

# CHRISTIAN SPIRITUALIST



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

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 For the Christian Spiritualist,  
 THE PRIMEVAL CREATION.

antelope was gestated in the bosom of a tropical tree, that in its trembling foliage, like an enormous sensitive plant, corresponds to that wild and timid creature.

"You call this theory poetical, perhaps—as if Creation was not a sublime utterance, lyrical in all its parts, and grandly rising to celestial utterances. The little book written by a Seer of the last century, 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 harmonious statement which could have been unfolded through his mind. He was then overshadowed by the creative sphere of the universe.

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

"The society from whence this utterance is permitted to descend for a divine use, was also permitted to operate upon the mind of the Seer before referred to, for many months, during which time he received, and subsequently unfolded into language many truths of a character identical with that herein uttered."

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 conscious illumination—though not published till two years 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 giving 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 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 wrought by unconscious instruments. So Prophet and Psalmist of old poured forth their living inspirations. So the proudest monuments of art and genius have burst forth from minds burdened with things 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 attaches to transitional things, and by those who judge of it from either side, may be misunderstood. 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 attained; the Harvest Home of a scientific cycle, the enthusiasm of a noble intellect, peacefully sinking 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, not of words but of things. For here has science become art, and is identified with nature in the very middle and thickest of her beauty; here the forgotten love of antiquity begins to be restored;

"The Seer of the last century," here referred to, is Emanuel Swedenborg; the book (which we have never seen) is, we believe, entitled "The Worship and Love of God." It is now out of print, but we are informed that a new translation of it has been for some time in progress, by J. G. Wilkinson, of London, and will probably soon be published.

\* At the close of this dictation the medium saw a red seal let down before him, suspended from a red ribbon. On the seal were stamped the letters "E. S." and a voice said, "This is a seal of attestation."

and principle, ratified into truths, takes a body in mythical narrative, the first creation of the kind since the dawn of the scientific ages; here the doctrine of correspondences commences to reassert its sublime prerogative, of bearing to man the teeming spirit of heaven in the cups of nature. All this accounts for the singularity of the work; for its standing in a manner by itself, among the Author's writings. It is an offering of both science and philosophy on the altar of religion. Whatever of admiration one has felt for Swedenborg's former efforts, only increases as we enter the interior of this august natural temple. A new wealth of principles; a radiant, even power, such as peace alone can communicate; a discourse of order, persuasively convincing; an offering and substantial beauty more deep than poetry; a luxuriance of ornament, instinct with the life of the subject; intellect, imagination, fancy, unitedly awake in a lonely vision of primal 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 among a dozen poets, it would be sufficient to fix every one of them on the heaven of 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 rhythm and beauty that indicate, 'that inspired estate divine called poetry.' Now, if we call to mind the author's principle that man produces nothing good of 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 and inspired—we shall not be far from the true method of judging of the character and origin of this and other works, from which harmony and beauty speak forth and sing to us like angels choiring in the rosy dawn.

Having thus introduced this uncanonical and hitherto almost unknown work of Swedenborg, we proceed to give a brief resumé of its contents.

"I was walking," says the pious and peaceful Sage of Stockholm, "once alone in a pleasant grove, for the sake of composing my thoughts, and observing that the trees were shedding their foliage, and that the falling leaves were flying in all directions, (for Autumn at that time took its turn in the revolution of the year, and dispersed the decorations of Summer,) from being sad. I became serious, and because I recollected the gratifications which that grove, from the beginning even to this season, had communicated, and so often diffused throughout my whole mind: but on seeing this change of scene, I began to revolve on the vicissitudes of times; and it occurred to me whether all things relating to time do not also pass through similar vicissitudes.

"For the ancient Wise Men, whose minds were in a sort of removal from their bodies, and were thus nearer to heaven, in applying themselves most intently to investigate the interior secrets of nature, discovered clearly in the revolutions of their own times, that ages more distinguished than their own had preceded, and that in the beginning of creation, justice and purity, with their attendant virtues, ruled the sceptre of the kingdoms of the world; wherefore they taught posterity to believe that their deities, descending at that time from their astral abodes upon earth, associated with mankind in all the friendship of life; so that heaven itself, as it were, descended from on high to these lower regions." Such was the reign of Saturn and the Golden Age. They also conceived of the earth as adorned with the most delightful shrubberies and orchards self-cultivated, making the whole a garden of Paradise. An eternal Spring brooded over the earth, and the gentle zephyrs redolent of all fragrances, and moving in audible harmony, filled and refreshed the minds of the primal inhabitants with their soft blandishments. For, they reasoned, there is nothing but commences its existence from Spring, infancy, and innocence. So mirrored forth in nature they read the history of the world. "Let us also," concludes our author, in his beautiful Introduction, "contemplate the face of the universe, in the mirrors presented by the individual things of which it is composed, and from them let us unfold the stated circumstances of times and of ages. Nevertheless, without the favor and influence of the Supreme Deity, from whom as from the only fountain and highest source of wisdom, all truths flow down as rays into our understandings—inquiry would be vain; wherefore let us with adoration supplicate His presence and His favor."

We now proceed to give a brief resumé of Swedenborg's conception of the origin of the planetary worlds, of the floral decorations and animated inhabitants of our own, of Paradise, and the dual progenitors of the human race. We can, in the narrow limits allotted us, present but a dim outline of the great chain of thought forged and interlinked and riveted in the author's well-known manner, sustained by supra-mortal aid.

There was a time when the sun, being pregnant, carried in his fruitful bosom the planetary bodies of his own system. Radiating into the glowing atmosphere that imbosed his surface, the elementary principles, the nuclei of future orbs, they were enclosed in a crust, as in teeming loins, until the period of their fetal maturity. Then bursting forth, but remaining near his surface, they were still nourished as at the breast and within parental arms. At length, obeying the inherent forces of their own nature, and the attractive influences of the sun, they revolved around him in out-winding gyres, like children sporting before the loving eyes of their parents. Being at first so near their glowing source, their temperature would be correspondingly elevated—which agrees with the observations of geologists—and revolving with inconceivable rapidity, the seasons would succeed with such celerity that an eternal Spring would brood over the face of the earth; which coincides with the stories of ancient fable, the dreams of poets and the traditions of the most primitive races.

Thus the earth, like a young virgin in the first flower of her age, followed by her one satellite like a faithful attendant ever near, advanced by degrees among her sister stars, which rained their choicest influences upon her uncrowned but radiant head. Quickly, however, the germs of life latent in her bosom, quickened by celestial ardors streaming from every side, unfolded into the simpler species of flora, and veiled her form in their abundant wealth, like a festal queen of May. [Nor were these garlands that decked and crowned her, woven without significance. The stars in their courses, and the constellations of the zodiac, the sun flaming forth like a bridegroom from his chamber, were wrought and represented in this floral robe.—Thus the new earth, like a maiden whose feet unconsciously move to the music of her own thoughts, wreathed in smiles of innocence, and thrilling with new-found joy, sportive and full of life, hastened upon her appointed way.

Soon, however, the simpler floral forms gave place to the stately products of the vegetable kingdom, and the cereal grains and fruit-bearing trees brought forth abundantly, after their kind. But the earth contained in her teeming bosom the germs of a still higher life, and the floral receptacles became impregnated with their germinal forms of animal life. And, like those insects which pass through many changes in their short existence, each ruder type contained within itself the germ of a nobler offspring; even as the winged butterfly springs forth from the unsightly worm. At length the stately and most perfect form of the aërial and faunal inhabitants filled the groves and fields of Paradise.

But man as yet was not—and Paradise without him was like heaven without the Lord. All things seemed to wait for him. The flowers exhaled not their most precious odors, treasured deep in cups of sweetness; the birds poured not forth the full tide of their richest, purest melody; the faunal races, sporting in grove and glen, or roaming o'er the mountains, felt an unknown want, like a love that has not found its object. Thus, from the bosom of Nature herself ascended an inarticulate but united voice, invoking from the heavens and the eternal Father the crown and glory of the new creation.

As waits a snowy dove, its sweet love-thirst confessing—  
 As waits the spotted fawn the maiden's hand caressing,  
 So Earth of Heaven besought her last and crowning blessing.

The mild and mellow Winds, untaught as yet to borrow  
 From human hearts their sigh and moaning sounds of sorrow  
 Were hushed and breathing low, expectant of the morn.  
 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) under the date of Nov. 29, writes of the present and philosophises on the future of the Church and Society after the following manner. The plain sense of the communication may be summed up in few words, since Mr. James more than intimates that the machinery of church and state have been and are to be useful only so long as they are educational to the race, as the one concedes the possibility, and points out the way in which its members are to love the Lord, with all the "soul, might, mind, and strength," while the other enforces its moral and social obligations, where and when the soul fails of loving its "neighbor as itself."

Few will doubt, who study the "philosophy of history," or give heed to the wisdom of providence, that such has been the order of Spiritual and social progress, but many, very many, will doubt the possibility of dispensing with social or church government, however marked its limitations or defective its measures, when judged by the celestial harmonies of the divinely illuminated soul. When however government of any kind becomes a hindrance and an obstruction to the soul's growth, it must give place to, and harmonize with its progress as only thus can it become expressive of the new and unfolding characteristics of the age. In this connection, the following may prove suggestive, if attentively read.—*Ed. Ch. Sp.*

"The great fact which strikes you here, as well as on our side of the water, is the complete emancipation which men are undergoing from the bondage of Authority. The evidences of the fact which meet you on every hand are not near so handsome, on the whole, as those you encounter with us, but they are to be found equally diffused in every sphere of life, as I might proceed to prove in great detail if I had the space. Nowhere more than in England do the bonds of authority which used to bind man—the old bonds of Church and State—

seem to have fallen into popular disbelief and disregard; and it strikes me as desirable to consider what shall take the place of these bonds, or to what source we shall hereafter look for our social 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 Protestantism, the Church fully disowns its authority any longer to guide human thought; in Democracy, the State disowns its authority any longer to guide human action. Protestantism, at bottom, is nothing more nor less than a proclamation of individual freedom in the Spiritual sphere; Democracy is the proclamation of the same freedom in the material sphere. The former absolves man from all allegiance short of God in religious things; the latter absolves him from all allegiance short of Humanity in secular things. The Church accordingly, as an authoritative divine institution, with power to bind the popular thought, disappears from Protestant countries, becoming Spiritually diffused among the whole body of Christians; and the State, as an authoritative divine institution, with power to bind the popular will, disappears from Democratic countries, being equally diffused among the whole body of citizens. That it is the pretension of Protestantism to bring mankind into direct contact with God—the Church, which formerly mediated between the two, being now by joint consent dropped out; and it is the pretension of Democracy to have brought man into direct contact with Humanity—the State, which once mediated between man and man, being henceforth by joint consent also dropped out.

Obviously, then, we are at a crisis in human affairs. Mankind is manifestly entering upon the period of its majority; and the law of its action must be sought no longer in the precepts of tutors and governors, but in its own ripened intelligence. The old paternal mansion, with its wholesome austerities, is fairly left behind, and the strapping youth, with pack on shoulders, is cast upon the world to seek his own fortune. Church and State, 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. They have exhausted their skill in bringing him up to this critical age, and they consequently open wide their doors, bidding him speed hereafter upon his Spiritual and material mission according to the blessing of Heaven upon his own manful courage and ability.

Now, this demeanor on the part of Church and State would be totally unintelligible and without excuse, save upon the understanding that science is now fully adequate to carry out and complete the career they have inaugurated. The pretension of Protestantism to ally us directly with God, so passing by the mediation of the Church, is wholly fallacious, unless Spiritual laws or the laws which regulate the intercourse of the soul with God, are capable of a scientific statement and apprehension; and the pretension of Democracy to ally us directly with humanity, or our fellow-man, so passing by the intervention of the State, would also be wholly fallacious, unless social laws, or the laws which regulate human fellowship, were so similarly capable of a scientific form and body. It is absurd for Protestantism to pronounce itself an advance upon Romanism if it give its followers nothing in exchange for the goods they have relinquished.—The Church separated us from God only by the breadth of its own sacraments and priesthood; that is to say, it allowed us the freest access by their mediation. Protestantism, in as I conceive very properly rejecting this boon, and in promising us direct or immediate access to God, did not mean to delude us. It does not say, when it finds us looking back to the *arva beata* of our Spiritual infancy, or to the sacramental grace and sacerdotal absolutism we have left behind, that it has nothing to give in lieu of these precious blessings; on the contrary, it insures us the direct illumination and immediate comfort of the Holy Spirit. And of course this direct illumination and comfort, in disavowing every ecclesiastical conduit or channel, claims a normal and regulated descent to man, or obeys certain laws of communication; which laws, like all others, legitimately commend themselves to scientific cognizance.

"In like manner precisely it is absurd for democracy to pronounce itself an advance upon monarchy or aristocracy, if it give the citizen nothing in exchange for the order and protection he has relinquished. Monarchy and aristocracy allowed us a quasi and conventional fellowship with our kind, or separated us from our fellows only by the breadth of their own necessities—the breadth of what they call the State. Democracy, in as I conceive very justly rejecting this boon, and promising us the direct and unlimited fellowship of our kind, does not mean to deceive us. It does not say when it finds us reverting to the days that are past—the days of kingship and coercion, of social order enforced by the bayonet, and civic honesty guaranteed by the prison—that it has nothing better 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 an honesty and good faith which shall permit prisons and bayonets to crumble into the disregarded dust. And this perfect fellowship of man with man, since it disclaims any definite political channel, must be contingent for its manifestation upon certain laws, which are a legitimate quest of the human understanding, and fall within the scope of its science. Thus the Church and the State, under their present Protestant and democratic administration, perfectly concur in putting human destiny

upon a scientific footing, or committing our Spiritual and secular interests to the sole *regime* of intelligence. Intelligence is henceforth the crowned king of men, as the goodness which sanctifies it is their sole appointed priest.

"Our leading Protestants and democrats are no doubt wholly unconscious of the strictly humanitarian bearings of our present ecclesiastical and political rule. They fancy, good easy men, that Protestantism and democracy are permanent or final evolutions of the religious and social sentiment, and are seriously incommoded by the suggestion of their rigidly solvent and transitional efficacy. They are unwilling to regard these things as mere *menstrua* through which the Church and the State undergo a refining process, or pass on to a glorified form of existence; on the contrary they would gladly circumscribe the redeeming love to the arena of their indefinite and wide-weltering dimensions. Neither Protestantism nor democracy as yet suspects 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 a traveler seduced by its foaming tankards and its 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 not be missed when the muster-roll of the mighty host is called in the gray of the inevitable morning.

"The fundamental truth of Protestantism is the right of private judgment in Spiritual things, as that of democracy is the right of private judgment 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 identify themselves with the interests of universal man, and consequently cannot be perfectly realized until 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 fellow-man. Both Protestantism and democracy assert a universal truth: the one, that man is related to God simply as man, or Spiritually and no longer ecclesiastically; the other, that he is related to his fellow-man simply as man, or socially and no longer politically, or humanly and no longer nationally. Protestantism is the providential vasion of the state considered as an ecclesiasticism. Democracy is the providential vasion of the church considered as a *police*. Luther was only a consummate, John the Baptist, proclaiming God's ripened judgment upon the church, and baptizing the nations henceforth with Spirit instead of water. And Napoleon was only a grander Vespasian overturning his subject state in the interests of universal humanity.

"The foregoing analysis will not be disputed, I apprehend, by any one who has been wont to acknowledge the leading features of human progress. To all such it will be evident that we are being providentially forced, as it were, into an enlarged conception of Church and State, and that we shall have no intellectual rest, no repose, indeed, either for heart or mind, until we acquiesce in this necessity. As Protestants and democrats we are logically bound to stand by our colors, and manfully follow them whithersoever they may lead us.—Church and State are in truth nothing more nor less than two most motherly eggs, whose use has been temporarily to house the human understanding, or to keep it living and fluid until such time as providence shall be ready to quicken it in new and immortal forms. The true form of the understanding, and that which it is always aspiring to realize, is a universal one, is the form of the universe. The material universe is only an image of the soul, and the various sciences as they are born are only so many successive hints of the fact, only so many cumulative proofs of the perfect adjustment which shall be found eventually to characterize the two. What we call science is indeed nothing else than the gradual or protracted development of the human understanding, so that when all the sciences finally converge and culminate in the grand zoological science of human society or fellowship, analogy or correspondence will be seen to furnish the plant key of all knowledge, since man himself will then be seen to be the true and infallible measure of the universe. H. J.

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 sects. This, however, does not condemn them necessarily. It is an honor to any class of religionists 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 righteousness 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 one's own sect, 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 sectarianism. Holding one's sect, church, or party, in any such devotion as leads to the sacrifice of truth, justice, mercy, or any other essential divine principle, is sectarianism. A. B.



So long as Men are Honest, no long will Success follow in the Footsteps of their Labors.

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 he had the cause of truth, Spiritual progress and mental illumination at heart.

We are therefore obliged to our 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.

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.

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 makes him a moral coward, indirectly recognizing and paying deference to an ignorant and bigoted public opinion.

It is, we will simply say God save humanity, when it gets so low as to look to such men for sympathy and common justice, for in our present state of feeling we cannot conceive of any thing short of a special providence saving it from total ruin, when the race arrives at that point.

The following is the report:—We, the undersigned, members of the press, were present at a private sitting of the Davenport boys, held 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 close to the table, and all had hold of hands, musical 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.

are synonymous terms. But Spiritualism and Secularism cannot breathe in the same atmosphere. By and by the sun and the moon will be solved in the crucible of truth, and the radiance of the Sun of Righteousness will dispel the clouds of darkness, which so long have enveloped the moral and the spiritual.

THE MEMBERS OF THE PRESS INVITED TO INVESTIGATE THE MANIFESTATIONS 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 press better acquainted with the mode and character of the manifestations in general, and those at the Davenport Rooms in particular.

We withhold our own report of the manifestations and the circle, until we have seen, heard and felt more of these singular exhibitions and developments—for it is difficult, if not impossible for any one to compare, much less digest so many wonders and marvels in one session, as was on this 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 seen, heard and felt in the circle, without expressing any opinion as to the character of the agent or the nature of the power thus manifesting.

This mild statement, and mental precaution, did not get, however, for the bare facts, a very full acknowledgment, as some of the party—Spiritualists and non-Spiritualists—evinced not only great reluctance to making any acknowledgments whatever, but actually skulked off without putting or authorizing their names to be put to the statement of fact, which they knew was intended as a simple act of justice to Mr. Davenport and his sons.

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This was done while the hands of the boys were held by those sitting next to them, and they were not detached in any kind of deception, or in themselves producing the manifestations.

Other things of a similar nature occurred, but the foregoing is a brief general summary of what happened. T. D. CURTIS, H. SCHLARBUM, J. H. W. TOONEY, J. POOLE.

of intercourse and communion between the "living and the departed," he says; "It is high time that more rational, more truthful, and therefore more healthy sentiments on the subject should prevail. If correct ideas on this head were inculcated by the teachers of moral and religious systems, neither would children of any age be liable to be terrified by the fear of ghosts and spooks, good and commodious dwellings be 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 infrequently 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 as the only corrective for crude conceptions and angular beliefs on the subject of Spirit intercourse.

Had this language been used by some Atheists or Nothingarians, the belief would be consistent and the logic in character, for the language and logic has been used times and again by the disciples of these schools. It is worthy of remembrance and consideration, that most theological systems at some point or other, shake hands with Materialism and Nothingarianism; and will if the premises are constantly and persistently urged, force the advocate into atheism or dogmatism.

We have little sympathy, therefore, for the conclusions of "Philoveritas," and less respect for his logic, although he like many others of the Advent Annihilationist school may be well intentioned and reformatory in his sympathies.

It is worthy of remark also, that we have now as in the days of Christ, those who theologically deny man's immortality, as it may suggest other parallels between the eighteenth and the first century. Surely, Spiritualism is a necessity as well as an experience.

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 theological reasons.

It seems, from the confessions made by the parties, that a certain widow Wakeman "died" some 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 succeeded 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."

Still, old as the facts are, there is much in them that invites comment and suggests inquiry; but we will not anticipate, as most of these questions and answers will doubtless be given at the time of the trial. The case cannot be other than interesting in a legal point of view; as the limitations of theological and religious tolerance must come up for discussion and decision.

In the meantime, the following reflections from the N. Y. Tribune, may suggest the practical bearings of the question to other issues, possible or probable, in theological life.

The writer says: "A bloody tragedy of this sort, enacted under the very eaves, as it were, of Yale College, in the intelligent, enlightened and pious city of New Haven, must strike every one who hears of it with a sudden and creeping horror. Yet, the sort of delusion out of which it grew is by no means rare or uncommon. In what did that delusion differ, we should like to ask, from that which has made so many ecclesiastics believe not only that they had power, both in earth and heaven, to bind and to loose, but also that it was their right to deliver over the enemies of the church to the secular arm to be put to death? In what does this delusion differ except in its bloody catastrophe—nor does even that difference always exist—from that which makes up the staple of the innumerable miraculous legends of the middle ages? We have chosen this example, not because the middle ages by any means had a monopoly of these delusions, but because it is more agreeable to contemplate the faults of other people than our own.

But to take a more modern instance; if Elder Sly killed Justus Matthews because he was possessed by an evil spirit, is not Judge Edmonds, too openly accused by Bishop Hopkins of acting by the instigation of the devil? This accusation will, of course, not lead to results so lamentable as that of the New Haven case; rather, however, on account of the superior refinement and more elevated sentiments of the parties concerned, than from any essential difference, in the question at issue, or in the intelligence exhibited in their respective judgments upon it."

EVIDENCES FOR MODERN SPIRIT INTER-COURSE.

Mr. T. G. Young, Editor of the Saratoga Republican, 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 interest in the articles when he knows what manner of man it is that writes them, and what are his "reasons" for the hope that is in him.

was taking place, a table, cane, and other articles were removed into, or near, the centre of the room, if in where we had assisted in placing them, and we too beat time with the musical instruments. We have been spoken to through a tin trumpet, which, at our request, was placed at our feet, while every mortal in the room remained seated. We have had a communication (now in our possession) written to us, upon a piece of blank paper, which we examined and placed upon the table, while the table was some four feet from us, we being the nearest person to the table, no others being within six feet of it at the time the communication was being written. These, with many other similar phenomena, we witnessed at Mr. Brooks' house, Buffalo.

JONATHAN KOONS AND DAUGHTER COMING TO NEW YORK.

Although there has been an earnest desire to have this Brother and his family among us, circumstances did not seem to warrant the enterprise. Within a few weeks, however, friendly aid has been given, of which Brother Koons, in a letter says, "I hope it will enable me to make a visit to New York this winter with my daughter."

This statement, although somewhat contingent, will be good news to many, as the presence of this family among us will enable those who may wish to compare the manifestations developed in the Davenport and other circles with those of "Koons Rooms," to do so. The reason assigned for his daughter's coming instead of his son, is set forth in the following extract from his letter: He says, "I have just returned from a visit to Cincinnati and Columbus with my son. We found the cause 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 and direction of the Spirits, relating to the laws of 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."

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, nevertheless, 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 progress, will doubtless be received by the theological and worldly wise, as another manifestation of human weakness and inconsistency, for any and all reasons will be given for his change of opinion, except the true one, so fearful are the many of the authority of facts. As however, he has lately defined his position, we will insert so much of it as will enable the reader to understand his present faith and philosophy. Writing to the Spiritual Telegraph he says: "The theory advocated in my book, I grant has been extensively received by the Christian community, and indorsed by many of the ablest divines in this country who have addressed me upon the subject. The book embodies, as your paper last summer admitted, the only plausible theory by which Spiritualism can be assailed. The grand principle of my book I consider sound, and have never been successfully assailed. I admit throughout the book, that there are certain facts stated by Judge Edmonds and others, which, if real, my philosophy does not cover; and I there say, 'Convince me of Spiritualism, and my philosophy (that is, so far as it goes), is still true. I shall in this case move my position one step further back, and contend that Spirits act through the cerebellum (the back brain) of the medium, to produce any communication to mortals.' If this be not so, then in what sense can he be a medium? for 'medium' only means an individual through whom the Spirit acts or communicates. Spirits certainly do not act through the cerebrum (the front brain) which contains the reasoning faculties, because immortals do communicate what lies far beyond the grasp of the medium's reason and understanding. Let a few things be struck out of my book, and it embodies what is now my philosophy of Spirit manifestations, or even of the inspiration of the prophets. My book contains a new system of mental philosophy, unless as Professor Bush in his review 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."

MISS BEBEE.

We were unfortunate in not being able to command the time necessary to hear this young lady 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 guiltance, we shall hope for her return to the city at a convenient season; that she may deliver two or more lectures, as we are of the opinion, there are many, who would be pleased to hear her again.

We have been informed by a friend who knows the lady and her mental characteristics, that her lectures are Spiritual productions as well as intellectual communications, and are fit in finish and Spirit to be read before any Lyceum audience in the country.

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 Europe will be productive mentally and physically of much good.

NOTES BY THE WAY.

DEVELOPMENTS IN THE DAVENPORT CIRCLE. NEW YORK, Dec. 29, 1855. BROTHER TOONEY; 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.

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 nature. Fortunately, however, neither father nor mother mourn as those without hope, for they know of a surety that if this earthly house of our tabernacle were dissolved, we have a building of God—a house not made with hands eternal in the heavens. This they know, for they have abiding faith and living consciousness that their child is well provided for "in another and better world," he having communicated consoling and blissful tidings to his mother since his birth in the Spirit home. Services were held at Mr. Benning's house in Twenty-first street on Monday afternoon, Mr. J. H. W. Tooney officiating. The remains of the child will be taken South in a few days, and placed in the family burying-ground.

Before the commencement of the manifestations by the Spirits, the two media took their seats on 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 extinguished, after a few minutes the strings of a guitar were struck, producing the full and successive sound of every string; then followed in like manner a large banjo—and these, while being struck, were passing 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 arising from their movements might be distinctly felt. Then followed a tambourine, which flew about the room, being rattled and thumped in a most remarkable manner; bells were rung, and violins thrummed, and these all at once passing and re-passing in the wildest confusion, producing a perfect Babel of discordances.

In the height of this confusion, fearing that something might come in contact with my head, I put up my hand to protect it, when immediately the tambourine was rattled against it—the head of the guitar pummeled me in the side, and the finger of a child, four or five years old, seized the fourth finger of my left hand, which, as I have said, was beyond the reach of any person whatever, and shook us violently. The testimony of my extended case 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 unearthly character.

On the evening of the same day, I was present again, when the same manifestations were again witnessed. On this occasion, Spirit illuminations were seen; and the Spirit officiating spoke to me and others through the trumpets provided for that purpose. On the following evening, I again attended, in company with my brother, and all the former manifestations were repeated, with others which I will now relate. On this occasion the media kept talking, that all might be satisfactorily located them during the evening. At one end of the room, which was, I judge, about forty feet long, was placed an oval mahogany table having a marble top, on which was placed a dinner weighing not less than fourteen or sixteen pounds. This was moved from the place where it was lying, and placed on the knees of myself and friend who sat next me; the stand was carried to the opposite end of the room, and the table slab laid gently on the head of a gentleman who sat on the opposite side of the room to that on which I was seated. This was expeditiously done, and I most acute listening could not detect a faint sound, which must have been the case had the media attempted to perform the feat, both of them being heavily shod. Toward the close of this sitting a luminous star was formed, apparently, to me, the size of a walnut. This flew about the room, gracefully curveting from one extreme to the other, and again the whistling was repeated, louder on the previous occasion, and instantaneously in different parts of the room, and always from our heads.

The Spirit calling himself "John King" appointed a meeting for me on the following evening, which I attended. I carefully examined the room, and satisfied myself that none were present but myself and the two media, who are but fourteen and seventeen years of age, respectively. The doors were then locked. Two tables were side by side in the middle of the room, and I assisted to lay the instruments, &c., under the table on the floor. The room was lighted by two lights, so that I could clearly see every part of it; and, with the room thus lighted, we sat down at the tables—myself on the west side of 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 from my sight. There was not the same movement which the most skeptical could expect taken as the remotest indication of a disbeliever's purpose. Thus sitting, the instruments began to move about and thump against my legs, and presently one of the tin horns was thumped upon my knee several times. I enquired if the Spirit would take it of him. The Spirit responded "Yes," under three signs, signifying yes. I then placed my hand under the table, and the neck of one of the horns was placed in it, and grasping it, it was lifted up; after a few moments it was taken from me, and placed on the east side of the tables, which occupied the banjo, having a neck about three feet long, was held up as far above the edge of the table as it could be, allowing only sufficient room for good hand hold, at its extreme end. It was moved backward and forward from north to south. This manifestation was repeated several times, the large tin speaking-trumpet, about two feet long, several times thrown up from beneath the table, much as four feet above its top; and the two horns were lifted up in the same way as the banjo, and laid on the table; and the necks being put under the table, the bodies being above, were again laid hold of by the Spirit, and deposited on the floor, beneath the tables.

After this, the various instruments, such as the banjo, two violins, tambourine, and the rest, were successively placed in my hand, and then by me on the table. Thus ended the manifestations in the light.

The Spirit then requested that the lights be extinguished, which was done—the Spirit lying on the table, and the lads and myself as before. At the Spirit's request, each of the lads laid the front of the fingers of one hand on the backs of the fingers of his other hand, so that my right hand I grasped the two hands of the medium on my right, and with my left hand the hands of the medium on my left, and thus firmly during all the following manifestations. There followed first the thrumming of the instruments lying on the table; the banjo being resting on the table; the violins were resting around my head, and the tambourine was thrummed repeatedly, and the parlous sound of half a minute. Then the large speaking-trumpet was raised, the large end placed upon my breast, and I heard a voice speaking through it, saying, "There, doctor, what do you think of the Spirit; the horn being sometimes at my breast and sometimes near my feet. The horn was raised above my head, and my breast repeatedly struck with the round part of the end of the horn, and so hard that I thought I might receive a hurt; but on this thought I raised my hand, and the horn was lowered in front of me, and the voice said, 'Don't be afraid, Doctor; I won't hurt you.' It then repeated the same words, and then again the large speaking-trumpet was raised, and I could knock your head as hard as I please. If any skeptic were here, you think I could knock it into him, so hard would believe?' I replied, as I believed the truth, that I certainly thought there was no other person in the room."

I have another meeting appointed before this city, of which I will, when it has been given you a statement. Farewell to my friends for another week. Yours, for Truth and Humanity. J. M. DODS.

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; I suppose forty or more, who were on the same errand. I was seated on the extreme left of a line of spectators, having on my right and in front a raised desk like the front of a pulpit, in front of 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 possibly pass before me near enough to touch without coming in contact with my feet or cane, which were extended for that purpose.

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ANGEL FRIENDS.

Floating on the air of evening, Breathing in the morning prayer, Hear I oft the tender voices...

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...

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, fearful 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, Clasp'd 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 in 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.

The spice that seasons the following, may prevent some from relishing the dish, but we think none can be injured and all may be benefited, who will study and contrast the pictures it contains.

Besides, it is nearly time that the mental characteristics were studied and classified, for until order and practicality is given to our popular ethics and every day philosophy, we can hardly expect other than extremes in character, misconceptions of the nature of things, and alienation and antagonism between Science and Theology, Business and Religion.

Every age in the history of the world has something peculiar to itself. Man is a being so wonderfully and curiously contrived, and endowed with such a multiplicity of powers, that he seems capable of assuming new and antagonistic phases during every century of his existence.

Reason does not appear to exercise any authority in deciding upon the question between truthfulness and the appearance of truthfulness. Whatever is presented from the rostrum of the public speaker is received as truth, especially if it partakes very much of the marvelous. The door of reason seems to be closed, and whatever is offered is received on the outside, without being subjected to its crucible.

extra mundane, as to receive a message through the telegraph.

All this is quite startling, and yet well enough when we consider that this age of progress demands it. When these demands are satisfied, and the "sober second thought" returned to men, the fantastic clouds of this phase will move off, and give place to something of a mundane and substantial character.

From the Lockport Messenger.

IGNORANCE vs. PROGRESS.

By HUDSON TITLIE.

Ignorance is the cause of all evil, all suffering and misery—all the misfortunes and agonies men suffer in their ascending lives. We are told that all of these are the results of the providence of God.

Ask them which is the best market to purchase goods in, and which is the cheapest, safest and most expeditious route of transportation, and they are capable of giving a ready and correct reply; but ask them how the power of steam is generated, and mechanically applied, to move the boats and cars which convey their merchandise, and you have approached a subject which their intellects have never grasped.

As we ascend the stairway we come to another type, which represents man in a "higher and a holier mood, in search after truth for the sake of truth, and advanced to the harmony of truth in the operations of Nature's unerring laws, enjoying an intellectual entertainment, to the grandeur and nobleness of which, the aristocracy of wealth and fashion can furnish no comparison.

It is no longer possible to conceal the fact, that the dark curtains of the past are drawing aside, and "light, more light," is bursting in upon the world! Truth is asserting her supremacy over tradition, ancient fastenings are cut loose, false philosophy and superstitious doctrines are discarded, intolerant views abandoned; while scientific analysis and inductive reasoning—bold and adventurous—ride most triumphantly upon the wave of victorious thought!

The philosopher seems to be drawing large and fresh draughts from the perennial springs of inspiration. The fountains of the "great deep" of mind seem to be broken up, and streams of light through original channels are pouring in and flashing up, to cheer and guide the philosopher onward.

To this type of mankind we look forward with hope. The effervescence now seen, is but upon the surface of society, and caused by the deep boiling of this scientific and analytical element. It is the bubble of the ignorant and superstitious. It will pass off in due time, leaving the clear waters of illuminated reason with the stubborn facts of advanced science unaffected by its presence.

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LAUGH AND BE HEALTHY.

We regret we are unable to name the writer of the following. The philosophy of mirth here presented, has been a favorite "dogma" with us, in public and private, for years.

"Professor Fogel devotes 270 pages to a profoundly philosophical investigation of the origin, use, and benefit of laughter generally, and treats of its different causes and aspects, and is able to inform us how to judge a man's character and disposition by hearing him laugh."

Two hundred and seventy pages devoted to laughter! But not too many. As a remedial agent nothing equals it. One hearty laugh every day, will cure each and all who are sick, or any way ailing of whatever, and keep those in health always well!

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out furniture; you may please yourself with the prospect, but there is nothing within to keep you warm. *Sis rubra pari*: those weddings are the happiest where the parties are first matched before they marry.

There are some articles of food which have various effects according to the parts used. The May apple, or "mandrake," is a nutritious fruit; its root is cathartic, it leaves a poison. The common house grape is a luscious product; the pulp is a delicious food, and in health should be the only part swallowed; the seeds loosen the bowels, while the skin constricts them.

HANGING IN OLD TIMES.

A correspondent of the Boston Transcript gives the following incidents: While John Hancock was Governor of the Commonwealth, Rachel Whall was hung in Boston for highway robbery.

NOT SO BAD AS REPORTED.

As all manner of hard enterprises and labors are said to belong to Friday, it affords us pleasure to be able to record the following, as evidence of the defence. We copy from the State Capital.

FRIDAY NOT AN UNLUCKY DAY.

This day has been long superstitiously regarded as a day of ill-omen, has been an eventful one in American history.

THE WILL AND WAY.

I was a soldier on the pay of a sixpence; The edge of my berth, or that of my guard, was my seat to study on, my knapsack my case, and a bit of board lying on my lap, was my writing table.

HAPPINESS.

Happiness is to be attained by accustomed cheer by the fireside, more than by honorary occupation of civic office, in a wife infinitely more than in the favor of all human beings else; in children's innocent and joyous affection; in the hearing of flattery; in the prostration of little and feeble kindnesses; in the friendship of friends, more than in some occasional, dearly-bought indulgence; in the virtue of contentment, more than in the anxious achievement of wealth, distinction and grandeur; in change heart more than in the change of circumstance; in full, firm trust in Providence, more than in the fortune's favor; in a growing taste for the virtues of nature, more than in the fee-simple imbecility of whole acres of land; in the observance of neatness and regularity, household virtues, more than in the means of ostentations, and, therefore, rare display; in a hand-maiden's cheerfulness more than in the improved tone of politeness; in the friendship of our next-door neighbors; in the condescending notice of my lord's

MAN AND IMMORTALITY.

Man is seed, and birth is planting. He is in life for cultivation, not exhibition; he is here chiefly to be acted on, not to be characteristically an agent. For though man is an actor, he is yet more a recipient.

HOW TO MARRY.

The quaint, straight-forward sense of the following, while it can hardly fail of suggesting thought, illustrate the difference between the homely but honest counsel of our ancestors, and the namby-pambyism of the present.

BERLIN HEIGHTS, OHIO.

It is the Spirit that quickeneth; the flesh profiteth nothing. The words that I speak unto you, they are Spirit and they are life.—St. John.

the stocks—but half built, and yet building— one who has no knowledge of the ocean, or of what that helpless bulk will become the moment she slides into her element, and rises and falls upon the flood with joyous greeting.

FOOD THE BEST PHYSIC.

An irregular attendance on good health is the regular daily action of the bowels; more than this speedily induces fever, less causes inaction, distension, headaches, debility, and death.

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BURIED ALIVE.

At Florence the cholera carried off eleven persons in the month of August, and the population of the city which usually averages one hundred thousand, was thinned down to sixty thousand.

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