

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

NEW.YORK, SATURDAY, JANUARY 19, 1856.

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itself in the perennial stream of God-life that flow-

eth, ever floweth, through the forms it maketh, it

transformeth, aud rendereth beautiful even in its

decay? A little nitric acid will dissolve the shin-

ing silver, with which men pass into a temporary

significance among their fellows, so that I see it no

more. Can I deny the silver because the solution

when it bore the stamp of the mint, and the super-

deny that shining coin of the soul, because death

transforms it from my limited sight and touch?

Is it not here, not there, everywhere, in the degree

from the mind, and in a higher sense, every opened

mind sees or realizes the presence, purified affec-tion, or refined thought, of those who have taken

on the enduring and therefore invisible garment of

Again, the most powerful and the only ubiqui-

tous elements of Nature are invisible. The circum-

ambient atmosphere-the engirding electricity, the

world-upholding aura, through whose plastic, and

yet sustaining ocean the planets move in their mys-

tic courses-what eye has seen them ?-what lens

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For the Christian Spiritualist. THE SPIRITUAL MUSE.

TETATRIOTISM NOT CONFINED TO

THE NATURAL SPHERE. here printism is no more inconsistent with a

appreciation and love of other nations and damacherished regard for domestic ties, menarged philanthropy and universal good Affection is like a vine that first clasps with -lifs the nearest twig or branchlet, that it showhelf up and form arbors and bowers is delight of the happy and solace of the il, who loveth not his brother whom he sea, can thrill with no genuine emotions turit these that are unseen and afar off. Unless hard glow and shine for those who gather read it, it will cortainly send forth no gleam to er the head-thied and distant traveler. So if shout find nothing to love in kindred and asso--if it thrill with to deep and yearning emostawards its own native land and the races gir-Anith it in the same inevitable destiny, it is beuse it is dead to all nobler sympathies and man-

r iffections m or Church of the Divine Humanity, which T descends out of Heaven from God, neighborly the shall constitute the visible external of the hurch and every neighborhood, harmonically aslited in families and distributed in groups and thes according to the social and industrial loves, al constitute in its combined operation a glorious mple of the latter day; and they shall go forth th songs to their delightful task, and return with thicksgivings to the bosom of conjugal blessed 5. And there shall be no rivalry save the lawstrife of pre-eminence in securing the uses and missi harmony, and the principle of angelic love tisht mould the countenances of the fraternal migsiant the likeness of all the virtues. All sectriaism and all isolated and antagonistical organations, publical, economical and industrial, shall bedine star, and every neighborhood be called a haves and those who journey from neighborhelts neighborhood, journey from heaven to have. And so truly angelical shall be the assochief communities of mankind, that the very strugth of the celestial and spiritual kingdom of ic Lord, together with the science, art, and sponall embedy itself with plenary fullness in the vilices and cities of the sons of men below." for "neighborly love contains within itself the dium. et or germinal principle of association, which proceed in orderly neighborhoods among the plants of the heavenly doctrines of the Divine maily, through orderly stages of growth and crosse, until solidarity, unity, divine natural comanity of goods, divine spiritual community of this and divine celestial unity of loves, become pliminant; and in this manner, and in no other, casible for mankind to taste the blessings care promised in the Gospel of our Lord and faf e Jesus Christ," lastevery man will have his home and his own getarther, and acknowledge all parental, filial and fraternal ties, so each will have his heavenwild below, namely, the city, state and nation, to which he belongs in the associated and affiliated republica of the earth. And since love dies not with the fleeting breath, nor the predominant affections with the occasions that afforded scope to their earthly expression, the patriot sire still matches over the tation whose destinies he was nd is permitted and appointed to roll onward to their consummating goal. For spirits and men have also their uses which are ever in accordance sich their highest aspirations and purest loves. Mareerer, He who sees the end from the beginhits widding and perfecting through mediatorial agencies the instruments of His sublime purposes, Prospectates and prepares each for the part he sold enact in the grand drama of His providence. that men are these who fulfil their God-given des They sweep forward with the currents of a drive latality, hence they are borne onward thro' ting stas to states of crowned victory. What theads I say, or leave to infer? that common men widstand the fixed order of the Eternal Mind? It masa wice saying, handed down from the most Ascient Times, that the fates might be delayed, "I could not be annulled. The decrees of the theire I Amare in Love and Wisdom, and can only translated into Time and Space, as men become and willing instruments of the perfect order that rules and reigns in the heavens. Hence, we see that he is great, who goes the way that God and Nature meant him; he is wise, who receives the wisdom imparted from above; and true goodness daells only with those who abjure their own goodness and receive all from the Lord. We are told.-

first rehearsed in the heavens. There are prepared the agencies that preside over terrestrial destinies. As thoughts are first conceived in the mind ere they become embodied in words or actions, so in that home of inspiring thought are pre-ordained the potential causes of all effects to be ultimated in the natural world.

In the "LYRIC OF THE GOLDEN AGE," in that portion ascribed to the poet Keats, are several sublime apostrophes to this country, which fire the patriotic heart with living zeal kindled from heavenly altars, stirring the blood as by a trumpet blown by archangelic lips :

Eden of coming days, America, Upon thy mighty throne above the seas, Thou sittest like a God enrobed with day; And, when the Old World died, Heaven sent breeze.

And wafted to thee with that mighty blast, From out the ashes of great Europe past, The new delivering Future; thou didst sit Regnant ; in thy embrace the Spirit lit. O Land above all others, shrined apart From Europe's desolation, unto thee Was given in thy pure, celestial heart. To nourish long the fair child Liberty. He drank at thy pure fountains, and he grew. Thy empire glorious, that mountains blue And two-fold ocean bound alone, became Ilis cradle of delight; far o'er the main He gazed on dead old Europe, and he said : "The Old World lieth desolate and dead, Killed by oppression-give it, God to me.' Then voices from serene Eternity Echoed his prayer; through spirals of white light, From sky to sky, it thrilled the Infinite.

But the special point which I wish at this time o illustrate, is the Spiritual preparation of the heroes of the American Revolution, for their sublime mission. At the close of a beautiful description of the origin and representative nature of the classic mythology and of a scene in the Grecian heaven, a super-angelic personage is intro-

Isnow that, according to the words of a living duced, who gives command that the sphere of the "In the splendid noontide of the New Jerusa- Greeian Heaven shall fall upon, and invest the American Land :

"Rise, O my children, let your ancient seat, Screne and vast, o'er western earth be spread, And mild immortal light on man diffusive shed.

" As morning pours its billows of red gold O'er lawny vale and hill, that star became A sphere of undulated light and rolled O'er westenn Heaven O'er the New World that vast Olympian fane, Sublimely shone, and with its ether blended, And over arched its vault with spheres of beauty

Of rudest North they fashioned into men Their Spiritual essences and powers. The ruddy Argives thronged the land of Penn, Great Illium's offspring, where with diadem Of stars the emerald mountains lift their head Toughened the limbs of mountaineers, to them Gave constancy and truth; their souls were fed With fires of patriot zeal,—this was their Spiritbread.

> To Marion's men in southern climes, inspiring Came Epirots and Thracians; he who fought With elephants 'gainst Rome, their spirits firing With deathless valor, in their bosoms wrought Imperial constancy. All unbesought Achilles from his heavenly mansion trod And to the Chief of patriots richly fraught With love and wisdom, gave bright arms; the God Of Morning sent to him the victory-bringing rod.

And Sylph-like Spirits, peopling heaven's white With Amphitrite and her Naiad train [ocean With Amphitrite and her Naiad train [ocean Thrilled the great deep of that young world's emo-

tion. Theseus with all his mighty compeers came; Star-bright Medea left her glowing fane, And leaning from her fierce revolving car Threw burning snakes to pierce with dying pain Great Freedom's foes; and from Olympus far All Heroes drave their steeds, each shouting nerved the war.

Then, leaping from the corpse of Europe dead, Swept by white whirlwinds to his native heaven. Young Revolution unto Jove was led. In bright Apollo's car of splendors driven. Then suddenly that burning vault was riven Above Olympus, and in light descending, The Demi-gods of nobler worlds, in seven Great spiral hosts were seen with mortals blending, Their victory-bolts they threw, inspired with love unending.

The camp of Freedom gathered, and the roll Of Fame with added heroes shone; mankind Thrilled everywhere and spurned the vile control Of Tyranny, the Cyclop sudden blind; Then dawned the liberty of human kind Then tusked Evil fell, and from his gore, Wisdom, like young Adonis risen and shrined, O'er ancient Madness smiled, and clasped once more

Sweet Love, and taught mankind the Father to adore.

IMMORTALITY-OR WE LIVE IN GOD.*

EY J. B. FERGUSON.

WHAT IS IMMORTALITY ?- With respect to God, t is life without beginning or end. With respect to man, it is life without end. Inspired minds have enly music break upon the bedizened ear in psalms born to life and life's great end-immortal happi-the mount of its own ascension upward, ever upgiven expression to the idea of our definition, thus:

manifestation will be a very immature portraiture as if the mandate of Heaven's summer had said of immortality, but when, in its maturings, it has to its tumult, Peace! Many a rude cottage stood passed through the storms and sunshine of a varied in the open common or field, many a bright one in fortune, it lifts its head above the blasts around the clustering shade, far as the eye could see. A and finds its visions expanded to take in the eternal lordly palace here and there, amid cultivated and evidences of life immortal, with its indissoluble flowery gardens, loomed above the green and yelties of kindred in God as well as man.

we find the purified affection and interest of every peace of home, and stern mandates from unthinkkindred one who has thrown off the outer.

In it we hear "the voice of the Lord God," as just budding into hope and joy. Beneath the surdid the fabled Adam in the cool of the day; we face of this bright scene, that was sending its thouhave the consciousness of acceptance, as had the sand inspirations into my soul, I knew, for I had grateful Abel; we find the skill of art as has many felt and seen, there was much of untold grief, and Tubal-Cain, and the spirit of prophecy as did sad, wasting disappointment. And I said within Noah and his Spiritual successors. Angels converse me: Is this all? Is this life of strnggle, of defeat, with, deliver and console us as they did Abraham ; of overburdening evil, of severing friendships and but the spirit itself, no eye hath seen or can see. we wander with Isaac in the cool retreats of even | martyr-like patience, all? If so, the bright Heavng meditation; wrestle with Jacob, and behold en is a mockery; the flowing stream a tantalizahis angelic ladder leading up to the very gateway tion; the spreading plenty and beauty, the baits of of heaven, and feel the foreshadowings of the for- a demon, to poison in despair. Anew, and with tunes of our kindred, as the Spirit, disciplined by immortal power, gathered in the rebound of my the sad vicissitudes of adverse life, brings the so- nature, I felt it was but the beginning of man's hebered reflections of age as they visited his dying ritage, and the ascension of all things around me couch. Upon many a staff, worn and trembling, proclaimed and anticipated my own ascension, now we lean and look, till, with Moses, we behold the not far off. The tiny plant is ascending to the tree; unconsumed bush, whose livid glare is lost only in the splashing wave sends upward its purest exhathe pillowy cloud of hope that leads before and de- lations, thrown off by its conflict with rude rock fends behind. The gathered hosts of human breth- and filthy depositings; even the dank savannah is ren make many mountains of flashing rage from purifying itself by the streams flowing in and out, whence comes forth the law of God, broken, ever while nothing is lost! And am I less than nothing? broken upon the flinty stone, but renewed in the O! Heavenly Spirit, never, never, let the dark

softened heart of humanity. We wander o'er de- mantle of such a thought spread its sad pall over the ascension of my soul, as now again it feels, as sert paths beside fierce enemies, and find our support and comfort in angel's food. We hear "the then, it felt Godlike and looked Godward. still small voice" that comforted the prophet, and It were unworthy to lie down and fondle bewhich the roar of the avalanche and the shaking of | neath the clusterings of that vine of mortal windthe earthquake cannot hush; and strains of heav- ings, that makes drunken and dumb the spirit

The Spartans came, and in the rock-built towers ward which its free exercise ever leadeth. Its first shining in the mock fire of the sunlight, was still, and I, presumptuously, deny the soul that hides low fields, beside the well paved walks, where giddy

We insist upon it, therefore, that self-commu- frivolity and stupid dissipation too often reel from hides it from my eye? Is it not there as much as nion alone can bring the unshaken evidences of the revel of the city, or the nightly glare of their our immortality. In our fleshly vision we have a own proud halls. In my first view the hut and scription of conventional authority? And shall I dim observation of good, while in our self-commu- the palace were isolated, where envy looked up, nion we counteract the influences that would se- and contempt down, upon the same daily scenes. cure our servility to the passing scenes, and rise The field and the street were separated, where the of its ascension? Death hides from the eye, but not above base idolatry to the cherished hopes we have thin-visaged accountant and hard-featured toilsman, in God. We have life in two worlds, the outer and knew not each other, save as interest or passion the inner. The one we realize by perceptions, but commanded their attention. And even the lowly even these, when followed in their essential mean- cottage, almost hid in the green trees, appeared being, lead to the other. That other we realize as we fore me as the theatre where lovely woman was retire within it, and in this retirement of the mind, sometimes enraged; where children ruffled the

ing fathers, fell like lead upon tender emotions,

reflects them ? The vivid lightning becomes vivid and leaves the track of flame along the resistant air and of its tremendous power in the fallen pile and the scattered limbs of the giant oak; but the subtle element, who has seen? So spirits, in the form and out of it, are seen in their manifestations, To the ascension of this thought, so feebly expressed, every mind is holding on its upward way; now in hopeful desire, and then in the anguish of disappointment, but ever upward above the external world of conflict, till the great transformation makes its body and its soul alike invisible to the outward sense; mother earth having claimed the former, our Father, God-God the spirit in all, through all and above all-claims the soul, individualized from all other, and yet united in that one-ness that soars above time and sense, to make them subservient to eternity and spirit. O, great and glorious word : Immortality ! Eter-

God.

-Life-Love-Wisdom-God. As the thought of it pours its sweet influences over my soul, I almost hear its strains of holy melody, floating o'er and mingling in the great sea of strife beneath, to win and carry upward the least sigh for the good, the lovely, the enduring, unuttered, it may be, from the closed lips of writhing grief, drowned, perchance, in the hoarse and malignant notes of religious strife, and hushed in the tumult of business and revelry, but still there and everywhere, wherever a human soul lies encased or rises in its measured freedom; and there its calm, its grand, its eternal anthem shall be heard, exposing and corward in Eternal Progression. Immortality ditations; when the sunny hours pass wearily, and then, come with the whisper of angel voices, and to the eye of my spirit, bring the day star of thine own hope, whose never-dying light, upon the night

"The time that mortals call to-day Is the celestial yesterday."

In other words, the drama of our earth-life is

The mighty Spirits known in classic song and

story are then represented as descending to re-ultimate in this, our Western Land, the virtues and "For we are his off-pring, for in him we live, more, essential potencies that rendered them illustrious among the sons of men. They infused and inwrought their subtle essences and powers into the heroes of our own Revolution, and inspired the nation with unconquerable valor and perseverance. I would therefore, earnestly commend the extract which follows, to the severest scrutiny of all skeptic and scoffing minds, and conjure the latter to consider seriously whether the inspiration by which such lines are conceived and expressed is from are outbreathing joy of those divine aborles, above or below. As to its Spiritual origin, the writer of this can bear the most ample testimony, as he wrote as it fell from the inspired lips of the me-

> And Phidias came, inspired with life divine, From the Olympian Hall, on earth to fashion A new and Jove-like form of strength sublime, Impervious to the shafts of mortal passion. His pure celestial ardors did impassion And animate a youth; no Parian stone, [on, No granite rock he wrought that waves may dash And fires consume; he arched a mental dome, That mind received a soul, that soul was Washing

And Jove the Thunderer gathered in his hand The streaming lightnings and he wove a spell Round a young child; and wise Minerva planned His mental structure, and Jove's thunders fell Harmless and mild, night's darkness to dispel, And made that mind deep-thoughted as bright Of intellect, that roll with solemn swell seas In heavens above; and ancient Socrates he youthful Franklin nursed on his immortal knees.

And then young Alcibiades, the swift Mercurial Spirit, gathered in his hand Bright sun-fires golden from the purple drift Of the sky's ocean, hastening to the land; And silver-footed Thetis from the strand Of her divine Atlantic formed a bay, And there grew up a youth in spirit grand, Fed by salt seas and storms in wild affray, Impetuous, fierce and strong, and terrible as they.

His soul was formed for deeds of dreadless daring, And he, companioned by the free-born gale, Unfurled the Starry Banner, with it sharing Peril and victory; 'mid battle hail [fail; He stood, nor blenched, though even Hope did A sea-born Mars upon the bloody deck, Pallid with rage, a meteor fiercely pale Keen as Despair, till burning flames did fleck That watery hell of rage; he thundered from his wreck

Defiance to Old England, and he tore Saint George's ensign with his red right hand From its high place. "No more," he cried, "ne more

Shall the Red Cross bear rule o'er sea and land." He scourged Saint George's channel with a brand That failed him never; and his cannon roar Shook fearfully, although he bore command O'er one frail barque, her proud imperial shore. to the grim Viking stormed through pathless deeps of yore.

Themistocles flew down as when of old He burst old Persia's might sublime asunder. And reared a son impetuous, daring, bold,-The wild steeds of his thought defied the thunder, Still northern men recall with prideful wonder How Allen stormed Ticonderoga's hold, How, Samson-like, his spirit did outnumber His multitudinous focs : defiance rolled And hundreds cowered before one freeman strong and bold.

first of God : " Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen or can see ;" † and secondly, of man : aud have our beiny."‡

The clear recognition of this idea depends upon our interior consciousness, while its expression will ever take the coloring of our culture, condition and educational peculiarities. All sane minds, of all nations, recognise an instinctive life, that in desire, at least, looks beyond the apparent dissolution of death, while in proportion as any mind becomes true to that desire and the countless visible and invisible ministrations it finds in that faithfulness, it arises to the knowledge, privileges and power of life in God. Life in connection with external objects, commencing with the first observation of infancy and extending to the most comprehensive horizon of hoary experience, is, of course, more readily recognized; but in no one of its stages is it perfectly satisfactory. The eye is not satisfied with seeing, nor the ear with hearing; nor can any one or all combined of the senses, bring to man the fullness of his hope; while ever, beneath every result of external observation, there arises a reflective life that looks beyond for a wider and more exalted horizon. We, by this experience, come to know ourselves as reflecting as well as perceptive beings. By the one capacity we observe much; by the other, learn more. We perceive that we are in a world of material relations, connected to parents and children, brothers, sisters and friends, who in common with us are subject to a law of change and the deep experiences of separation and disappointment it involves. We reflect, and are led, in reflective thought, beyond the parent for our origin, and beyond the change, however appalling, for our companionship, apparently dissolved. And by the aid of these reflections, gathered and brought down to us in the forms of our civil and religious culture, we name the power recognized before us and before the parent who preceded us, GoD, and in this thought, realized in any degree of distinctness, we begin to know we live in Him more than in any external relationships. This thought deepened, finds a law of life immortal, in which kindred tics are seen to be llnked in indissoluble bonds, of which our natural affections and friendships were the foreshadowing intimations. Under the exercise of these reflections it will be found that hope is a native impress upon our being, and that it ever soars beyond external achievements. It reveals the treasures of my love and hope! the highest and dearest ends of that being, and after their happiest consummation, still leads on and ever on. True, it reflects the passing objects of the tallest promontories of this fair and smiling our being." of earthly care and pleasure, and often holds back its flight, to weep over the sad reflections through which it held its way; and it may be it will stop there till its tears, as a flood, shall sweep away the again, in higher ends and better interests, it holds defiles, flowing, ever flowing on, on, to the deep, dispast. What we desire to express is, that the reflective capacity in man, which finds a God in the past, finds an immortality in the future, and its evidences increase with the depths and heights to-

*From "Discourses on Divine Illumination." †Timothy vi. 16. ‡ Acts zvii, 29.

as holy and more loving than David sung. From liverances that make a Calvary glorious, and a Jemortality that no external imagery can depict. In we live in God, and the living evidence administers

to every thought, affection and hope.

s immortality-an immortality no change of outward relations can ever destroy. To bind the soul vents the entrance of the light of immortality.-The one makes a prison, and the other a grave for our higher nature, and is difficult to decide which of man in God.

It is the freedom of my thought that has opened to their own souls and the law of the better life eternal individualization of God, and man is his image, man is individualized, and therefore immortal. In the moment of death, made awful by officious ignorance and tyrannical custom, if this solemn asspeaketh in all--that nothing is lost; that no parown objects and privileges-we are comforted. If genial influences of the heavenly spheres.

immortality and eternity exist in God, and we exist in him: our love will find, ever find, its immorta-

But yesterday I was reclining, beneath the cool

land. Above me the Heaven was filled with the light of God's day luminary, and all the air was

ness! I feel and know that there is no system o dusty ways of tumultuous strife and labor, we, too, religious policy that guards and guarantees it as it when the pale stars of serene and all-embracing ascend the mount of God, and hear of death's de- should. But I equally know and feel that there Heaven are hiding their soft beams in the clouds are divine illuminings which, when once enjoyed, when the dull years are circling the child of my sus King: while the gloom of Phillipian prisons, instil within the heart of all, the consciousness of love and companions of my heart; when the loved and the loneliness of our Patmos, is driven away Being eternal. Unchain thy thought, and the and the hidden come to my memory, as I sit beby the praises of our God and the visions of im- claims of thy humanity, and the inspirations of thy side the little mounds holding the dew-drop of sidivinity will open a vision above every conflict of lent night, that prevents an obtruder upon my mea word, we find our eternity, which is life, and life immature conditions, when in bright or desolate toil no longer beguiles; when my sleep comes not, in God, born of heaven, and wafted over the sable fields of Nature's planting or man's perversions. and my dreams wander back to the ways of my mantle of "Death's dark valley." We learn that Drop the sense of power usurped over the less for childhood; when the narrow vision of my eye tunate of a common brotherhood, and thou wilt shall have answered its temporary end, then, O, cease to criminate thy God, or ally thy soul with a If we live in God, and God is immortal, our life malignity that would burn his Heavens to obscure the hpe that struggles in the heart of the lowliest. of my departure, shall break in beams of life, joy Make thy soul an honored guest within thee, and and glory to all. Then I'll leave the living by a chain of despotism in religious faith, or bury its temple will open its hypethral domes to im-

t in the sepulchre of materialistic doubt, alike pre- measured depths in life Immortal; while symphonious sounds from lips whose external covering moulds there beneath that bending tree, will sing thy franchise, bequeathed by God to blend thy is the most hopeless state of man: sectarianism soul in the interests of relationships eternal. No or Pyrrhonism. Freedom, alone, reveals the life longer, cynic-like, sit down on what the policy that desolates the world under the guise of Religion, calls sacred love, to profit by the misfortunes of the vision that knows that nothing is lost. I KNOW | thy kind; and the barriers that have detained thy myself to be indestructible, and the knowledge is hopes, and held at bay thy progressive instincts. open to any who have freedom enough to be true will fall in their isolation, and be carried as the drift floats to disturb the flow of thy spirit no lonwithin. It is the highest attainment, as it is the ger. The clouds that dim the luminary of thought the phantom, and we, alone, are immortal among holiest assurance of our nature. If there is an arise from selfish scheming, while the winds of a its successive apparitions of perishable things. free humanity driveth them as the contrasts of a brighter sky. No longer fawn beneath thy misconceived prejudices. No longer lead or follow in incapable of decay. Gigantic institutions, boastful assaults that desolate some human heart. No lon- traditions, pompous wealth, and hard-fastened sersurance be given-no matter by whom, for God ger succumb to the policy that dwarfs the native vility, exist by a tenure more uncertain than a impulses of thy soul. No longer suffer thy judgticle of matter, much less of mind, can be des. ment to be incased as adamant by the barriers royed; that the assurance that we are, can no that false conceptions of God have created. No more perish than God can perish; that the facts of longer bow to the machinations of the designing, the soul can no more be annihilated than the Heav- and then, amid every recognition of thy mundane ens can be annihilated by a thought; and that as relations, will be seen the supermundane evidence long as we exist, the might of our love will find its that prepares man to appreciate and behold the

There is an epoch in every life, aye many of them, in which thoughts immortal, traced by divine lity and eternity, Let then, the sorrowful billows influence, from our birth to our change called death, reality while its scenery, in physical observation, roll over me and my soul sink into the depths of that link the kindred ties of fond associations, that grief, I fall upon the bosom of Eternal Sympathy, rise above the funeral pile, to make of brotherly and while my heart heaves in voiceless emotion and sisterly affection, fatherly and motherly care, the forms and foibles of a religious boast, and thus within, I say, Father I love thee and trust thee for a galaxy of stars whose undimmed light, though hide the light of an all-pervading, but, to it, unwithin, I say, Father I love thee and trust thee for a galaxy of stars whose undimmed light, though broken by the rude storms of earth, ascend to Heaven to be shrined in God-for all are his " offshade of a tree of Nature's own planting, upon one spring;" and "in Him we live, move, and have

But my skeptical friend will tell me, he cannot see his life in God, or the ties that bind him to it balmy life and cloudless glory. Beneath the huge in the transformed being of kindred departed. True; but is sight the measure of human know-ledge? The eye conceals more than it can possibly skies. Poor spellings of the merest alphabet of cliff upon which I rested, in meditative observation, True; but is sight the measure of human knowof avarice and hypocrisy that stay its flight; but tween the green lining of bending boughs and rocky reveal. A wonderful organism it is, truly, but its eternal wisdom are the aying forms of religion horizon is limited to external manifestations, and it around me, and the spellers are unwilling pupils its way, forgetting or despising the idolatry of the tant sea, that absorbs all, and yet destroys or anni- cannot see its own life. The medicinal spring that hilates not one pure drop of its ceaseless fountain. bursts from yon bank of the absorbing river, my dimension in the divine, and the divine in all Behind and around me were the fertile fields of in chemical friend tells me, holds a solution of en- things. O Spirit of Love! help us to feel daily dustrious husbandry, now extending the regular lines of thick-bladed corn, while the golden har-vest waved upon their border, or here and there cong. Shall I denv the iron in the class he forces interesting the too offer the cong. Shall I denv the iron in the class he forces interesting the too offer the cong. vest waved upon their border, or here and there song. Shall I deny the iron in the glass he forces limited perspective that too often chains our defell into the arms of the toil-worn but happy reap-to my lips, because I cannot see it? And can that sires, to find, experimentally find, that the things er. The hot, dusty city to my left, with its roofs pebbly fountain conceal what my eye cannot see, seen are temporal; the unseen eternal!

' To join the innumerable multitudes

Who have gone before me. Ah ! the bound is narrow, And still how dark beyond; and yet how light l

The good man springs from earth on wings of love,

To love in heaven ! To roam among the stars To bask in fields Elysiam, 'mid perfumes, And flowers, and amber lakes, and golden skies, And thought, and light, and harmony forever. O. God Immortal ! I have fullest hope Through thec. O fold me to thy loving arms And take me home!"

And, at best, it is a deception arising from our selfish indifferentism, that mistakes these rocks as solid and our life as transient. The solid earth is ing and dissolving away, and our individual being, of all things seeming the most precarious, is alone sickly infant's life, for they make a sweeping tide upon which this poor, frail ship of human being alone can ride the storm. The seas of time shall rink and flow away; the mighty fleet of human chievements will be carried into the impenetrable night, while suspended as it were in the mid-heaven of divine protection, we shall yet disregard our perils, forget our toils, transcend our anxieties, reposing without carefulness in sublime peace in the life of God, while the fashion of the world passeth

away. It is short-sighted and not far-seeing to look upon the external as permanent. Life is the permanent is ever changing. A dull and heavy soul may fan-cy its wealth, its rank, its name, its government, real and eternal. It may sanction its stupidity by conscious faith. It may even argue and expound. but unless it arise to the consciousness of the infinite scale of human life, it will not advance beyond the mere spelling lessons of its tuition, and its religion will be as confused as it is noisy, until very weariness will cause it to fall asleep, over its hornbooks and the fatigues of its jargon, alike deaf to the lessons of divine wisdom and the reality of that angelic hymn that swells upon the breath of pourings in those whose souls have found a holier

Christian Spiritnalist.

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

NEW YORK, SATURDAY, JAN. 19, 1856.

DARK CIRCLES.

"THE SOCIETY FOR THE DIFFUSION OF CHRISTIAN SPIRITUALISTS & TRUE Buffalo, known as the Davenport Mediums. Some PROGRESSIONISTS

Always averse to dark circles, avoiding them on all occasions, not only by example, but by the most unequivocal and uncompromising condemna tion, have we opposed and denounced them. This aversion and distrust has been greatly strengthened by events which have transpired recently in our city; and we would once again bear our testimony against such performances as have, for the last few weeks, drawn the curious and wonder-loving people in crowds to the "Davenport Circle." We thought to meddle in no way with them; being, as a Society, in no way connected with them, or responsible for their doings. But when, with our own eyes, we behold-with our own senses, we perceiveand conviction becomes a certainty to our reason, we cannot refrain from an utterance; especially when such things are done in the name, and under

the cover of Spiritualism. The reports brought to us, by men of discrimination-of cool, calculating discernment, quick and keen-of the phenomena attendant on the manifestations of the "Davenport boys," induced us to visit them; and when, after hearing and feeling the noises and touches (of what purported to be disembodied Spirits,) in the durk, we requested the favor of a private sitting, which should be in the light, the ready acquiescence with which they met our request, seemed an assurance that all was, indeed, right. Circumstances prevented our investigations, to any satisfactory extent, before the final denouement and exposures attendant thereon, whereby a new reproach is cast upon Spiritualism unreasonably, unjustly, and unwisely. There is no excuse for the people who have thus been the means whereby they can investigate this subject, without money, and in the broad light of day. Boldly do we challenge them to this investigation; for, however much trickery may be seeking to conceal itself beneath the overshadowing walls of Spiritualism—availing itself of their shadows, as a shelter from the penetrating glances of the sun of Truthfulness, still standeth it fixed and unalterable; a strong tower, a glorious temple, whose light is Inspiration-its ministers, Love-and its crown of

glory and beauty, the attributes of Infinitude. As a science, it stands upon a basis, strong, clear and comprehensive; wonderfully so, considering its infancy. As a philosophy, consistent, conclusive and transcendant. As a religion, high as heaven, effulgent as light, and pure as divinity.

In conclusion, we repeat, we are in no way responsible for the performances of these boys, any more than we are for the sleight-of-hand performances of "The Fakir of Ava," or the jugglery of or mathematical philosophy, with the other.

MANIFESTATIONS IN THE DARK.

wisely qualifies the investigator for further inquiry. fifteen years with what was pronounced by Dr. The roots of knowledge are sometimes bitter, but McMullin, of New Boston, a case of 'leprosy' he fruit is sweet.

the genuine Spiritual Manifestations which have oc-

nanner to caution the public against deception in

'BY THEIR FRUITS YE SHALL KNOW

THEM.

CHAS. PARTRIDGE.

and eternity.

inspired with their Spirit.

and fuir dealing.

with the following :

statements of like character.

of the sexes.

New YORK, Jan. 8, '56.

Partridge's letter to the editor of the N. Y. Tribune, as it is pertinent to the " developments." a man's finger. He sought cure far and near, and "SIR: Much has been said and published during at times was partially relieved. A friend advised the last two weeks respecting the so-called Spiritual Manifestations occurring under certain condihim to try this 'healing process' as an experi-SPIRITUAL KNOWLEDGE," TO ALL tions in the presence of two boys recently from ment. After so long a time of suffering, and being unable to help himself in any way, he found imof the phenomena which have taken place in dark-

mediate relief, and in one week's time was enabled ened rooms had created suspicions in the minds of to pursue his daily labors, being entirely free from several Spiritualists as to their genuineness, and an all appearance of disease, excepting a few scars occasioned by the deep sores upon the face. All investigation was instituted by myself and others, which continued for several days. Nothing decithis is effected without medicine. The intelligence sive, however, transpired until to-day, when it was or healing power, as stated, is claimed to be from made satisfactory to me and others that some of the an Indian and French physician, who lived about phenomena were deceptively produced by persons one hundred and seven years ago. That he was celebrated and powerful there is no doubt, as he demption. vet in the earthly form; and as I have heretofore frankly given to the public over my own name. was an Indian Chief, and afterwards became a re-

through your paper and other channels, some of sident of Quebec, as a French physician. " This is but a single instance of the wonderful curred under my own observation, I desire in like cures effected by Mr. Coburn. About three years since, Mr. C. was fast sinking with consumption. phenomena, involving, as they surely do, the most and through a similar influence to that which perimportant interests of every human being in time forms such cures through him at the present time. he was directed in a course of treatment by follow-This unfortunate circumstance has not in the ing which he was soon permanently restored to

the whole outward surface of the skin upon the

least shaken my faith in the great reality of Spirit- health; and he will now give his whole attention ual intercourse, but has shown simply that some to the wants of the public. We shall again have occasion to allude to this subject. Mr. C. can be persons, favored as mediums for some of the more exterior and tangible manifestations, are not yet found at his rooms in Merrimac Building, opposite the Manchester House, where he has established duction is unnecessary, still we cannot refrain from himself, and will give such information as may be desired.

A SINGULAR MANIFESTATION.

This is not only true of man in general, but of The following from the Waukegan (Ill.) Demo-Christians in particular, for they are supposed to crat, may interest the general reader, particularly "Our ways are not God's ways." Few will feel ualism as understood by himself. Mr. R. spoke for The following from the Waukegan (Ill.) Demo be a peculiar people, zealous of good works. How if acquainted with the manifestations in the "Mirfar their works praise them, or in what degree the acle Circle" of this city. The facts are vouched for practical *cthics* of the church and the theological by the members of the *Circle*, at which the phenopress are expressive of the moralism of Christian- menon was developed, and their names appended to savs : ity and the purity of Christ, we will not at this the statement. The Circle was held in Waukegan time inquire. But that the reader may judge for on the evening of November 26. The editor of himself, we submit the two following cases, which the N. E. Spiritualist referring to the antecedent we consider *fuir* specimens of theological candor history of some of the members of the Circle, says: "It appears that a Mr. and Mrs. R. B. Yeaton,

Case No. 1. The Boston Olice Branch having had (Spiritualists, and the former a medium,) had reits misconceptions corrected by the Spiritual press, cently removed thither from Lowell, Mass. Some it to me, or some spirit. in hopes the imparted information would save its four months previous, and before their removal. dupes of trickery and humbug; because there are editor and contributors from misrepresenting and three sheets of letter paper, on which were some abusing Spiritualism, commences the new year paintings of butterflies, had been taken out of a "SPIRITUALISM AGAIN .- No principle, indeed; don't you see it is based upon the permanent prinpromised to return them in due time, after their arrival at Waukegan, as a test of their power over twenty, in different parts of the country. The apthese persons being in a Circle for Spiritual cominunication, Mr. Y. was entranced, and "began to Case No. 2. The Christian Secretary of Hartford, move about, apparently trying to seize hold of sary,) in order to see what progress each experi-Conn., after misrepresenting and refusing to corsomething that was above him in the room. He menter had made towards the discovery, thereby rect its issues on Spiritualism, and after meanly said it was the sheets of paper referred to." We "backing out" from a position it had neither the quote the remainder of the statement entire : courage or skill to sustain, commences the new

"We all looked carefully, but saw nothing of the year (January 11,) with the following, among other kind. The medium would occasionally spring for years; and without any plun, the progress of the the papers, as though they were floating about in the room.

> "We were looking more or less intently, watching his operations. The room was well lighted by a lamp, so that everything about us appeared clear

down precisely as though they had been previous-

dropped. As the papers dropped down, the me-

dium tried to seize hold of them, but missed them,

nized by the medium on coming out of the trance

"As soon as the papers were received by the

The perversity of mind and the poverty of inand distinct, as we supposed. After the medium had tried to obtain the (to us) invisible papers, for vention evinced in these extracts, would be humiabout twenty minutes, and while in a corner of the liating indeed, were it not that they enabled us to room with extended hands, and looking up, and understand the Spiritual and moral developments asking for the papers to be given to him, there beof the writers. This they do in a signifant man-Signor Blitz; and the science of Spiritualism is no ner, for both writers believe in, and give proof of ing nothing in the way to prevent clear vision in more identified with the one, than that of chemical their depravity. Whether they do this in obedience the place where the medium appeared to be lookto their "creed," or at the suggestions of their na. ing, and nothing seen by us, then instantly, and

> all such cases, it should never be forgotten, that looking to that point, the three sheets of letter paondunce of the heart,

A THEOLOGICAL INVENTION.

We have a letter before us, the contents of which is as singular in chirography and style as the sub-To illustrate these reflections, we republish Mr. back, stomach and arms, being in a crusted ject matter is inventive and suggestive. Indeed, railroad, and communication by telegraph, entirely in the back ground.

the theologically (?) wise promise to the unconverted. It is not, however, the millions that have been. but the millions that must be lost, that moves him converting the "sinner" from the error of his ways, seem purcile and defective, when measured

So real, actual and everlasting is the doom of person endure the heartrending reflection of mil-lions of his fellow-creatures sinking down into ever-lions of his fellow-creatures sinking down into everlions of his fellow-creatures sinking down into everlasting despair and death for want of knowing the way of ESCAPE?" To prevent this "CATASTROPHE," is a consummation devoutly wished for, the more ' since thousands are lost daily.'

Whether the wish is father to the thought or not, we cannot say; but the following inventive suggestions appear so wonderful to Mr. W. H. that he thinks God or a Spirit must have invented them. As they explain themselves, further introreminding the reader of the progress and spread

of Spiritualism, while thousands of minds in this country are looking round for the means of sending the Gospel to the Heathen. It is evident, in this as in other developments of Providence, that other than thankful for the advent of Spiritual the most part in his normal condition, although ism, after reading the following queer but sincere explanation of Salvation made easy. Mr. W. H. and answer specific objections and inquiries alleged

"I being of but moderate intellectual powers, and being, at the time the following plan for the discovery of Air Navigation was displayed to my view, in a very weak, confused state, and not in the habit of thinking about mechanical inventions therefore, I firmly believe that either God showed

" On the Discovery of Air Navigation .- In order to encourage experimenters in trying to discover locked trunk, as supposed by Spirits. The latter thousand dollars at first, increasing the amount as his rout is West as far as Cleveland. had claimed to have possession of them, and had yearly as the experimenters would increase in numbers, which they would when encouragement would be given, from two or three at first, till fifteen or physical substances. On the evening in question, propriation to be divided among the experimenters attending these lectures. The unreliable state of chime of bells vibrates sweetly on the air of the in proportion to the amount expended by each experimenter in his experiments. The experimenters to meet together once a year (or oftener, if necesgiving each experimenter a chance of combining from each other's experiments. That, if the above

plan be pursued, and sufficient encouragement be given, the discovery would be made within fire age would make the discovery before the end of the

would open the way for the speedy spread of the That ministers should be ready, and have millions of Bibles given them to be carried, when the *Air* Machine shall be discovered unto all the nations of the world. The Air Machine, when discovered, would resemble the "Angel flying in the midst of Heaven having the everlasting Gospel to preach to all nations." Yea, very probable the thing meant by that passage. The heathen, seeing their foreign visitors coming to them in so majestic a manner,

would make them more likely to believe the message of mercy sent to them, for it would show tures, we cannot say, but the just is obvious. In simultaneously to the vision of all of us, who were them that those who sent the messengers to them

THE BLIND ARE MADE TO SEE. I hereby certify that I have been afflicted with

sore eyes, owing partly to a humor which had settled in my eyes, and partly to a deranged condition back, stomach and arms, being in a crusted ject matter is inventive and suggestive. Indeed, of the spine and kidneys. In July I took a violent state, at times running sores, and forming we may as well acknowledge the inventive genius cold which settled in my eyes, causing the balls to ridges upon the arm sufficiently large to admit of the age, for the plan for "saving souls," sub- be very much inflamed, and the lids were swollen mitted in this letter, leaves locomotion by so that it was impossible for me to see, as I had not power to raise the eye-lids and hold them open for one moment. If at any time I raised the lids the light would so affect them I could not see. I The writer seems to be honest and earnest, and tried a great many restoratives which my friends nxious to prevent the fatal consequences which prescribed; also went to neighboring physicians, and was blistered and leeched, but of no avail. I became nearly discouraged, for I had been confined to the house, most of the time to a dark room, nine

About the first of October, one of my weeks. most, for the appliances and instrumentalities for friends informed me that C. C. York, a healing medium, was in Concord, and recommended me to consult him. But as I had no faith in him, and as it was a new mode of healing, I hesitated; but by the hindrances which prevent their speedy and at length decided to try him, and see what the efimmediate employ in the services of the world's re- fect would be. He stated that he had cured worse cases than mine, and thought he could cure me .-the Heathen to him, that he asks: "How can a him, and followed his directions, before my eyes were

ums to try them, and know for themselves. MARTHA A. BRIGHAM. Sudbury, Mass., Nov. 15, 1855.

NEWS ITEMS.

P. B. RANDOLPH'S LECTURING TOUR. This Br, since his partial recovery from a sickness that had brought him nigh unto death, has been lecturing in Boston, with his usual and

noticing Mr. Randolph's first lecture, says : " Its topic was 'The Meaning of Words,' and in it the lecturer gave his definition of several terms in popular use, such as 'Common Sense,' 'Philo-' Mediumship,' ' Spirit,' ' Development.' &c. sophy, several times required by 'a voice in his ear,' as he described it, or by a powerful impression, to pause to exist in the minds of the audience, sometimes

giving forth explanations and statements as novel to himself as to his hearers." This lecture "by unanimous request of the au-

dience was repeated.'

By letter, we learn, Mr. R. is about to leave New England on a WESTERN TOUR, to lecture on the progress." subjects above alluded to. Letters may be addressed

to him at Troy, N. Y. up to February 1st; after that to the 26th of February, at Stockbridge, Ma-Air Navigation, let Congress appropriate say five dison county. Other notices will be made hereafter

Those of our friends who have not heard Mr. Randolph, will enjoy an intellectual pleasure. if his physical health may interfere with his progress and success, but should he have sufficient strength. none will have cause to regret the time, money, lectures.

Dr. James P. Greves of Milwaukee in a letter to the editor of the Age of Progress, says: "We have for two Sabbaths, been favored with

the services of our good brother S. J. Finney, of Gospel throughout the world, by its going into great acceptance. A movement is now making to ple go to other churches, with the additional fa secure him here permanently. He will lecture for us twice on the Sabbath, and during the week will lecture in the neighboring large towns and villages than any of the churches save the Catholics. I predict a good time for Milwaukee this winter. shall raise by subscription not far from 1000 dollars to pay the salary of Br. Finney and pay contingencies.

the message of salvation by Jesus Christ might be to exhibit the weekly developments of a "regular-

library, and perceived a small volume; he on it and read ten Greek verses; which solved all the difficulty he had labored under. His joy awakee him; he rose, noted down what he had just read and, finding the adventure of so extraordinary nature, he wrote to Descartes, who was then will the Queen of Sweden, and described to him all the particulars of his dream. Descartes replied to high telling him that the most skilful engineer could no have drawn the plan of the palace better, nor the library, than he had done in his letter; that he found the book in question on the table be had pointed out; that he had therein read the veryes mentioned by him, and that he would send him the work at the first opportunity.

"Marshal Villars, at the age of sixteen, We cornet in a cavalry regiment. One night he was on the advanced guard in the camp, and was warm. ing himself before a wretched fire, when he head a loud voice calling to him to join and mount his cases than mine, and thought he could care man. I horse with his escort. The youthful warrior put the laid his hands on me, and I received relief. I horse with his escort. The youthful warrior put but little attention to this order, but still he heard the voice, and an invisible hand seized him by th cloak. Villars then obeyed, and scarce was he advanced a few paces distant with his men, than the place he had left blew up with a terrible explosion. It seems that the enemy abandoning the territory. which was threatened by the French army, buried

some barrels of gunpowder which they were unable to carry away. The soldiers belonging to Villar had lighted their fire precisely on the spot which concealed the barrels. The action of the fire com menced by drying the powder, and finished by it acknowledged ability. The N. E. Spiritualist in explosion. The genius of Villars preserved him from this great danger, and also saved him with

handful of brave fellows, who, without the form nate star which guided him, might, perhaps, hav perished.

"The writer of this article has heard related th following adventure : 'One night, after I had gone my last rounds, I betook myself to sleep, when a on a sudden I dreamed that one of my hothous was on fire. This struck me forcibly ; I rose, and hastened to the hothouse pointed out to me in m dream, when I had the happiness to arrive in tim to prevent, without doubt, a serious misfortune.

fire had actually broken out from one of the stores which were always kept burning day and night and seemed likely infallibly to make considerat

> For the Christian Spiritualie LETTER NO. 6.

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

The Church of the Holy Cross has a pleasing and picturesque appearance, as it stands there of they are not otherwise benefited and instructed by the hill side among the trees. The music of Sabbath morn. The people who go there to we ship appear neat and orderly, and doubtless the are happier and better under their present organized and attentions they may have given him for the ization and system of faith, than they would without either. Doubtless the sectarian Church all its ramifications has its mission for good. deny this, is to deny the active superintendence

a God, "Whose tender mercies are over all l works." Doubtless the Church of the Holy Cros of Troy has a divine mission, and doubtless the Ohio, who has lectured to large audiences, and with mission is not ended. But the fact that other per other people go to no church at all, is proof po tive that other agencies and other instrumentalities in the interior. Our audiences are now larger are necessary to meet the Spiritual wants of other classes of minds. And why is this? If the se tarian Church ever had a divine mission, why is the teaching unequal to the needs of this generation The answer is a plain one. Humanity is progress ive ; sectarian theology is non-progressive.

The Northern Advocate says: "Spiritualism is The men and women of this generation are lea going ahead so rapidly in Manchester, that they ing the formal church in the dim distance, and are were far ahead of them in improvement, and that have been obliged to charter the City Hall in which beckoning it to follow. And now, my friend, I will speak of wants that our unfolding tively demand, and the formal church as imperatively forbids us to ask for, remembering not the words of Jesus, "I would tell ye more, but y The following is from the Portland Transcript, cannot bear it now." The time referred to by the the writer of which offers this remark as conclu- loving Nazarene is passed; we can bear more at alist. The testimony here presented, must put for sive, for not attempting an inquiry into the causes we cannot live without it. And while referring t of the phenomena. "Without further search we those Spiritual wants that the Church cannot sur may agree in the opinion, without discussing the ply, it may be necessary to speak of those theol cause, that dreams are not what superstition has gical dogmas that have become real obstacles and stated them to be, neither are they what they are evils in the pathway of human progress. In doir, ism, although wonderful, do not address themselves defined by modern Philosophy." As this precious so, I shall endeavor to keep in view the injunction morceau of information however, is of that "kind of the great medium of Nazareth: "Judge not the the many phases of Spiritual disease and bodily de- of stuff that dreams are made of," we would suggest ye be not judged." the propriety of another article, by way of expla- While addressing you, brother Tucker, you may nation. We suggest it because the definitions or only consider yourself a representative of sect ed and said: 'That they brought the papers into Sense and Selfishness are all addressed, in hopes explanations that "Superstition" and "Modern rian theology. We are canvassing principles, no the room through the door this evening at the time the sick may be cured, the skeptical converted, and Philosophy have given of the phenomena of dreams men. First, then, where are our friends who have may not be so well known to the general reader as laid down the mortal form? Where are the affe the writer imagines. Besides there would be some tions, the sympathies, the intelligence, the life, at satisfaction in knowing by what authority "ancient all that constituted the individualities of the superstition" and "modern philosophy" are to be set parted ? Are they sleeping among the wom: prehend the total of human wisdom. Will the edi- is as terrible to the formal christian as to the tors of the Transcript give us "more light" on this savage who never heard the name of Jesus. The funeral ceremonies, the mourning weeds, the sobs "A man who is the least inclined to superstition and tears, the costly monuments inscribed "Here may be excused if, at times, he gives some credence lies," all testify of the dead materiality of the to either the brilliant or the gloomy dreams which Church. And the funeral sermons, made up of sometimes assail him. Modern philosophy, armed lamentations and contradictions, afford no eviwith its hopeless skepticism, has vainly sought to dence of victory over the grave, or triumph over which prove the intellectual existence of man, dur- I had a little grandson, and I was looking f ing his sleep; on the other hand there are many ward to the time when I could lead him out anio respectable personages of antiquity, philosophers, the birds and blossoms, and turn his young mi lamity was a real blessing to all concerned." But "Maldonet, a Jesuit, had formed a design of un- when we went to the grave, he said, as the cottin dertaking a commentary on the four Gospels; for went down, "We leave this child here to skep till ual, that we cannot but pray for the increase of joys of companionship, and the genial sunshine of they were employed in administering to the sick. several nights he thought he beheld a man, who the resurrection morn." Now, here was a centra.

In the last issue of this paper, we offered some reflections on the "meaperted developments" which at times characterize the manifestations of nearly all dark circles, and, it may be, we then said all the subject demands

Still, the Christian Spiritualist and the Rational Enquirer should be inspired with a wise and holy caution, a discriminate zeal, that his " moderation may be known to all men," as well as his love of the Spiritual in life and the preternatural in Nature.

To arrive at this catholic and just appreciation of principles and things, is the end and aim of all culture, and any and all instrumentalities that are friendly thereto, should receive a cordial and warm welcome from every lover of truth. Without this large and liberal conception is *realized* and accepted, progress will be tardy, and concentration of effort difficult. We predicate these remarks, that the reader may understand we are not insensible to any and all benefits likely to spring from dark circles, and at the same time appreciate the motive that prompts us to say that the general tendency of dark circles is bad, and therefore to be avoided. That there may be manifestations good and true in them, we doubt not ; but the opportunity presented for trick and deception is too apparent to need a moment's notice. The only preventative to this is the precaution the inrestigator may take in instituting his TESTS and experiments.

When, therefore, both test and experiment are rersonal and positive knowledge.

As this assumption of fuith, without evidence, is now generally ignored by Protestantism, as well as the philosophy of the age, nothing more will be needed to put an end to dark circles than to have | party.' it known that investigation and test are ignored in these circles, when the proposed test seems to conflict with the policy of the medium.

We are aware that it is not for us to insist on the that has startled and surprised the skeptical, while conditions in a too positive sense, since Spirit Maniconsoling and blessing the afflicted. fistations, as well as every other development of own constituted conditions, because regulated by

results and developments calculated to educate the January 12. The editor says : mind and elaborate the general philosophy of Spir-

sary, by getting the necessary evidence through mediums and circles under circumstances that will Medium.' We have seen and conversed with in- moment when he should be admitted to contemmake trick and imposition impossible.

So much we have felt called on to say on the on the late facts which make these remarks necessary, for, however humiliating it may be to acknowledge the deception, there is much more of con-

out of the speaketh."

"One class of fanatics-the Spiritualists-advo-

cate boldly the doctrine of "free love," which sig-

nifies in plain English, the utter abrogation of all

marriage laws, and the indiscriminate intercourse

DISTRIBUTIVE JUSTICE.

ly held up there by the hand of a person, and there It has been, on more than one occasion, strongly intimated that Justice was not only blind, but was rapidly growing *deaf*—this being the only rational and they fell upon the floor, and were picked up by method of accounting for the many acts of "outrageous fortune" which the "law's delay" had permitted to come to pass.

As the statement seems to be probable-since its acceptance enables us to account for

The ups and do	rns,
And alterations;	
And bran new p	lans.
And modification	

to speak through Mr. Yeaton the medium, explainof equity, administered in our Courts of Justice-in is nothing more than gust that the facts be known. We should not, however, have made special note of it at this time, did not it give us the queue by dered the papers invisible to us up to the time that Christian Spiritualist. they let them fall. That they could do this, that which to explain the following act of distributive justice. The Spirit of this good woman, knew the is, conceal them from our sight, by the use of the defects of our popular methods of administration, atmosphere, provided that the air in the room was vor of what God hath done in restoring the sick to aside since these two manifestations of mind com- These questions the Church cannot answer. Deat and came, as we hope thousands more will, to dis- not heated too warm; and that if the air of the health, through Spiritual Medium Power, in my room had been heated above a certain temperature tribute justice and dispose of her own. We know not whether the exchange, from which

state.

we copy, intended this morecau as fact or fiction : sight. and we care not, as few will read without finding it "Several of us were not expecting the sheets of

paper would appear at all, and others were expectboth suggestive and significant. The writer says: "Quite an army of Spiritualists may be found in ing it probable that they might appear.

"Those of us who were not expecting such ap-Erie. During some late investigations by some of their number, a new method of settling disputed pearance, saw them appear equally clear at the b'eeding of the Lungs,) through the Medium Powignored by the medium, all investigation is at an claims to the property of deceased persons, was precise instant, and in the same manner as those end; without compilence in the medium, it is to be arrived at, which may be put to practical use in saw them who expected or believed it possible, that of comparative health without the aid of medicine. future, and do away with administration. An old the Spirits could thus produce the papers.

lady, formerly resident on State street, but who is "This statement drawn up, carefully read over, now dead, suddenly appeared among her Spiritual and agreed to by all of us, as being absolutely true neighbors, and distributed among her friends the and correct. effects she had left behind, 'as regular as a tea

(Signed) Wm. A. Boardman, Olive L. Boardman, Freeman Watson, Olive M. Watson, G. Black, C. C. Seymour, Eliza A. Yeaton, James Selkrig."

A HEALING MANIFESTATION.

The following modern miracle is one, of many, ROGERS, THE POET, GONE TO THE SPIRIT LAND. Although the author of the "PLEASURES OF ME

Health is such a priceless boon, and is so essen-MORY" is no longer of the earth sphere, his life is the divinity "that shapes our ends," have their tial to all the relations of life, temporal and spirit- for all time-for the many acts of kindness, the Claremont, N. H., sojourned at Sherbrooke, where their own laws. This being true of the manifesta- such manifestations, and the development of such his friendly nature, still live to beautify the "Plea- The occasion of their coming was this: Mr. W. tions in general, does not, however, authorize the mediums, as will give health, strength, and length sures of Memory" and enrich the record of "Hu- Thatcher, conductor of the works at the pail factoassumptions or necessitate the policy of dark cir- of days, while demonstrating the presence and il- man Life." We have not the room, however, to ry, seeing in the New England Spiritualist an adcles. The suggestions and explanations, neverthe- lustrating the mediation of our angel friends. Of claborate either, but wish to remind the reader, with regard to his child then dangerously ill, and at the same time, pointed out to him a certain part land to theology. It has no definite idea of a function of the reader, with regard to his child then dangerously ill, and at the same time, pointed out to him a certain part land to theology. It has no definite idea of a function of the reader, with regard to his child then dangerously ill, and at the same time, pointed out to him a certain part land to theology. less, which Spirits and others have offered on the this phase of spirit intervention we can hardly have through his dying words, that "it is not all of life received by mail a remedy that gave immediate of his stomach, in which Maldonet experienced vio ture life, of its condition, or location. Here is in philosophy of dim or dark circles, may have truths too much, so long as there remains a diseased body to lite, nor all of death to die." From a genial and relief, with a statement that cure would be best lent pangs, and of which he died, very soon after great failing, and on this point hangs its fate. The or an afflicted mind to be healed or consoled. We appreciative tribute in the Evening Post to the me-

" In approaching the close of a life so much pro-"We noticed a few statements in a late Ameri- longed beyond the usual lot of man-a life, the disease, for which he could procure no alleviation, it-intercourse. At present, however, and as things can, upon this subject, signed 'D. Marsh.' The years of which circumscribed the activity of three and several other severe cases of illness existing in are conducted, there is but one safe method in this statements made by Mr. Marsh, we have no doubt generations, he contemplated his departure with matter, and thet is, to render durk circles unneces- are true. From our own observation we are con- the utmost serenity. The state of man after death vinced of the efficacy of Mr. Coburn as a 'Healing he called the great subject, and calmly awaited the as sufficient to cover the traveling expenses and a that death threateneth thee?" The dreamer re- In fact, it amounts to a license to transgress, fe

dividuals who have been cured through him while plate its mysterics. 'I have found life in this in an insensible state, or seemingly asleep. While world,' he used to say, 'a happy state; the goodgeneral policy of dark circles, rather than to dwell thus he is influenced, and acts as though in a na- ness of God has taken care that none of its func- extended to a dozen other patients, every one of tural state, giving a full description of the disease, tions, even the most inconsiderable, should be per- whom that has followed out their directions, acthe parts diseased, and advising the proper course formed without sensible pleasure; and I am confito pursue in order that a cure may be effected. A dent that in the world to come, the same care for try their skill. George Bassars solution in the knowledge of its detection; since it young man of our acquaintance, who has suffered my happiness will accompany me."

per appeared a little below the top of the ceiling, better than their own ideas of happiness in a and about one-and-a-half feet above the hands of future." the medium. As they appeared, they dropped

SPIRITUAL CURES.

For the benefit of the Utilitarian and the Materilist, we copy the following from the N. E. Spirituever to rest the question of what good is Spiritual-Mr. Black. The doors and windows were all shut ism? for they show the useful and substantial in at this time. On each sheet of this paper was a Spirit intercourse, and addres the Utilitarian on his painted butterfly, and they were instantly recog. own plane of development. The facts of Spiritualto mere wonder, for they are wisely adapted to meet

Circle in the manner stated, the Spirits, purporting crepitude, which in our age are seeking Spiritual and physical health. Wisdom, Prudence, Good when Mr. Watson came in, and that they had ren- the reckless turned from the error of his way.-El

> HEALED BY THE LATING ON OF HANDS. Brother Newton :--- I wish to add my mite in fa-

own person: Previous to being confined in my own room, I they could not have concealed the papers from our had been greatly afficted with Pleurisy and a difficulty with the Liver. Not being able to obtain any relief from the means used, I was soon taken with Consumption, with very little prospect of recovery. Hearing of the restoration from a dying state of Dr. Lindsey, corner of Cliff and Myrtle streets, (whose case was also Consumption attended with

er of Dr. Osborn, I was persuaded to test the same means; and after four visits I was raised to a state Though it be true I was not restored through a touch of the hem of his garment, yet, I am per-suaded, the cure is no less perfect; and I trust

through this blessing yet to live may years. I shall be most happy to reply to any inquiries

addressed to me at my residence on Cliff street, Roxbury, Mass. "Like effects are produced by like causes."-

President Mahan. Signed, SARAH H. BROWN. Attest : Joseph Brown.

Roxbury, Jan. 1856.

Mr. Editor :- Throughout the month of July last, effected by a course of treatment for which the presence of the physician would be required with the patient. Mr. Thatcher's associate, Mr. Thorn-

ton, having also an infant in extreme suffering from their neighborhood. Messrs. Thatcher and Thornton, with a few other mechanics, made up the sum of thirty dollars, which they proffered to Dr. York, fortnight's board for himself and lady, if they would come and attend to these cases. The offer was accepted. Doctor and Mrs. York came; the children night.

were healed; and during a month their practice knowledge the benefit of signal relief, if not of cure, ry their skill. GEORGE BARNARD. Sherbrooke, Canada East, Oct. 18, 1855.

ly organized Circle."

SOME REMARKABLE DREAMS.

subject ?- El. Christian Sptritualist.

his work was concluded.

banish among the crowd of fables, these features death.

as well as commanders of armies with the most em- gradually upwards to the Father of these beau inent writers of Greece and Rome, who thought it ful things. But death carried him over the rive their duty to have faith in dreams, on which might and a minister came to perform the funeral obse depend the safety of a people, a city, or an army, vances. Contrary to my expectations, he speke so that, without blushing, we may become credu- the lifeless form before us as "The cast-off fa lous after the manner of Zenophon, Simonides, Cas- ments of an angel that was now actively and i sius, Cæsar, Plato. But, without wading back so ously conscious of its existence." "In a few she far through the flood of time to search for celebra- years," he said, "we would rejoin the lost of ted dreams, we need only cite a few, which ap- and would then realize that the preset seeming a proach nearer to the present period.

exhorted him to go on speedily with the work, and diction that could not escape the notice of the most assured him that he would complete it, but that he superficial observer.

eyes of Theologians must open to this fact, or the

"A man, who did not know one word of Greek, world will turn to Him who is the " God of the vent to seek out Saumaise, and showed him some living and not of the dead," and "let the dead certain words which he had written in French bury their dead."

Secondly, I hold that the doctrine of the parden characters. He asked him if he knew what those words expressed? Saumaise told him in Greek, of sin in any sense that theology teaches it, is a they signified, "Go thy way, dost thou not see perpicious doctrine, and one of incalculable evil.turned to his house, which fell down the following men will sin as long as they expect a pardon. This great error in theology is the consequence of its

"A learned man of Dijon, being fatigued all day ignorance of natural law. Theology draws a line with studying one particular passage in a Greek | between the natural and the divine, whereas nature poet, without being able to comprehend it, went at is the work of God, and the laws that govern nat length to bed and fell asleep. He fancied himself ture must be divine laws. If you seperate God transported in a dream to a palace of Christian at from nature, you turn Him out of the universe.-Stockholm, where he visited the Queen of Sweden's Science indubitably demonstrates that every trans

resion of natural law, incurs a penalty corression or always to the degree of the transgression; this penalty there is no pardon, because i for mis he Himself, are immutable, and unmetion, and not cases, is evident from the fact, Spiritual Telegraph of the 12th inst. tarthe innocent infant is burned in the same way. the innovance is no protection, the law is

Land I a man of his property, a pang of remorse. You may reand become a better man, firmly er to do the like again; but the higher in Spiritual unfolding, the keener will sel the wrong committed. And the with a more sacred eye. areid what is called "eternal punish-

to the man you have wronged and

let sinners.

more some of theology that gave rise to the vanerisms of sectarianism, are too numerous foe.

eferen a passing notice in this epistle. I whether imaginary or real? Ite hepe that before another Thanksgivwho ridicule Spiritualism for 'awrs, its fertile vales, its majestic for-

rice is mighty waterfalls !" al chough there to excite curiosity at least, they have the promise, "ask, and you shall ire; knock, and it shall be opened."

stle.

S. M. Peters, S. R. Your servant,

From the Democrat. SPIRIT FRIENDS. WY MISS SAEAH A DEADH It is a beautiful belief. That ever round our head ---The Spin's of the dead."

They are coming, coming, coming, In this quiet evening hour. Ensloy thro' the dark'ning gloaming-Tis a Spirit-haunted bower :

For the Christian Spiritualist. EDITORIAL QUACKERY. This article has become quite prevalent of late.

tion intentionany and the result is the same in under the influence. Catholicism makes free use direct to me here.) of it to drive off the Protestant blues—Protestantion the organs of the hand will be in- of it to drive off the Protestant blues-Protestantism and all the prayers of the church will have to repel the poison shafts of reason and infidelityand all the property of the probability of and—shall we think it? we wish it was otherwise: det upon that nature the hand to a healthy con-it is is too true—the Spiritualist to intimidate the alone will restore the hand to a healthy con-it is is too true—the Spiritualist to intimidate the in the Davenport circle, and promised them a conabove will restore the hand to a healthy con-show will restore the hand to a healthy con-the show a number of the human mind cares but little for talented woman was the occupant of some editorial the "Utilitarian's" notions, ourself strongly inclin-That the the punishment, and that it is ism. This is evident from the editorial in the

Undoubtedly, an editor has a right to refuse the

and unjust criticism—when he percerts its very The room was darkened, and the manifestations cry Amen! without restraint. The lecture closed a creature of hopes and fears, vascillating between meaning, and sets its author down as an ignoramus, commenced. Instruments were carried through with a good round of applause, in which your cor-L^{zin:} If reasonable with the property, meaning, and sets its author down as an ignoramus, a unit is and as often as you think of it. for thinking and writing in a set it is is and as often as you think of it, for thinking and writing, in opposition to his own the air, and sounds produced as on the former oc- respondent joined with all his soul (sole.) The peoprejudices, still keeping the article criticised from the knowledge of his readers, then, we would say, the proceeded to bind the mediums in their seats.editor, though a Spiritualist, is indulging in editori- Their feet were bound in chairs in which they sat, al quackery. The true editor would regard justice and those also to the legs of a table standing be-

We are *julscly* represented, as warring against gether, in such a manner as to prevent the use of all remuneration to mediums for the labor and time the hands to a great extent. A cord was passed spent in dispensing their Spiritual gifts. This we around each of them below their ribs, and a cord

indenstand science they will stop charge as an entire percersion of the article referred or handkerchief around the breast; both bandages to, both in letter and in spirit. And the critic re- tightly securing them to the back of the chair.in not october in the pardoned, so long the world minds us much of some orthodox divines, who, in By another cord the hands of each were secured to defending their collect. defending their selfish tastes, slash and cut blind the lower bandage around the body, so that only folded, without regard to truth or reason, friend or their fingers could lie upon the table. The thrum-

ming of the various instruments again commenced, Is not reason a sufficient armor for the Spiritual and after a time the elder boy exclaimed that he deferent a passing notice in the ender boy exclaimed that he dents, and brothers in the same glorious cause? that some of the ligatures had been removed, and shall fained by label friends by label to be light to the ligatures had been removed, and I have and give very it will make no Shall friends be lashed into silence by their editori- amongst others my own handkerchief, with which E yea should not report, a than hand at masters, because in their love for this beautiful I had bound the elder boy back in his chair, and it with me. I am your fellow preacher, and Zion, they would even bit enter the state of e with me, I am your lenow preacher, and Zion, they would guard it against internal dangers, was presently found tied up into one solid knot of of the writer.

knots. Several other handkerchiefs were more or less The history of reform is a strange one. Luther knotted. After this, two ladies were seated at the the hope that events another the and his followers demand, in vain, a trial at the table with the mediums, each lady holding one hand relis round, you will find the mediums, each lady holding one hand githat day a subject, that will enable you bar of reason from the priesthood, but as unflinch- of each of the boys. The table was a circular one, the sphere of strolling mountchanks, ingly refuse the same to those who would reform capable of extension. The ladies sat opposite each Protestantism ! The Universalist and the Sweden- other, when the top divided. The ladies most cou-Let me give you a theme, as it was given borgian complain that reason is denied them by rageously held fast during what followed, still re-La me give you a theme, as it was given a stage hero. I minic Life, "therefore, come as the stage hero. I minic Life," therefore, come as the stage hero. I minic Life, "the stage hero. I minic Life," the stage hero. I minic Life, "the stage hero. I minic Life," the stage hero. I minic Life, "the stage hero. I minic Life," the stage hero. I minic Life, the stage hero. I mini a Sent thous out apon the obys hands until after a suger bills, coverers of New Truth! The Free Thinker (?) who, the introduction of light. It was then found that sues of the reviewer, and the equally false notions THE ALCOHOLIC CONTROVERSY: A Review of the with languid visage, has deplored the utter abscence the table and the boys had been moved out of the pairs its transparent lakes, its of all honesty in religious relations, does not now their position to the side of the room, and the table

meet the Spiritualist in open, fair investigation, but had been extended so that the ladies arms were the set of the present. Do not think I crouches behind his creed (Impossibility) perfectly fully stretched out in retaining their hold upon the restance for the present to her more satisfied to die in ignorance of a future, rather than mediums. This manifestation appeared to be genwith the bin every way that my capacity yield. What next? Is this all? No: The Spirit- erally satisfactory to those who were present: it arbitrary, severe and selfish as those which deform the I support my family by physical la- ualist who, for eight long years, has scolded, im- was so to me.

d write numbers of letters every week in plored, cooed, prayed with Orthodoxy, Heterodoxy, On the morning of New Year's day I again met to equivies on the subject of Spirit inter and Infidelity, for a candid hearing, saying, "Come, a circle in the same place, and similar manifestato appanes on the one of the same prace, and similar mannestathe persons who take this include to a rota if a humble voice should dare to whisper, all is not at the house of my brother, in Yorkville, six perthe intellectual and moral worth, who is a perfect within; or hint that Spiritualism is itself in sons being present; beside the mediums and their the interaction and metal worth, and the interaction in the interaction of the interaction interaction in the interaction of th In order to secure time for necessary re- dices is a greater chieftain than Napoleon. We and beneath the table were placed a concertina, a the order to secure time for necessary to will try to do so, and as carnestly, yea, more earn-bell, a walking-stick, and a short, round piece of true. respondents to the Spiritual journals. They estly fight the enemy, should be threaten our own wood, about twelve inches long and one inch in Zion, than when presented in a foreign garb. diameter. First, the walking-stick, which was a

See Christianity-once pure, simple, beautiful, small silver-headed ebony cane, was poked up the now a Babel of antagonisms, whose foundation is greater part of its length above the table, between have the authority of the editor of this paper, stained with human blood, all as the result of seltable; the piece of wood was placed in my hand causes may exist, to prompt a cautious and well-proportioned temple? Have not the money beneath the edge of the table, at the greatest dischangers defamed its purity, and converted its ex- tance from both mediums; the bell was rung; and of social life, that any thing like proscription is not cellent halls into marts of traffic for wholly selfish the concertina was made to produce a number of

ends? Is not exorbitancy written over the door of musical sounds. in such a manner as could not have every medium? Is not the tax gatherer to be seen been done by the use of the feet of the medium, at every turn in these investigations? Dare we sentences were spelt out by the raps, &c. look at this fact, as we will wish we had done, A few days after, at the Davenport rooms, a

when by time and neglect the evil becomes formimuch esteemed brother endeavored to persuade me dable? It is easier to fell a forest of saplings than that the boys had cheated me, and had raised the one giant oak. See Catholicism-see Orthodoxy. horn by taking it in their mouths, and so at the We should learn wisdom by a sad reference to same time speaking, while both their hands were had adopted the Stage as a profession, and was dethese huge incumbrances, these monster malforma- being held by myself. Now, this is an evident im- termined to abide the issue of his choice. His re-

tions of the past. tients, \$10-all subsequent examinations, \$2.

weather, however, entirely prevented, and my lec- rolls the incumbrance, without severing a single KIT BAM'S ADVENTURES, or THE YARNS OF AN tures were postponed till the following two Sun- vein unnecessarily.

days. I shall, therefore, be laboring in this vicin- Mrs. Davis lectured in the evening, to even For instance, place your hand on a ican press have exhibited a strong disposition to will please take notice, and direct accordingly.—(As theme was, "Spiritualism—its uses and ABUSES." indulge in the use of the narcotic, and fairly stagger Dr. B. of B. has not vet written will be place to the previous. On the subject of the Wakemanite murders, the Amer- ity until 27th of this month; of which my friends | larger audience than either of the previous. Her For instance, place of the previous inter-the set of the set of the previous inter-inter-the set of the previous inter-inter-inter-set of the set of the previous inter-

PHILADELPHIA, 1856.

NEW PUBLICATIONS.

A. C. McC.

THE DAVENPORT CIRCLE.

when she treated as frankly of its abuses, its absurd-

The first circle which I attended since writing chair, from whence might go forth streams of un- ing to the latter opinion.

Undoubtedly, an editor has a right to refuse the my last was a *dark circle*. The persons composing under matching against the function of a regular correspondent, but, when the circle were seated around the room. The two which Spiritualism is subject. I wished for a remaining and a very essential element in the make the subject of *ill-tempered* hows sat at the table in the centre of the room. newal of the old methodist custom, that I might up of the human soul. Indeed so long as man is my last was a dark circle. The persons composing daunted warning against the varied abuses to casions. After the first performance those present | ple approved the discourse.

tween them. Their wrists were then bound to - MINIC LIFE: OR BEFORE AND BEHIND THE CURTAIN:

By ANNA CORA RITCHIE: pp. 408. Boston : Ticknor & Field, 1856. Price \$1,25. supposed tendency, as not a few prophesied it

she depicts the several stages of her progress in

history of the stage since proves these alarms to have been unfounded, and vindicates the judgment

Were the results different, however, the work before us exonerate the author from the severe eriticisms and censures so freely bestowed on her 'Autobiography," for here she gives the "plain unvarnished tale" of the actor's life, while eloquently painting the labors of the dramatic aspirant, and of the sailor and the wonders of the "Show Box," the stage hero. "Mimic Life," therefore, come as matic life.

Why the actor is not understood, and his character appreciated by society, will no longer be a mystery after reading this work, for it shows the stage to be a world in itself, having its own laws, customs, rules and regulations, some of which are as rather than reform society. These laws ultimate

usages and beget habits which isolates the actor from social life, for if he is faithful to his profession he is studious, and is often, therefore, exclusive from necessity. This phase of the Actor's life has tended to foster much of the opposition, which, in most ages and nations, have been made to a profession of the stage by good intentioned, but not very wise friends, and in many cases have been the unconscious cause of making the *worst* prophecies come

This, were men in the habit of reasoning on moral as on other subjects, might have been expected, for extremes not only meet, but cause the meeting, and develop issues, that often jeopardize the fairest prospects of a life time. Indeed the socialism various members of the circle on both sides of the of the Stage, warrants the remark, that whatever only wrong but *pernicious* in all its tendencies, for it fosters pride, develops prejudice, and endorses the opinion, which proclaims a large class of men and women unfit for "decent society." Facts in POPE PIUS, THE LAST OF THE POPES : H. Dayton,

abundance prove this, but one must suffice.

Charles Matthews the actor, was the son of a Wesleyan Methodist, an honest and conscientious man, who from religious motives did not allow his children to frequent the theatre. Great was his

possibility; but not desiring to have a doubt re- pugnance did not dim the native sense of the man, matter of the work, and less in its conclusions, as Read our advertising columns. For examina-tions, \$5, the subject being *present*; for *absent* pa-tients, \$10—all subsequent examinations, \$2. f_{i} without my knowledge. I laid my hands on the not oppose your wishes. At any time hereafter, hints and statements, calculated to awaken thought shall be *juirly* rewarded for her labor—but not at and made each boy grasp my arms with both their these *acorbitant* rates. It is not that the patients hands; and while in this position the horn was earnestly pray that the time may come when she boys' heads. holding their faces towards myself, should you feel inclined to turn to an honest callthese exorbitant rates. It is not that the patients hands; and while in this position the horn was second "twenty" were never sent for, however, as are reic in number; on the contrary, we know they raised in front of me, and I was forcibly blown Charles Matthews lived to make himself an "instiare pressed for time to meet the great demands upon through the horn, the bell was rung, and the tution" to his age. Not long since we called npon one of this class, laid close to my body, the bell immediately beyond still is so powerful is provided to the body of th laboring to educate the mind, develop life, and manifestations above described were NOT, in the hasten the advent of an advanced and refined civimoral perseverance of many of the dramatic fa-

OLD MARINER, by MARY COWDEN CLARK, Boston : TICKNOB & FIELD, 1856, pp. 860.

THE MAGICIAN'S SHOW BOX AND OTHER STORIES, by the author of "Rainbows for Children," pp. 295, by the same firm.

Although the "Utilitarian has long since comlained of the publication and use of such books of its uses, we felt a thrill of pride as a Spiritualist. as these, "Merry Christmas" and "Happy New I critically narrated to my friends in my last We admired, more than ever, its reasonableness-its Year' seldom come without bringing some fresh epistie, the process and results of my investigations consistency—its promise for the future. And news of the wonders of dream land and fairydom. me fresh We infer, therefore, that either the "Utilitarian" is mentally oblivious of the true nature of the human

We incline to this view of the subject, for we consider "imagination" to be a faculty of the hu-the Present Time. By John S. Adams, Price 25 cents; cloth, man mind, and a very essential element in the make up of the human soul. Indeed so long as man is a creature of hopes and fears, vascillating between the extremes of prose life and romantic intentions, so long will humanity need imagination to build the mental bridge, ladder, and any and all other contrivences, the soul may need in passing from the actual in the world of fact, to the ideal, in the heaven of conception. Mary Cowden Clark is something of the same opinion, and has put some very interesting stories on paper for her young friends. The extravagance of the narrative may sometimes tax both the ima-

of the narrative may sometimes tax both the ima-ginatiou and fancy, for probabilities are of no more account in "Kit Bam's Yarns" than the prose cal-culations of life are in the business transactions of some of our own "jolly mariners." The stories are written in a happy, pleasant narrative style, of the narrative may sometimes tax both the ima-When this lady produced her "Autobiography account in "Kit Bam's Yarns" than the prose calos an Actress," much complaint was made of its culations of life are in the business transactions of

would excite the mind in a wrong direction. This supposition was predicated on Mrs. Mowatt's tri-the "travels" history" of the many actors in the umph as an actress, and the fascinations with which strange eventful dramas, composing the volume.-The work is intended for young lads and misses from ten to twelve years of age, and is finely illusthat work. Time, however, has shown that a con-ventional and not very tolerant public opinion was speaking its *fears* rather than its *wisdom*—for the 'THE MAGICIAN'S SHOW BOX" is a less ambitious, though a no less wisely adapted production to the needs of the young. It is in fact, a beau-tiful and fanciful work, being every way calculated to interest and amuse children. The type is large,

the paper good, and the illustrations and painting excellent, The spirit everywhere invoked by the moral o

these works is kind, humane and friendly to the best impulses of our nature, for the curious stories all tend to refine life by appealing to the beautiful in nature and art, and the good in humanity.

Westminster Review on "THE PHYSIOLOGICAL ERRORS ON TEETOTALAISM," by R. T. TRALL, M. D., New York: Fowler & Wells, No. 308, Broadway, 1856. pp. 114.

This publication will well repay the trouble of an attentive reading, for beside the review of Dr. Trall, it contains the original article from the West-minutor. This phase of the Alcholic Controversy. shows that the issue is hastening to a finality, for the question has past from the common places of the popular platform, to the concentrated and circumscribed form of scientific use. The disputants are able, educated, and "well posted" for the issue. The novelty of some of the views may startle, but

He says: "If the theory of the Westminster Reand if the converse be true, it is time the world the courtesies, or an exchange of the civilities suppression of intemperance, pauperism and crime' scientific data.

117 Nassau street, 1855. pp. 134.

Although much of this work is taken up with a discussion of the merits and demerits of the Pope as an ecclesiastic, and as the ruler of a Nation, it, nevertheless, makes some pretensions of a prophetic character, and outlines what the author understands as "the Judgment of God upon the Nations."

There is little novelty, however, in the subject

our book list.

Now received and for sale at the Office of THE CHEMETIAN SPIRITUALER, the following Works:--LIDA'S TALES OF BURKAL HOME; A Collection of Sto-ries for Children. By Emily Gay, Hopedale, Mass. A series a interesting tales for very small children. A package contain one copy of each series, 40 cents; postage 10 centa. THE HISTORY OF THE ORIGIN OF ALL THINGS, including the History of Man. from his creation to his finality, but not to his end. Written by God's Holy Spirits, through an earthy medium. L. M. Arnoid, Poughkeepsie, N.Y. Price, \$1 50; postage, 20 cents.

NEW TESTAMENT MIRACLES AND MODERN MIR-ACLES. The comparative amount of evidence for each, the nature of both. Testimony of a Hundred witnesses. An Essay Fead before the Middle and Scholor Classes in Cambridge Divin-Ity School. By J. H. Fowler. Price 80.

REVIEW OF THE CONCLUSION OF REV. CHARLES BEECHER, Referring the Manifestations of the Present Time to the Agency of Evil Spirits. By John S. Adama. Price 6

FREE THOUGHTS CONCERNING IN COM, to Center ture versus Theology. By Andrew Jackson Davis. The name of the arthor is a sufficient inducement to all interested in Spir itualism and its teachings to purchase and read the work. Frice b ets 5 cts.

15 cts. FAMILIAE SPIEITS AND SPIEITUAL MANIFESTA-TIONS. Being a series of articles by "E. P." supposed to be Enoch Pond, Professor in the Bangor Theological Seminary. Together with a Eeply by Veriphilos Credens. Price 15 cts.

THE PHILOSOPHY OF CREATION. Unfolding the Laws of the Progressive Development of Nature, and embra-cing the Philosophy of Man, Spirit and the Spirit-World, by Thos. Paine. Through the hand of Horace G. Wood, medium.

1008. Faine. Through the hand of Horace G, Wood, medium. PHYSIOLOGY OF DIGESTION. The Principles of Dict etics. By A. Combe, M. D.; 80 cts. SPIRIT-INTERCOURSE: Containing incidents of Persons Experience, while investigating the new Phenomena of Spirit Thought and Action; with various Spirit communications through himself as medium. By Herman Snow, late Unitarian Minister at Montarce, Mass. Boston: Crosby, Nichols & Co. New York: C. S. Francis & Co. 1853.

THE SPIRIT MINSTREL. A collection of Hymns and Music for the use of Spiritualista, in their churches and public meetings. By J. B. Packard and J. S. Loveland. Price 25

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MRS. LINES,

view be correct, it is high time the temperance pecple understood it, that they need not longer waste their energies in an unavailing and unjust struggle; should be put in possession of the evidences of its truth, to the end that wholesome laws 'for the suppression of intemperance, pauperism and crime' may not be defeated by the sophistications of a false philosophy, nor the misapprehensions of phy-siological principles, nor the misapplications of

hair forms are onward floating To a strain of music sweet, Vumur'd from the trembling heart-harp. Each beloved friend to great

0, 1. southing, pure, entrancing Bas, where kindred spirits meet ; When to sordid earthly feelings Per invade the blest retreat. Heat with heart, in warmest union, Blends with holy, heavenly love, While the shining, golden harp strings. In mischous measure more.

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Choral voices softly echo To the music's gentle swell, Flowing in these heavenly numbers That of joys celestial tell : Woods of soul-inspiring gladness Fall in loving cadence low, Basishing all earthly sadness, That can check the spirit's flow

Onward move the blissful moments, On they still unheeded roll ; Calm, and pure, and free, and faithful, Is communion of the soul : Not a thought of future coldness Pamps the pleasures of the hour, studies the mind immortal Is the found-ship's hely power.

From the Sunday Dispatch. THE DREAM LAND. BY MINNIE GRAVES.

is may talk as they list, but the Dream Land Fretie begutiful flowers Or its betanned powers of its betanned powers

1911 the robant lights of the Dream Land ! How they dance and flicker and flow, They they dance and flicker and flow, This their glorous gleams Addineir rainbow beams Wake bard the world he low

Oh! the ropers sweet of the Dream Land ! How their echoes foat along ! Thrilling the ear With music clear Of some old remembered song !

Out the suppry studes of the Dream Land, + loving words and tones, Float softly o'r Totiat zolden shore Where the beart's pure gems he strewn

Thank find for the blessed Dream Land! When the loved ones come and go, Like angels bright latie boly night we shank ring here below

···· ·· ······

From Chambers' Edinburg Journal. HE PANT, PRESENT AND FUTURE.

" of set that I grow older. And I note it day by day ! block my heart grow colder As its fracture pass away;
As its fracture pass away;
Ab the tell tabe glass 1 linger;
As wath faded eye 1 trace;
Solvan tokens which Time's finger;
Has engraven on my face;

But one moment can restore me To my boyhood and my prime, And sweet memories come o'er n Of that brief and blessed time : Then I hear a father's blessing, And I feel a mother's kiss ; And again 1 am caressing One who shared with me my bliss

Who shall say the Past must perish Neah the Future's coming waves? What the soul delights to cherish, From Oblivion's depth it saves! Looking backward, on Fra plding, Till I reach that final shore Where the Present is abidized Where the Present is abiding, And where Change shall come no more. upon them. with an afflicted orphan. We found many there that, and the body of the guitar resting on the ta-life and dramatic representations. From much of upon similar errands. Our turn coming, we were ble beyond the bell, while the neck of it was rested this, we hope soon to be delivered, for the age is soon attended to, in a truly business manner, the upon my shoulder. I affirm, on the evidence of my emancipational in spirit and redemptive in its better labors at the Rooms of the Society, subject to the operative taking about five minutes. The charge own senses, most critically exercised, that the for this little charity blessing to a poor orphan child was \$5; and, without stopping to soothe the little smallest measure, the acts of the two lads, nor of lization. Thanks to the genius, good sense and restless sufferer, with even kind words, she sent any human being within the room.

quickly down for the next customer. We would It has been said by some that these lads are, or not infer from this, that all are of this stamp: but that one of them is a deceiver. It may be so, or we want no better evidence of their selfisb natures it may not, I cannot say; but one thing I do than the carbitancy witnessed upon the face of know, that they did not deceive me, for, most as- honor for their perseverance, intelligence, moral their advertisements. Such exhibitions are blight- suredly, with the precautions used, I must ineviting to the Spiritual reformation, and promise darkly ably have detected imposition. I speak this in opfor the future once so full of promise. position to none, and if there has been any deception on the part of either of the lads, I deeply de-

To the uncharitable insinuations of the Telegraph Critic. we would answer: That we have worked plore it, and hope that the suspicion resting upon night and day for this precious cause. Our time, them will deter them in the future from placing our talent, our money has been devoted humbly to themselves in the position to be even suspected. the work, without charge or expectation of profit. We have given what we could to cheer the readers of the Spiritual press, and even paid for every paper from which we have read our own communications, and done somewhat to make the general secular press the vehicle of information upon the subject.

The article sent to the Telegraph was first submitted to some of the most prominent and oldest mitted to some of the most prominent and oldest satisfactory to the public mind. So long as dark- with the following from the narrative of Stella, (the friends of the cause, and heartily approved before ness is required, deception will be charged upon first and longest of the three narratives composing being forwarded for publication. It was prophe- the media. Let all manifestations, for the crude the work) as an illustration." sied, however, that they would fear to publish it. public mind, be in the light, and such as can be Atter the fate of this article, and the partial criti-cism upon it, we will be excused by our *Telegraph* manifestations of this kind altogether; but when *will not last always*. When I am troubled and worn appendix to the work. After the fate of this article, and the partial critifriends, for not directing the present one to the they are given, let none be in these dark circles re- out, I have sweet visions of another life, where rest A. C. MCCURDY, same source.

Jan. 12, 1856. [For the Christian Spiritualist.]

NOTES BY THE WAY. NO. XXIII.

PROVIDENCE, R. L. Jan. 14, 1856.

BROTHER TOOHEY :-- Having terminated my la Friends A. J. Davis and wife are at present with bors in your city, I beg to present my warmest thanks to all the kind friends who vied with each to large audiences. The day was most inauspicious. other in acts of kindness during the term of my The rain of Saturday night had produced a com-shrined in my memory, and will ever be remembered with feelings of affectionate gratitude.

ing to appointment, I labored in Troy. The weath- the Sanson street Hall. er was very unpropitious, and consequently the audiences were thin. Yet did I meet with the most not very favorable. His style is simple, unassumcarnest attention, and warmest expressions of friend ing, but effectual. What he says, is well said. ship from the brethren. Brother Starbuck enter- Every stroke is to the purpose; and the hearer is tained me during my short stay. On the Monday involuntarily forced to exclaim, good. Many giant

I returned to New York, and after spending four minds would have filled volumns to accomplish days there, on the Friday and Saturday I again pro- what he does in a few hours. And yet he scems to ceeded to Providence, expecting to address large endure but little labor. Like the experienced suraudiences yesterday The inclemency of the geou, he thrusts just in the right place, and out * pp. 122, 123.

mily, who, while ministering to the imaginative of Spirit-intercourse, and know not the consolations wants of the public, are not forgetful of their own of Spirit Mediation. culture.

Among the many of this class, we delight to worth and social urbanity, be these the characteristics of the man or woman speaking on the Stage, the press, few hold a more prominent place in our cherished memories than the gifted lady and talented authoress of the work that heads this notice .---"Mimic Life" will do much towards acquainting

I cannot leave this epistle without saying a word buy and read, for you will find humanity and relior two in reference to dark circles, and I hereby gion, "live, more and have a being," on the Mimic

Stage, as well as the real stage of life, where men earnestly protest against them, as being totally unand women all are merely players. We conclude

"What a hard life you do lead !" said Mattie seen by all. Yet would I not be thought to reject "Not harder

quired but such as have been prepared by previous and peace will be given. My mother has found that life, and so shall we, in good time; we have only

to wait patiently, and do our best." "Poor child! is death the best thing you can find in life ?"

"My mother believed it to be the best thing in hers: she said so in her dying hour. She gave me counsel that comes back to me when I am sorrow ful. I often hear her voice as plainly as though she were near me; I often think she is near me. us. He lectured on Sunday morning and afternoon People laugh, and call me superstitious, and a fool, when I say so; but I am sure of her presence. I know that our heavenly Father permits her to tions: watch over her poor orphans. When I do a good

Considering this fact, I should think that few of God and my mother are upon me. And God On the first Sunday in the present year, accord- the churches presented such audiences as those at would seem far off, but for my mother, through whom he is near."

*" Have not sectoo? Yes we have

Answers, and we know not whence; Echoes beyond the grave, Recognized intelligence.

"Such rebounds our inward ear Catches sometimes from afar; Listen, ponder, hold them dear, For of God-Of God they are !--WADSWORTH.

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TO THE AFFLICTED.

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ous to the pedestrian lovers of dry feet and ankles. Often I abstain from a wrong one because the eyes

JNO. MAYHEW.

For the Christian Spiritualist.

experience rightly to appreciate them.

Yours, for Truth and Humanity,

THE CAUSE IN PHILADELPHIA.

The first impression of one, on hearing Davis, is ot very favorable. His style is simple, unassum-will !'

VOICES.

BY SARAH A. MILTON. Chere's a voice in the winds, and it whispers low, There's a voice in the winds, and it wins Its changeful burden of joy and woe; To the aching heart it hath a tone, That murmurs sadly of pleasures flown : And the joyous an answering echo find, in the low sweet carol of the wind.

The fresh'ning breeze of early Spring Hath a sound of life in its murmuring; And the balmy air of flowery June, Like incense sheddeth a rich perfume; And the Autumn blast hath a dirge-like tone. Chanting a requiem for Summer gone.

There's the twilight breeze with its gentle sigh, Like the breath of a spirit passing by; And the wail of the night wind that vigil keeps, While the weary earth in silence sleeps; And the storm-spirit telling of ruin ever, They all have a voice that is silent never.

There's a voice in the deep when the waves are at rest And idly murmur on ocean's breast; And we watch their quiet ebb and flow, Nor think of the danger that lurks below Tis a soothing voice and recalls the past, With a softening haze around it cast And in waking dreams we half forget The sorrow though sleeping that cankers yet.

But anon the wild winds rise and sweep Into foaming surges, the quiet deep ; The angry breakers roar and swell. And afar is sounding a boding knell:— An awful voice hath the deep in its wrath, When the frail bark rocks in the billow's path; And the cadence of the boundless sea Doth speak to the soul of infinity.

There's a voice in the grave, and it falls more clear n living notes upon the ear; And it wakes in the heart a vain regret, "Oh! would that the lost were with us yet;" And undying memory oft will bring Each unkind word with serpent sting : Then cherish the living fondly to-day, For to-morrow they may have passed away

There's a voice in the heart—a gentle breath— But it ceaseth never till hushed in death; By truth and virtue its tones are stirred. Though off midst the turmoil of life unheard; And though crushed and silenced in sinful hour, It waketh again with living power: Oh! heed that voice, and its tones shall be watchword through life to eternity.

From the Wisconsin Home

IMAGINARY EVILS. BY CHARLES SWAIN.

Let to-morrow take care of to-morrow ; Leave things of the future to fate ; What's the use to anticipate sorrow Life's troubles come never too late! If to hope overmuch be an error. 'Tis one that the wise have preferred : And how often have hearts been in terror Of evils that never occurred.

Have faith-and thy faith shall sustain thee --Have furth—and thy faith shall sustain the Permit not suspicion and care With invisible bonds to enchain thee, But bear what God gives thee to bear. By this Spirit supported and gladdened, Be ne'er by "forebodings" deterred; But think how hearts have been saddened Brown with the rese concurred; By fear-of what never occurred !

Let to-morrow take care of to-morrow ; Short and dark as our life may appear, And often from blessings conferred Have we shrunk in the wild apprehension Of evils that never occurred

SPIRITUAL PROGRESS VS. ETERNAL PUNISHMENT.

The following is given as an explanation to certain questions put to us not long since, by one who seemed to know more about the conclusions of the theological schools in New Haven and North Andover, than of the contents of the Bible. As his objection to Spiritualism was purely of a speculative and theological character, nothing short of the annihilation of his logic and Biblical criticism can save him from the error of his ways and convert truths, consolations, and intellectual harmonies of the gospel of progress.

We wish the reader to observe however, that all such issues are rather outside of Spiritualism proper, since the controversies have been many and long on the subject of future and eternal punishment, ere the advent of the manifestations and the dissemination of the Spiritual philosophy.

reader; and thou, my favored and privileged rea- of Christians that there is one place called Hell noxious to none, and extends over all a tranquil give these their lustre, and without that lustre, all der, that boastest thyself to be unlearned, pause and another called Heaven, in one of which all will and pacific influence, conducive to social stability. is the darknesss of ignorance, pride, and folly. doubly whilst I communicate my views as to this find their home, and remain there fixed in their Thus is social order maintained by men of highremarkable word.

of the Apocalypse, it is evidently this, viz: the du-ble affords no sufficient warrant of authority for prevail over the weakness and vices of their fami-ration or cycle of existence which belongs to any ob-this assumption of the Orthodox. Jesus said, lies and friends. "Make thy peace quickly with thine adversary, ject, not individually for itself, but universally in right of its genus. Man, again, has a certain aconian life; possibly assigned in the Psalms. That is, in a state as highly farthing." This is in strict harmony with Spirit opposition and destruction, it renders us inflexible excuse their worldly aspirations by the plea of improved as human infirmity and the errors of the earth herself, together with the diseases incident to our atmosphere, &c., could be supposed to allow, possibly the human race might average 70 years "He who heareth my words and doeth them, shall junction with its neighboring mo for each individual. This period would in that case be great in the kingdom of Heaven, but he who of co-operating with the basilar. heareth and doeth not, shall be least in the kingdom represent the " acon" of the individual Tellurian; but the " acon" of the Tellurian RACE would probably amount to many millions of our earthly years; and it would remain an unfathomable mystery, deriving no light at all from the septuagenarian "acon" of the individual; though between the two acons I have no doubt that some secret link of connection does and must subsist, however undiscoverable

by human sagacity. Reader. I take my leave. I have been too loitdistress will allow. Meantime, as the upshot of my speculation, accept these three propositions : the mistake of assigning a stationary and mechanic value to the idea of an aeon; whereas the very purpose of Scripture in using this word was to evade such a value. The word is always varying, for the very purpose of keeping it faithful to a Spiritual identity. The period or duration of every object would be an essentially variable quantity, were it not mysteriously commensurate to the inthis world, possibly without a solitary exception, has its own separate acon; how many entities, so many acons.

B. But if it be an excess of blindness which can overlook the aeonian differences amongst even neu-tral entities, much deeper is that blindness which overlooks the separate tendencies of things evil and things good. Naturally, all evil is fugitive and allied to death.

C. I separately, speaking for myself only, profoundly believe that the Scriptures ascribe absolute and metaphysical eternity to one sole Being, viz. to God; and derivatively to all others according to the interest which they can plead in God's favor .-Having anchorage in God, innumerable entities To invest them with aeonian privileges, is in effect. and by its results, to distrust and insult the Deity. subsistence which is imputed to it in supposing its correlative passages. aeonian life to be co-eternal with that which crowns and glorifies the good."

A writer in the January issue of "North Western Orient" has given us some reflections under the head of "Spiritual Teachings and the Bible," which are pertinent to the present subject. They are clear, logical and forcibly expressed, and aptly ex-Christian Spiritualists.

He says: "Spirits teach the doctrine of Eternal realms there is no state where men remain stationary per force. Yet the inhabitants of the lower regions have until now been ignorant of this privilege. The glad tidings has reached them that they may escape from their degradation; and multitudes have entered upon the path of progress by present Spirit teachings, Peter moreover declares. the practice of good according to the promptings of love.

him to a high and Spiritual appreciation of the of the Bible. An error in the translation has caused "This doctrine appears to be opposed to the tenor this misunderstanding. The word aion or acon has

been variously translated, but has been deemed equivalent to our word everlasting or eternity, while its literal meaning was an age. But it was intended conceded, it is evident that in the New Testament it is so closely connected in its tendencies with

sion. The Bible declares the condition of the Bible with Spirit lessons. "In the Revelation of St. John, montion is made another "thousand years" or ajon.

state. Spirits teach a different doctrine. The Bi- toned character, and thus does their moral influence

Firmness, it is true, is equally effectual in colest he cast thee into prison. Verily, thou shalt operation with the selfish passions, and when we tice of good, we may come away. Jesus declared, scribed is the true normal Firmners acting in con-

Firmness may be exerted simply in reference to of Hearen." And again he said to the priests, "The principles, with but little regard to persons. Depublicans and harlots shall enter the kingdom of Hea-termining inflexibly to oppose certain principles and the grace of God. This is explained beneath. I have moved at the rate of a termining inflexibly to oppose certain principles and the grace of God. This is explained beneath. I have moved at the rate of a termining inflexibly to oppose certain principles and the grace of God. This is explained beneath. I have moved at the rate of a termining inflexibly to oppose certain principles and the grace of God. This is explained beneath. I have moved at the rate of a termining inflexibly to oppose certain principles and the grace of God. This is explained beneath. I have moved at the rate of a termining inflexibly to oppose certain principles and the grace of God. This is explained beneath. I have moved at the rate of a termining inflexibly to oppose certain principles and the grace of God. This is explained beneath. I have moved at the rate of a termining inflexibly to oppose certain principles and the grace of God. The who aims to shine in 42 seconds in stormless and cloudless are termining inflexibly to oppose certain principles are to the ministry of the word. He who aims to shine in 42 seconds in stormless and cloudless are the principles are to the principle of the context of the ministry of the principle of the context of the context of the principle of the context of the cont answer to the question, How are the dead raised be kind and friendly or scornful and hostile, to any

up? with what body do they appear? Paul an- extent, as various traits of character are manifested swers, "There is one kind of the flesh of men, to us by the same person. This is not owing to another the flesh of beasts, of fishes and of birds. any lack of Firmness, but to a lack of Reverence, ering. I know it, and will make such efforts in There are also celestial bodies, and bodies terres- Love and Friendship, which prevents us from refuture to cultivate the sternest brevity as nervous trial, but the glory of the celestial is one, and the garding individual human beings as objects of much sphere; but he should do this for God's glory, and distress will allow. Meantime as the method of glory of the terrestrial is another. There is one importance, or paying much attention to their A. That man (which is, in effect, every man hi- glory of the sun, another of the moon, another of traits of character and their relations to ourselves. A. That man (which is, in effect, every man hi-therto,) who allows himself to infer the eternity of the stars; and one star differeth from another star is and one star different from another star is an one star diff there, who allows himself to infer the eternity of the stars; and one star different from another star when Friendship, Love, raith and Admiration are of of chequation, in differents, and as they cause friendship, Love, raith and Admiration are of of chequation, in differents, and as they cause friendship, Love, raith and Admiration are of of chequation, in differents, and as they cause friendship, Love, raith and Admiration are of of chequation, in differents, and as they cause friendship, Love, raith and Admiration are of of chequation, in differents, and as they cause friendship, Love, raith and Admiration are of of chequation, in differents, and as they cause friendship, Love, raith and Admiration are of of chequation, and chequation are of of chequation, and chequation are of the stars; and one star differents, and as they cause friendship, Love, raith and Admiration are of of chequation, and chequation are of the stars; and one star differents, and from the sense of duty to his cause. They move slower than the wind that carries the active, we have too vivid a sense of the importance of the sense of th dead"-of those who have entered upon their Spirit of each individual, to sacrifice persons to principles As one says, "It is not shine ye, but let your light life. How now fares it with those who assert that - and we do not neglect to establish kind and perthere are but two states, viz : Heaven and Hell, to manent relations with all with whom we have any

which all are consigned; that Hell is unending intercourse. Firmness with respect to principles, arises from misery, and Heaven unchanging happiness. Are these quotations from the Bible, purporting to be the activity of the higher reflective organs in conthe words of Jesus and Paul, veritable or false? If ner nature of that object as laid open to the eyes the words of Jesus and Faul, vertable or laise r in nection with the organs of Firmness with reference to persons and things de-of God. And thus it happens, that everything in true, are not the conditions of Spirits various as Firmness with reference to persons and things deare the varieties of the flesh of men, beasts, fish pends upon the operation of Friendship, Adhesiveand fowl, or as one star differeth from another star? ness and the perceptive organs.

To cultivate the organ of Firmness, we should If these sayings be true, how is it with Orthodoxy? "Spirits teach that the Spirit-world is arranged is the notes in music—each sphere is one octave of seven planes: that from the lowest to the highest is by regular gradation as are the rounds of a ladder, upon which all are or may be ascending; that of thinking on a large scale, and with reference to little of the next; we are in too great a hurry of a completeness of form that is hardly contents

party excitements. commencement there ;---and these are in strict conformity with the tenor of the quotations recited .--That there is no Hell for the punishment of violamay possibly be admitted to a participation in div- tors from whence they may not depart, is evident ine acon. But what interest in the favor of God from the sayings, "this day shalt thou be with me to inconsiderate conclusions. can belong to falsehood, to malignity, to impurity? in paradise,"-" he shall be least in the kingdom of Heaven."-" the publicans and harlots shall en-Evil would not be evil, if it had that power of self ter the kingdom of Heaven before you," with other

"Spirits say that light now shines into the re gions of the unhappy, and many have entered upon progression. To show its probability, we have quoted St. John, who declares that "death and hell shall give up their dead." In further confirmation, we would quote from St. Peter as follows: "In which he (Jesus) came and preached to those press the views of many, not technically known as Spirits who were imprisoned, who in times past had been incredulous, when they waited for the patience of God in the days of Noah." Jesus also Progression. They declare that in the superior said, "other sheep I have which are not of this fold." Are these sayings true? Did Jesus indeed descend and preach to the unhappy who had been perverse in the days of Noah? Why this effort to rescue those who are doomed to eternal torture, as the Orthodox affirm? In further confirmation of

> "For this cause also was the Gospel preached to the dead; that they might be judged according to men in the flesh."

> > From Buchanan's Journal of Man. MORAL INFLUENCE OF FIRMNESS.

The position of Firmness, between the benevolent and selfish organs, enables it to act with equal to express what me mean by the word *dispensation* facility in support of our selfish energies, or of our or era. If this signification of the word aion be benevolent and self-sacrificing emotions. Indeed

there is no term employed to signify the duration Combativeness and its neighboring organs, as to logical explanations, particularly if the strength of the state of the Spirit in the future save from one render it often doubtful to which organs certain ento another aion or era. The "thousand years" of ergetic acts should be attributed. Still it is equally St. John had the same signification; as also the capable of co-operating π ith the moral group; and time, times, &c., of Daniel. All of these were in with whatever it may be united, it exalts the power monized with, and made to translate the general, and still less of what may be; and till a thing has mands-this is the invisible and unattainable tended to express no definite number of years, but of manifestation, unless the organ be too remote simply one Spiritual Era. If this correction be from it. Organs more remote are modified or oscillatory between skepticism and dogmatism .-- have no right whatever to pronounce that it is so. forth the powers of man to arrest the faintest made, there will remain no conflict between the checked, while those which are nearest receive the Bible and Spirit lessons on the subject of Progres- greatest degree of invigoration. It may be said, however, that the aggregate tenrighteous to be joyous, and no where is opposed to dency of Firmness is to exalt the whole cerebral progression towards higher delights; and a correct action, and capacitate the individual for a higher is no less Spiritual than Biblical, that "there are di- deceive the timid and the ignorant, and that very thize not with us -we love the flowers, and the ignorant is no less Spiritual than Biblical, that "there are diunderstanding of the word aion will reconcile the and broader sphere of life. It produces a greater more perfect morality. Its modus operandi is as Ch. Spt. of a resurrection, "when death and hell shall give follows: being averse to any change, it seeks to up their dead," and a part shall be subjects of the establish everything upon a permanent foundation, was not so much the falsehood of this interpreta- first resurrection over whom the second death hath and act with reference to remote results in a unino power, while another portion shall remain yet form manner. Having decided in reference to any It was not of the disciples as men that the Savior individual or object, what is the true relation which "Death signifies inertia or a state of non-progres- it bears to us, Firmness establishes thereupon a sion. This is Spiritual death. And a resurrection permanent and inflexible rule. For example, a child It is a scriptural word, and it is also a Greek word; to life signifies an awakening to action of the Spirit- is presented to us. Firmness energizing our emotions and our powers of perception and forecast to Spirits instruct us that many of those in the dark perceive its character and relations, assists us to Kelper, Bacon, as lights of science; of Dante, frequent, in which instruction will be communicatrealms will now come away, while others more ob- perceive that it should be an object of care and Shakespeare, Milton, as lights of poetry. But there ed by visions and dreams-that the prophecy may durate will remain yet another aion. They say kindness, and of paternal guidancs. This being that the world has entered upon a new aion. Here our fixed relation, Firmness forbids any violation of surrounded Christ when he delivered the sermon that "your old men shall dream dreams, and your is an explanation of the sayings of St. John which it, and however wayward or vicious the child may on the Mount. Most of them were men of no edu- young men shall see visions." Or if the instances in proportion as Providence is obscure; here "The dead are the inert, whether in or out of ful paternal offices, and thus enables us, under the body. Jesus said, "The time is coming and the most painful discouragements, to persist in the knowledge and capacity. We find in them the from the fact that the New Church is able to give now is when the dead shall hear the voice of the sublime effort of redeeming the fallen. In like simplicity of unlettered men; the honesty of good some explanation of them? Since the revelation son of man, and those that hear shall live." And manner, when one has chosen a lovely woman for native sense; but no marks of genius, and no of the universal laws which govern the Spiritual again, "Those who believe in me, though they the relation of wife, her character and sentiments, training that should entitle them to a place among world, and its intercourse with the natural, the parwere dead, yet shall they live; and he who liveth her position and pledges, are consonant only with the lights of philosophy. and by the very same act, the idea of eternity and believeth in me shall never die." It must be tender affection and fidelity. Firmness, then, exconceded that the dead here signified were the non- acts that such should be the relation, and dictates conceded that the dead here signified were the non-progressives, or the Spiritually dead. And we have the pledge to love, cherish and protect, which it conspicuous. They were not men of rank, of ful impression of the existence of the Spiritual present state. I see a good procured, state is the pledge to love, cherish and protect, which it conspicuous. the confirmation of Paul, who writes, "Now we enables us to execute in defiance of every discour- wealth, or of office. They were fishermen; or world; but as the light of the church shines upon and suffering under which it grows up. know we are raised from death unto life, because agement from unkind treatment or vicious conduct. tillers of the soil; or from the odious class of tax- them, they will tend to produce in the public mind think the information of a few such mind we love the brethren." "It is evident that the dead mentioned in these delity to the duties of a friend, a father, a husband settle the question. It might be very painful to re- quotations are not those who have passed from or a citizen. nounce a long cherished anticipation; but the ne- earth, but the Spiritually inert, who are not em-Such is the source of the sublimest examples of ploying the talent bestowed by their Master (the magnanimity in human society, and of that lofti- purified by his grace, They could give only that man; and the dream itself may be forgotten, but manifestations of the illustrious characters mind) which we were commanded to use that it ness of character, which is able to reduce to pracmay gain more. There are no dead; for those tice the highest virtues. Reflecting upon the nature else we lose upon one scale what we had gained whom we had supposed dead are alive and active : of human life and human intercourse, we perceive upon the other. But what then? would be the hence, there can be no resurrection other than a the true relations of man to man, which are those had never sat at the feet of the philosopher or conscious of a renovated state-of the morning of reasonable man's retort. We are not to accept or raising from inertia. Jesus expressly declared of co-operative kindness. Such being our settled Pharisee, men ignorant of letters, men without the the Spirit, when all is fresh and green within, as over the present state which more than to there were no dead, when he said, "Now that the conviction, Firmness forbids any change in our endowments of genius or the acquirements of cul- without. Swedenborg says "that certain souls consequences might seem such as upon the whole dead rise again, Moses also showed at the bush policy or sentiments, and inflexibly forbids that ture—that such men should utter truths transcend- fresh arrived from the world, who desire to see the to displease us. We may gain nothing; for by the when he called the Lord the God of Abraham, the vacillation and irregularity of passion, which are ing the highest teachings of the schools; unfolding glory of the Lord, before they are in such a state new interpretation our loss may balance our gain; God of Isaac, and the God of Jacob, for he is not continually arising from the incidents of business the mysteries of being, the relations of man to as to be capable of beholding it, are cast, as to a God of the dead, but of the living, for all live ably passionate and perverse our friends may be, ible, the Infinite, and the Eternal; that by the ele-kind of sweet sleep, and then their interior senses and an angel, who gives him notice of the back of th "No asseveration can be more direct or emphatic, Firmness forbids that we should respond by sym- vation of their lives in virtue and benevolence, by and faculties are raised into an extraordinary dewhat is the sense and operation of the word decision as to Let the limitation of the word disturb our previous Let the limitation of the word disturb our previous No language can more strongly certify that there pathetic anger, or allow the relation of friendship their manifold works of miracle and of good will, gree of wakefulness, and thus they are let into the black Angels of a terrible appearance, name are no dead. And in further confirmation, Jesus to be changed, which we originally established for by the boldness and sublimity of the truths they glory of heaven. But as soon as wakefulness is said to the thief on the cross, "This day shalt thou sufficient reasons. Having laid down our own uttered, by the heroism of their daily life, and the restored to the exterior senses and faculties, they the unity of God and the mission of Mohamman time to the the unity of God and the mission of Mohamman time to the sense and faculties, they the unity of God and the mission of Mohamman time to the the unity of God and the mission of Mohamman to the test of test of the test of test o be with me in paradise." How erroneous, then, laws of life and our true relation to each human be- glory of their martyrdom-that these poor peasants return to their former state."-A. C. 1892. of reason can be found for limit ing the extent of the supposition that the departed sleep in death, to ing, Firmness refuses to descend from the moral and fishermen of Galilee should thus transcend a It is possible that revelations may sometimes be be awakened to life by the sound of a trumpet. dignity of our own principles, to indulge in anger. Plato and a Socrates. as lights of the world is of made to us in our sleep, which could not sofely dec. the supposition that the departed sleep in death, to has, remarks related to descend nom the moral be awakened to life by the sound of a trumpet.— dignity of our own principles, to indulge in anger, Plato and a Socrates, as lights of the world, is of made to us in our sleep, which could not safely des-Every Spiritualist who heralds the good news now malice, jealousy and petulant excitement, or any itself a convincing proof of the divine origin of the cend into the external man-that when our wills by all Spirits from east to west. Then the neither does it mean limited duration; nor would to reformation, is sounding this trumpet. They Thus the man of firmness moves through life the unsettling of aconian in its old sense, as applied call a resurrection to action from the sleep of with an inflexibile uniformity of action, and as he participates in none of the passionate personal exinertia.

They who are declared the light of the world are so commonly taught and generally entertained not such as seek to make themselves shine. That Christian who aspires to worldly greatness, who aims at the factitious distinction of wealth or so-

cial position who courts the praises of the world. does not thereby reflect the glory of God or make not come out thence till thou hast paid the uttermost have determined anything to be evil, or worthy of himselfa light in the world. Yet often do Christians lessons; but when we have paid up by the prac- opponents. But the Firmness which I have de- gaining a more commanding post of usefulness.-But the post once gained, the avowed object for "He who heareth my words and doeth them, shall junction with its neighboring moral organs, instead which it was sought is too easily forgotten, and the honor, the wealth, the profit, are enjoyed without regard to the promised usefulness. Men who seek to shine, are not apt truly to shine with the glory publicans and harlots shall enter the kingdom of Hea- termining inflexibly to oppose certain principles and the grace of God. This is especially true of

> light of truth and grace to men. Not that the minister of Christ should not cultivate his powers to their highest capacity, and endeavor to develope himself to the utmost in his not in self-plaise; he should do this without one thought of shining as a man of genius, of learning, sea ever did. Hurricanes are moved along the moved along the new sea and sea along the new sea along the shine."-Independent.

THE HEREAFTER.

mankind have earnestly desired to learn the fate when positive facts prove the error. Out of the nection with the organs of Firmness and Integrity. that awaited them when they had "shuffled off voyages in the air above storms, I sailed each in instructors have built up different systems which have stood in the stead of knowledge, and more or the storm overtook; one in a distance of the less satisfied the bulk of people. The interest on miles, the other in a distance of eighteen racquire a habit of looking at everything with refer- this subject is, at the present period, in the most When the storm first forms it moves much acquire a habit of looking at everything with relevant this subject and a subject and should repress every attempt or influence calculated has been at any preceding one. The great propor- ly formed, it moves comparatively faster. A second to change our feelings. We should acquire a habit tion of us live for this world alone, and think very when viewed from above and to the side of h according to the unfolding attained here will be our remote results, contemning trivial incidents and pleasure or business to bestow any time on a sub-by those who never saw one thus. Hurry ject of which we have such vague notions -- notions have no horizontal momentum year se, then

> them with due deliberation and profound reflection, ourselves; and when we are about to die, we are these are from the northwest and southwest carefully repressing all hasty impulses which lead seldom in a situation to do more than resign our-latitude.-Erchange. selves to what is inevitable and blindly meet our

fate; while on the other hand, what is generally To develope Firmness as a trait of character, it is necessary to subdue all extreme excitability and called the religious world is so engrossed by its sensitiveness or other causes of vaccillation. The struggles for power and money, or by its sectarian ask him who adores, what is God?

disputes and enmities so narrowed and circumscribed by dogmatic orthodoxies, that it has neither inclivering labor, and thus develope more especially the endeavor to gather up from past records and pre- ance, I have thought to appeal to something dropped in our path, to give us an intimation of like one in a distant and savage land. what the truth may be. The rationalistic age, too, out of which we are just only emerging, and

which succeeded one of gross superstition, having -thus developing hardihood and diminishing the settled, beyond appeal, that there never was such a thing as a ghost-that the dead do never come back 4. To eat more seldom than is common, and to to tell us the secrets of their prison-house and that to our own-that lips of motionless ice shell nobody believes such idle tales but children and old respond to lips quivering and burning w women-seems to have shut the door against the on- heart's food ! This is Love. This is the be ter, in which success is attained only by perse- ly channel through which any information could be the sanction which connects, not only the sought. Revelation tells us very little on this subject-reason can tell us nothing; and if Nature is ety or irritation of mind—and all situations which equally silent, if we are to be deterred from ques-

tioning her from the fear of ridicule, there is cer- move, thirsts after its own likeness. This proves our ignorance, and each await till the awful secret is To this eagerly refer all sensations, thirsit; disclosed to ourselves.

SLEEP.

Without anticipating any sudden change, may we

From the Crisis.

quently, and always found the velocity of the mi greater than the storm beneath. The surest m_0 for an æronaut to avert the roughness of a thunde storm or hurricane, is to rise above it; if he is fa enough away from its centre to avoid its centrin tal force then he will ou' travel it, and as he higher so will he increase his speed over the sto cloud beneath. I have moved at the rate of a the the ministry of the word. The word and shining sphere. In the midst of a tornado, having m into it at its formation, the baloon was involve ten minutes, and landed but five and a half m from where the storm was first encountered. this storm it snowed, hailed, blowed and rain and whirled my vessel about to and fro, maki me sick, and making me vomit more than a roug along. I will not attempt, in this article, to g my views on the nature of this friction, as I wa only to give my experience in regard to a come error that exists concerning the velocities of p In all ages of the world, and in all parts of it, teors of the cloud kind, that should be correct the nine I gained time enough to descend her In order to maintain our sentiments upon all so vague, that, in short, we can scarcely by any they have no other horizontal velocity than r subjects with stability, we should take care to form effort of the imagination bring the idea home to they derive from the trade wind currents

VELOCITY OF WIND.

In a communication to the Scientific Amer

Mr. John Wise, the zeronaut, repudiates the in

scientific men, that hurricanes move with the

city of eighty to one hundred miles an hour, writes: "Neither hurricanes, tornadoes, nor e

mon thunder storms, travel as fast as the wind .

rent above them. I have sailed above them

WHAT IS LOVE ?

What is love ? Ask him who lives-what

I know not the internal constitution of men. I see that in some external attribute nation nor liberty to turn back or look around, and resemble me; but when, misled by that ar sent observation such hints as are now and again common, I have found my language misunder

> Thou demandest-What is Love? If we reason-we would be understood imagine—we would that the airy children brain were born anew within another's feel-we would that another's nerves should the sexes, bet everything that exists.

We are born into the world, and there is thing within us which, from the instant we have

they should resemble or correspond with it. A great many things have been pronounced un- discovery of its antetype-the meeting with a to the labors of our vocation, losing not a moment true and absurd, and even impossible, by the high-derstanding capable of clearly estimating the est authorities of the age in which they lived, ductions of our own, an imagination which en which have afterward, and indeed within a very ter into and seize upon the subtle and deliant short period, been found to be both possible and cultarities which we have delighted to cherk It is nearly time the religious and theological true. I confess myself, for one, to have no respect unfold in secret-with a frame whose nerve world had learned that God in history is of equal whatever for these dogmatic denials and affirma- the chords of two exquisite lyres, strong to the importance with "God in Christ," (although the tions, and am quite of opinion that vulgar incre- companiment of one delighful voice, vibrate dulity is a much more contemptible thing than vul- the vibration of our own, and of a cont comprehends the less,) for until the special is har- gar credulity. We know very little of what is, these in such proportion as the type within universal providence will remain problematical and been proved, by induction, logically impossible, we to which Love tends, and to attain which its And on this subject as on others, assumption is not As I have said before ; a priori conclusions are per- dow of that, without which there is no refectly worthless; and the sort of investigation that respite to the heart over which it rules. Here We make these reflections as corrective to the is bestowed upon subjects of the class of which I solitude, or in that deserted state when were one sidedness of the following, since the statement am treating, something worse-inasmuch as they rounded by human beings, and yet they versities of gifts, but the same Spirit, and differ- numerous class which pins its faith on authority grass, and the waters, and the sky. In these amount of wisdom, a more effective action, and a ences of administration, but the same Lord."-El. and never ventures to think for itself, by an as- of the very leaves of spring-in the blue arsumption of wisdom and knowledge, which, if exis found a secret correspondence with our i

following course is therefore necessary in self-culture for the development of Firmness : 1. To energize the muscular system by persemuscles of the shoulders and arms. 2. To nourish the body by a system of diet sufficiently nutritious to sustain a full supply of blood, and give regularity to the circulation.

3. To live much in the open air in a cold climate predominance of the nervous system.

avoid all cultivation of sensuality or indolence. 5. To engage in occupations of a steady characverance.

excite fear.

7. To cultivate sentiments of Integrity, Hope, tainly no resource left us but to rest contented in develops itself with the development of our man true Religion and undoubting confidence in the future destiny of the human soul.

from the pursuit of our great objects in the future.

6. To avoid pursuits which produce much anxi-

S. To devote ourselves with unfaltering assiduity

DIVERSITIES OF GIFTS.

the argument depends on the signification and literal value of some Greek or Hebrew word, should look into the writings of learned linguists and eminent scholars, as their position as well as their investigations give the greater probability for impartial testimony and reliable conclusions. This conviction prompts us to quote the following extracts from Thomas De Quincey, " On the Supposed Scriptural Expression for Eternity," although equally learned authority could be found nearer home. He says:

"Forty years ago, I used to be annoyed and irritated by the false interpretation given to the Greek word aion, and given necessarily therefore to the adjective aionios as its immediate derivative. It tion, as the narrowness of that falsehood, which disturbed me. There was a glimmer of truth in it; and precisely that glimmer it was which led the way to a general and obstinate misconception of the meaning. The word is remarkably situated.-from which the inevitable inference is, that we ual faculties. must look for it only in the New Testament. *

The reason which gives to this word aeonian what I do not scruple to call a dreadful importance, is the same reason, and no other, which prompted the dishonesty concerned in the ordinary interpretation of this word. The word happened to connect itself with the ancient dispute upon the duration of future punishments. What was meant by have been referred to. the aconian punishments in the next world? the proper sense of the word eternal, or was it not? * *

That argument runs thus-that the ordinary construction of the term aconian, as equivalent to everlasting, could not possibly be given up when associated with penal misery, because in that case, must be abandoned as applicable to the counterbliss of Paradise. Torment and blessedness, it was argued, punishment and beatification stood upon the same level; the same word it was, the word aconian, which qualified the duration of either; and, if eternity in the most rigorous acceptation fell away from the one idea, it must equally fall away from the other. Well, be it so; but that would not cessity of doing so could not be received as a sufficient reason for adhering to the old unconditional use of the word aconian. The argument is-that we must retain the old sense of eternal, because colorable) of the word aconian, simply because the monstrous is all this? We are not summoned as to a choice of two different arrangements that may suit different tastes, but to a grave question as to estimate of Paradise; grant that it so disturbs that estimate; not the less all such consequences leave the dispute exactly where it was ; and if a balance

it may happen to disturb a crotchet of our own. Meantime, all this speculation, first and last, is pure nonsense. Aconian does not mean eternal. to punishment, to torment, to misery, &c., carry with it any necessary unsettling of the idea in its application to the beatitudes of Paradise. Pause,

tter may comprehend the former, as the higher fact, nor is presumption argument.

"Whence comes that heavenly illomination that amined and analyzed, would very frequently prove that awakens the spirit to a dance of built renders Christians everywhere the light of the to be nothing more respectable than obstinate pre- rapture, and brings tears of mysterious tender world? Theirs is not an original and native light. | judice and rash assertion .- Mrs. Crowe.

declared, "Ye are the light of the world;" but only in their characters as disciples. There is a sense in which men of genius are lights of the world. We speak of Plato, Socrates, Aristotle, Cicero, as the not expect that as the New Church becomes estagreat lights of antiquity. We speak of Newton, blished on the earth, the instances may be more

is no trace of genius in that band of disciples who in some degree be literally fulfilled where it is said. become, Firmness requires us to persevere in faith- cation, and of limited intelligence. The evangelists of this kind are no more frequent than they have the ultimate triumphs of virtue more surely in may be taken as a fair specimen of their average been, will they not acquire new importance portion to its present afflictions ; cherishing pl ticular examples or illustrations of these laws, may

Neither were they the light of the world by vir- be made intelligible to the rational mind. Hitherto evil into the occasions of a victorious virtue. Thus do we derive from Firmness an inflexible fi-gatherers; not one of them had the least prestige a rational conviction of the reality of Spiritual delity to the duties of a friend, a father, a hushand before the world. They were the light of the things.

> by the truth of Christ, and their hearts had been which produces a powerful impression on the inner which they had received. the impression remain strong and operative. We scattered through history. And when h But herein consists the surpassing glory of the awake, and perhaps remember nothing which has been passing in our minds for hours. Yet we are Gospel,—that men of mean condition, men who

> gospel that reflects glory upon its Author, as the and our senses are quiescent, we may be permitted the earth on the body, which is gnawed and

moon gives glory to the sun.

And it is still true, in our time, that whatever we waking hours we are unprepared; and that such seven heads each; or, as others say, their may have of genius, of talent, of education, of ac- influences may give us Spiritual strength, while we "It is believed and taught by the various sects citements and contests of society, he becomes ob- quirement for preaching the gospel, grace only can are ignorant of its cause. -N. Church Eksaya

into the eyes, like the enthusiasm of patricit cess, or the voice of one beloved singing alone. Sterne says that if he were in a des would love some Cypress. So soon as this power is dead, man becomes the living s of himself; and what yet remains is t wreck of what he was.-Shelley Papers.

UNNOTICED AND UNHONORED HEROES-W see a man holding faster his uprightness is p tion as it is assailed; fortifying his religious thropy amid the discouraging experience of unkindness and unthankfulness; extending too a sympathy which his own sufferings need, b not obtain; growing milder and gentler and tends to exasperate and harden; and through ward principle converting the very inciteme scendent in its nature as to justify all oceans, its seasons and harvests, and its su generations, was a work worthy of God, en it to accomplish no other end than the train how small a portion of human virtue is men history, how superior in dignity, as well's" ber, are the unnoticed, unhonored saints' roes of domestic and human life, I see a light me to all its evils.—*Channing*.

MUSSULMAN BELIEF IN AN INTERMEDIATE S -Mussulmans believe in an intermediate sta ing of the two Examiners, which and kir and Nakir. These order the dead perso If he answer rightly they suffer him to to enjoy communion with heaven, for which in our till the resurrection, by ninety-nine dragon come venomous beasts, the grievous ones s like dragons, the smaller ones like scorph the others like serpents,"-New Jerusalem

world because their minds had been enlightened It may be often the case that we have a dream