthews in some way exercised the power of the "evil eye" over the Widow, which made most of the believers apprehensive that Matthews would kill the Widow, if he, Matthews, did not submit to have this evil ge- by electricity! Is not the supposition too ridicunius driven out of him. This seems to have been makes him a moral coward, indirectly recognizing the condition of the parties up to the time of the murder; when all the members of this new sect, meeting for religious purposes, Matthews submitwhich, have long since become "a by-word and a ted himself to the others, expressing a "willingness to die" rather than not have the evil Spirit go

out. Sly, who seems to be the leader, was conimpulses nature gave us, as well as the influence vinced that nothing but the death of Matthews would answer; and, while the other members were at prayer, (Matthews being in another room, blindsacredness of the widow may be imagined when the members testify that if the widow should die, "the

judgment would come" and all earthly things end. when it gets so love as to look to such men for Thus we have old facts with new faces-and a new sympathy and common justice, for in our present sect with old habits; for accusation, condemnation, Still, old as the facts are, there is much in them

ing in a legal point of view; as the limitations of

the N. Y. Tribune, may suggest the practical bear-

ings of the question to other issues, possible or pro-

The writer says: "A bloody tragedy of this

no means rare or uncommon. In what did that

delusion differ, we should like to ask, from that

right to deliver over the enemies of the church to

-nor does even that difference always exist-from

that which makes up the staple of the innumerable

But to take a more modern instance; if Elder Sly

killed Justus Matthews because he was possessed

gation of the devil? This accusation will, of

ments of the parties concerned, than from any es-

intelligence exhibited in their respective judgments

EVIDENCES FOR MODERN SPIRIT IN-

TERCOURSE.

Mr. T. G. Young, Editor of the Saratoga Republi-

can, in compliance with the request of a subscriber,

has put on record, in a late number of his paper,

the facts and evidences which authorize his belief

in Spirit intercourse. As we occasionally copy

from that paper, the reader may have more inter-

est in the articles when he knows what manner of

sential difference, in the question at issue, or in the her.

faults of other people than our own.

upon it."

bable, in theological life.

and tangible, than by the mental and philosophithat invites comment and suggests inquiry; but cal evidence of Spirit communication. It is only we will not anticipate, as most of these questions by being convinced by the first, that the human We, the undersigned, members of the press, were and answers will doubtless be given at the time of mind can grasp and lay hold of the latter.

he says :

### are synonymous terms. But Spiritualism and Sec | ing of intercourse and communion between the | was taking place, a table, cane, and other articles | JONATHAN KOONS AND DAUGHTER | COMING TO NEW YORK.

f m where we had assisted in placing them, and have this Brother and his family among us, circumstances did not seem to warrant the enterprize. We have been spoken to through a tin trumpet. Within a few weeks, however, friendly aid has been which, at our request, was placed at our feet, while Within a few weeks, nowever, menualy and has been struck, producing the full and successive sound of struck, producing the full and successive sound of every mortal in the room remained seated. We given, of which Brother Moons, in a level bays, hope it will enable me to make a visit to New York banio-and these, while being struck was written to us, upon a piece of blank paper, which this winter with my daughter."

we examined and placed upon the table, while the This statement, although somewhat contingent table was some four feet from us, we being the will be good news to many, as the presence of this nearest person to the table, no others being within family among us will enable those who may wish six feet of it at the time the communication was to compare the manifestations developed in the Dabeing written. These, with many other similar venport and other circles with those of "Koons phenomena, we witnessed at Mr. Brooks' house, daughter's coming instead of his son, is set forth in "At other places we have witnessed the followthe following extract from his letter : He says,

"I have just returned from a visit to Cincinnati cordancies. and Columbus with my son. We found the cause In the height of this confusion, fearing fac in a prosperous condition. During our visit of near four weeks, we held circles in every place we made halt, and had satisfactory manifestations on every occasion. Since then I have located my son near Delaware Station, north of Columbus, for the purpose of assisting a Mr. Van Sickle in the execution of a panorama which is in progress at the counsel of a panorama which is in progress at the counsel and direction of the Spirits, relating to the laws of beyond the reach of any person whatever, and shock us violently. The testimore matter. My daughter is developed for the same or similar demonstrations to those had in the presence of my son, and the arrangements of the Spirits appear to be, for her to fill his place for a season.

JONATHAN KOONS.

#### DR. J. B. "DODS A SPIRITUALIST." The world in general and Doctor Sangrado (of blood letting memory,) in particular have long since said, it was ruinous to a man's "reputation" to write a book, and then deny its conclusions, never-

theless, this is what Dr. J. B. Dods has done in acknowledging himself a Spiritualist. Therefore, this announcement so natural in the order of things and so long expected by the friends of pro- the media kept talking, that all might be gress, will doubtless be received by the theological and worldly wise, as another manifestation of human weakness and inconsistency, for any and all forty feet long, was placed an oval mahoganyan ity, Od Force and Mesmerism, that he may the reasons will be given for his change of opinion, except the true one, so fearful are the many of the mer weighing not less than fourteen or sin authority of facts. As however, he has lately de- pounds. This was moved from the place when fined his position, we will insert so much of it as was lying, and placed on the knees of myself not only moves tables, plays upon pianos, and will enable the reader to understand his present friend who sat next me; the stand was an faith and philosophy. Writing to the Spiritnal Te. to the opposite end of the room, and the me other musical instruments, but possesses intelligence, and moves ponderous bodies in every direc*legraph* he says:

tion requested, plays tunes as called for upon va-"The theory advocated in my book. I grant has rious musical instruments, writes out-through unbeen extensively received by the Christian commuread and unlettered mediums-the most elegant nity, and indorsed by many of the ablest divines compositions, both in prose and verse; inculcates in this country who have addressed me upon the the highest code of morals and deepest philosophy subject. The book embodies, as your paper last ever given to man since the time of Christ; and, summer admitted, the only plausible theory by moreover, carries messages (not over the electric which Spiritualism can be assailed. The grand wire,) through the air, and intelligently delivers principle of my book I consider sound, and have them as requested ! All these, with hundreds of never been successfully assailed. I admit throughout the book, that there are certain facts stated by and again the whistling was repeated, loude to other feats that might be mentioned, are performed Judge Edmonds and others, which, if real, my philosophy does not cover; and I there say, "Con-To the pompous ecclesiastic and dignified theovince me of Spiritualism, and my philosophy (that

ogian who are ever boasting of their antecedents, is, so far as it goes,) is still true. I shall in this case move my position one step farther back, and "In olden times, a Spirit, or "Angel" spoke to contend that Spirits act through the cerebellum Balaam through an ass, (and we are willing to con-(the back brain) of the medium, to produce any cede that we witness frequently a like phenomena communication to mortals." If this be not so, in these days!) In olden times, a sprig, a rod, &c. then in what sense can he be a medium? for "mewere used as the instruments through which God, dium" only means an individual through whom the by Spirits, communicated to man; and is an ass, Spirit acts or communicates. Spirits certainly do the sprig of a tree, or a rod, any more "dignified" not act through the cerebrum (the front brain) articles of communication than a table? If so, we which contains the reasoning faculties, because immortals do communicate what lies far beyond the These demonstrations as noticed above, are grasp of the medium's reason and understanding. simply physical manifestations, the A. B. and C's Let a few things be struck out of my book, and it of Spiritualism, which have to be given to convince embodies what is now my philosophy of Spirit ma-

mankind, who are more easily won by the visible nifestations, or even of the inspiration of the prophets. My book contains a new system of mental philosophy, unless as Professor Bush in his review

Before the commencement of the manifestation by the Spirits, the two media took their seats Although there has been an earnest desire to either side of the table placed in the centre of the room-the company being seated around the room which was large. The lights being then extinguid ed, after a few minutes the strings of a guitar way banjo-and these, while being struck, were pass

around and across the room with lightning speed sometimes over our heads, and sometimes near the floor, passing so near to us that the wind arting floor, passing so near the distinct fit Then followed a tambourine, which flew aby the venport and other circles with those of "noons room, being rattled and thumped in a most the Rooms," to do so. The reason assigned for his manner bells were rung and violing of manner; bells were rung, and violins through and these all at once passing and repassing in the wildest confusion, producing a perfect Babel of de

> something might come in contact with my head put up my hand to protect it, when immediated the tambourine was rattled against it-the head of the guitar pummeled me in the side, and the fingers of a child, four or five years old, seized the fourth finger of my left hand, which, as I have said, was shook us violently. The testimony of my extend. ed cane satisfied me that no human being could have done it, and there was no person in the room who could have had so small a hand. After this, Spirit produced a shrill whistle of a most unearth Yours, as ever, character.

On the evening of the same day, I was preser again, when the same manifestations were age witnessed. On this occasion, Spirit illumination were seen; and the Spirit officiating spake with me and others through the trumpets provided to that purpose. On the following evening, I and attended, in company with my brother, and and all the former manifestations were repeated w others which I will now relate. On this occur satisfactorily to locate them during the events

At one end of the room, which was, I judge, in having a marble top, on which was placed a ded slab laid gently on the head of a gentleman when on the opposite side of the room to that on the I was seated. This was expeditiously done with most acute listening could not detect a forting which must have been the case had the mein tempted to perform the feat, both of them be heavily shod. Toward the close of this sitting luminous star was formed, apparently, to me, in the size of a walnut. This flew about the rest gracefully curveting from one extreme to the of

on the previous occasion, and instantaneously

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different parts of the room, and always from the our heads. The Spirit calling himself "John King"h appointed a meeting for me on the following m ing, which I attended. I carefully examined room, and satisfied myself that none were pre but myself and the two media, who are lads i fourteen and seventeen years of age, respecting The doors were then locked. Two tables wen side by side in the middle of the room, and sisted to lay the instruments, &c., under the ti upon the floor. The room was lighted by two lights, so that I could clearly see every par it; and, with the room thus lighted we down at the tables-myself on the west side them, and the two lads, one on the north and other on the south. All our hands were then laid upon the table, during the manifestations given in the light hands of the lads were not withdrawn for ment from my sight. There was not the m movement which the most skeptical could taken as the remotest indication of a dist purpose. Thus sitting, the instruments ber move about and thump against my legs, and sently one of the tin horns was thumped up knee several times. I enquired if the Spint me to take it of him. The Spirit responde three raps, signifying yes. I then placed my under the table, and the neck of one of the was placed in it, and grasping it, it was left me; after a few moments it was taken from Then, on the east side of the tables, which was occupied, the banjo, having a neck about three for long, was held up as far above the edge of the ta as it could be, allowing only sufficient room & good hand hold, at its extreme end. It was moved backward and forward from north tor This manifestation was repeated several time. large tin speaking-trumpet, about two feet lorg several times thrown up from beneath the ab much as four feet above its top; and the tra lins were lifted up in the same way as the and laid on the table; and the necks having put under the table, the bodies being abore were again laid hold of by the Spirit, and dep on the floor, beneath the tables. After this, the various instruments, com the banjo, two violins, tambourine, and troba were successively placed in my hand and part by me on the table. Thus ended the manufe tions in the light The Spirit then requested that the light be extinguished, which was done-the inst lying on the table, and the lads and mysel's prea as before. At the Spirit's request, each of the dia laid the front of the fingers of one hand day: backs of the fingers of his other hand, so the say my right hand I grasped the two hands medium on my right, and with my left in hands of the medium on my left, and these firmly during all the following manifestur There followed first the thrumming of them instruments lying on the table; the banjor around my head, and the parchment # thumped repeatedly on my forchead for of half a minute. Then the large speak breast, and I heard a voice speaking there saying, "There, doctor, what do you think d' I expressed my gratification at the manifest given me; and held a connected conversion the Spirit; the horn being sometimes at my breast and sometimes near my left car. The horn was raised above my head, and my berepeatedly struck with the round part of the of the horn, and so hard that I began to night receive a hurt; but on this thought P in my mind, the horn was lowered in fronte face, and the voice said, "Don't be fright Doctor; I won't hurt you." It then repett knocks on my forchead, and then again the

this too when the young lady had never seen that person in the flesh. These, and scores of other similar phenomena we have been witness to, and could occupy our whole paper in giving like instances which have come under our own observa-

Although in the brief period of seven years over three millions of minds in the United States have, by many millions of facts, been convinced of the reality of Spirit intercourse-the knowledge of the subject is still in its infancy, and we still have the rudiments of the sublime science to learn.

"We have conferences and circles, public and private, a continually-increasing literature, periodical and standard-lectures well attended, and many mediums busily employed in furnishing truth to anxious inquirers.

"We now want an Exchange Library and Public Reading Room, furnished with all the literature pro duced by Spiritualism, and accessible to all inquirers after truth, male and female.

'It may be asked, what is an Exchange Library ? I answer, I want all I can command of the works being brought out on the momentous subject, but like thousands more the whole is beyond my reach. An Exchange Library, therefore, would enable me to get a book, and having read it, return it within a given time, and get another, paying ten cents for the use of the first, should I not wish to keep it.

"Thus a book ten times out would clear itself. The advantages of this scheme it is hoped will be obvious, when it is recollected how many find it inconvenient to store many books in boarding houses and hotels, where they must make their homes. Many too who have means and opportunities do not care to buy works on Spiritualism, but would by request, the handkerchiefs were taken off the like to read them.

"An Exchange Library and Public Reading Room started in New York would likely be followed by similar institutions throughout the Union. And then, by certain arrangements, a person purchasing in one place might exchange in another. thus having the benefit of reading while traveling. It is presumed that a fund would accumulate sufficient to support such an establishment handsomely; and it is believed that such a scheme would very much increase the facilities and means of spreading the knowledge of the Spiritual philosophy. Here permit me to add my conviction that a'l believers in Spirit-intercourse have some work to do in handing the blessings round. We must not supinely indulge, merely to gratify idle curiosity in getting communications from the departed, but use what means is presented to us, as in the line of duty to bring about a practical reform, beginning individually at home.

Modern Spiritualism is but the dawning of a brighter day for the race-a day when "Paradise Requined" shall be realized-when " the Spirit shall be poured out on all flesh;" when " the fullness of time shall come ;" when "nation shall not lift up sword against nation-neither shall they learn the art of war any more."

It is long since the "vail of the temple was rent," and a new and more perfect way opened for mankind-"a better hope," as Paul says, which made that perfect which the law could not.

The truth needs but to be known but to be believed by all. The real manifestations require our the sphere of love and equity, that he is forced to over, not a mortal in the room could execute the co-operation, and the gorgeous fabric of Spiritualism, woven by Spirit hands, will overspread the earth, as the waters "cover the channel of the great

cal instruments were moved about and thrummed under it; bells were rung, instruments were poked up from under the end of the table, in sight of all ; nearly all were touched by the instruments, and several had instruments placed in their hands. This was done while the hands of the boys were

held by those sitting next to them, and they were not detected in any kind of deception, or in themselves producing the manifestations. In a dark circle, all were seated around the room,

having hold of hands. Two at a time were then seated at the table to hold the boys' hands and place their feet in contact with the boys' feet. The ights were then extinguished, when the instruments were sounded; the two sitting at the table were touched with them; some of the instruments thrown on the floor; a voice was heard through en, to bind and to loose, but also that it was their try. the trumpet, &c. After all had thus (two at a time) had a sitting at the table, the boys were carefully tied to their chairs and the table, and their hands securely fastened with handkerchiefs. The same manifestations were had, with greater force, and instruments appeared to raise from the table and circle round it through the air-some power snapping the strings. "A man is up," was rapped out by means of the alphabet. The man owned chosen this example, not because the middle ages up. A voice through the trumpet said, "I rapped him." This was achoused by any means had a monopoly of these delusions,

This was acknowledged also. Afterward, but because it is more agreeable to contemplate the boys' hands and returned, knotted, to their owners. Then the cords with which the boys were tied, were heard drawn through the chairs with great rapidity, and were tossed out to the side of the oom-the boys declaring themselves free. A gui tar was unstrung, and the strings and keys scattered round the room. A light was repeatedly struck to substantiate the statements made by the unseen ower, and to satisfy our own imaginings. In no nstance did we discover deception, or that the boys, in the ordinary sense, were the agents of the manifestations. Mr. Davenport and Mr. Coles, the centlemen in charge of the room, were all the while made secure between two of our own numbers. Other things of a similar nature occurred, but the foregoing is a brief general summary of what hap-

pened. T. D. CURTIS, H. SCHLARBAUM, J. H. W. TOOHEY, J. POOLE. The undersigned were present only at the dark

THOMAS EDGERLEY, R. C. McIntire, T. A. EDGERLEY.

Other names will probably be added before this report is published in the secular papers.

#### SPIRITUALISM DISPOSED OF.

man it is that writes them, and what are his "rea-Some person no doubt intending a kindness, has sons" for the hope that is in him. sent us a copy of the Cleveland Daily Herald, containing a long article on Spiritualism, which attributes the parentage of Spirit-intercourse to the popular notions "in a state of conscious existence against a solid wall, play more than a score of between death and the resurrection," concluding as tunes in the order as called for, in the most finished a matter of course, that Spiritualism was a hum- and artistic manner, the key notes and pedal being bug, where it was not a delusion. This piece of used, when those present sat upon the opposite side

sign himself "PHILOVERITAS." We should have passed the article by, however, borines, a guitar and dinner bell, carried round the

notwithstanding the complacent logic and "loving room over our heads during the playing of the deep." Let me not be understood to separate kindness" of "Philoveritas," were it not for the piano, all of which were beating or playing in per-

#### MISS BEBEE.

lous to be entertained for a moment?"

have yet to learn the fact.

We were unfortunate in not being able to comtheological and religious tolerance must come up mand the time necessary to hear this young lady In the meantime, the following reflections from when she lectured at the Stuyvesant Institute. We say unfortunate, for we consider ourselves so, whenever we fail of hearing good words and true, such as report says compose her lectures. However, as omittance is not guittance, we shall hope

sort, enacted under the very eaves, as it were, of for her return to the city at a convenient season; Yale College, in the intelligent, enlightened and that she may deliver two or more lectures, as we pious city of New Haven, must strike every one are of the opinion, there are many, who would be who hears of it with a sudden and creeping horror. pleased to hear her again. Yet, the sort of delusion out of which it grew is by

We have been informed by a friend who knows the lady and her mental characteristics, that her lectures are Spiritual productions as well as intellecwhich has made so many ecclesiastics believe not tual communications, and are fit in finish and Spirit only that they had power, both in earth and heav. to be read before any Lyceum audience in the coun-

She is now prepared to receive invitations from the secular arm to be put to death? In what does her friends, as henceforth her labors will be for the this delusion differ except in its bloody catastrophe cause of Spiritualism and Mental Illumination. For the present, all letters addressed to her, should be sent to the care of Partridge and Brittan. miraculous legends of the middle ages? We have No 342 Broadway New York.

### MISS EMMA F. JAY.

Two weeks since this young lady arrived in this city after a somewhat tedious and protracted voyage across the Atlantic. She appears to be in good health and cheerful spirits, and thinks her visit to by an evil spirit, is not Judge Edmonds, too openly Europe will be productive mentally and physically accused by Bishop Hopkins of acting by the insti- of much good.

On last Wednesday evening she lectured at the course, not lead to results so lamentable as that of Stuyvesant Institute to a fair audience on the subthe New Haven case; rather, however, on account ject of "REPROOF." Her style of delivery seems of the superior refinement and more elevated senti to be more quiet, while her arguments were more elaborate and explanatory than when last we heard

> She is now ready to receive invitations from Spiritualists and others in this vicinity and elsewhere, who may desire her services as a lecturer. Letters for her may be addressed to Partridge and Brittan.

#### GONE TO THE SPIRIT WORLD.

William Ford, youngest son of Rev. Thomas C and Margaret E. Benning, died Sunday morning Dec. 30, aged 3 years, 6 months and 13 days. We understood this affectionate and much-loved child had been unwell for some weeks, but was expected to recover. The affliction for the time will therefore seem severe to all who lived within the sphere of the child's spiritual and affectionate na-

The following is an outline statement of the ture. Fortunately, however, neither father nor manifestations he has "witnessed at various circles." mother mourn as those without hope, for they know "We have seen a piano, with its front placed of a surcty that if this earthly house of our tabernacle were dissolved, we have a building of Goda house not made with hands eternal in the heavens,' This they know, for they have abiding faith and modest wisdom comes from a person so fully in of the room from the instrument, and while, more-vided for "in another and better world," he havliving consciousness that their child is well proing communicated consoling and blissful tidings to

first tune upon a piano. We have seen two tam-Obristianity from Spiritualism, for with me they crumb of novelty we find in the following. Speak- fect time with the former instrument. While this family burying-yault of it says, I have been in some points preceded by Swedenborg. But I have never read his works, nor borrowed an idea from them.

Yes, I am a Scripture SPIRITUALIST; and let not my friends, for one moment, suppose that I renounce the Bible. I am aware that by this avowal, I shall receive cool treatment from many friends. and expose myself to public ridicule by many of those whose confidence I have long enjoyed. I retired from the lecturing field about five years ago, except to deliver an occasional lecture, and hence am not in a condition to defend myself against promiscuous newspaper assaults, for I have no time to write. Let not my silence, therefore, be construed into an inability to defend the position I have taken. I desire merely to enjoy my faith undisturbed, as I have no wish to meddle publicly with Spiritualism, or to hold any private letter correspondence upon

the subject.

I would give my reasons for embracing Spiritualism, and state my whole experience; but as it would require a full hour's reading, I have no time to attend to it. And indeed I must, for the present, be excused, as the facts of my experience are in many respects too startling-too wonderful for human credulity. I do not decline on account of any fear that I cannot meet the objections of the opposers of Spiritualism. I feel myself fully able not only to do this, but to satisfy any clergyman that he must be a Spiritualist, or deny the existence of God and divine revelation.

### [For the Christian Spiritualist.] NOTES BY THE WAY. NO. XXII.

DEVELOPMENTS IN THE DATENPORT CIRCLE.

NEW YORK, Dec. 29, 1855. BROTHER TOOHEY; My past epistles have been from the country to the city of New York. By the way of change. I now write from the city for the pleasure of my country friends.

I arrived in this city last Friday, (21st.) where I have been most cordially welcomed by a host of kind friends. On Sunday last I was privileged to ed and its neck rested upon my shoulder, address a large audience in the Stuyvesant Insti- resting on the table; the violins were restin tute, where I shall again officiate on the next arms; the tambourine was ratued Sunday.

On the day of my arrival, the remarkable mediumistic family of Davenports, from Buffalo, held was raised, the large end placed upon the their first circle in this city, and gave a variety of very satisfactory demonstrations of a physical character: according to the testimony I have received from many witnesses. But, according to my custom. I speak of nothing but that which I have seen, heard, or felt; and those things which have been satisfactorily addressed to my senses; I know, and of them only will I now speak.

On the afternoon of last Monday I visited the rooms in which the demonstrations were being given, and met a number of ladies and gentlemen; suppose forty or more, who were on the same spake and said, "I could knock your head errand. I was seated on the extreme left of a line hard as I please. If any skeptic were here of spectators, having on my right and in front a you think I could knock it into him, so raised desk like the front of a pulpit, in front of would believe?" I replied, as I believed with that I certainly thought there was pot which stood a table. In this position I was out of

the reach of any arm which might have been extended towards me in front, and none could possi. this city, of which I will, when it has trans bly pass before me near enough to touch without give you a statement. Farewell to my friends for another week Yours, for Truth and Humanity. coming in contact with my feet or cane, which were extended for that purpose.

of t I have another meeting appointed before tion lette engr tion. JNO. MATE

his mother since his birth in the Spirit home. Services were held at Mr. Benning's house in Twentyfirst street on Monday afternoon, Mr. J. H. W.

Toohey officiating. The remains of the child will be taken South in a few days, and placed in the

# From Graham's Magazine. SPIRIT LONGINGS. BY A. FLOYD FRAZER.

Peers thro' the curtains of the empyrean zone, Peers throi the curtains of an anti-throi higher Essences pervade alone The unlighted realms of an Eternal Sphere ;— The unlighted realms of an Eternal Sphere ;— The second over which no storm hath blown, Where skies expand over which no storm hath blown, Where skies expand over which no storm hath blown, The second deplotes its dust, and mourns its bondage her The seal deplotes its dust, and mourns its bondage her

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In that far world, unclouded and serene, a that far wernt, unclouded and serene, Attenues-shadow'd on our Spirit-sense-Archemas-shadow d on our Spirit-sense-Archemas - shadow d on our Spirit-sense-More bright than those of earth have ever been, That dwell all deathless in the wide Immense : That dwell all deathless in the wide Immense : There are a statement of the statement of the statement is plaar in set beyond the farthest starreputats use beyond the lattices suffree states and fields of fadeless green-genual lowers and fields of fadeless green-the concised in endless bloom; where naught can ma set condity-where no fierce conflicting passions jar.

The must's creations are its laws of lifemust erration and the laws of infe-ence of the second sec ardenant of terrestrial storms: comma Spirit glows and warms, for melemencies of Time, and the pale of dread alarms, the env of her native clime, spechd temples rise, eternal and sublime.

accurations, when thro' the misty veil the absentely o'er yon peaceful goal, the of love those kindly spheres exhale, first the heart, and burns into the soul : the whose soft and fond control, W. | Dante's mind to an immortal bride : to so the sum of the standard billows madly roll to so the bark of life, still o'er the tide, m and star-like shines ; our true and earnest guid

Telecestatic and Elysian shore, th the heart hath wish'd-the mind

Where this due to an main wish **d**—the sensitive production with treating sublimely more ! Exists in brack the disks, with which is fraught The sensitive state the disks to the sensitive term of the sensitive state of the sensitive sens Japer Late, shall there be told and taught laying ones, and read by kindred eyes To former and second to be by Amarca eyes self wrang from breaking hearts those gentle tiespurst, deepest, of our being's mysteries,

Like lean actions those mortal bars. That hold my Spirit in their hard embrace, aging on upon the lonesome stars, Long for ray kindler home : where I shall trace The rad us paths scraphic steps have trod, U have one more—ay, foudly—face to face, id their cold alliance with the sod.) Televid of your-the carly lovid of God.

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From the Boston Transcript. THERE IS NEED OF LIGHT.

There is need of light ! there is need of light ! the shoon of Error's night; these darkened ways of ours, Where the words are many, and few the flowers : quatisan's oath and the bigot's zeal aree their creeds by the aid of steel.

Seen the bunner of Peace is trailed in dust. And the cannon thunders for Power and Lust, And the cancen thunders for Power and Lust, Matthe epi an's cry and the widow's wail Mean in the wave, and shrick in the gale; e Resid is crushed by the heel of Might-There is yet in the world a need of light

Soon the rich man closes alike his door Ardias is on to the plea of the starving poor Since bound brings are bought and sold Factor printile feverish thirst for gold. due Bilde is quoted to prove it right-ere is need, O, is there not need of light

Need of a light like that which shone From the mount and cross, and where the stone By the waterionic angels was rolled aside in the crave of the risen Crucified ! A low and a light to burn and glow Jake Christ's, in the hearts of all below Politemorulu, N. H., Nov., 1855.

> For the Christian Spiritualist. LETTER NO. 4.

A. L.

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

BROTHER TUCKER: While I think of it, I will ake a request. I have written to the editor of Times on various occasions to reprove him for Esunhappy faults, but without any perceptible chet. Now, I wish you would admonish him primaly of the evils of intemperance and falsehood. Deal gently with him, and remember that "all "esh is grass."

is merely a rehash of what the Jewish Church solutions and his apostles, and what the there to get a guide board. Remish said about Luther and his followers, and

church, and made any better by it, it is very de. unto, a full supply of their temporal wants. The should live within and above the material and nasirable that it should be done. But is there any system of preaching for a stated salary has evils tural. Practically, and in regard to our physical prospect of it? Has not the church had time to innumerable. Among these, the most prominent wants, money does avail much, indeed little else accomplish this object? Can you see that your is the temptation it offers to many who are deficient seems to avail as the world now is, but we are not system of teaching is making any progress in that in physical energy to meet the demands of active always to live in the external, we shall need no direction? Take the whole population at the be- labor or business, to take upon themselves the more than will safely carry us to our journey's end, ginning of this century, and ascertain the relative office of minister of the gospel, while they are ut- and O, how joyful to know that in the land to proportions of professional christianity and so-called terly unfitted Spiritually for such an office, and which our steps are tending, the bright Morning infidelity, and then follow the ratio of the decrease | spend a dull inefficient life in vain endeavors to per- | Land which is so near, the distinctions of mine and of one and the increase of the other, and you find form its functions. Thus has tameness and exter- thine will no longer exist, and all we need for our that in the same ratio, the end of this century will nalism crept into the church. Where men should development or our delight will be given us as find America destitute of a church. Now what is have found, where they looked to find the living freely as the sunshine and sweet rain are given to to be done? Allow me in kindness to tell oracles of God, they found dead forms, where they the flower.

you that your present mode of treating sick souls asked bread for which their Spirits hungered, they | If there are among us now those who make will hasten the end. I admit that the system of received a stone.

theological training has been modified in the last Another evil, not so much felt in this country, ten years. I hear nothing now about infant damnation, and I get very little brimstone, except from their unholy marriage, as in other lands where the the number of dollars it will bring them in. With ligious Ideas," commended, and "Calhoun on Govmy Methodist friends. But, after all, the clergy Church has political supremacy, is the corruption such we have nothing to do. They cannot injure ernment" is analyzed and corrected. Beside these do not come up to the Spiritual wants of the men and women of this generation. You say in substance to the sick soul what the doctor said to his patient: "I have bled you ten times and you are which they were exalted to teach. The extent of shrink from investigating it, because some of those which they were exalted to teach. The extent of summa non-structure is the extension who profess it, pervert it to their own selfish uses. BLACKWOODS' MONTHLY MAGAZINE, for December no better, now I will physic you ten times, and if this evil, external history vanly essays to portray. He who gives himself to mankind as minister of the holy things pertaining to eternal life, must needs sacrifice earthly possessions. Sacrifice did I say? he must be so filled with the better things of Spiritual life, so fed with heavenly mana, so re-door of the Spiritual realm. He who gives himself to mankind as minister of the source of the papers are rich Spiritual life, so fed with heavenly mana, so re-the source of the source of the spiritual realm. He who gives himself to mankind as minister of the source of the papers are rich source of the spiritual realm. He addition to the above, may be found, at the Society's Ecomes the following publications by Messure, For December, 1855. New York: LEONARD Scort & Co., No. 79 Fulton street. BLACKWOODS' MONTHLY MAGAZINE, for December, 1855. New York: LEONARD Scort & Co., No. 79 Fulton street. This number can hardly fail of interest with the student of history, as some of the papers are rich in suggestive hints and critical explanations you are no better then, I will see what is to be done." That is the way you do business, Brother Tucker. Like the old fashioned doctors, who continue to use the same drugs to cure disease and kill rats, you undertake to heal us with Spiritual medicine, that is loathsome to our palates; and, consequently, you are preaching to old women and young children; you are not preaching to the energetic men and women of this generation. I doubt not that there is a class of mind that can be benefitted by your preaching. But when any of that class become Spiritually unfolded to a higher plane they will leave you ; and if you follow and denounce them as backsliders, you excite their combattiveness and drive them further from you. St. Paul pots of Egypt," we may be sure that the divine was a backslider; so was Luther, so was John afflatus has ceased to fill his soul with its former knowing Him and his depths of Love, men will times. "Our Rural Population," and the "War." unspeakable fullness. Wesley. "There's a divinity that shapes our ends.

rough hew them how we will. A watchful Father "Many wages to the extent of keeping your is providing for the wants of this generation. While worker alive, that he may work more," says Carlyle, "is indispensable." Also "the wages of the greater portion of the clergy of the popular churches are blind to the glories of the New Dis- every noble work do yet lie in Heaven or else no- REFORM REPARATIVE TO ORGANIZA. pensation, its preachers are coming out from the where." This is the truth, for his reward should

no man look out of the sphere of his own labor, field and the workshop, from the classes of the faculty and the bar, and a few of them from the school especially if he be the minister of Spiritual of divinity. We say to the clergy everywhere, 'let us reason together." But you stand behind ternal.

No true medium of divine love and wisdom can the imaginary sanctity of the sacred desk, and remain silent to discussion, while we are proclaiming the truths of Spiritualism in the streets of the city and the highways of the rural districts. You give it is right that men should live of their labor what-the people a right to infer that you are afraid to ever that may be; but no true bearer of the ves-must be all met and answered, ere he can be made Out of that crucible called debt. To live encounter us. If you ever intend to meet the sels of the Lord, will ever take them in one hand contented and happy.

case, you must come out from the pulpit or permit and balance them against gross dust in the other, us to come into it. The pulpit needs greater at- no matter how much that dust may glitter to

freely received.

fidels. A large majority of our legislative bodies, Reformers, and lately against Spiritualists, that pect to sell thy life in an adequate manner? What his religious neighbors. To the advanced Spirit both state and national are infidels. A large ma- they are "making money" out of their doctrines, price, for example, would content thee ? The just ualist there is little in the lecture to interest beyond both state and national are infidels. A large ma-jority of the legal and medical professions are infi-dels. The officers of the army and navy are near-ly all infidels. And yet the legislative bodies re-ferred to enact laws and keep them in force to pro-ferred to enact laws and keep them in force to pro-ferred to enact laws and keep them in force to pro-ferred to enact laws and keep them in force to pro-ferred to enact laws and keep them in force to pro-ferred to enact laws and keep them in force to pro-ferred to enact laws and keep them in force to pro-ferred to enact laws and keep them in force to pro-ferred to enact laws and keep them in force to pro-the count of those who are disposed to cavil, for the subject, should speak out. Not so much on the price, for example, would content thee? The just an honestacknowledgement and warm appreciation of the life-labors and gospel-teachings of Jesus, as they blend with and give full character to the Spirit manifestations of our age. Nevertheless, few will including the History of function to function of funct ly all infidels. And yet the legislative bodies re- the subject, should speak out. Not so much on whole eternity of time and what they hold; that they blend with and give full character to the Spirit It is a close the main force to pro-tect your church and every church in the country, including the Jewish Synagogue. If you want to the sevial find or make cocasion enough always— is the price which would content thee—that, and the sevial find or make cocasion enough always— is the unit at source against the Nebraska bill, signed by three thousand clergy are those will and the thouse the sectarian clergy are be "offended" with a sature the sectarian clergy are be "offended" with a sature the sectarian clergy are be "offended" with a sature the sectarian clergy are be "offended" with a sature the sectarian clergy are be "offended" with a sature the sectarian clergy are be "offended" with sectarian clergy are set to be are set

borious application of the method and logic of Straus to the "plays" of William Shakspeare. It will bear reading a second and third time, as there Sphere, for the use of Harmonial Circles. E. C. Henck, me is something in it "surpassing show." We hope the articles will be continued, as we should like to see what sort of a "tale," metaphysical skepticism -"would unfold" about this, the greatest of the world's mental idols. One thing, however, is obvious, whatever becomes of Shakspeare and his 'many sidedness," the literature and philosophy of

"many sidedness," the literature and philosophy of history will be all the gainer from the investigation "The Ghost" is a long and interesting story for Christmas, with a moral, we should like to see ex-tensively practiced. "The Virginia Springs" is "concluded." "Prescott's Philip the Second" out-lied and reviewed. Mrs. Child's "Progress of Re-ligious Ideas," commended, and "Calhoun on Gov-ernment" is analyzed and corrected. Beside these articles, which form the *solid* reading of this num-ber, there is poetry and fiction for those who seek the narrative and fanciful. The editor as usual is merchandize of Spiritualism, it is nothing new .-Religion has long been made merchandize of by where Church and State are happily divorced from men whose only idea of the worth of anything is lied and reviewed. Mrs. Child's "Progress of Reand avarice it has introduced among those who the true cause in which we are engaged, for God's articles, which form the solid reading of this numshould have exemplified in their lives those sweet truth will prevail in spite of all men can do to hin- ber, there is poetry and fiction for those who seek christian doctrines of unselfishness and charity der it. The earnest souls who seek truth will not the narrative and fanciful. The editor as usual is at home with his "Notes."

say? he must be so filled with the better things of Spiritual life, so fed with heavenly mana, so re-freshed constantly with the new wine of the Fath-er's kingdom, that he shall desire nothing that earth can give beyond the mere means of sustaining phy-sical life and strength. These he must have, or his work will not be perfect; a starved and undeve-loped constitution is a poor medium, for it is through ultimates that man can most successfully communicate with man. So soon as he begins to communicate with man. So soon as he begins to communicate with man. So soon as he begins to communicate with man. So soon as he begins to communicate with man. So soon as he begins to communicate with man. So soon as he begins to communicate with man. So soon as he begins to communicate with man. So soon as he begins to communicate with man. So soon as he begins to communicate with man. So soon as he begins to communicate with man. So soon as he begins to communicate with man. So soon as he begins to communicate with man. So soon as he begins to communicate with man. So soon as he begins to communicate with man. So soon as he begins to communicate with man. So soon as he begins to communicate with man. So soon as he begins to communicate with man. So soon as he begins to communicate with man. So soon as he begins to communicate with man. So soon as he begins to communicate with man. So soon as he begins to communicate with man. So soon as he begins to communicate with man. So soon as he begins to communicate with man. So soon as he begins to communicate with man. So soon as he begins to communicate with man. So soon as he begins to communicate with man. So soon as he begins to communicate with man. So soon as he begins to communicate with man. So soon as he begins to communicate with man. So soon as he begins to communicate with man. So soon as he begins to communicate with man. So soon as he begins to communicate with man. So soon as he begins to communicate with man. So soon as he begins to communicate with man. So soon covet more than this, to hanker after the "flesh- other concerning the things of God, for all shall catholic in its appreciation. "Courtship Under know him from the least even to the greatest ! And Difficulties" is a "humorous history" for the realize that it is indeed "more blessed to give than and "The Death of the Rev. John Eagles," brings us to the "Index," and the close of the volume.

> PLAIN REFLECTIONS FOR ACTUAL NECES SITIES.

Young men, who, to dress well, eat well, drink well, and ride well, run in debt for these enjoybut when unprovided for, the soul becomes unhap- ments, can apply this to themselves. Richelieu was things, will his reward be Spiritual and not ex- py. This statement becomes obvious truth, when a great Cardinal, and Bulwer occasionally speaks

> "You have outrun your fortune; On means not yours-be brave in silks and laces Gallant in steeds-splendid in banquets-all Men's art and labor, which to them is wealth,

### our book list.

Epitome of Spilling Medium. Boston: Bela Marsh, No. 15

 Sphere, for the use of llarmonial Circles, E. C. Henck, me dium. Price 43 cents.
SPIRIT-WOBKS; Eeal but not Miraculous. A lecture read at the City Hall, Rosbury, Mass., on the evening of September 21, 1858. By Allen Putnam. Price 25 cents.
AN EXPOSITION of Views respecting the principal facts i causes and peculiarities involved in Spirit-Manifestations. To gother with interesting phenomens, statements, and communij cations. By Adin Ballou. Price 50 cents: in cloth, 75 cents. FREE THOUGHTS CONCERNING RELIGION, or Na-ture versus Theology. By Andrew Jackson Davis. The name ture versus Theology. By Andrew Jackson Davis. The na of the author is a sufficient inducement to all interested in Sp fitualism and its teachings to purchase and read the work. Pr

Music for the use of Spiritualists, in their churches and public meetings. By J. B. Packard and J. S. Loveland. Price 25

In addition to the above, may be found, at the Society's Booms

by of the register is being price to the price of the pri

God; Meichiseder of Divinity in Man; God with Teach ins Creatures, By J. B. Ferguson. Price 15 conts. HISTORY OF THE RELATION OF THE PASTOR TO THE CURISTIAN CHURCH OF NASHVILLE. By J. B. Ferguson. Price 10 ccnts. MACEOCOSM AND MICROCOSM: or, the Universe Without and the Universe Within, By Wm. Fishbough. A

Without and the Universe within. By with Fishbough A Scientific Work; 62 cts. <u>MENTAL ALCHEMY</u>; a Treatise on the Mind and Ner vous System. By B. B. Williams; 62 cts. Any or all of the above works may be sent by mail to pur; chasers, on receipt of the price as above marked. Orders from our friends at a distance will be attended to promptly as soon as received.

our incluse at a usual own is shown on the Age of Thought. THE RELIGION OF MANHOOD, or the Age of Thought. An excellent work. By Dr. J. H. Bobinson. Price in paper cents, in cloth, 75 cents, PHILOSOPHY OF ELECTEICAL PSYCHOLOGY, in

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

course. Bound in muslin, \$1 25. CONSTITUTION OF MAN. By G. Combe. Authorized edition; paper, 62 cts. PSYCHOLOGY; or, the Science of the Soul. By Haddock EELIGION, NATURAL AND REVEALED; or, the na-tural Theology and Moral Bearings of Phrenology; 25 cts. PARENTS' GUIDE, and Child-birth Made Easy. By Mra.

I. Pendleton; 60 cts. THE PHILOSOPHY OF SPECIAL PROVIDENCES. A

Alson. 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. S

## THE DAVENPORT FAMILY

Will hold Public Circles every afternoon and evening, ex-cept on Sundays and Thursdays, at UNION HALL, No. 195 Bowery, opposite Spring Street. Hours, from 2 to 4, and 7 to 9 o'clock, and 7 to 9 o'clock, Applications for Tickets or Private Sittings, must be made, by post or otherwise, to JOHN F. COLES, Agent for the Davenport Family, 195 Bowery.

to receive." UNDINE.

For the Christian Spiritualist. TION.

When want is provided for the soul is sat isfied 

organizations and organizations to man. ever sell his gift for money. By this, we do not mean that he cannot live of his gift, for we believe the human mind, for the wants and necessities of Each to his taste! But I do charge you, sir,

Hitherto only one of these natures has been re- Not yours-ungiven-unherited-unpaid for. cognized and partially sustained in organizations, This is to trickster, and to filch I pass over a large portion of your sermon which traction than it has had for some time, for the dazzle the external eyes. Therefore, it pains us to specially devoted to the development of man .-greater part of the enquirers to Jordan do not go see how in every new development, there are men, Other organizations have diverted attention to this Life, daily bread—quitting all scores with 'Friend There are men, of the human mind or hody while a You're troublesome !' Why this—forgive me or that want of the human mind or body, while a Is what—when done with a less dainty grace who will seize as a new commercial idea the wis-

There is a wide difference between faith and dom that comes from above, and begin at once to third selects some other fragment of the soul, and Plain folks call-theft !"-Exchange. what the English Church said about George Fox knowledge. People who live on faith, look for evi- endeavor to buy and sell "the gift of God for makes it its hobby. These organizations, in their present condition, could not effect the object in Dost thou need Spiritual consolation, my lowly view, because each oue is defective in itself, and at brother, my suffering sister? Sad for thee, if the issue with its neighbor.

reputar church of every age, of every religious re- I cannot help loving the man or woman who dwells femer who had moral courage enough to throw with rapture upon the characteristics of the great of the shackles of priesteraft, and take another step towards God and truth:

Now I quote "As patriots then we are impelled by the strongest and purest motives, to uphold in word and deed, the laws and institutions of our Lord Jesus Christ.

Friend Tacker, it is not the man who boasts of man who boasts of his religion and traduces the character of his neighbors in the same breath, whe is the real christian. To illustrate, let us suptest a case. Suppose, for instance, there was an eller of a daily paper in Troy, who took great runs to collect and publish the sermons of sectarian dergymen. Suppose that one day he gave a senson from father Havermans a puff, and the text day, a sermon from Dr. Baldwin a puff, and the next day, a sermon from the Rev. Mr. Tucker a paff, and about twice a week he denounced Spiritually as infidels to religion who sought to "strike down the press and the church, and overthrow society. Suppose after all this, that it was Whown to the public, that this same editor was atch atheist, and had to be assisted home not far from Thanksgiving night, mentally oblivious. That be called a post on River street "a d- Spirit rapfur," because it refused to shake hands with him. Suppose this, I say, would the public be under any obligations to believe the man was a christian, simply because he used the same language in his editorials to release to Spiritualism that sectarian preachers use in their sermons on Thanksgiving and bones. days? Would not the public be more likely to say, "The begets like, and a man is known by his affinities. But what is patriotism? When associated with Christianity as a finality, it seems to be badly out of place. I understand a patriot to be a man who loves the particular country and people where he was born in preference to all others. And in reference to this, you say in your sermon, "the best christians are the truest pa-

I had supposed that a christian was a love of all machinel, but it seems I was not correct. Now, friend Tucker, I will make a few remarks on your sermon as a whole, and leave it. Taken were denounced from the pulpit as impostors. Now that the country is about to be ruined by infidels. to as the champions of the church by the very men In your dictionary, the word infidels applies to all, who denounced them eight years ago. I have seen who do not work in sectarian harness, and accord- a whole platoon of clergymen in the Tabernacle in the population of the country. Admit then for explode Spiritualism. The doctor had not forgotthen we are an infidel nation. Such, indeed, by tage of the opportunity to repay it with interest. your definition is the case. The commander of the armies of the American revolution was an infidel. The framer of the declaration of independence was an infidel. The man who drafted the Constitution of the United States was an infidel. The convention that ratified that constitution was infidel to the engraft an established church upon that constitu- they mean by the word. tion. A majority of our Presidents have been in-

triot-

and his followers; and what has been said by the dences of immortality among the ruins of antiquity. money. medium of Nazareth. And when I know that the only password to this is "money." Sad for thee,

high Spiritual aspirations of such persons are dragged down to earth by doubts at times, I cannot forbear pointing to the promises and commands of O hungering and thirsting one, if the Spiritual the carpenter's son. But they have been instructed to believe that the tests and Spiritual gifts were

promised only to the early christians. Very well; his patriction who is foremost in the hour of peril, then the commands have no force, after the close of when his country needs his services. It is not the the Apostolic age. "Go ye into all the world and preach the gospel to every creature." " And these signs shall follow them that believe," &c., are all done away together. The priesthood of the socalled christian church are preaching without authority in that case, and it is not to be wondered solations. Some almoner of Heaven will freely fill that each individual commence and reform one, and Sunday excepted. test of christianity.

> This is the way we have been educated. We are told that angels visited this earth a great while ago, but they come no more. We are told that "God courage those who seek to enrich themselves out is the same yesterday, to day, and forever, without mediums, or healing the sick. Yet the preacher, any variableness or shadow of turning," and we the medium, the physician must live, "that he may are told in the same breath that God once spoke to work more." The true preacher, he who devotes his children by inspiration, but now He is silent. Brother Tucker, christianity without proof is christianity without life. It is a mere corpse at best. And the materialism of this age is no marvel when the priesthood discredit the "ministration o angels," and put limits to christianity, by limiting its evidences. It is a strange state of things when And not only for the future is it laid up for him. the professed ministers of Jesus, are so material that they cannot credit the existence of any Spirits but he has it now; his Spiritual life is daily susbut devils, unless they are dressed up with flesh tained, adorned and increased by it-it is his from soon make itself felt; for it will seek to organize Medium. The work is beautifully electrotyped,

Spiritualism, with all its attendant phenomena, i less inexplicable than the theories that have been arrayed against it by its opponents. And by the Divine Order that he should preserve it as the "carthern vessel" in which is held that inestimable side of these is the additional inexplicable fact that the self-styled priests of God should continue to dispense among men. He will use his externals as follow in the footsteps of their predecessors of all not abusing them, so that they may be healthy meages, nations, and religions, by opposing every thing that is not recorded in their contession of diums of his internals.

"The love of money is the root of all evil"faith. We have seen the clergy of this country

standing up against Phrenology, Mesmerism, and Psychology. And yet all these things are now known as sciences. But a few years ago, Dr. Dods and Professor Grimes, two adepts in mesmerism, most, and Mammon is the outermost, and these ""stively, it is a weak and abortive attempt to these men are laboring to discover how much of two cannot be worshiped together-"ye will hate a righteous judgment;" know "good from evil," fighten a tew women and children with the idea, Spiritualism is mesmerism, and they are looked up the one and love the other." And if we believe in and separate the one from the other, by the direct God-in the Eternal Love-and that to become and constant application of truth. one with that Love is the greatest destiny man can attain unto-how can we regard the "dull material ing to the census of 1850, it includes four fifths of this city, sit with open mouths to hear Dr. Dods accidents of this sensual body" otherwise than as temporary means of that body's existence? And

tianity, and that all outside of it is infidelity, when lecturing on mesmerism, and he took advan. body shall be laid aside as no longer fitted to our you." S. M. PETERS. I am your brother,

#### For the Christian Spiritualist, HIRELING MINISTRY.

I use this Quaker expression because it seems to me to express better than any other the idea I wish letter, and by its vote suppressed an attempt to to present. Though I do not mean exactly what

It has become so universal a reproach against all away. Give it, I advise thee,-thou dost not ex- without evincing much disposition to quarrel with Medium, 45 Carver street, Boston.

A proper combination of these three, however, if thou must buy the air thou breathest, the water based upon progression of the whole, would ultibased upon progression of the whole, would ulti-mate in unity and mutuality, and devevelop a fourth nature in man—*i. e.* Spirituality. As it is, the Spiritual being stinted, stints the *whole*, and *vice versu.* This, in a measure, is natural, since no one organization has yet taken into consideration the wants of these four natures in man; and these former engagements, sit, without *charge* that quenches thy thirst with money. Sadder yet, mate in unity and mutuality, and devevelop a fourth DIFFUSION OF SFIRITUAL KNOWLEDGE," informs the bread and wine be locked up in coffers, whose only key is gold. Ah brother, ah sister, it is not so! Be thou sure, that he who offers it thee on these terms, gives thee "that which is not bread," and wants of these four natures in man; and, therefore,

could nat combine nor concentrate effort for their to the puotic, for the benche of convinced of the reality ladies. education. How, then, can an effective organization of Spirit-intercourse, and know not the consolations store, No. 221 AECH STREET, Philadelphia. "that which satisfieth not." Know that for thee, there is enough in the storehouse of the great Provider, and that for the simple asking, it is thine.primary importance to all, who may be hoping and of Spirit Mediation. Some meek and lowly one stands ready, couldst thou find him to minister to thee of the divine conworking for the good time coming. We suggest

at that not one of them can meet the first or last thine open palms with that which he himself has but one, until that one is so emphatically reformed as to feel and say in all he or she does,

"Here Lord I give myself away, it's all that This gospel, Spiritualism professes to teach .-Most inconsistent then would it be for it to en-

of it. either by preaching its doctrines, sitting as making whole the man. When the Spirit is entirely given up to the Lord or to truth, there will be a fitness for organization his life to the ministry of the word, will desire Organizations founded on any other principle, must

nothing more than this. He will not wish to lay sooner or later cease to be operative for good, and should, avail themselves of the services of other up for himself nor for his children treasure on thereby necessitate the formation of others. Mediums. earth, knowing by actual experience, how much which will more thoroughly embody and express better and richer, and far more enduring treasure this principle. These changes will be necessary is laid up in the Heavens for those who desire it. until the Golden Rule is thoroughly understood and practically lived to the full extent of its significance.

Let Reform then commence at home, and it will everlasting. To such a man, external wants will be in educating and harmonizing society's members. few and easily supplied. He will not despise the In this private and public manifestation of the soul, body and its needs, knowing that it is according to the missionary spirit of Diffusion, is recognized, while centrality or the soul's needs is cared for. The home idea of culture or self-reform, must

general reform.

himself or herself, ere they attempt to teach man- 553 Broadway, N. Y.

why? Because money is gross dust, on which if | stand individual wants, and they will soon comprethe heart be set in whatever form, it will be as hend collective needs. If they know not this, they similated to it. Therefore too, "ye cannot love are poorly qualified to advise others as to the na-God and Mammon." Because God is the inner- ture or source of happiness. Let all, then, learn to lications, are kept on sale by the following named discriminate, that they may be able to "judge with persons, who are authorized to receive subscriptions:

And let it be observed in these efforts, that "haste is not speed," else we may forget the admonition-"Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample the sake of argument, that sectarianism is chris- ten the opposition he once had to contend with here if in the Spiritual life we look forward to when the them under their feet, and turn again and rend E. G.

use, we hope to enjoy the living goods of which external riches are the correspondences, how can we insanely hug the shadow, while the substance | A LECTURE ON THE SPIRITUAL PHILOSOPHY .- By a

the gifts of God to suppose they can be bought with or sold for money. Hear Carlyle : "My brother, the brave man has to give his life earnest in his advocacy, as a convert should be,

MISS KATE FOX. FREE COMMUNICATIONS. It is with pleasure that the Society for "THE

as in her former engagements, sit, without charge could nat combine nor concentrate effort for their to the public, for the benefit of Skeptics or such

can do," and continue to do until the "deformed is sure of the Spiritualistic believer, and it is expected,

transformed" by "renewing of the mind," and therefore, that those who are CONVERTED will NOT

occupy the time of the Medium. This change is warranted not only by the experience of the past year and a half, but suggested which will make institutions permanent and lasting. by the consideration, that those who may wish communications from their Spirit friends can, and

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appendix to the work. The book is now ready for delivery, price \$1 50, treasure of immortal life which it is his mission to expand and ultimate in universal self-hood and postage 30 cents. Orders from the trade and others will be attended to, by addressing the Society for the Diffusion of Spiritual Knowledge,"

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Let each individual, therefore, know how to love kind how to love one another. Let them under-

#### From the True Flsg.

telegraph.

ANGEL FRIENDS. Floating on the air of evening, Breathing in the morning prayer, Hear I oft the tender voices That once made my world so fair : I forget, while listening to them, All the sorrows I have known, And upon the troubles present Faith's pure, shining light is thrown;

Soothing with their magic whispers, Calming all my wildest fears, Thus they bring me sweet submission, Peace for sorrow, smiles for tears. Bless you, angel friends, oh never Leave me lonely on the way; For your gentle teachings ever Meekly will I watch and pray.

From the Yates County Whig. THE ANGEL OF DEATH. "Go forth." said the heavenly Father, To one of his seraph train, Go forth on an errand of mercy To the world of trouble and pain;

Loose the galling fetters That bind the weary and worn, And bear to their glorious mansions, The souls that for bliss are born.

And away from earth's noxious vapors Some buds of beauty bring, To bloom in the heavenly garden, 'Neath the smile of perpetual spring.

And the angel, with wing resplendent, Went out from the heavenly band, 'Mid a chorus of joyful voices Resounding at God's right hand.

In the street of a crowded city, An old man, weary and poor, Hungry, sick and sorrowing, Sank down at a rich man's door.

Sleep weighed down his heavy eyelids, And feebly he drew his breath, As beside him with looks of compassion. Alighted the Angel of Death.

Then he thought of the years long vanished, The lovely, the lost and the dear, Till, borne on the wings of sweet visions, He woke in a happier sphere.

There were none on earth to sorrow, That the old man's life was o'er; But myriads bade him welcome, As he neared the heavenly shore.

Slowly night's gathering shadows Closed round a mother mild, Who, tearful and heavy-hearted, Bent over her dying child.

Fevered and restless and moaning, On his little bed he lay, When the bright-wing'd Angel drew near him And kissed his last breath away.

So softly the chain was severed, So gently was stayed the breath, It soothed the heart of the mourner, And she blessed the Angel of Death.

For she knew that the soul of her darling Had gone to his Father above, Clasped in the arms more tender, Than even her fondest love.

And so on his errand of mercy Did the heav'n-sent messenger roam, Gath'ring God's wandering children To their eternal home.

Those only whose souls were blighted, And withered by sin and shame, Saw no light in the path of the Angel, And knew not from whence he came.

And those only who close their spirits In wilful blindness here, From the light of God's nearer presence, Need shrink with distrust and fear. ANON

TYPES OF MANKIND IN THE NINETEENTH CENTURY.

hope. The effervescence now seen, is but upon teh All this is quite startling, and yet well enough surface of society, and caused by the deep boiling when we consider that this age of progress demands of this scientific and analytical element. It is the sented, has been a favorite "dogma" with us, in it. When these demands are satisfied, and the bubble of the ignorant and superstitious. It will *public* and *private*, for years. We give it a place at "sober second thought" returned to men, the fan- pass off in due time, leaving the clear waters of il- this time, that it may stimulate our readers to adopt perior to himself, he is not so truly husband to his tastic clouds of this phase will move off, and give luminated reason with the stubborn facts of ad- its teachings, and profit by the practice during the place to something of a mundane and substantial vanced science unaffected by its presence. This is character. As we ascend a few steps, we come to the type through which redemption to the human another phase, representing the business men, the family must come. It is fiw in numbers, yet mighty mere worldlings, the "middle ten," the "money in cause. Its influence is rapidly extending to the changers," those who, having eyes yet see not, and masses. Already has it impressed the idea that ears yet hear not, only those things which in their there is no monopoly in thought-that all men, estimation will increase the number of those golden whether born in the garret or in the palace, have eagles which are to glitter through the interstices the right to think, and that the right of thinking of their long silk purses. With this class the im- also carries with it the right of acting. Already provement of the mind, as mind, or the investiga- has it whispered in the ear of our common humantion of the cause of the appearances and pheno- ity that reason is reason-and common sense commena by which we are surrounded, with a view of mon sense-and truth truth, whether eliminated arriving at general laws and the perception of truth from the mind of the ploughman or the laboratory are matters of secondary consideration, of minor of the titled professor. Already has it given utterimportance, and in no case allowed to intrude upon ance to the sentiment that all men by Nature are an hour or a moment of time, which might be de- endowed with the right of thinking, speaking and voted to the interest of the "almighty dollar."- acting, and that each must bear the responsibility Their whole mind, body, intellect, seem to be ab- of the way this right is exercised. And hence imsorbed in schemes of pecuniary gain. This class mense masses of mind are waking up from the are unapprochable upon every other subject, save slumber of ages, and are shaking off the tyranny of that of their own interests. A barrier is set against forms and platforms, and are emerging into the the approach of everything except that, which in freedom of those "whom the truth makes free." some way, is connected with the accomplishment Conventional rules, traditional notions and stereotyped logic, will not answer the demands of this of their own selfish purposes. They make themselves rich in dollars and cents, but poor in moral type of society. It cuts loose from the coat-tails of excellence. They roll in magnificence and wealth antiquity, and launches out into the broad ocean in the tangible commodities of trade, but are lean of investigation, with the full assurance that it is and poverty stricken in the refinements of physical better to take politics, philosophy or religion fresh and moral science, and destitute of a knowledge of from the fountain, rather than their contaminated mixture through the traditions of the past. This is the actual condition of humanity upon the earth .----Ask of these the comparative value of state stocks a type which we like, because it snuffs the morning and bank bills or the best mode of employing capi- breeze of freedom, luxuriates in the meridian sun tal, and they can give you a ready and intelligent of reason, and plays with the evening zephyrs of

reply, but ask them to inform you of the organic truth. From the Lockport Messenger. IGNORANCE vs. PROGRESS. BY HUDSON TUTTLE.

but ask them of the chemical processes resorted to Ignorance is the cause of all evil, all suffering and to impress calicoes with its various colors, figures, &c., and the answer is on a page in the book of misery-all the misfortunes and agonies men suffer in their ascending lives. We are told that all of these knowledge which they have never read. are the results of the providence of God. Strange Ask them which is the best market to purchase goods in, and which is the cheapest, safest and God, strange action of a God! Man is destined to overcome all the obstacles nature throws in his way. most expeditious route of transportation, and they are capable of giving a ready and correct reply; He is adapted to the reception of the truths of the mighty universe and is destined to grasp all the but ask them how the power of steam is generated, and mechanically applied, to move the boats laws of the mystic internal and external worlds. and cars which convey their merchandise, and you So long as he is ignorant of those laws he must have approached a subject which their intellects suffer the consequences of infringement. But is have never grasped, and which their minds would all suffering the result of ignorance. or is there take no pleasure in contemplating. They seem not some predisposition in man to violate law? Or i he had knowledge could he avoid violating the to apprehend that there is in scientific researches an unfolding of the vast powers of the human laws of his nature?-Says an advocate for man's mind, a nobleness and an exalted pleasure which depravity: "A man goes out in a ship, meets a far outweigh all mere questions of dimes and doltremendous storm, and is cast on the rocks; if he lars. That lofty and disenterested enjoyment which had been a few miles on either side he would have the philosopher derives from contemplating the or- passed safely through. How could his knowledge der and harmony of nature, and the simplicity, re- avail him ?" If he had had a perfect knowledge of gularity and perfection of the laws which control the coast, of the weather, and had his ship been the universe, are entirely unknown to these world- perfectly constructed, he would have passed safely. It will be readily admitted that he can become acly and selfish men.

Ask the fashionable man who is put up by the quainted with the coast, and of the weather. as it tailor, and finished off by the barber, or the flaunt | depends on fixed laws and certain causes, he can ing, gossiping, novel reading lady, to inform you of acquaint himself of that. Insects foretell the sea the latest fashion or the most genteel table talk- sons for a year ahead, burrowing deeper before the dress and carriage of those who attended the cold winters; and the squirrel lays up a greater last fashionable party, or what took place at the store before a year of frost. These even if led by Theatre, or the merits of the last novel, and they blind instinct, are influenced by causes with which will be able to tell you with ease and fluency; but man has but to acquaint himself, in order to be as ask them to inform you of the organic structure of thoroughly cognizant of the weather as they. The the body, or what the peculiar office of the heart, gnat floating in the sunshine, recognizes the minulungs and liver-ask them to describe the operation test atmospheric change; and certainly man can of the digestive, respiratory and circulatory sys- acquaint himself with the causes controlling them. tems-ask them to point out the peculiar office of And of the last, he ever exposes his life for avarice. The spice that seasons the following, may pre- the nerves and muscles, and you have propounded Ships are not built on the best model for resisting

vent some from relishing the dish, but we think interrogatories which they are unable to answer- the wars of the storm, but for carrying the greatest none can be injured and all may be benefited, who you have introduced a subject which they have burdens, or cutting the waters with greatest speed,

LAUGH AND BE HEALTHY. We regret we are unable to name the writer of the following. The philosophy of mirth here precoming year.-Ed. Christian Spiritualist.

"Professor Flogel devotes 270 pages to a profoundly philosophical investigation of the erigin, use, and benefit of laughter generally, and treats of its different causes and aspects under thirty-seven distinct heads. He is able to inform us how to udge a man's character and disposition by hearing him laugh. The melancholy man's laugh is a poor hi, hi, hi .---the choleric temperament shows itself in a he, he !- the phlegmatic in a cheerful ha, ha, ha !--- and a sanguine habit is betrayed by its own characteristic ho, ho, ho !"- Westminster Review.

Two hundred and seventy pages devoted to monds and emeralds, nor the splendor of the purlaughter! But not too many. As a remedial ple tincture that adorns or embellishes a womanagent nothing equals it. One hearty laugh every but gravity, discretion, humility, and modesty. A day, will cure each and all who are sick, or any young Lacedemonian lass being asked by an acway ailing of whatever, and keep those in health quaintance of hers, whether she had yet embraced always well! The laugh cure will even beat the water cure, potent as it is. And the two combinbraced her." And there is little or no use to be ed, if universally applied, would soon close every apothecary shop, lay every physician, water cure included, on the shelf, and banish every form of disease from among men. All its giggles effectually stir up every visceral organ, churn the stomach and bowels more effectually than anything else can possibly do-hence the easy laughers are always fat, hurry the blood through the system with a real rush, burst open closed pores, and cast out morbid matter most rapidly; for how soon does hearty laughter induce free perspiration, set the like a sea voyage-he that enters the ship must brain in motion to manufacture emotions, thoughts, and mentality, as nothing can excite it? and universally practiced would be worth more to the race than if California deposits covered the whole earth! Only when fully tried, can it be duly appreciated. Laughter is life; while sadness and long-faced sedateness is death.

A medical neighbor tells the following : "While on a pic-nic excursion with a party of young people, discerning a crow's nest on a rocky precipice, they started in great glee to see who would reach it first. Their haste being greater than prudence, some lost their holds, and were seen rolling and tumbling down the hill-side, bonnets smashed, clothes torn, postures ridiculous, &c., but no one hurt. Then commenced a scene of the most violent and long continued laughter, and which, being all young people well acquainted with each other and in the woods, they indulged to a perfect surfeit. They roared out with merry peal on peal of

spontaneous laughter; they expressed it by hooting and hallooing when ordinary laughter became insufficient to express the merriment they felt at their own ridiculous situations, and those of their mates; and ever afterwards the bare mention of Governor of the Commonwealth, Rachel Whall crow's nest, occasioned renewed and irrepressible was hung in Boston for highway robberv. Her laughter.

"Years after, one of their number fell sick, became so low that she could not speak, and was five cents, and running off with it. The most urabout breathing her last.

"Our informant called to see her, gave his name, I mention this not to the disparagement of the nd tried to make himself recognized, but failed, governor. He doubtless acted from a sense of till he mentioned the crow's nest, at which she re- duty-thinking it best for the community that the days on roots in the forest which surround: rognized him, and began to laugh and continued laws of the land, however frightfully severe, while grave yard. At last he recovered strengths every little while renewing it, and from that time they were laws, should be executed. A lad of cient to reach his house, where he startied eighteen years of age was hung in Salem for arson. egan to mend, recovered, and still lives a memento of the laugh cure." during the administration of Governor Strong, sim-

The very best application of laughter is in conilar appeals in his favor being considered and overnection with intellect, as in the soul-stirring speech ruled. Yet the intelligence and humanity alike of grave was opened, and it was found that many where some public folly or wrong is held up to me- the executive and of the Council, notwithstanding rited ridicule-the location of mirthfulness at the the result arrived at in both those instances, were side of causalty indicating their conjoint exercise, unquestionable,

Within the same period, a gentleman of this city But whether we laugh wisely or foolishly, at omething or nothing, at ourselves or others, let us saw a girl of seventeen hung in London for stealing ha ha many times a day, and laugh off many of a silver cream pitcher. Edward Vaile Brown was those ills and petty annoyances at once, over which hung in Boston for burglary committed in the house too many now fret and cry. of Captain Osias Goodwin, in Charter street.

The hi hi hi, he he he, ha ha ha, ho ho ho, men- and stealing therefrom sundry articles. I once oned in the above quotation as signs of character, owned a set of the Old Bailey Trials, (1775-1825,

out furniture; you may please yourself with the the stocks-but half built, and yet building. prospect, but there is nothing within to keep you one who has no knowledge of the ocean, or of who warm. Si vis nubers pari: those weddings are the that helpless bulk will become the moment happiest where the parties are first matched before slides into her element, and rises and falls upon the they marry. If a man marries a woman much su- flood with joyous greeting.

found in the weakest minds. Young men are am-

her fortune be ever so great, she is no fortune to

you. Its not the lustre of gold, the sparkling dia-

all passionate anger and bitterness of reproach

should be terminated from the threshold of nuptial

cohabitation. If you will be happy, never have

above one woman in your bed, one friend in your

HANGING IN OLD TIMES.

A correspondent of the Boston Transcript gives

the following incidents : While John Hancock was

offence consisted in twitching from the hand of

another female a bonnet worth perhaps seventy-

gent applications for her pardon were unsuccessful.

bosom, and one faith in your heart."

The value of an acorn is not what it is, but what it shall be when nature has brooded it up, and hundred years have sung through its branches Be sure you love her person better than her state. for he who marrieth where he doth not love, will left their strength there. be sure to love where he doth not marry; and love

He, then, that judges man by what he can d without ends hath no end. Love is the child of judges him in the seed. We must see him through Folly; its the strongest of the passions, and often some lenses—we must prefigure his immortality While, then, his industrial value in life with de found in the weakest minus. Loung men are doting. pend on what he can do, we have here the det det or on the mortal value which have no we have here the base no we have he There is a great difference between a portion and a ning of a mortal value which bears no realized fortune with your wife; if she be not virtuous, let to his power, but to his future destiny.-Rece

FOOD THE BEST PHYSIC.

An inseparable attendance on good health is the regular daily action of the bowels; more than the speedily induces debility, less causes inaction, du ness, headaches, fevers, and death.

There is, perhaps, no person living whose bor els are not made free or costive by particular arti. her husband? made answer, "No, but he had emcles of food; the same article effects different per sons variously. Each man must, therefore, observe made of a mirror, though in a frame of gold, enchased with all the sparkling variety of the richest for himself what articles constipate and what hose chased with all the sparking that is similitude of en, and act accordingly. A world of suffering the the image it receives; so there is nothing of profit multitudes of lives would be saved every year by in a great portion, unless the conditions, temper, proper attention to this simple suggestion; but to and humor of the wife be conformable to the dispo-one man or woman in a thousand will give it the sition and inclination of the husband, and that he attention, hence the great mass of humanity perily sees the virtues of his own mind exactly representes before prime. ed in hers. Choose such a wife as may sympathise

There are some articles of food which have var with you in your misfortunes, for marriage is just ous effects according to the parts used. The Mar apple, or "mandrake," is a nutritious fruit; it look to meet with storms and tempests. If you root is cathartic, its leaves a poison. The commo have children, its better to leave them a competent house grape is a luscious product; the pulp is estate with a profession than great riches without delicious food, and in health should be the on it; for in the one there is a place for industy, but the part swallowed; the seeds loosen the bowels, while other, like a lure, winning all birds of prey to de- the skin constipates them. Two or three pund vour them. He that breeds his children well, of freshly picked, ripe grapes, may be eaten dir though he leaves them little, gives them much. by a person in good health. The best time fore: The ancients placed the statue of Venus by that of ing them is immediately after breakfast and diana Mercury, to signify that the pleasures of matrimony The only safe, as well as the most rational trachiefly consist in the sweetness of conversation. tice of physic is to make our food subserve medi-They who sacrificed to Juno as the goddess of uses. Knowing this, a doctor no more takes wedlock, never consecrated the gall with the other own pills than an attorney goes to law, or a drug parts of the sacrifice, but having drawn it forth, practices his own preaching.-Hall's Journal they cast it behind the altar, thereby implying that Health.

BURIED ALIVE.

At Florence the cholera carried off eleven thous persons in the month of August, and the port tion of the city which usually averages one ba dred thousand, was thinned down to sixty the and. The indecent haste with which the were buried is illustrated by the following home story, told by a letter from Florence in a Letin paper:

"An Italian warehouse-keeper in Palazzuda faubourg of Florence) was buried for deading Trespiano cemetery, with many other supper corpses, in a common grave. He awoke to a size of consciousness, and so thin was the covering the scanty earth above him that he made his out to the surface. Still weak, he lived for the family, who were in mourning for him. He as ed them that he distinctly felt the bodies of num ous people interred with him moving about. in number) had stirred, and several of them bitten their fingers in agony, and otherwise in injured themselves. They were all dead what investigation was made. The utmost excite prevailed on the subject among the populati Exchange.

# NOT SO BAD AS REPORTED.

As all manner of hard enterprizes and bil is said to belong to Friday, it affords us the

will study and contrast the pictures it contains. never contemplated, and about which they are en-land if man refuses to adapt himself to the condi-Besides, it is nearly time that the mental char- tirely ignorant. tions in which he is placed-refuses to learn the

As we ascend the stairway we come to another geography, meteorology, and the best architecture, acteristics were studied and classified for until order and practicality is given to our popular ethics type, which represents man in a "higher and a he must suffer for his own ignorance. and every day philosophy, we can hardly expect holier mood, in search after truth for the sake of The man who wilfully kills another in cold blood other than extremes in character, misconceptions truth, and advanced to the harmony of truth in the and with premeditation, may be thought free from operations of Nature's unerring laws, enjoying an the plea of ignorance; but, in reality, his ignorance of the nature of things, and alienation and antagonism between Science and Theology, Business intellectual entertainment, to the grandeur and no- was the cause of his crime. Consciousness was and Religion. It is for you to say, reader, to which bleness of which the aristocracy of wealth and uncultivated; ignorant of the enormity of the deed. "class" you belong. We copy from the Buffalo fashion can furnish no comparison. It was said in Had it been educated, it would have made the Republic. olden time, that "Nature abhors a vacuum." It mind revolt at even the thought of crime.

structure of their own bodies, and they have no

ready or intelligent answer. Ask them the price

of tape, ribbons, or calicoes, and they can tell you,

Every age in the history of the world has some may now be said that Nature delights in equilibrial So is it with man in every condition in which he thing peculiar to itself. Man is a being so won-um. The class of which we spoke in a former is placed. From these, humanity extricates itself derfuily and curiously contrived, and endowed number was on the extreme of the credulous and at last, and learning new wisdom by its bruises, with such a multiplicity of powers, that he seems fictitious. The class to which we now refer is on goes on its way. It wanders about in darkness, capable of assuming new and antagonistical phases the opposite extreme. This is a wise provision to guided only by the light of the known through the during every century of his existence. If we were secure a proper balance. Were it otherwise, the winding labyrinth of the great unknown. This is to erect a stairway, commencing one step above whole human family would shoot off into the ex- the position of man; so far as he knows, he acts to the brute, and reaching up to angelic powers, on treme of the marvelous, the fictitious and gossiping the best of his knowledge; but where he does not each step we should find some specimen of huma- nonsense, or into the opposite extreme of cold and know, he may act right or wrong, and by the presnity, standing as a representative of some peculiar rigid scientific analysis. A portion of humanity be- sure of his suffering, receive new light to aid him phase of his race. Commencing at the bottom and ing on the opposites an equilibrium is preserved farther on. The known is a drop to the ocean, a ascending a few steps, we come to a phase of man- and a constant tendency towards the centre truth moment to an infinity of time; with all our vauntkind which swallows with unsatiuted voracity, all obtained. It is truly astonishing to witness the ed knowledge we know nothing in comparison with sorts of humbuga, quack medicines, licensed pills, steady and certain revolution in private opinion and "lving vanities." This phase embraces the and public sentiment, which inductive science and We see that the higher man becomes, the more "many," the "million," the "gulled and gullible," critical analysis are making upon political and the- harmonious he becomes, and the less misery he -those who float loose and careless on the tide of elogical questions. suffers. Hence ignorance is the cause of all his

pains and sufferings, all his evils and crimes. life, and who will give more and spend more time It is no longer possible to conceal the fact, that and money to be cheated and fooled, than they will the dark curtains of the past are drawing aside. If this is so, and it cannot be doubted, the sphere to be instructed and benefited. These have little and "light, more light," is bursting in upon the of every one is plainly marked out, and he is so or no thought or desire to contemplate the real and world! Truth is asserting her supremacy over much a man in proportion as he follows that course. substantial-the "stubborn things of life," but are tradition, ancient fastenings are cut loose, false phi-Every one should strive to acquaint himself with content to mix in with the overwhelming flood of losophy and superstitious doctrines are discarded, the laws of his nature, and the conditions to which fiction, trash and false philssophy, which are sweep- intolerant views abandoned; while scientific ana- he must adapt himself. If he does not adapt him- and every other natural function. True, there is a ing through the land, and have well nigh inundated lysis and inductive reasoning-bold and adventuself to surrounding circumstances, most assuredly it. Anything extraordinary, unaccountable or mar- rous-ride most triumphantly upon the wave of they will not adapt themselves to him, and he must velous, is seized upon with "itching ears," and victorious thought! With this class the present suffer. It is the duty of every one to learn all he open mouth, and swallowed with as little taste and is an extraordinary time. Intellect is traveling up can, and teach others all he can. Ignorance stares as great voracity as that unclean bird, the ostrich, the "hill of science," and plucking unfaded laurels us in the face at every step. It howls at us from devours everything which is offered it to eat, not from the brow of fundamental truth. The powers every gate along our road, and snarls and hisses at being able to distinguish between a loaf of bread of the elements are seized by the grasping hand of everything new the active thinkers introduce. Let and a dish of tenpenny nails. man, and nature herself, as it were, forced to yield us strive to pour so much of our refulgent light into

Reason does not appear to exercise any authority her choicest secrets to the mandates of science. In. the world that the darkest places of earth shall be in deciding upon the question between truthfulness vention succeeds invention, truth follows truth, im- elevated. and the appearance of truthfulness. Whatever is provement presses upon the heels of improvement, presented from the rostrum of the public speaker and discovery succeeds discovery in a rapid sucis received as truth, especially if it partakes very cession of new facts.

ing to universal knowledge, and setting themselves much of the marvelous. The door of reason The philosopher seems to be drawing large and up as capable of unraveling the most difficult probseems to be closed, and whatever is offered is re- fresh draughts from the perennial springs of inspi- lems of mind, its action and its causes. Mark this ceived on the outside, without being subjected to ration. The fountains of the "great deep" of mind down as an axiom, that wherever and whenever its crucible. No wonder then that strange sights seem to be broken up, and streams of light through you find a person professing to know the mysterishould be seen, strange sounds heard, and strange original channels are pouring in and flashing up, to ous actions of first causes thoroughly, he is a prephilosophy promulgated. The supernatural ele- cheer and guide the philosopher onward. No other tender and a quack. If these only could see their ment in the human constitution has never been en- age has been equal to the present. We live, as it ignorance and the vanity of their pretensions, how tirely dormant, but has never manifested more were, in two worlds, heirs to the knowledge of all insignificant they would appear. Make no pretensigns of life and activity than at the present time. ages-in possession of the past-and present with sions, but go at the work quietly, and with the The common things of earth and ordinary pheno- the future. The wheels of universal Providence lamp of reason carefully feel your way through the mena, are entirely inadequate to satisfy the de- are moving onward with an irresistible momentum labyrinths of effects and causes, until you rest far mands of this progressive age. Feelers are sent to develop important changes in the political, social down on the basis of the universe. Then can you out, and along this mundane sphere until its bord- and religious aspect of the world. A deep, mighty speak of the minor effects seen manifest on every his sight, is like him who telling out the portion in ing, the affections, the moral sentiments, all are, ties of nature, more than in the fee-simple interview. ers are entirely crossed, and a sort of railway and irresistible under-current is running at the foun- hand, and from the mighty generalization, embraccommunication established with the cxtra mun- dation of society, impelled by the higher instinctive ing creation in its folds.

danc. This seems to be doing an active busi- impulses of mankind; and on this current, ignoness at the present time, if the number of com- rance, superstition, intollerance and all false philomunications sent, and the weighty matter therein sophy, will be borne like a bubble upon the mighty contained is any evidence of the fact. It is now wave, and dashed to atoms upon the rocks of scieth nothing. The words that I speak unto you, quite as common to have a fresh arrival from the entific and moral truth. they are Spirit and they are life .- St. John,

are all true, but embody only the merest glimpse embraced in a series of perhaps fifty quarto volof those characteristics disclosed by different umes. The earliest of these volumes contained the laughs. Thus continued laughter, continuity and details of the trial of the unfortunate Dr. Dodd, for

application; while a short ha ha of only two ejec- forgery, whose touching appeal for mercy. here tions, and the first the most forcible, signifies "good recorded, was fruitlessly enforced by the splendid on the Spirit," but without consecutiveness. What eloquence of Johnson. In a later volume, long such can do with a rush, they will do first rate, after the commencement of the present century. yet will plod over nothing. Whole souled, spontaeight separate capital convictions are recorded as one day's job of a single tribunal, the culprits being all great voyage of discovery; on Friday, he, the eous persons, laugh right out heartily and loudly, while secretive persons suppress their laughter, boys and girls between the ages of ten and sixteen, and hypocrites change their countenance into an and their offences petty thefts.

unmeaning leer. Warm feeling but reserved per-One case I remember, of peculiar judicial atrocisons hold in for a while, then burst into a broad ty. A young girl of seventeen was indicted for hearty laugh. Such will be cold and stoical on first stealing a roll of ribbon worth three shillings : "The acquaintance and towards uncongenials, yet warm prisoner came into my shop and bought some riband devoted freinds when their affections, adhesive bon. I saw her secrete this piece also. I personor conjugal, are once enlisted. Discriminating perally knew her, and was on the most friendly and sons laugh with sense or only when something sociable terms with her. When she left the shop laughable is presented; while the undiscerning I accompanied her, and offered her my arm, which laugh about as much at what is a little laughable she accepted. We chatted together. As we reachas at what is superlatively ridiculous. ed the corner of a street leading to the Bow street

Cast iron conservatives laugh little, and then by office, I turned toward it. She said she was going in another direction, and bade me good morning. the motion was made in Congress that the I rule; and proud aristocrats must keep on a dignified' hard faced look, while true republican famiwhat we might acquire-what we shall in future. liars laugh freely. Vain persons laugh much, at you steal a piece of my ribbon !' She immediately least with their faces, and at what they have said implored me for God's sake to overlook it, and reand done. Forcible persons laugh "good and stored to me the article. I said to her that I had strong." while tame ones laugh tamely. Some laugh

lost many things in this way, and was resolved to mainly with their faces, others with both face and make her an example—that I was determined to I was a soldier on the pay of a sixpence s body. The former is better for health than noth- have her life !" And he got it. I can never forget The edge of my berth, or that of my guard how my blood boiled as I read the testimony of was my seat to study on, my knapsack my b ing, yet a thousand times more healthy is the latter. The old fogy notion that to laugh out loud is de- this cold-blooded wretch. In view of the judgment case, and a bit of board lying on my lap, wai cidedly vulgar, especially for a female is simply ri- of a merciful God. far rather, it seemed to me, diculous. It is on a par with breathing, thinking, would I have been in the place of that poor, frail, dle or oil, in winter it was rarely that I could erring girl, even on the scaffold, than in the place any light but that of the fire, and only my coarse, gross, sensual, and an exceedingly vulgar of her heartless accuser.

thropists on this side of the Atlantic.

MAN AND IMMORTALITY.

to be acted on, not to be characteristically an agent

laugh, yet its vulgarity consists in the sensualism I rose from the perusal of those volumes, horrorof the laughter, not its heartiness.

#### HOW TO MARRY.

The quaint, straight-forward sense of the followng, while it can hardly fail of suggesting thought if read with attention, will, in a marked manner, illustrate the difference between the homely but honest counsel of our ancestors, and the nambypamyism of the present. It is an extract from 'Herman Prudence," a little volume, printed some two hundred years ago, and addressed to a friend : "There is one step more to make your life comortable, and to advance your fortune, and that is well to dispose of yourself in marriage; certainly a business which requireth grave consideration. Ride not post for your match; if you do, you may in ient. Though he produces effects, he receives a the period of your journey take Sorrow for your thousand fold more than he produces. Aud he is inn, and make Repentance your host. If you mar- to be estimated by his capacity for receiving, not ry, espouse a virtuous person; a celebrated beauty, of doing. He has his least value in what he can tentment, more than in the anxious achieven like a fair, will draw chapmen from all parts. Make do; it all lies in what he is capable of having done of wealth, distinction and grandeur; in change

him. I would not advise you to marry a woman Now, how different is the value of ore, dead in its for beauty; for beauty is like summer fruits, which silent waiting places, from the wrought blade, the more than in the improved tone of politeness; are apt to corrupt, and not lasting. Never marry all but living engine, and the curiously carved in the friendship of our next-door neighbor, so much for a great living as a good life; yet a fair utensil.

to be able to record the following, as eviden the defence. We copy from the State Cupit: porter. FRIDAY NOT AN UNLUCKY DAY .- This day,

has been long superstitiously regarded as a di ill-omen, has been an eventful one in America tory.

On Friday, Christopher Columbus sailed a unknown to himself, discovered the continu America; on Friday, Henry III, of England, to John Cabot his commission, which led # discovery of North America; on Friday, St. A. tine, the oldest town in the United States, founded; on Friday, the May Flower, with the grims, made the harbor of Provincecown, and the same day they signed that august compact, forerunner of the present constitution; on Frid George Washington was boyn; on Friday, Bun Hill was seized and fortified; on Friday, the render of Saratoga was made; on Friday, the render of Cornwallis, at Yorktown, occurred, crowning glory of the American arms; on Fr I said to her 'No! you are going with me! I saw Colonies were, and of right ought to be, from independent - Americans, surely, need not afraid of Friday.

THE WILL AND WAY .--- I learned grammar w writing table. I had no money to purchase a even of that. To buy a pen or piece of pape was compelled to forego some portion of my i struck with the continuous record of inconceivable though in a state of half-starvation. I tai not legal cruelty. It seemed to me that the seventy moment of time that I could call my own, and thousand hangings in the reign of Henry VIII were had to read and write amid the talking, last matched by an equally long list of persons condemsinging, whistling and bawling of at least bi ned to be hung in the reign of George III. Since score of the most thoughtless men-and that this time much has been done in England by Ro- in their hours of freedom from control. And I milly, Brougham, Mackintosh and Sydney Smith; if I. under these circumstances, could encoun and as much-perhaps more-by kindred philanand overcome the task-is there, can there h the whole world, a youth who can find an at for his non-performance ?--- Cobbett.

Man is seed, and birth is planting. He is in life HAPPINESS .- Happiness is to be attained in accustomed chair by the fireside, more than in for cultivation, not exhibition; he is here chiefly honorary occupation of civic office; in a wife's infinitely more than in the favor of all human For though man is an actor, he is yet more a recipings else; in children's innocent and joyous pr more than in the hearing of flattery; in the procation of little and frequent kindnesses bet riend and friend, more than in some occasion full, firm trust in Providence, more than in host touch, all are simple receivers. The understandfor fortune's favor; in a growing taste for the than in the condescending notice of my lord -Martyria

choice of your wife by the ears, not the eyes. He to him. The eye, the ear, the tongue, the nerve of heart more than in the change of circumstance. that in a choice of a wife doth believe the report of his shoughts, takes the woman upon content, not primarily and characteristically, recipients of influ- ance of whole acres of land; in the observant

wife without a portion is like a brave house with- Of how little value is a ship standing helpless on

After these reflections, it is quite hideous to hear

reverends, doctors and learned professors, pretend-

BERLIN HEIGHTS, OHIO.

It is the Spirit that quickeneth; the flesh profit