spiritnalist, ohristian

COUNTY FOR THE DIFFUSION OF SPIRITUA

THE THE DIFFUSION OF SPIRITUAL KNOWLEDGE,

NATURAL RELIGION.

Loxbox, Dec. 26, 1855.

about Hume, the historian of England was executed by his cotemporaries an infidel, and that he assole presumed to enquire into the origin of that relation which engrossed their minds. This is an surprising, because we find the same action

erissed to be of undoubted talents-are valua-Exasshaving the sentiments that men of erudition eterain. Thinking a summary of his opinions, at the arguments by which he enforced them. sirbe acceptable to your readers, I have transwhel them. Many of them, it will be seen, must inlan acceptance in reason, whilst others may be stiemed fallacious, but their fallacy can be easily detected by those who make such subjects matters

In introducing the subject, he sets out with these two propositions, viz: First, concerning the foundation of religion on reason; and secondly, the concerning its origin in human nature. The irst, which is the most important, "happily admits of the most obvious, at least the clearest, solotion." "The whole frame of nature bespeaks sa intelligent author, and no rational enquirer can, after serious reflection, suspend his belief a moment with regard to the principles of genuine Theism and Religion." The latter proposition, he sys admits of some more difficulty. He admits that "the belief of an invisible, intelligent power has been greatly diffused over the human race in all places and in all ages; but that it has not been certion does not suring from an original instinct or primary impression of nature, such as self love, communication of the sexes, love of progeny, grati-

tude, resemment, &c. His first proposition in proof is-that from the rude commencement of society to a later date Pomarkind. That 1700 years ago all men, with few food. exceptions, were idolaters, and that the further we more perfect religion. What, he enquires, can be principles of pure Theism? The savage tribes of there is no exception.

organs. The mind rises gradually from the insome invincible argument, which would make it is interposed between the human and divine na-

much examination or enquiry. Adam, as described by Moton, rising at once in the full perfection of his ficulties, would naturally be astonished at the games of natural things, and might be led to ask where this wonderful scene arose; but not so a bilarous and necessitous animal, such as was man in the first origin of society, preserved by nume-Evants and passions; and gradually accustomed to the face of nature from his infancy, he has no bessure to enquire into the nature or cause of the appearances he sees, and the more regular and uniform the natural sequences, the less is he inclined to scrutinize them.

If men were first led into the belief of a Supreme ple of reason which first produced would preserve

An historical fact which passes by oral tradition s disguised on every successive narration, and may Thus the fables of Hercules, Theseus and Bacchus, are supposed to have their foundation in true his-

to the generality of mankind, the same arguments then, became stored with local deities, and idolatry dently just. which first diffused the opinions will still preserve prevailed. them in their original purity. If the arguments were abstruce, then they would have been confined to but few. So, either way, it is impossible that a pure Theism could have been the primary religion of the human race, and have afterwards, by corruption, have given place to idolatry. Reason, when obvious, prevents corruption-when abstruse, it keeps the opinions entirely from the ignorant, who are alone liable to corrupt principles or opin-

If the enquiry is concerning the origin of reli-Polytheism. When men are led into the apprehenthe works of nature, they could only conceive of a tors in Europe believed there was one Supreme adaptation of its parts and justness of its organism, endowed with superior wisdom, might combine in purpose." They also believed that nature was full admission of the idea of a supreme intelligence are the execution of one regular plan; yet this, if pos- of other invisible powers, fairies, goblins, elves and with the ignorant the sole argument for it. sible, is neither supported by probability nor neces-sprites, beings stronger and mightier than men, but Many Theists have denied a particular Provione piece—each is adjusted to the other; one de- throne of God. Yet a denial of this belief in that Principle of all things, has fixed general laws by sign pervades the whole. The uniformity leads to age, would have incurred the appellation of athe- which Nature is governed, gives free and uninter an acknowledgement of one author. On the other ism. To one who justly considers, the gods of the rupted course to those laws, and disturbs not at hand, if we leave out nature, and trace the foot- Polytheists are no better than the elves and fairies every turn the settled order of events by particusteps of invisible power in various and contrary of our ancestors. These gods had no first prinevents of life, we are led into Polytheism, and to the acknowledgment of several limited and imperfect beings, for we continually see one power the world. The Lacedemonians when engaged in objections urged against it. A little philosophy able to the gods, it answered those legally establishtheir intentions and designs—a combat of opposing to be beforehand with their enemies, and as conciles them to religion. Prodigies and miracles powers." It must, therefore, be concluded that in being the first solicitors, pre-engaged the gods impress the ignorant with the strongest sentiment The Romans adopted the gods of a conquered peonations which have embraced Polytheism, the first in their favor. The Tyrians when besieged of religion, the causes of the events seeming to ple, and never disputed the attributes of the deity ideas of religion arose, not from a contemplation of by Alexander, chained the statue of Hercules, to them the most unknown and unaccountable. The of the territory in which they resided, Egypt exnature, but from a concern with regard to the prevent the deity deserting to the enemy. Augus- Ignorant, in nations who have embraced the doc- cepted. Those nations which maintain the unity events of life, and from the incessant hopes and fears which actuate the human mind-so we find the provinces of the Deities are separated. Thus we see Juno invoked at marriages, Lucina at births, Neptune by seamen, Mars by warriors, Ceres by husbandmen, and Mercury by merchants. Each natural event is supposed to be governed by some intelligent agent, and may be the subject of prayers or thanksgiving. In Hesiod's time there were 30,000 deities.

To carry mens' attention beyond the visible course of things, and lead them to infer an invisible intelligence, some passion must prompt their -firmations have been discovered who entertain thought, some motive urge the enquiry; but to what passion shall recourse be had to explain the two men, have ever agreed precisely in the same effect of so mighty a consequence-not purely spasentiments. From this he infers that the precon- culative curiosity, or pure love of truth; that would be too refined for gross apprehensions, and would lead to an enquiry into natural causes—a subject too large for narrow capacities. The passions, therefore, which would work upon barbarians, could only be the ordinary affections of lifeconcern for happiness, dread of future misery, ter-Intheism was the first and most ancient religion of ror of death, thirst for revenge, and appetite for

Man is placed in the world as in a theatre, plunge into remote history, we find them more so, where the true spring and causes of every event and no where was there a mark or symptom of any lare hidden, nor has he sufficient wisdom to see and prevent the ills with which he is continually opposed to so fall an evidence? Is it to be assert-threatened. He hangs in suspense between life el, before the knowledge of letters, or the discovery and death, health and sickness, plenty and want, day art or science, that men entertained the which are distributed by secret and unknown causes, whose operation is often unexpected and Asa, Africa and America, were all idelators, and always unaccountable. This then becomes an object of fear, and the passions are kept in alarm by "It seems certain that, according to the natural an expectation of events, and the imagination forms regress of human thought, the ignorant multitude ideas of those powers on which man has so entire was first entertain some groveling and familiar no- a dependence. Could man anatomize nature, he to of superior powers before they stretch their would find the causes are nothing but the particureption to that perfect being who bestowed or- lar fabric and structure of the minute parts of his force of necessity to which even the Gods must subon the whole 'frame of nature;' for to sup- own body and of external objects, and that by a mit. For otherwise, it were as easy to say 'that men regular and constant machinery all the events, habited palaces before huts, or studied geometry about which they are so anxious, are produced. before agriculture, or assert that the Deity ap- This philosophy exceeds the comprehension of the Ferred to the general mind 'as a pure spirit, be- ignorant, who cannot conceive of the unknown for he was apprehended to be a powerful though courses in a general and confused manner. The limited being, with human passions and human more they consider these causes, and the uncertainty of their operations, the less satisfaction they it perfect, a forms an idea of perfection. Nothing abandon so arduous an inquiry were it not for a overleap, at a bound, the vast interval which a tendency in man to conceive all beings like themselves; thus, they find faces in the moon, armies The causes of familiar objects never excite the thing which hurts or pleases them. Philosophers in the clouds, and malice or good will in everycuriosity, however extraordinary they may be in cannot entirely exempt themselves from this natu-Deity, representing him as jealous, revengeful, casessed of sentiments and intelligence.

In proportion as men's lives are governed by acidents, as gamesters, sailors, they are always more for affirming that the statue of Minerva in the citasuperstitious. So, before the establishment of order del was no god, but the workmanship of Phidias and government, men being subject to fortuitous the sculptor. What degree of reason is to be exaccidents, it was natural that superstition should pected in the religious belief of the ignorant of Being by reasoning from the frame of nature, they invisible powers who dispose their lot. Ignorant could entertain such gross misconceptions? never could embrace idolatry, for the same principles of science, and too little curious to observe the admirable adjustment of final causes, they remained founded on human nature, and but little dependent by his Almighty will, bestowed order on the whole concur in these general principles and conceptions, frame of nature. Being unable to comprehend and even the particular characters and provinces, aggerated praises swell the idea of them, and elevatat least but retain a small semblance of its original. this grand unity, they supposed these deities, how- they assign their deities are not extremely differ-

ments, so clear and obvious as to carry conviction of events which happen in nature. Every place, Tellus of the Romans, and this conjecture is evi- terior mediators and subordinate agents, which in ages of mens opinions and religious belief. Cicero

other hand adversity alarms, and enquiries are set and conditions of persons, but those who think it on foot to arrive at the principles from whence it owes its success to the prevalence of the force of affection to buy men to a due sense of religon.-The topic is not confined to them only, for the an- ignorance and stupidity of the mass, with their in-

cients equally employed it. ciple of mind or thought, no supreme government, no divine contrivance or intention in the fabric of their belief, and from the same principles, answer Neptune to be carried in the procession of the gods, and fancied he had sufficiently avenged himself by stoned them in their temples, and openly renounced all allegiance to them. To ascribe the origin and fabric of the universe to these imperfect beings, his divinity, is sure to be outdone by his successors sprung equally from the unknown powers of nattroy the intelligent nature of their Deity, on which ture. Pandora is the only instance of a creation, alone any rational worship can be founded.

the origin of the universe. out a deity, that Anaxagoras, the first undoubted ideas suggested by Moses, many ignorant Jews accused of atheism. Epicurus when a boy, readall whence chaos, said Epicurus?" He was told by the greatest absurdities and contradictions. his preceptor that he must have recourse to the philosophers for a solution. On this hint, Epicurus left philosophy to betake himself to that science,

regard to these sublime subjects. Not only in their first origin, were the gods supwhole period of their existence, they were subject to the dominion of fate or necessity. Agrippa in addressing the Roman people said: Think of the

"Whoever learns by argument the existence of to rest their attention on sensible, visible objects. In the mythologies of the ancients, plain traces of removed from human creatures, that men affected passions and infirmities are transferred to the public benefactor, might convert him into a God.— Painters and sculptors furnished sensible reprepricious, and partial, in short, as a wicked and foolish sentations of the Deities, whom they clothed in human in all but his superior power and authority. man figures, and gave increase to public elevation, It is no wonder, then, that man, being ignorant of and determined its object. In ruder ages, for want causes, and anxious concerning them, should ac- of the arts, men deified plants, animals, and unorknowledge a dependence on invincible powers pos. ganized matter, rather than be without a sensible object of worship.

Stilpo was banished by the counsel of Areopagus.

unacquainted with the first supreme creator, who, upon caprice and accident. Almost all idolators to speculative opinions, if so founded on argmu- must be vastly multiplied to answer that variety that was considered synonymous with the Mater original purity, but require to be supported by ex- of men in those ages, and the incoherencies, in all

The doctrine of one Supreme Deity is very an Prosperity is easily received and few questions cient, and has spread itself over great and popuare asked concerning its cause or author, on the lous nations, and has been embraced by all ranks curable prejudices in favor of their particular su-The only theological point to which mankind perstitions. Even in this day, ask one of the mass, yields an universal assent, is that there is an invis-why he believes in a supreme God? He will tell ible intelligent power in the world, but of the pow- you of an unexpected death. The accident of such gion, the thought must be turned to Idolatry or crattributes and qualities, whether of one, or of an one, the drought of the season, all of which sion of an intelligent power by a contemplation of opinion. Before the revival of letters, "our ances- of stretching forth his hand and tracing in the single being "who bestowed existence and order God, whose power, though itself uncontrolable, its perfect union, and then ask if the question upon this vast machine." To some minds it may yet was often exerted by the interposition of his was not answered? The reasons, which with not appear absurd that several independent beings, subordinate ministers, who executed his sacred acute reasoners, are the very difficulties in the

lar volition. From the established and rigid observance of fixed rules, draw the chief argument of outrivals his predecessors, in heaping up titles for never entered into the imagination of any poly- in newer and more pompous epithets of praise, theist, and it was supposed that gods and men thus they run into inexplicable mystery, and des- of any popular religion, that tenet is so conformable

and she was formed by the gods in despite to Pro- | Even when this notion of a Supreme Deity is es- | tem be contained in a book, such as the Alcoran,

"That original intelligence say the Magians, who is the First Principle of all things, discovers himself immediately to the mind and understanding alone, from which only he could obtain satisfaction with but has placed the sun as his image in the visible universe, and is a faint copy of the glory which resides in the higher heavens. If you would escape posed to be dependent on nature, but through the his displeasure, you must never set your foot on oppose the torrent of scholastic reason by arguthe ground, nor spit in the fire, nor throw water upon it, although it were consuming a whole city! 'Who can express the perfections of the Almighty says the Mahomedan? Even the poblest of his for such impiety. The same fires which were kinworks, if compared to him, are but as dust and dled for heretics, may be lighted for philosophers." ashes. How much more must human conceptions invisible intelligible power, must reason from the fall short of his infinite perfections. His smile and admirable contrivance of natural objects, and must favor renders men forever happy, and to obtain it bian, declares that of all religions, the most absurd ever weakens or disorders the internal frame prosuppose the work to be the workmanship of that for your children, the best method to obtain it for and nonsensical, is that whose votaries eat, after Divine Being, the original cause of all things." The them, is to cut off when infants, a little bit of skin having created their deity." ignorant Polytheist so far from admitting that idea, about half the breadth of a farthing. The Getes defies every part of the universe, and conceives all were genuine Theists and Unitarians, they asserted tical and imperious style of all superstion, the conhost to the superior; by abstracting from what is meet with in their research, and at last would the conspicuous productions of nature to be them their God was the only true God, yet every fifth viction of the votaries is more affected than real; in perfect the conspicuous productions of nature to be them their God was the only true God, yet every fifth viction of the votaries is more affected than real; selves so many real deities. Thus, however, strong year, they sacrificed a human being whom they and rarely approaches to that solid belief and percould discard this natural progress of thought but propensity in human nature which leads to a system which gives a seeming satisfaction. There is power in nature, their propensity is equally strong wants. When it thundered, they became so pro- They dare not avow even to themselves the doubts Sovereign Author in the more obvious works of navoked, that in order to return the defiance, they let they entertain. They make a merit of implicit ture, yet it seems scarcely possible that a person of fly arrows at him, and declined not the combat as faith and disguise to themselves their real infidelity, allegory can be seen. That they are entirely perfect, unequal, so says Herodotus, "It is remarkable that by the most positive bigotry, but nature is too hard throughout the universe leads us to conceive this is not to be expected. The deities were so little the principles of religion have a kind of flux and for them, and suffers not these obscure glimmerings intelligence is undivided, and single, when the prereflux in the human mind, and men have natural to equal the strong impressions made by common judices of education do not oppose so reasonable a themselves, and are passed by the ignorant without ral frailty. The absurdity is not less when human with strong sentiments of veneration for a hero or tendency to rise from Idolatry to Theism, and to sense and experience. sink again from Theism to Idolatry." Men, but with few exceptions, never elevate their contemplation so as to discover the Supreme mind, the admirable work they see, they consider in a confined and selfish view, and finding their happiness to depend altho every one believed a part of these stories, yet on secret influences and unforeseen occurrences of no one could believe or know the whole; while at the temperate and moderate which maintain as far external objects, they regard with perpetual attenthe same time all must have acknowledged that no the same time all must have acknowledged that no as possible a mediocrity in every thing.

"As the good, the great, the sublime are found in the same time all must have acknowledged that no as possible a mediocrity in every thing.

"As the good, the great, the sublime are found in the same time all must have acknowledged that no the same time all must have acknowledged that no as possible a mediocrity in every thing. tion the unknown causes which govern all natural one part stood on a better foundation than the rest. events, and distribute ill and good by their powerful but silent operations. The unknown causes are appealed to on every emergence, and thus become the perpetual objects of human fears and hopes. By degrees, the imagination uneasy in this abstract conprevail, and put men on enquiries concerning the other nations, when Athenians and Areopagites ception of ideas, begins to render them more particular, and to clothe them in shapes more suited to its natural conception. Hence the origin of Religion, and of Idolatry, and Polytheism.

> The auxious concern of man will not allow him to remain long in the first simple conception. Exing the deities to the utmost perfection, at last be-

terpose between man and the Supreme God; these whom his own family affected to be a devout relig-Demi-Gods partaking more of human nature, become more familiar, and eventually become the doctrine of the immortality of the soul as a most chief objects of devotion, and gradually real idol- ridiculous fable. atry, then falling into grosser and more vulgar conceptions, at last destroy themselves and make the arose. Popular Divines display the advantages of those invincible reasons on which it is founded, tide of opinion again turn to pure Theism. This quiry. In every religion, however sublime, the would show themselves but ill acquainted with the tendency to turn back, some Theists, the Jews, the verbal definition it gives of the Divinity, many of Mahomedans, have been aware of, and have forbidden the arts of statuary and paintings in represent- and good morals but either by frivolous observances, ing even the human figure, for small is the transi- intemperate zeal, rapturous extacles, or by the tion then to represent the invisible. Men by their belief of mysterious and absurd opinions. The best feebleness are not satisfied with conceiving their part of the Saddai and Pentateuch consist in predeity as a pure Spirit, yet their fears prevent their cepts of morality and that part is always the least several deities, there is the widest difference of he ascribes to the operations of Providence instead imputing to him the least shadow of limitation or observed. When the Romans were attacked by imperfection. They fluctuate between two opin- pestilence they never ascribed their sufferings to ions, a Spiritual Deity to a corporal one, and from their vices, or dreamed of repentance. Never a corporal one to a statue or visible representation. thought they were the general robbers of the world. Polytheism being founded on tradition, is liable to have any practice, however corrupt, authorized only created a dictator who drove a nail into a door, by it, thus full scope is left for knavery to impose upon credulity. It has this advantage, it admits ly appeased an offended deity." the gods of other sects and nations to shade the sity. All things in the universe are evidently of inferior to the celestial natures who surround the dence, and have asserted the Supreme Mind or First divinity, and renders all with their rites and ceremonies compatible with each other. Theism by morality should gain the divine favor—and an order presenting one sole Deity, banishes everything fri- of priests was formed to inculcate this opinion by volous unreasonable, or cruel from religious worship, and sets before men the most commanding motives of justice and benevolence.

Idolatry is of a tolerant spirit. When the oracle of Delphi was asked, what rites were most acceptoversetting the good of another—a contrariety "in war, put up their prayers early in the morning says lord Bacon, makes men atheists, a great deal re- ed in each city. In those ages, even priests could allow salvation to those of a different communion. tus having twice lost his fleet, forbid the statue of trinc of Theism still build it en irrational and su- of God, are the most intolerant. The implacable perstitious opinions, and are never led into that and narrow spirit of Judaism is known. The Maopinion by any certain train of argument, but by homedans announce damnation to all other creeds. that expedient. After the death of Germanicus, a certain train of thinking suited to their capacities. The Christian toleration proceeds from the steady the people were so enraged at the gods, that they In proportion as men's fears become urgent, they resolution of the civil magistrate, in opposition to invent new strains of adulation, and even he who the continual efforts of bigots and priests. The year, and in some of the hottest climates of the disciples of Zoroaster shut the doors of heaven to all but the Magians.

When Theism forms the fundamental principle

to sound reason, that philosophy is apt to incorporate itself with it, and if the dogmas of the sys- are reconciled to it by ever so little practice, is metheus, who furnished men with the stolen fire tablished, although it should lessen every other or be determined by a visible authority, as the Rofrom the celestial regions. The ancient mytholo worship, yet if a nation has entertained an opin- man Pontiff, speculative reasoners naturally carry gists seem to have embraced the idea of generation, ion of a subordinate deity, saint or angel, then ad- on their current, and embrace a theory which has rather than of creation, and thence accounted for dresses to that being gradually rise on them, and been instilled into them from their earliest educa- neglected without breaking through all ties of nature encroach upon the adoration due to the Supreme tion. But as these appearances often prove deceit-It was late before the philosophers bethought them God. The Deity who for love transformed himself ful, philosophy will soon find herself unequally his duty without effort. So in regard to more austo have recourse to a mind or supreme intelligence into a bull to carry off Europa, dethroned his fath- yoked, and instead of regulating each principle as tere virtues—as temperance, integrity, filial duty, as the first cause of all, and so common was it in er Saturn, became the optimus maximus of the they advance together, she is at every turn per- and public spirit, the moral obligation removes all those days to account for the origin of kings with- heathen, and notwithstanding the many sublime verted to save the purposes of superstition. For pretence to religious merit, and virtuous conduct is besides the unavoidable incoherencies, which must esteemed as no more than what we owe society and Theist amongst the ancients, was the first who was seem still to have conceived the supreme being as be reconciled and adjusted, one may safely affirm ourselves. In this a superstitious man finds nothing a mere "topical Deity or National Protector." Rath- that all popular theology, especially the scholastic, ing the verses of Hesiod-"eldest of beings, chaos er than relinquish this propensity to adulation, reli- has a kind of appetite for absurdity and contradic- not consider that the most genuine method of servfirst arose, next earth wide stretched the scat of gionists, in all ages, have involved themselves in tion. If that theology went not beyond reason ing his God is by promoting the happiness of his and common sense, her doctrines would appear too easy and familiar. Amazement must of necessity be raised; mystery affected; darkness and obscurity sought after, and a foundation of merit to rise on him in proportion to the zeal he discovers. afforded to devout votaries who desire an opportunity of subduing their rebellious reason by the belief of the most unintelligible sophisms." "To ment is like pretending to stop the ocean with a bulrush. Will you set up profane reason against sacred mystery? No punishment is great enough

> "It must be allowed, the Roman Catholics are a very learned sect, yet Averroes, the famous Ara-

It is to be observed, notwithstanding the dogma-

A cause which rendered the ancient religion looser than the modern is, that the former was traditional are universally intermingled, the draughts of life, and the latter scriptural. The storics of the Gods were as numberless as the christian legends, and

impiety and one of superstition through a whole discourse; a modern often thinks in the same way, though he may be more guarded in his expressions. Livy acknowledged, as frankly as any divine would at present, the common incredulity of the age, but man has set on his work. imagine that a national superstition, which could some theological systems, and what so corrupted as then he condemns it as severely. And who can delude so great a man, would not also impose upon

the generality of the people. The Greeks condemned Socrates for respecting the fables of Saturn and Jupiter, yet Socrates tells cies of human creatures. Such limited beings, includy, found their deities everywhere, saying this conduct is at containing the soul was the received ciation of the gent and true, will be themselves conduct is at containing the soul was the received ciation of the people. Xenophon's conduct is at containing the soul was the received ciation of the people. Xenophon's conduct is at containing the soul was the received ciation of the people. Xenophon's conduct is at containing the soul was the received ciation of the people. Xenophon's conduct is at containing the soul was the received ciation of the people. Xenophon's conduct is at containing the soul was the received ciation of the people. Xenophon's conduct is at containing the soul was the received ciation of the people. Xenophon's conduct is at containing the soul was the received ciation of the people. Xenophon's conduct is at containing the soul was the received ciation of the people. Xenophon's conduct is at containing the soul was the received ciation of the people. Xenophon's conduct is at containing the soul was the received ciation of the people. Xenophon's conduct is at containing the soul was the received ciation of the people. Xenophon's conduct is at containing the soul was the received ciation of the people. Xenophon's conduct is at containing the soul was the received ciation of the people. tory, but corrupted by tradition. But with regard capable of extending their influences everywhere, is Mercury and that Venus. The Saxon goddess Her-vulgar comprehension, remain not long in their once an incontestible proof of the general credulity propositions of Mr. Hume.

In Brotherh.

ionist, did not scruple in the open court to treat the

"There is a fact which may be worth the attenof those who make human nature a subject of enthe volaries will seek the divine favor not by virtue whose avarice had made desolate the earth. They by means of which they thought they had sufficient-

"If we could suppose a popular religion were found, in which it was declared that nothing but daily sermons-so inveterate is prejudice, that for want of some superstition the people would make their very attendance on these sermons the essentials of religion, rather than place them in virtue and good morals. The sublime prologue of Zaleucas' laws did not inspire the Locrians with sounder notions of the measures of acceptance with the Deity than were familiar to other Greeks." It is universally the case that men degrade their deities unto similitudes with themselves and consider them as species of human creatures somewhat more potent

and intelligent. "It is not satisfactory to say the practice of morality is more difficult than superstiton and is therefore to be rejected. Not to mention the penances of the Bramins, it is certain on the Rhamadan. The Mahomedans for days, in the hottest months of the world, fast from the rising to the setting of the sun. The four Lents of the Russians, and the austerities of some of the Romish saints appear more disagreeable than meekness and benevolence, and the practice of moral duty. In short all virtue, when men greeable. All superstition forever odious and bu

thensome. The solution of the difficulty may be this. The social duties are performed because they cannot be and morality—but a man if truly virtuous is drawn to which shall commend him to divine favor. He does creatures. Any practice recommended him which either serves no purpose in life, or offers violence to his natural inclination he adopts, and if by the practice he sacrifices his ease and quiet, his claim appears In restoring a loan or paying a debt his God is not beholden to him, because these were acts he was bound to perform, but if he fast a day, or whip himself, this in his opinion has a direct reference to the service of his God. Hence the greatest crimes have been found compatible with a superstitious piety and devotion. It has been observed that enormities of the blackest dye are apt to produce superstitious terrors and increase the religious passions. Bomilicar the Carthagenian, and Cataline the Roman, are instances. So after the commission of crimes there arises remorse, which permits no rest to the mind, but forces it to have recourse to religious rites and ceremonies in expiation of offences. Whatmotes the interests of superstition, and nothing is more destructive of it than a manly, steady virtue. Barbarity and caprice, however nominally disguised universally forms the ruling character of the Deity in popular religions. Priests are ever ready to foster such thoughts, for the more tremendous the Deity is represented, the more tame and submissive do men become to his ministers.

Though men may be so ignorant as not to see a good understanding should reject the idea when suggested to him. The uniform laws which prevail theory. Even the contrarieties of nature become proofs of some consistent plea, and establish one Good and ill in life single purpose and intention. according to the poets fiction, are always mixed from vessels in each hand of Jupiter. The more exquisite the good, the sharper the pang allied to it, &c. In general no course of life has such safety as

in the genuine principles of Theism it may The difference between the ancients and moderns be expected from the analogy of nature, the is only in degree—an ancient will place a stroke of base, the absurd, the mean and terrifying will be discovered equally in religious fictions and chim-

eras."
"The universal propensity to believe in invisible intelligent power, if not an original instinct, may be considered a kind of mark which the divine work-

What so pure as some of the morals included in

The length to which this article has reached prcvents me, as I intended, remarking upon some of the passages. I refram, without concern, feeling sure that our Spiritual friends, by their first appre-

In Brotherhood, I am,

in the Footsteps of their Labors. NEW YORK, SATURDAY, JAN. 26, 1856.

DR. DODS' EXPLANATION.

According to the published notice, this notorious expounder of Spiritualism, delivered his first lecture at the Stuyvesant Institute on Sunday evening, January 20. The audience filled the house to its they could not be accommodated with seats.

This anxiety to hear the explanation of Dr. Dods. had all the positiveness of an experienced thinker. of his theory, and the determined positiveness of his years.

Of the many views and reviews which the pubthat, whether good or bad, just or unjust, they all tended to enhance the importance of the to hear, and the desire to know the cause or causes of Dr. Dods' conversion to Spiritualism, was great, and the curiosity commendable.

And now that we have the explanation, not a few have asked us-What do you think of it? for many seem as puzzled by the explanation as they were previously amazed at the Doctor's philosophy. The reader, too, doubtless, has asked "many a time and oft" a similar question, and would like to know what caused the "old man eloquent," the "renowned philosopher" and "discoverer in science," to pass from the championship of materialism and popular cant to an acceptance of the "impossibles" of Spiritualism—a curiosity which we would be glad to gratify, were it fully in our power As it is, however, we will attempt to outline some of the most prominent phases of the Doctor's experience, hoping that ere long he will publish his MR. TIFFANY'S LECTURES TO BE PUBlecture, and thus give as large a circulation to the explanation and correction, as he gave to his theory of the Manifestations.

Spiritual and secular press, were amusing, if not (they being publishers and proprietors of the work,) instructive, as they illustrated that controversy and many have subscribed for the book, taking one or criticism may have their funny sides as well as the more copies, at the rate of one dollar and fifty cents more broad and humorsome phases of life. The each; and we make this notice in hopes many of Doctor premised these, however, to show there was our readers will send in their names for a like puras much and as good authority for him and his pose. philosophy, as against him.

To explain the change in his feelings, however, his life, prophetically stating several things that Spiritualism, may present. should come to pass. The Dr. however, in his youth and inexperience, made confidant of a person, telling him some secrets "of the world unknown," which was confided by this friend to another confidant, and so on, until his faith became the gossip of the the town, and his conduct and sanity questions for debate.

This petty persecution put an end to his mediumship, (which the Dr. now thinks was seeing,) and prevented any further intercourse with his father. Thus ended his first conscious communion [and intercourse with the inhabitants of the Spirit world. Time passed on, and the Dr. had grown of religion, and was a public advocate of orthodox theology, believing and teaching the terrors of the die impenitent and unreconciled to the Lord.

While thus believing and teaching, a young lady, a friend and relative of his family, committed suicide, because some opposition was made by her relatives "to her marrying the man of her choice." This of course, made a great impression on the

Dr.'s mind, as he was fully in the belief, the soul of this young woman had gone to the "regions of the damned." While thus sorrowing for her double loss, he was one evening surprised, and somewhat terrified by the appearance of her Spirit; the more as she identified herself, by giving the details of her earth life history, and explaining the causes that prompted her to drown herself.

The Doctor soon became accustomed to the visits of this Spirit, and took a deep interest in her com munications, for her explanations evinced an understanding of, and a familiarity with the general laws of the Spiritual world, that naturally tended to correct much of the Doctor's theology.

These and other Spirit manifestations becoming nublic, his dwelling grew immensely famous as "the haunted house," and he again became a subject of suspicion and persecution. This Spirit, however, ministered the necessary consolation, for she re vealed many things to the Doctor, and prophesied of events, which were to be particularized in his experience, and aid in the development of his character. A condition, however, was appended, for he was to be champion of truth, however unpopular it might prove to be, and should he prove himself worthy of this high commission, the Spirits, particularly the Spirit of this young lady, would appear to him no more, while the Doctor remained in the earth sphere, but failing in his duty, she would come to him in "thirty two years." Imperfect as this outline of the Doctor's Spiritual experience is, there is enough in it to surprise the mind, and invite inquiry, for nearly all who heard the Doctor's lecture were led to ask how could any reasonable mind be seduced into opposition, and developed into a positive antagonist, having had so remarkable and extraordinary an experience in Spiritual thingsone, too, whose past life, for thirty years, had been modified by the teachings of the Spirits! Indeed. the pretensions of the Doctor on the one hand, and his conduct on the other, naturally tend to mystify the man and the subject, for the explanation given by the Doctor is somewhat difficult of comprehen sion.

The Doctor says his investigations and experience, as a 1 sychologist, led him to ask himself the question, is not my past experience in Spiritual things all phantasy and hallucination? Are not as wonderful things forced on the credence of the psychologized subject, as those which characterized his own experiences? These and other ques tions of a like character, the Doctor asked and an- cerning it. If there is anything that makes one ments as these must be surely satisfactory and swered in the affirmative, all of which tended to

How, then, is it possible to convince the Doctor of the truth of Spirit-intercourse, or place any reliance on his continuing in the Spirit faith? are the Doctor is at hand. Modern facts and new deexperience whole, and has convinced him of the verity of Spiritualism.

In fact, the Doctor avers that the Spirit of the utmost capacity, and many had to go away because young lady who committed suicide thirty-two years ago, has appeared to him again, demonstrated her identity, and given other Spiritual manifestations, was very natural, for his issue with Spiritualism which excludes the further possibility of doubt, family residing at Clifton, near this city, was visitand removes his skepticism forever. The appear- ed with a remarkable prophetic impression. She and a close reasoner, and, for the time, turned the ance of this Spirit, be it understood, is in fulfilpopular excitement away from an examination of ment of the promise that, if he was not faith- that day, at nine o'clock in the morning, she should the manifestations of the Spirits, by the plausibility ful, he should see her at the end of thirty-two die. It was of course at first regarded by the pa-

Much more might be said by way of explanation, but we hope this outline will justly represent lication of his "back brain theory" called out, it the Doctor, and the motives that prompts his ac- ence wrote down, in detail, instructions for her fuwere useless now to speak, more than to say, ceptance of the Spiritual faith. Still, we wish neral ceremonies, and for the disposition of her to remind the reader, that the Doctor's state- little possessions. Embraced in the funeral arrangements are, as yet, mere statements, and can have ments was a provision for procuring the services of controversy, and associate the name of Dr. Dods but a limited influence, until there is some kind the Rev. Mr. Giles, a Swedenborgian minister, of more permanently with the progress of the argu- of objective and corroborative testimony adduced whom she had never before heard. She spoke ment and the developments of the phenomena. by the Doctor to warrant a more ready and with great composure of her approaching departure We say, naturally enough, therefore, the anxiety spontaneous acceptance of his explanation. Not to the Spirit-land. At the precise time which had however, because his testimony is not good, but because it is wonderful, perplexing and contradictory, and the Spiritualist owes it to himself, as well as to a rational and consistent philosophy, to see constitute the bond of union among the investigators or the advocates of Spiritualism.

And we would respectfully suggest to the Doctor, that he get the necessary testimony to prove the historical truthfulness of those manifestations, he localizes in Bangor and other parts of the State of Maine, as it will prevent skepticism of his motive, statement, and rationality, by those, who may not be prepared to look, with the same allowance and charity on his philosophic crudities, as the Spi-

LISHED.

The twelve lectures of this gentleman-delivered at the Stuyvesant Institute—having been phoneti-The Doctor commenced his lecture by referring cally reported by Messrs. Graham and Ellinwood, to the criticisms, personal and otherwise, which the and revised by Mr. Tiffany, are now in the hands friends and foes of Spiritualism had made on the of the printer, preparing for press. The under-Doctor, and the supposed motives that prompt standing is, the work is to progress rapidly, so that ed him to take the popular side against Spiritual by the early part of the Spring the work may be expected. In order to aid progress, and encourage The extracts he selected and read from the Messrs. Graham and Ellinwood in their enterprize,

We hope so, for the lectures will form a consecutive series of reasonings on the fundamental facts it was necessary to go back to his boyhood, for it of Spirit-life and Spiritual culture, and cannot fail now seems the Dr. has been a medium "from his of suggesting the need of method in argument, youth up." In his twelfth year, he saw the Spirit though they fail in the classification of all the facts, of his father twice, who gave an outline history of which the providence of history, or the advent of

Having heard the lectures delivered, we can challenge controversy and awaken criticism; for in the minds of the congregation, so that at one Mr. Tiffany is in the habit of talking "as one hav- time he was a little annoyed lest due attention ing authority." This, however, should only inspire would not be paid to what he was saying, and his the age in which we live needs positive thinkers, to ued. But he soon forgot his concern and went on bring it back to first principles and make it con- with his remarks, and succeeded in entirely fasten- fiery ordeals, fell down and worshiped a golden scious of its Spiritual neglects and religious apos- ing the attention of the whole audience upon the calf. Each claims to be the only true revelation

At present we forbear making any criticism of the lectures or the man-for the lectures, being for to man's estate, had married, become a professor the most part extempore efforts, very naturally partook of the inaccuracy in language, and the looseness of argument, which more or less characlaw, the eternity of punishment, vicarious atone- terize the best popular productions. What we ment, and the final conditions of all, who should have to offer, therefore, of criticism, will be given after we have read the work; as then we will have Mr. Tiffany's final corrections and amendments.

> In the meantime, if our friends will send their names and money along, we will see to it that they upon him, when he sank down to the floor. The fruit some time in the future. I know that your now I understand that the people are "asking for get the book as soon as possible.

MUSICAL ENTERTAINMENT.

The popular "Singing Sisters," (the Misses Hall,) of Boston, will give their first Vocal Concert at the Stuyvesant Institute, on Thursday evening, January 24, commencing at half-past 7 o'clock. For those receiving the early issue of our paper we make this notice, as we think the proposed Concert worthy the attention of all lovers of music. We think so, having enjoyed good opportunities for knowing the vocal and musical peculiarities of "the Sisters" and gifts and culture alike qualify them to fill. It was our pleasure to know "the Sisters" some five years since, in Boston, when in company with Dr. Cutter, the psychologist, they filled the lecture room of the Tremont Temple, for over two months-singing six nights in the week. The benefits of so protracted an engagement must have been great, in a practical as well as artistic sense; for it not only gave them confidence in their own powers, but a quick insight into, and a ready appreciation of, the wants of the public. Beside this, they have had much Spiritual experience, for one or more of "the Sisters" were mediums, and all of them go into the "trance state," and not unfrequently sing their songs in that condition. The character and style of their music is mostly ballad: their selections popular, sentimental and humorous. We hope those of our friends who can, will, by their presence and patronage, encourage them to go forward in "their mission," for music is a great civilizer.

Cardz of admission, Twenty five cents.

the Stuyvesant Institute, on Sunday evening, Jan- and the medium, while leaving the "balance of uary 27th. Subject:-"The Philosophy of Spirit- power" with the Spirit. We offer these reflections intercourse, as set forth in the Bible."

PREVALENCE OF SPIRITUALISM. -- A private cortraveled extensively of late in the Western and Middle States, writes: "Spiritualism is in almost every neighborhood. It does not go abroad, pro- a door, or wind up a clock, when the key is either themselves doomed to everlasting perdition, had tinctly leave the marks upon the hands or clothes.

THE MANIFESTATIONS - A MANY-PHASED ARGUMENT.

It would seem, from the way some persons speak questions which the Doctor's explanations and ex- and write of Spiritualism and the Manifestations, perience have forced on the attention of those who that, as yet, the believers in Spirit Intercourse are this letter is addressed to her. heard the one and know the other. The answer of indebted to the "raps" and "tips" for their best, if not him the necessary evidence, which makes his past as they deepen the significancy of the argument, while illustrating the many phases the Manifestations have already given to it.

The two statements are from the Cincinnati Spiritual Messenger.

"PROPHETIC DECLARATION.—Early in the month rents as mere childish foolishness, but they soon perceived that she spoke with solemn earnestness. Her hand was controlled, and under Spirit-influbeen given, she died, and the family proceeded to comply with the written instructions."

"An Extraordinary Medium.—A little girl about ten years old, the daughter of a Methodist preacher first. that a mere acceptance of the wonderful, does not at New Albany, Ind., has been developed as a writing medium, of an extraordinary character. She writes communications with both hands at the same time, and upon different subjects, and while thus engaged can also converse with persons upon subjects distinct from either.

"The character of the communications thus written out through her, are entirely foreign to her own thoughts, and above her natural capacity. This presents a new phenomena, and would seem to indicate that the medium is controlled by two of legerdemain."

The Editor of the N. E. Spiritualist, after quoting as her Spiritual visitor had predicted. the above fact, says; "A similar phase of mediumship was exhibited in the early Spiritual experience themselves at the same moment-1st, the medium himself would be engaged in conversation; 2d, an intelligence purporting to be a departed Spirit would control one hand, to communicate on another topic; and, 3d, another intelligence would facts which those philosophers who rely on a supdifficult to dispose of."

Of a widely differing character is the followingthe Manifestation being, for the most part, illustrative of the ability of Spirits to operate on and move physical bodies. We copy from the Spiritual Telegraph report of a late Conference.

Dr. Hallock said:

"At the commencement of a lecture he was delivering before the Spiritualists of Philadelphia, there was a great deal of Spirit Manifestation, in promise the reader before hand, there is much in the form of rappings, &c., which attracted a good the reader with a disposition to read the work, for efforts would be lost if that state of things continminds; and while, as he believed, every eye and knowledge in matters of salvation. ditions permitted; but he thought the intense curi- you are a medium of a high order. osity of the audience was a hindrance to its succongregation, when no human being could have had no right to pry into the future. lifted him up, without being instantly detected in the act? The speaker thought it a phenomenon hope that their visit to New York may be introduc-tory to that larger field of usefulness, which their operating in the world; and that the fact of its occurrence in a large assembly added significance to it. Its effect, instead of abstracting the attention of the audience from the lecture, tended to increase their interest in it; 'and,' said the speaker, 'I think I may say that I never was in an assembly of men where so much serene joy and unanimity existed, as was manifested there last Sunday afternoon. They felt that it was good for them to be there. I cannot describe the occasion

TESTING THE SPIRITS.

Although extreme skepticism is as offensive to good taste, as it is destructive to progress, still. where investigation is recognized and invited, tests must be accepted however varied or seemingly angular their phases.

We do not mean by this, that the inquirer shall attempt the improbable, or torture his good sense, in order to perplex the Spirits; or make "the communion of saints" an impossibility—but that in all candor, he will use such means and methods as shall save him from delusion, and prevent others from collusion. So far "test" is both necessary Dr. J. B. Dods will deliver his second lecture at and proper, for it restrains both the investigator as introductory to the following from the New Church Herald; as the "tests" suggested, if acted on, must annihilate the psychological theory so popespondent of an intelligent gentleman who has ular with some in and out of the Swedenborgian Church. They will also prevent imposition.

The writer says: "Let the Spirits lock or unlock

For the Christian Spiritualist. TWO PICTURES CONTRASTED.

The lady who permitted me to cut the first pic ture from a paper in her possession, will understand

MELANCAOLY PRESENTIMENT OF DEATH BY A YOUNG their only real proof for Spirit Manifestation. For LADY OF KINDERHOOK, N. Y., AND ITS SAD FULFILvelopments from his old Spirit friends, have given the benefit of such, we select the following facts; stance of the power of hallucination over the mind and health of a highly respectable and intelligent young lady of Kinderhook, in this State, who, some two years since, while in the enjoyment of robust health, was visited one night at her bedside—as she affirmed at the time-by an apparition, which in solemn accent informed her that at the age of eighteen she would be an inhabitant of another and of October, a little girl belonging to a Presbyterian a better world. She made the incident known to her mother, who vainly endeavored to erase the circumstance from the mind of her daughter by treating it as the hallucination of a dream. The announced to her parents that in two weeks from daughter, however, averred that she was in posses sion of her faculties and wide awake at the time of receiving her spiritual visitor; and such was the effect it had upon her mind that from a girl, full of life and glee, she became thoughtful and reserved, and gradually sank under its depressing influence pining gradually, until recently she became a tenant f the graveyard just as she was entering upon her eighteenth year.—Kinderhook Rough Notes.

I would like to know upon what authority the Kinderhook Rough Notes locates the young lady in a "graveyard." As a "tenant," it might be useful and instructive to the editor of that paper to occupations and amusements by which she whiles away the time in a graveyard, in expectation of a material resurrection of flesh and bones. But I will present another picture, as a contrast to the

"And the Angel said unto her, fear not Mary, for thou hast found favor with God.

"And behold thou shalt conceive in thy womb and bring forth a son, and call his name Jesus."

We have a right to infer that Mary at the time of this announcement was in "robust health." Moreover, if questioned on the subject, she would have averred, doubtless, "that she was in possession of her faculties and wide awake at the time of receiving her spiritual visitor." Doubtless, also, Mary "became thoughtful and reserved," and such ritualist will exercise in translating his explanation. different Spirits at the same time. It will defy the was "the power of hallucination over the mind powers of the most skillful and ingenious operator and health of a highly respectable and intelligent young lady," that she actually gave birth to a son,

> My esteemed friend, permit me to request of you a rigid comparison of the two pictures, that of an intelligent gentleman of our acquaintance. you may, if possible, detect a difference or a simi-Three intelligences would obviously be manifesting larity in the agency, the announcement, and the fulfilment. The second picture in the order of presentation as you perceive, was drawn long ago, among a people claiming to be far in advance of all the rest of the world in all that pertains to Spirituality, and a knowledge of the true God; yet control the other hand to write on still another sub- the facts therein set forth were rejected by that ject, and all at the same time. These cases present highly favored people, and by their descendants, unto this day. The Jewish Church, first estabposed 'dual action of the brain' for explanation of lished as a Spiritual basis, had degenerated into the mental phenomena of mediumship, will find it mere formalism, and the evidences of its divine origin were no longer practical facts.

> > The first picture presented was drawn in the present age, among a people who claim a position no less exalted among the nations of the earth. We have a Church making the same claims to a divine origin, attested by remarkable Spiritual revealments; yet this same Church and same people reject facts every way analogous to those upon which their faith is based.

In both cases the people, under the rule of an intolerant priesthood, are blinded to the present, them of reasoning, argument and philosophy, to deal of notice, and created some little disturbance forbidden the future, and turned back upon the

To an unprejudiced mind, there is a striking parallelism between the ancient Jewish and modern Christian churches. Each had its birth in stupendous miracles, and each, after pasaing through subject he was endeavoring to present to their from God, and each claims to possess all necessary

thought in the congregation was directed to him. I am not writing, my friend, with the view of Mr. Gordon-a well-known medium-who then sat converting you to my way of thinking. In your some distance in front of him, when the room was present position, it would be as much as your hapwell lighted, rose in the air, without any human piness is worth to ask for any more than your aid whatever, till the speaker saw his toe resting Church sees fit to give. It is not possible, at preupon the top of the back of the seat, and he then sent, for you to turn from the beaten path without swayed partly around from left to right. By this hazarding the loss of your most valued friends. time the eyes and thoughts of the entire congrega. But I have a motive. I know that the seeds of tion were riveted with intense wonder and curiosity Truth, wherever planted, will spring and bear manifestation was imperfect on the part of the pow-bighly sensitive and Spiritual nature is not fed, as er that lifted him up, because it was declared by it might be, from the fountain of Truth. You are form by the side of the speaker, which he (Dr. H.) lives on faith. This knowledge can be obtained had no doubt they would have done, had the con- without incurring the ban of popular opinion, for

In the only conversation we ever had on the subcessful accomplishment. Still it remained a quest ject of Spiritualism, I believe I met all your objection, how came that man up in the air in that tions against it, but one. That one was, that we

> The answer to that objection is found in Paul's epistle to the Phillipians. Paul says: "But this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before."

Now, it is well known that the pretended followers of Paul, in our day, pursue a reverse coure. But, as respects your individual case, the time is near when you will look the other way. My motive for writing to you is to disturb the waters, and leave the rest to those bright beings that hover around you. You are not writing Spiritual poetry for nothing. The mind that can be made the channel for such effusions as have passed through your mind, cannot always wear the rusty sary, by the issues of the sectarian, for while he beshackles of creed and custom. Were it expedient. I would be glad to have you draw up a list of obiections to the current phenomena, and forward it to my address. I will undertake to answer you by quotations from the New Testament. I give your talent is infinitely above his. There is an advantage to be derived from a discussion with one who is capable of giving ideas in exchange for

Allow me to refer you to a circumstance. You passed away from earth, and subsequently, when direction, for it has been aptly said, ever your soul was sad and sorrowful, the thought of her would suddenly illuminate your mind to give utterance to your choicest poetic gems. That very circumstance is worthy of consideration. What was it that made your mind so prolific of sweet sentences, with scarcely an effort? sorrow, or was it an unbidden thought of a dead person's? Is poetry something or nothing? If something, it must have something for its source, claiming itself in a loud voice; but visits where it is destroyed or left with a reliable person at a distant and that something must be intelligent. Now, least expected. I must say that I am astonished place; or provide a table for the purpose, and let thinking of your departed friend did not produce to find the subject talked of and investigated by it be newly painted, or covered with tar, or molas. the poetry; but is it not possible that you might people, who a few years ago would have thought ses, so that if touched by any present it may dis- sympathy? And at such a moment, when your they dared to manifest even an idle curiosity con- Then let the Spirits break it! Some such experi- possible that your angel friend may have been the God, cannot but interest and instruct the reader, if of spirit, the mind is fitted to enter into rapport author-yourself but the instrument, of that poeswered in the affirmative, all of which tended to feel that life is worth living for, it is the glorious and enforced the conclusion that his Spiritual experience was a delusion and a dream.

Spiritual Universe.

S. M. Peters.

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

NO. XXIV.

PROVIDENCE, R. I., Jan. 21, 1856. BROTHER TOOHEY, -Since writing my last epistle, have had a reward for my labors above all price the full value of which I feel cannot be estimated, the full value of which I leef cannot be the full value of which I look upon its fruition in the light of eternity. should desire are that you would always be red Men on earth may labor and toil to lay up for to serve any other person that may need your Men on earth may labor and ton to my up sistance; and so let good offices go round themselves riches and honors upon earth; but give sistance; and so let good offices go round to me my reward in the salvation of my brother man from the slavery of Superstition and Error, and in beholding their freedom and joy in the future life. What are the toys of earth in comparison with debts. In my travels, and since my settlement those riches and honors, imperishable, after which I most ardently aspire?

While these thoughts are flowing from my pen, While these thoughts are nowing from my pen, load and infinitely above being benefited benefited by those who, having received the truths of Spiritualism, are afraid to stand forward and confess them before men! Surely, the Angels of God must feel ashamed of the conduct of such; and bitterly will help his other children, and my brethren for I do they reflect on their own inconsistency and infidelity to the cause of Truth, when they pass away from earth into that condition of life, where every thought shall be clearly read, and where they will feel the effects of all the acts of their earth-life, with from expecting heaven by them. By heaven, we that self-condemnation which must of necessity follow. Alas! alas!! How have the anathemas call on the young lady, and learn the nature of the of the pulpit, in all ages, hindered the progress of mind! • Oh, brethren and sister! believers in Spiritual

Truth-Awake! arise! be honest! be fearless! and do work in accordance with that which thou feelest to be just: and thy reward is sure, and ever with thee. I know not why I have been led to write thus: vet I feel that there is a purpose, which will be fulfilled.

On Tuesday evening of last week, by invitation. accompanied a number of Spiritualists, (about thirty,) on a sleigh ride to Warren. It was a splendid evening, and we all enjoyed the trip exceedingly. On our arrival there was, first, the supper, which was all arranged under the auspices of Bros. Osborn and Knowles. The repast was of fowls with sundry fixings, on temperance principles-Nature's nectar, from the crystal fount, being the principal beverage. Creature comforts are well in their place, but these are only for the physical. Our Spiritual needs had also to be supplied, and to these necessities our good sister Harriet F. Huntley most abundantly administered, being controlled by a Spirit-friend to speak to us at considerable length. And while some were thus feasting their minds, others were enjoying themselves in another room in the mazes of the dance. About 12, P. M., we again packed ourselves into the sleigh, and returned in high spirits to our respective homes. We felt as a band of brothers and sisters, and nothing occurred to mar the pleasure

Wednesday, Thursday and Saturday evenings, I spent in Pawtucket-that hard place, where a month before I could not find a foothold. On this visit I occupied the Town Hall, which was capable of seating about three hundred, which was well filled each evening by a most profoundly attentive audience. The greatest interest was evinced; and I hope the ground has been effectually broken up to be further cultivated by those who may follow after. Let not the laborers forget that the field is open in Pawtucket. I was kindly entertained by Brother W. Earls; and it will be well for any that may desire to visit that place, to direct their letters to him. Money, however, must not be their object: for the number of Spiritualists, at present,

I have spoken of Mrs. Huntley; this lady re sides in Paper Mill Village, N. H. She is well controlled, and I doubt not in the future will make a mark as a public medium. She is one of those few female media, who will go forth to labor wherever she is required, whether among rich or poor, vithout regard to the amount of remuneration, re ceiving that which the brethren may feel able to contribute toward her expenses. I feel anxious that this sister should have a hearing in your city, being satisfied that she will be appreciated amongst vou. I would also recommend her to the attention of Spiritualists generally who may need the occasional services of a speaking medium. She may be addressed at her residence as above. This lady followed me in Pawtucket, with two lectures snoken from the interior, on the following Sunday, which were delivered to overflowing audiences, and

Yesterday, I delivered two lectures in this city. the Spirits that it was their intention to float him not half as happy as a Christian has a right to be. to very attentive audiences, though not so numer over the congregation, and land him on the plat- Your mind is fully prepared for knowledge; it now ous as I had hoped. Several whom I had hoped to see, were not present. I suppose they had sufficient reasons, but I wish to suggest to them, that there is nothing more distressing to the feelings of a laborer in this cause, than to feel himself unsup ported by those who should be foremost in the ranks. The too wet, or too dry, too hot or too cold, sounds too much like the excuses of the sectarian, and should not fall from the lips of the Spi ritualist, as a mere excuse.

> Next Sunday, I shall again lecture in this city, in Amity Hall, afternoon and evening, and I expect, the following Sunday in Worcester. My friends will please direct accordingly.

For Truth and Humanity, JOHN MATHEW.

BENJAMIN FRANKLIN A SPIRIT-UALIST.

The distinction so often made and insisted on between ancient and modern Spiritualism, however absurd it may appear to the mind of large, genial and universal sympathies, has been rendered necesqueaths the gift of inspiration and the boon of Revelation" to the past, he pronounces imposture and delusion on all, who recognize these unfoldings of the Infinite as characteristic of the present.

Should the Spiritualist, therefore, insist in keepyou the preference over your minister, because ing and making the distinction final, there will be a line of demarcation drawn between the souls of men. which must be as fatal to progress and the true harmonization of the race, as the obstinacy of the Jew. the intolerance of the Romanist, and the dogmatism of the Churchman have been pernicious to had a friend gifted with a rare talent of poesy. She the world's culture. There may be danger in this

> "In pride, in reasoning pride our error lies: All quit their sphere and rush into the skies, Pride still is aiming at the blest abodes, Men would be angels, angels would be Gods."

The true Spiritualist, however, will see the necessity of avoiding all extremism, since isolations, phantom, for however fortunate he may have been exclusions and antagonisms have been the cause of in obtaining wealth, honor and renown, there is still most of our social evils, while ministering to, and an aching void caused by the unsatisfied wants of fostering Spiritual pride and all kinds of mental ex- his Spiritual nature. cesses. And to help progress in this direction, we

PHILADELPHIA, June 6, 1753. DEAR Sig: I received your kind letter of the 2d relations, then and not till then, may we look with

strength. I hope you will continue mending until you recover your former health and firmness Le me know whether you still use the cold bath, and what effect it has. As to the kindness you men tion, I wish it could have been of more a vice to you; but if it had, the only thanks that mankind are all of a family. For my own when I am employed in serving others, I do look upon myself as confering favors, but pare have received much kindness from men to whom shall never have an opportunity of making the least direct return; and numberless mercies from our services. These kindnesses from men, I ca therefore, only return to their fellow men; and can only show gratitude to God by a readiness to not think that thanks and compliments, though repeated weekly, can discharge our real objections to each other, and much less to our Creator. You will see by my notion of good works, that I and understand a place of happiness infinite in degree and endless in duration. I can do nothing to deserve such a reward. He that for giving a draught of water to a thirsty person, should expect to be paid with a good plantation, would be modest in his demands, compared with those who think they deserve heaven for the little good they do on earth Even the mixed imperfect pleasures we enjoy in this world, are rather from God's goodness than our merit; how much more so the happiness of heaven? For my own part, I have not the vanity to think I deserve it; but content myself in sale mitting to the disposal of that God, who made and who has hitherto preserved and blessed me, and in whose Fatherly goodness I may well confide; the he will never make me miscrable, and the affic tions I may at any time suffer, may tend to my be nefit. The faith you mention has, doubtless, use in the world. I do not desire to see it dimis ed, nor would I endeavor to lessen it in any man; but I wish it were more productive of good work than I have generally seen it. I mean regood works; works of kindness, charity, men and public spirit; not holiday-keeping, serme reading or hearing, performing church ceremonis or making long prayers, filled with flatteries and compliments, despised even by wise men, and much less capable of pleasing the Deity. The worshipd God is a duty; the hearing and reading of sermon may be useful; but if men rest in hearing and praying, as too many do, it is as if a tree should value itself on being watered and putting forth leaves though it never produced any fruit.

instant, and am glad to hear that you increase

Your great Master thought much less of they outward appearances and professions than many d his modern disciples. He preferred the doers of the word to the mere hearers; the son that seemingle refused to obey his father, and yet performed his commands, to him that professed his readiness, but neglected the work; the heretical but charitable Samaritan, to the uncharitable though orthodor priest and sanctified Levite; and those who gare food to the hungry, drink to the thirsty, raimentto the naked, entertainment to the stranger, and relief to the sick, though they never heard of his name he declares shall in the last day be accepted: when those who cry Lord! Lord! who value themselve upon their faith, though great enough to perform miracles, but have neglected good works, shall be rejected. He professed that he came not to call the righteous, but sinners, to repentance; which implied his modest opinion that there were some m his time so good that they need not hear even him for improvement; but, nowadays, we have some a little parson that does not think it the duty of every man within his reach to sit under his ministrations, and that whoever omits them offend

THE TRUE LIFE.

For the Christian Spirituslis.

Much as has been said and written upon this theme, it cannot but be a matter of the deepest rgret to the sincere and earnest thinker, that in in glaring light of the Nineteenth Century, with all the experience of the Past and the Inspiration of the Present, shining in upon it, that man has accomplish ed so little for his own Spiritual needs; which as a Spiritual Being he must understand before he can be truly happy.

Men now as in times past who have been highly avored in their mental and physical conditions, seem (by their actions) to say, to their more humble, and (on the sensuous plane,) less fortunate brethren, look at me! I am better than thou.-Take for instance, the individual whose desire for fame lies in his worldly possessions, and who, have ng been nursed in the lap of luxury, is apt to feel that he is made up of finer material than the poor son of toil, who has to labor for a scanty nittance, and upon whom he looks with supercilious contempt. Again, there is the man who is considered thrifty, who by a series of fortunate speculations, has amassed riches. He may have occasionally driven a sharp bargain, and got the better of others by his shrewdness, as the Business World term it -Such an one will condescend to aid those whom he naturally looks down upon as wanting in what be terms business enterprize, by giving advice, (which s about all he ever does give.) He will talk about economy, thrift, &c., all the time holding himself up as an illustrious example, worthy of all imitation Then we have the man who seeks to lord it over his fellow by virtue of his intellectual superiority. one who in his own perverted judgment is sore tive, that he is not willing others should enterus an idea at variance with his own peculiar dogmis Then there is the sectarian zealot, who while professing charity to other sects, aye, to the whole world, shows but too plairly in his life a deep rosted prejudice consigning all who honestly differ from him in matters of religion to endless torment.

Thus may be traced all existing evils, to the partial and selfish development of the mind of man, in his individual and social condition, and inasmuch as organizations whether Social, Religious, or Political, must partake of the character of those composing them, should it be a matter of surprize that so many evils exist, or that Governments and Churches become corrupt.

Is it not clearly then every man's duty to cast about him and see if he has not been pursuing a

The promised Millenial day can never in the narepublish the following letter of Benjamin Frank- ture of things dawn upon our world, until Earth's lin, as its good sense and modesty, as well as ra- children are found earnestly laboring for its conreceptive organs were exquisitely tender, is it not tional appreciation of the general Providence of summation. When by virtue of this preparedness perused with a desire to know the truth. Ed. Ch. with the teachings of the Godlike Nazarene, then will the soul be influenced by higher incentives, to nobler deeds, becoming unfolded in its harmoni

hear him again: the is no occurred to the harmonized ore; a truthful nature,

ref the Christian Spiritualist, TEMPORT BY MANUSCRIPT BOOK.* For the Christian Spiritualist,

as at of personnes. Shortsh mazy haunts to stray; paraby the way : thoughour pathway leads. omy shades, or regions fair; ans, or tentile meads, pure toy, to dark despair.

Best arese transpul waters sleep, se woneed warblers thit around : rests lash the foaming deep, Chasting billows shake the ground : de storm and woo the breeze, ad the deep blue sky of May, bana tale from things like these. and positive of a day

table in airy visions soar, bood's morn when hope is high: all along the summer shore. ather flowers that fade and die ; soundwood flowers, that bloom and fade, Tradicting hopes that childhood gave, ignitised life in every grade, Esseen the craffic and the grave. We been he uts so love to dwell.

Acres these transitory things ? Weefind and tremble, shrink and swell, I deal's cold fingers touch their strings? es a vibe agenizing die ad. The torones the unmortal mind? West calculto part life's brittle thread. And ever es house of clay behind.

Tax a to war our earthly chain, Antipiwe our trust in Him above ; at sancting always will remain. be to hie for, and to love : There is a light beyond the gloom. Wateren alle fear dispel: Fare is a home beyond the tomb. Where hone can weep, or say farewell,

rest the leaves of this book have been in prin is pages, and some have no

For the Christian Spiritualist, THE DYING GIRL.

BY ERANCES DAVIS tempong hour sarl a dying gul. Flant, seems are fading test. can with ray time bounds to meet. Successions that everlast.

To rove no more on the tempest strand: To soin the bands that wait for me, Beyond this angry foaming sea, weer no more, dry up your tears,

et the light of faith dispel your fears ly sight expands-new joys appear, Fast well to all that earth holds dear

a land where all is noon, Enthacenes retreat as up I mount, Towards the everlasting Fount: the wide your rates ve azure blue And a is- my weary Spirit through: United land of peaceful rest. Where all are happy-all are blest; one bright lasting cord of love, insign those ashes to the tomb. In the dark grave's unsightly gloom: or casket moulder back to dust. As all earth's changing life forms must, By while the form as mouldering there, The peaks set in beauty rare. a weep no more for withered flowers. Burjust your roses in those bowers :

Were winds of sorrow never come, And when thy day of life is o'er, And thou art bound to earth no more, Then will I want thee to thy rest, And number thee among the blest

And when thy earthly hopes are riven. I'll point thy earth bound thoughts to heaven. Tay quardian angel I will be. While thou art drifting on life's sea INSTRUMENT, N. Y.

EDITORIAL GUMPTION.

Is editer of the New Chrick Herald has been gor many months to prove that the Spiritsubstations of our day are merely psycholowilderns. Failing to convince anybody of comes to his aid, and the two are now in tells us it is impossible for them to do." starship on the principle of "Tickle me, Tom-, and I will tickle you."

The Health anti-pates the forthcoming number The Garage proting from its proof-sheet. The editor of the Home Grante, in speaking of Professor

"Avaitather of science, and an expounder of laws of nature, as far as she reveals herself, brough induction, to the searching eye of the csopher, Dr. Hare has done good service in his ar and generation, and won for himself an honorthe pase among men. But, in leaving the world al scientific demonstration, and entering, without a guide, through modern enchantments, the invisible world, by his lest his way, and become a passive subject in the hands of vain, false, tricky and Taked spirits, who hold his reason passive, while they pour into his mind a bewildering flood of trails and falsehood, mixed up in confusion inex-Like Judge Edmonds, Talmadge, and a Arches, eminent in position and natural acquirements in position and natural and mentals is stands a sad spectacle to sound-minded Ten, and a warning to all not to venture with too zuch sel-confidence upon this dangerous ground

The excessive modesty of the Guzette is too pal-Able to need comment. It must be evident to its for, T. S. Arthur, that Professor Hare stands stily in need of instruction. But what has he the world of scientific demonstration? It *as not to be expected that the Professor could precisely where the line of demarcation lay between "scientific demonstration" and "enchantbeen limited to a long life, and the investigations of S. Arthur belong to the school of Gumption, that

et descrete of assurance to the man who of the Gazette on a question of Science, or on a windfall in the money line is apt to swell into concepted erent. It may be that the man who of the Gazette on a question of Science, or on a windfall in the money line is apt to swell into concepted the true use of the same. It may the teachings of his practical knowledge of the modus operandi of sequence the shallow mind of the miser, so the distinguishment with persecution from the "false, wicked, and tricky Spirits." Incontrovert- covery of an internal covery sequence the shallow mind of the miser, so the discovery of an intellectual gem is calculated to construct with persecution from the ibly, T. S. Arthur is a "sound-minded" man, for vert the professional of the miser, so the discovery of an intellectual gem is calculated to construct with persecution from the ibly, T. S. Arthur is a "sound-minded" man, for vert the professional of the miser, so the discovery of an intellectual gem is calculated to construct the professional of the miser, so the discovery of an intellectual gem is calculated to construct the professional of the miser, so the discovery of an intellectual gem is calculated to construct the professional of the miser, so the discovery of an intellectual gem is calculated to construct the profession of the miser, so the discovery of an intellectual gem is calculated to construct the profession of the miser, so the discovery of an intellectual gem is calculated to construct the profession of the miser, so the discovery of an intellectual gem is calculated to construct the profession of the miser, so the discovery of an intellectual gem is calculated to construct the profession of the miser, so the discovery of an intellectual gem is calculated to construct the profession of the miser, and the profession of the miser, and the miser of the genius is anti-spiritual, and therefore apt to be needed. Among the many publications springing anti-poetical, there is, nevertheless, a fine vein of the assumes as much, and who dare say nay. But whose over valuation of self makes him the sport imagery and picture resisting in the second self makes him the sport imagery and picture resisting in the second self makes him the sport imagery and picture resisting in the second self makes him the sport imagery and picture resisting in the second self makes him the sport imagery and picture resisting in the second self makes him the sport imagery and picture resisting in the second self makes him the sport imagery and picture resisting in the second self makes him the sport imagery and picture resisting in the second self makes him the sport imagery and picture resisting in the second self makes him the sport imagery and picture resisting in the second self makes him the sport imagery and picture resisting in the second self makes him the sport imagery and picture resisting in the second self makes him the sport imagery and picture resisting in the second self makes him the sport imagery and picture resisting in the second self makes him the sport imagery and picture resisting in the second self makes him the sport imagery and picture resisting in the second self makes him the sport imagery and picture resisting in the second self makes him the sport imagery and picture resisting in the second self makes him the sport imagery and picture resisting in the second self makes him the sport imagery and picture resisting in the second self makes him the sport imagery and picture resisting in the second self-makes him the second self-makes h

"Swedenborg, who, with reason balanced, en- Our first fears, on this score, looking forward to the visit of Mr. Davis, were strong. Our experience there is an appropriateness of language, and a simbs enemics, who "when He was heard therein with the eyes and ears of his spirit, has proved it otherwise. Our meeting and subset of language, and a simbs enemics, who "when He was heard therein with the eyes and ears of his spirit, has proved it otherwise. Our meeting and subset language, and a simbs enemics, who "when He was heard therein with the eyes and ears of his spirit, has proved it otherwise. Our meeting and subset language, and a simback into their lost delights. These are the spirits favor; may they prove true reformers, without course with spirits; and they are, says Sweden- the Vatican of future authority. borg, 'liars and deceivers above all others.' No Mr. Davis lectured on Saturday evening at the one who reads, with even a shadow of credence, Sanson-street Hall, to a large audience. In this, his relation of the delusive arts of spirits, and the he gave "his experience as a Secr author, showing the Theory of Nutrition: The Treatment of Disfantasies they produce in the minds of other spirits, modus operandi by which he is enabled to quote the wonder at their power to delude men who are ig- thoughts of past minds, without reading; the source norant of their quality, and weak enough to credit of his education upon the subjects of Religion and their revelations. Modern Spiritualism is, indeed, Philosophy," &c., &c. This lecture was thrillingly one of the saddest spectacles of the nineteenth cen- interesting, and was received with breathless attentury, and we know of no antidote to the evil, where tion. From this we learn that Mr. Davis's expethe virus is once active, but a careful study of the rience, as a magnetic subject, began at his fifth year, laws of the Spiritual world, as given in the writings since which time he has advanced regularly from of Emanual Swedenborg."

known every man who ever lived previous to the suppose that Mr. Arthur is every way competent to development in every soul. decide who is a Seer and who is not. In reference to "sensual and corporeal Spirits," he says: quired for a good Catholic to get through purgatory. His advice to study "the writings of Emanuel Swedenborg," is very good, and we would extend the invitation to all who have not read the inspired writings of that truly wonderful man. Once more, and we leave Mr. Arthur alone in his

"But we have wandered from Dr. Hare's book. What more shall we say of it? Only what may be said of all others of its class, that to read it is a dict of our people here, when I say that her morn waste of time; and to put any faith in what the ing lecture, upon the "Ministry of Angels," was communicating Spirits relate, a folly that borders one of the most able, full and classic productions on insanity."

All Spiritualists will be so kind as to make a note of this last extract, and read no more books on stuff dubbed Spiritual, put forth by the unholy stability of the theories and practice of physic, Spiritualism, but commit what you have to the spirit of speculation, be made a bonfire of to celeflames at once. You are on the "borders of insanity," Mr. Arthur says so.

ualists generally, according to their deserts, Mr. honor to the tax ridden cause. The other lectures

Arthur turns the other end of his rod, and tickles of Mrs. D. were all of the same high order. They the New Church Herald in this wise:

"This is an earnestly conducted weekly religious paper, advocating the doctrines of Swedenborg-It is published in this city at \$2 a year, and is edited by Rev. Sabin Hough. The New Church Herald takes the negative side of the question, 'Can Spirits move material things?' and regards all persons who believe that they have seen dead Spirits, as having been, for the time time, the viccome. This is our view of the matter. If neither time nor space can be predicated of Spirits, how can they move things in space? If they are immaterial, how can they touch material things? If evil Spirits have power to overcome the law of gravitation, so far as a table or chair is concerned. they have power to do so in things of more imporby raising to it a lighted candle, or drawing a linch pin from a carriage wheel-nay, to stop the earth in its diurnul motion! The thing is too absurd. A cloud of witnesses, the most respectable and truthful, bear undoubted testimony on the subject of table moving; but it is far easier for us to beand grang up in despair, when, luckily for his a time, and deceived them by cunning phantasies, a time, and deceived them, the chief of the Home than that they could do things which our reason

The editor of the Herald also is extremely modest in assuming to know more of what he has not seen, than the hundreds of thousands of people know of what they have seen, of 'dead material objects moved" by an invisible agency. But Mr. Arthur asks: "If they (Spirits) are immaterial, how can they touch material things?" Will Mr. Arthur excuse my impertinence, if I suggest that immaterial, in philosophy, signifies nothing. The Spirit is material in a certain degree of refinement, or it would be nothing. As regards the power of have plenty of proof that Spirits, both in and out of the body, can do it, in all the cases enumerated in the quotation, with the exception of stopping the

As one of the "class of respectable and truthful witnesses" to the table moving, I feel highly complimented by the editors of both the Herald and Gazette, and bow in humble submission to their judgment on the subject. In return, I would compliment both these gentlemen for their simple and unobtrusive manners, in having lived in this country to this day without having seen a table move many a time.

Troy, January, 1856.

PHIA. We have been agreeably disappointed with Mrs. s, a joing knowledge of everything before going to Davis. As a general thing, speaking of the intel-Messrs. Hare, Talmadge and Edmonds, would companionship of worldly greatness. True great-lodd and angular; and gives to them a language "sounding brass and a tinkling cymbol."

where desires went out to the visit of Mr. Davis, were strong. Our experience heard therein with the eyes and ears of his spirit, has proved it otherwise. Our meeting, and subsequently and pa- while he yet remained in the body—a remarkable constant. while he yet remained in the body—a remarkable quent friendly exchanges with both him and wife, refled not resided not reciled indignity, rising superpsychological condition in which no other man had have been like those with old and well-tried friends. ever come—has stated the laws of the Spiritual Let not our brotherhood, even in the most rural world, and the mode of its action upon the state. world, and the mode of its action upon the natural districts, fear to invite these promising souls to their world, and given large information touching the life humble roofs. If I judge aright, their social qualresident ict und in a number roots. If I judge aright, their social qualities doing we elevate our own souls, and activities of Spirits, as well as their qualities. It is have kept full pace with their mental unfold-Sensual and corporeal spirits, or the spirits of men ment, and the most humble will feel at home in the most humble will be at home in the who, while living in this world, found their highest their companionship. "God speed the right," by delight in mere sensual and corporeal things separation from their natural bodies, Swedenborg ny of this stamp. May they tread firm in the pass this volume by, for, if these poems do not retells us, most earnestly desire, for a time, to get paths which they have chosen, fearless of threat or who, hovering, as it were, on the confines of this prejudice, regardless of all foreshadowings of reworld, enter the minds of men who seek for inter- 'primand or excommunication that may threaten from

one branch of this internal education to another, to Of course we are all willing to admit that T. S. his present elevation. The lecture was taken down Arthur is good authority for saying, that Sweden- by Dr. Childs, and we hope will be handed to you borg entered into a "remarkable psychological con- for publication. Every Spiritualist is interested in dition, in which no other man had ever come." His history, and may learn from it the true law of There is nothing unreasonable in assuming to have | Spiritual development. Mr. D. remarked, that the faculty so prominent in his own history, is alike time of Swedenborg, neither is it unreasonable to the property of all, and gave the condition of its

His lecture on Sunday evening was upon the 'Formation of Character." His plan is not to lop "These are the Spirits who, hovering on the con- off the branches, but to commence at the root of fines of this world, enter the minds of men," &c. | the evil. In the laws of procreation, or in a proper This is not to be understood as the opinion of Mr. understanding of them, rests his hope for the fu-Arthur. He says, in so many words, that he knows ture. He showed the liability of character to it to be so, which leaves us no alternative but to change, and from this argued the great necessity admit that he has practical evidence of the fact, of good example with those who would reform This fact is proof positive of progression in the edi- mankind. Before and immediately after birth, are torial department of the country, which cannot the best periods for successful characterizing, yet fail to encourage every true reformer. What bet- much can be done after this. Spiritualism can ter evidence of progress do we want, than to know never reform the world by preaching and the exhibithat an American editor has developed up from tion of phenomena. The work must begin with self. humbug to Devildom in a few short years. We He advised each to procure some congenial souls with can safely predict, that the Gazette will pass through whom association would be agreeable, and the little the first circle, or hades, in half the time that is re social circle to meet weekly for the kindly interchange of thought and the establishment of true harmonial development. For each to begin the work by the ex ercise of a kind and loving disposition towards allat home, in business, and in the world of excitement. Thus, the reform of self would become the great ments of the inquiry, into which we have neither lerer of the world's redemption. I do not here quote time nor disposition to enter. Still any attempt Mr. Davis's words, but his substance.

Mrs. Davis lectured twice on Sunday, to very arge audiences. Notwithstanding the day was true genius and worth. I think I but give the vervet delivered in our very able cause at the Sansonstreet Hall. We do not even except Mr. Davis. I

For the Christian Spiritualist, STARLIGHT.

BY CORA WILBERN. Moonlight is beautiful, and noonday glorious, yet almost overwhelming with its power of dazzling material objects moved through the sole agency of light and glowing hues. Sunset possesses a melancholy and tranquilizing charm, and twilight is tims of a phantasy procured by the Spirits under sweet and dream-like. But when the shadows have whose influence they had permitted themselves to deepened into night, and one by one the tremulous lamps become visible in the cloudless dome above, when silence deepens, and the voices of Nature sink into undisturbed repose-when there is no moon to soften and to beautify while it floods with light the dreamy landscape—naught but the far off sorely I shall wound our vanity, that so gross is glorious stars-then there is a deep solemnity, much of earnest thought-a spirit of contemplation tance; to throw down a bouse, set fire to a curtain that mingles past memories, present experience, and future hope, upon the scene around. And hopefully the eye of Faith turns upwards to those starry worlds-perhaps the dwelling-places of the hearts loved and lost to earth. All pure and gentle feelings pervade the musing soul in an hour like of the patient." this. We love even the forgeting ones, who heed Similarly of his theory, he seemed on the lieve that Spirits shadowed their external senses for no more our once welcome words. We forgive even the bitter enmity that has unrelentingly pursued us; and we refrain from all bitter thoughts tain, except, indeed, that they have already deare above us, and the influence of better worlds

around. Thoughts as solemn as the surrounding stillness. fraught with consolation's soothing power, mingle isles of peace, and intuitively our souls question, and nature responds, leaving no doubt of future good upon the anxiously seeking spirit that yearns for a higher knowledge, for the assuring certainties of the life beyond. Thoughts too beautiful, too soul-fraught for human utterance—thoughts that promised Hereafter, immortal whisperings of com-Spirit of Mr. Arthur may be immaterial, but a real ing joy, of Hope's realization, of Love's heavenly renewals, of Friendship's re-union, of happiness complete and unalloyed, in the glorious realms of unending blessedness—they come to the yearning Spirits to "overcome the law of gravitation," we heart in the quiet hour of solemn and still communion with self and nature beneath the starry skies, the world illumined depths of the divine abodes. It is truly sweet, lovingly consoling, harin the quotation, with the exception of stopping the earth in its diurnal motion. When they undertake meditate in the silent hour of night, to hold comthat, they will have about the same effect on it munion with higher worlds, and feel the unmisthat Mr. Arthur's logic will have on Professr Hare's takcable evidences of angel influences shed upon the earthly scene, and the aspiring human heart. Moonlight with its beautifying power, sunshine ticisms, all of which outline the order and method with its joy-giving radiance, are sweet when shared with others—our earth companions. Starlight is beautiful, enjoyed in silence and alone. Philadelphia, Jan. 18, 1856.

NEW PUBLICATIONS.

BALLADS. By WILLIAM MAKEPEACE TRACKERAY. Boston: Ticknor & Fields. 1856.

without visible contact. My dog has reached a of this gifted writer, the publication of this volume higher point in progression, for he has seen it done of this gifted writer, the publication of this volume will be good news, as it will enable them to comprehend the full "scope and bent" of his genius.

because the world but should he hesitate on that ache to us to be eminently qualified to meet the wants hear him again:

| Reculse the world is should he hesitate on that ache to us to be eminently qualified to meet the wants of every spectator. there is an appropriateness of language, and a simplicity of coloring, that speaks directly to the including tellect of the reader. We say intellect, for we find little in the external pictures, so handsomely fra-little in the external pictures, so handsomely fraplicity of coloring, that speaks directly to the inlittle in the external pictures, so handsomely fra- syncracies are not met, because full allowance is med, in his poems, that address directly the feelings or speak to the inner man.

We conclude, therefore, that Mr. Thackeray is most at home in the novel, and shows to the best advantage amid the prose relations of life, for there he is all strength, point, and character. Let not those, however, who would comprehend the man, pass this volume by, for, if these poems do not represent the bent of his genius, they outline and present the bent of his genius, they outline and present the bent of his genius, they outline and present the bent of his genius, they outline and present the bent of his genius, they outline and present the bent of his genius, they outline and present the bent of his genius, they outline and present the bent of his genius, they outline and present the bent of his genius, they outline and present the bent of his genius, they outline and present the bent of his genius, they outline and present the bent of his genius, they outline and present the bent of his genius, they outline and present the bent of his genius, they outline and present the bent of his genius, they outline and present the bent of his genius, they outline and present the bent of his genius, they outline and tilt in a chivalric and gentlemanlike way, there are not till the above work the author has changed his views in regard to the Bible as the relation from God to man, in all other particulars his views are as therein laid down. The work has been well received by all classes, and the arguments advanced have been considered worthy of the careful consideration of all men of thought. All sectaring is a present the bent of his genius, they outline and tilt in a chivalric and gentlemanlike way, since writing the above work the author has changed his views in regard to the Bible as the relation from God to with his own weapons. It has already between considered to the block as the repart to the Bible as the relation from God to with an explanation of the particulars his views in regard to the Bible as the relation from God to with an explanation of the particulars his views in regard to the Bible as the relation from God to with an explanation of the particulars his views in regard to the Bible as the rela set forth some of the outflowings of his soul, which may enrich the experience of the reader, and cor- great work of reformation. rect some of the stand-points of his observation.

The work is handsomely got up, in the uniform style, which characterizes the publications of this briars and brambles. A preparation is necessary,

EASE AND PHILOSOPHY OF HEALING WITHOUT MEDICINE. By LAROY SUNDERLAND. BOSTON, BELA MARSH. New York, STERNS & Co. 1855, pp. 216.

We owe an explanation, if not an apology to he author of this book, for not noticing it before, but the fact is, our copy was mislaid soon after its arrival, and no amount of search on our part could make it "turn up again." But the lost is the Excelsior, the various points of isaue may be found, however, and the delay has given us fairly discussed, without giving offence to prejumore time to think, for we have long been fa- dices or preconceived opinions. The present issue history, but we are safe in saying, the idea is very old. Obvicus proof of this can be found in the writings of Paul, and the conflicting opinions of the early Christians. Still, these ideas were very crude, and far from reliable, even as a matter of observation, much less as a science and a philosophy. In modern times, the controversies that grew out of the advent of "Grahamism," is proof also, that food has been long recognized as having a marked influence in producing and curing disease. These, however, pointed out the need rather than supplied the materials for a constructive theory of hygeian, for the philosophy of food, like all philosophy, can be developed only on observation and inerience. Observation and experience gave a chowledge of Physiology, Chemistry, (animal and L. E. Barnard, box 996, Cleveland, Ohio. organic,) and in a measure harmonized the general economy of nature. It is Mr. Sunderland's fortune to live in an age, when these materials are abundant, and are to be had almost for the asking. How far he has been successful in using them, and how reliable his conclusions may be, are departthat promises freedom from the use or abuse of "Medicine" must be looked on with favor, after the stormy, the people showed their appreciation of grand masters of the "Healing Art" have made such humiliating concessions about the science (?) of Medicine itself. To illustrate this last remark, we extract the following from Dr. Isaac Jenning's " Medical Reformer."

Dr. Rusk remarked, in a public lecture, "I am would recommend that about one half of the rapid here incessantly led to make an apology for the in brate the redemption of Spiritualism from the and those physicians generally become the most crushing fangs of selfishness, and that this beauti eminent who have the soonest emancipated them ful and truly able work be given to the world in its selves from the tyranny of the schools of physic. Having castigated Professor Hare, and the Spirit- place—not as a speculation, but as a duty and an * * * Dissentions daily convince us of our igpart from us to day, with our united prayers for prescriptions. What mischief have we done, untheir prosperity, and in the hope of soon greeting them again.

A. C. McC. have assisted in multiplying diseases—we have done

> I will not pause to beg pardon of the faculty, for acknowledging, in this public manner, the weakness of our profession. I am pursuing truth, and am indifferent whither I am led, if she only is my leader."

more—we have increased their mortality.

Dr. Rusk again: "It is not a science for a methodical mind. It is a shapeless assemblage of inaccurate ideas, of observations often puerile, of deceptive remedies, and of formulas as fantastically conceited as they are tediously arranged."

Magendie, the French Physician and Physiolo gist.-"I hesitate not to declare, no matter how our ignorance of the real nature of the physiologi cal disorders called diseases, that it would, perhaps be better to do nothing, and resign the complaint we are called upon to treat to the resources of nature, than to act, as we are frequently compelled to do, without the why and the wherefore of our conduct, and at the obvious risk of hastening the end

Dr. Good.—"The science of Medicine is a barbarous jargon, and the effects of our medicine on the human system are in the highest degree uncer combined."

Dr. Benjamin Waterhouse, after lecturing more than twenty years in the Medical department of with the subdued light reflected from those distant Harvard University, retired, saying: "I am sick of others will be attended to, by addressing the learned quackery."

We should have been satisfied with the testimony of Dr. Rush on this point, did we not wish to remind the reader, that "drugs" and "drugging' were nearly out of fushion among reformatory people, and therefore, should be abolished by every ntelligent Spiritualist.

Much might be said on this point with profit, as there is a tendency in some minds to advocate the use of drugs and medical nostrums, because the Spirits recommend them; but it is hardly necessary, as the reader, if he purchases Mr. Sundertive hints having a corrective tendency. The work (whatever becomes of the theory,) is instructive, for it abounds in facts, hints, suggestions, and criof nature, or point out the disorder and no method of society on the philosophy of human life.

The work itself is handsomely got up, and is well adapted to the wants of the general reader, the style being popular, the type large, and the paper good.

Excelsion, on The Reformer's Companion. A Monthly Magazine.

The first number of this issue is before us, illustrated by a life-like likeness of Henry C. Wright and his "Wee Darling;" and if the motto on its The volume before us contains every form and title page is expressive of its spirit, and significant disease. And I make this communication without her style of composition consistent with the general of its mission, the Reformer's Companion cannot knowledge or consent. I have seen MANY examinations For the Christian Spiritualist.

For the Christian Spiritualist.

Style of composition consistent with the general of its mission, the Reformer's Companion cannot knowledge or consent.

Style of composition consistent with the general of its mission, the Reformer's Companion cannot knowledge or consent.

Style of composition consistent with the general of its mission, the Reformer's Companion cannot knowledge or consent.

A. J. DAVIS AND WIFE, PHILADEL- sphere of the writer, in most of which he shines as fail of catholicity in criticism and universality in some in company with other medical men, and they have sphere of the writer, in most of which he shines as fail of catholicity in criticism and universality in some in company with other medical men, and they have sphere of the writer, in most of which he shines as fail of catholicity in criticism and universality in some in company with other medical men, and they have sphere of the writer, in most of which he shines as fail of catholicity in criticism and universality in some in company with other medical men, and they have sphere of the writer, in most of which he shines as fail of catholicity in criticism and universality in some in company with other medical men, and they have sphere of the writer, in most of which he shines as fail of catholicity in criticism and universality in some in company with other medical men, and they have sphere of the writer, in most of which he shines as fail of catholicity in criticism and universality in some in company with other medical men, and they have sphere of the writer, in most of which he shines as fail of catholicity in criticism and universality in some in company with other medical men, and they have specific men and the shines as fail of catholicity in criticism and universality in criticism and universality in criticism. the humorous, witty, sarcastic and fun-loving Thack- culture. Its motto says: "It is well to imitate ALL been satisfactory. At my request, she has consented eray. In this plane of development, the name, the Fathers, if they lead in the Right way," which "Makepeace," is significant of the man; for he fra- implies appreciation and discrimination—virtues 32 E. 12th street, corner of University Place, and will lectual, assumption, if not impudence, is significant of the man; for no frathe sure ternizes and harmonizes with everything funny, without which the "reformer" is apt to be a make examinations daily from 10 to 12, and from 2 to 4.

refere of assurance to the fulfilment of this be that the man who of the Gazette on a question of Science, or on a windfall in the money line is and to swell into conis devoted to purposes of general reform, where Although the general plane of Mr. Thackeray's the necessity and possibility of reform is felt and made for his individual views, and proper respect shown for his individual stand-point. Neither can the Progressive Sectarian or avowed Infidel find the Progressive Sectarian or avowed innies inner itna! Intercourse, and Inquiries Relating to the Manifestations of fault with a field in which both are permitted to enphilosophy, is not all that the age demands in the disputed facts.

It is an idle waste of time and money to sow seed upon soil, that is already encumbered with Sphere, a breaking up of the soil, or sundering of bands, in which the human mind is bound in obedience to institutions and dogmas that no longer provide nourishment for wants that aspire to higher planes of thought. If the existing religious, social, and educational institutions do meet all the wants of the age, here is ample opportunity for those to show the age, here is ample opportunity for those to show 15 cts. it, who are most interested in the perpetuation of those institutions as finalities. In the columns of the Excelsior, the various points of isaue may be fairly discussed, without giving offence to prejudice the English of the Progressive Development of Nature, and embracing the Progressive Development of Nature, and embracing the Philosophy of Nature, and embracing the Philosophy of Nature, and embracing the Progressive Development of Nature, and embracing the Philosophy of Nature, and the Schill World with the Philosophy of Nature, and the Schill World with Schill with more time to think, for we have long been familiar with the views of Mr. Sunderland, and were pleased to see them in a new and enlarged dress. To say who first suggested the idea of curing disease by modifying food to the conditions of the sick, is beyond our knowledge of medical dices or preconceived opinions. The present issue contains several rather caustic articles, from able contains several rather caustic articles, from able contributors, entitled, "The Clergy and the Schools," "What can Woman do?" "The Fanaticism of Conservatism," "Man and Woman," "Sectional Manager of Conservatism," "Man and Woman," "Sectional Manager of Conservatism," "Man and Woman," "Sectional Manager of Ma and logically written.

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NOT TO PROVOKE A DISPUTANT .- " My care usually was," says Thomas Story, the Quaker, 'not to provoke my opponent; for by keeping him calm, I had his own understanding, and the measure of grace in him, for truth and my point, against the error he contended for; and my chief aim generally has been, to gain upon people's understandings for their own good. But when a man is put into a passion, he may be confounded, but not convinced; for passion is as a scorching fire without light, it suspends the understanding, and obstructs the way to it, so that it cannot be gained upon, or informed, which ought to be the true aim in all conferences and reasoning in matters of religion; else all will end in vain and unprofitable jangling, contrary to the nature of the thing they reason about, and displease the Holy One, and end in trouble."-Life of Thomas Story.

MISS KATE FOX.

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It is with pleasure that the Society for "THE DIFFUSION OF SPIRITUAL KNOWLEDGE," informs the public of the return of Miss Fox from her summer tour in Canada and the West, as she resumes her labors at the Rooms of the Society, subject to the direction and pay of the same. She will in this, CLAIRVOYANT, HEALING AND DEVELOP as in her former engagements sit without charge as in her former engagements, sit, without charge to the public, for the benefit of Skeptics or such ENQUIRERS as are not yet convinced of the reality of Spirit-intercourse, and know not the consolations of Spirit Mediation.

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Of or most glorious, higher home,

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Jare's book, says :

A so-called Spiritualism."

From the Sentinel and Witness. THE POETRY OF EARTH.

The gift of poesy is a glorious gift, fitted to unveil the secret analogies of beauty on earth, and to bring kindred graces from all parts of nature, to heighten the images which they reveal—and our fair correspondent has but swept her hand across the Æolian strings of nature, and disclosed to us its melodious music, trembling on leaf and flower, in the water's flow and the wild bird's song, with artless effect, in the following beautiful piece:

It is written on mountain, and field, and dale, On the flow'ret trembling in the vale, In the leafy aisles of the forests dim-It is heard in the wild-bird's evening hymn.

It is chanted in melody, soft and low, Through the lonely dell where the waters flow In the violets tender eyes of blue,-It is glistening in the morning dew.

The winds are breathing it o'er the lea,-It is heard in the hum of the wandering bee, As he lingers awhile, with his little band, On the lilies cheek, by "soft winds fann'd."

Far in the depths of the dark blue sea, Where the waves are sighing mournfully, Through the branching coral and dark sea-weed It is written there, where no eye can read.

In autumn, 'tis seen in the crimson leaf, In the fading glow of the summer brief,-In the snow-flake, too-in the frost-work bright, On each twig gleams a pearl in the ruby light.

Its music in gentle words we hear,-It is seen in the smile and the falling tear,-In the loving eyes that are meeting thine: It is traced by the hand that is Divine.

CHILDREN GOING TO REST.

BY MRS. L. H. SIGOURNEY.

The day is gone. The sun hath said Farewell, with silent tongue, And laid him on his western bed' With golden curtains hung, But ere we little children creep, All tired with play, to pleasant sleep; We'll take our leave, with kisses bright, And bid the baby dear,-good night.

Good-night, ye blessed stars that keep

Your watch around our rest-And birds that told the way to sleep. Within your quiet rest. Good-night, green trees, beneath whose shade Our pretty wild flower wreaths we made-And singing brook, and blossom bright, And every lovely thing,-good-night.

Mother! we turn to thee the last, Sweet words we still would say; See your kind hand in our's is fast,-Please, come and hear us pray,-Yes, see us on our pillow laid, And then at midnight's darkest shade, The whispers of our dream shall be Of angel visitants and thee.

GEM. There's not a heath, however rude,

But hath some little flower To brighten up its solitude, And scent the evening hour. There's not a heart, however cast By grief and sorrow down, But hath some memory of the past To love and call its own.

THE BIBLE-ITS OLD VERSIONS AND NEW TRANSLATIONS.

We republish the following extracts from the -as they prove progress and suggest the necessity by the reader that the changes proposed in the forthcoming translation, are generally on the side of good sense, and therefore promise a harmonic tendency for the future, whatever they may do for this genhumiliating to those texual dogmatizers and Bibli-stances accompanying its use in the Sacred Scripcal pugilists, who have been dealing "damnation tures, that favor any other signification. The best round the land," to all who could not reconcile philologists, both English and German, acknowledge verbal differences or believe in "plenary inspira- this to be the proper meaning. Neither in the of the Scriptures will go far, in vindication of their authority for sprinkling or pouring. The practice article an attentive reading.—Ed. Ch. Sp't.

It is unnecessary at this day to emphasize the valent among Christians." intrinsic value of the Bible. To the Christian, the political economist, and the literateur, its claims to lated the passexer instead of "Easter." a high preeminence among books admit of no doubt. Next to its authenticity, the question evidently first | "bishop." in importance is that of its essential identity, or the fidelity of our common translations to the original.

EARLY ENGLISH VERSIONS. The version known as the Latin Vulgate was Century. With slight variations, this is the Roman "Esias." Catholic Bible as at present used.

The first translation of the Bible into English worth speaking of, was that of Wickliffe, about the | "beasts." year 1380. This was made from the Latin Vulgate -he being ignorant of the Greek and Hebrewbut was not printed, as that art had not then been invented. Tyndale's translation from the original eye offend thee," "which," it is maintained, "in janguages followed, and was published between the the modern acceptation of the terms, is altogether years 1526 and 1537. This was a most able and different from the original skandalizei, make thee faithful version, and has been very little improved stumble, that is fall into sin." upon by those which have succeeded it.

The entire English Bible was first printed at Jesus is put for Joshua." Zurich in 1535, by Coverdale; it was taken from the Dutch and Latin. Besides the versions known graphical error, by which 'at' is used for out, is rein exile at Geneva) was printed in 1560. This was Genevan, and even the Latin Vulgate, and the Rothe first version in any language that was broken | mish translations from it, all give the idea indicated 1568, having been prepared under the supervision straining at a gnat." of the Church of England; it was subsequently

made the basis of our present version. ed men of the Universities to undertake the work ed Spirits, and eternal perdition.' of making a new version of the Holy Scriptures, labors. In 1611, a period of seven years from its rits" inception, the work was finally completed, and re-Bishops' Bible was taken as the groundwork of this kai Soteros Iesou Christou. The King James Bible version, the original languages were diligently ex- translates "of God and our Savior Jesus Christ."

the same as that of the King James translators, ing additional evidence in favor of the divinity of in this light, and I confess I should like to be a bewith the exception of natural changes in orthogra- Jesus Christ. phy and the correction of typographical errors. Since 1611 several revisions have been made by competent authority, for the purpose mainly of correcting errors of the press. By far the most complete of these was the revision prepared by Dr. BLANEY, of Oxford, in 1767. This has ever since sage the new versionists remark; "This rendering following lines:

present day.

of the Bible that are referred to the same standard | tecost being, as yet, unknown to them." must necessarily be fac similes of each other. So far from this being the case, it is found that they not only exhibit discrepancies among themselves, ture that hath life, and fowl that may fly above the

DISCREPANCIES.

spoken of are exclusively typographical errors.

AMERICAN BIBLE SOCIETY'S NEW VERSION. In view of this fact the American Bible Society, in 1847, resolved to collate copies of several prominent editions published in this country and Engnature of the case admitted. Rev. Mr. McLane, then foul fly above the earth, on the face of the firmapastor of a Presbyterian Church in Williamsburg, ment of Heaven. was selected to perform the work under the superintendence of a Committee made up of the following gentlemen: Gardiner Spring, Thomas Cock, Samuel H. Turner, Edward Robinson, Thomas E. Vermilye, John McClintock and Richard S. Storrs, Jr. In sionists: "The work of creation was evidently 1851 the Committee reported its labors completed, completed on the sixth day, and the seventh was and the same was approved by the Board of Managers. The changes introduced by the work of translated, 'On the seventh day God had ended his collation were confined to orthography, punctuation, words in italics, and capital letters. Copies of six different editions were used to obtain this result, the pluperfect tense." viz.: the four authorized editions published in England, the King James version of 1611, and one of the American Bible Society's editions. The plan rendering should be, "The Lord gave or appointed adopted in general was to compare the six different copies, and wherever the American copy differed from one or more of the others, the reading of the majority was followed.

In the course of his work, the collator found about twenty-four thousand variations among the six copies compared, solely in the text and punctuation. Yet, it is said, of all this great number there is not one which mars the integrity of the text, or affects anv doctrine or precept of the Bible. Most persons must be at a loss to imagine how such a vast number of discrepancies should continue to exist among the current editions of the Bible, despite all ordinary care and effort to remove them. But when it is taken into account that the printing of Bibles is carried on in Great Britain at four different places, and in this country entirely ad libitum, it must be regarded as beyond the power of human skill, even with the aid of stereotype plates, to prevent the occasional occurrence of minor errors and variations. arising sometimes from accident, and sometimes from the inadvertence of proof readers. Along with all these too there is certainly the possibility that some slight oversight may have remained uncorrected throughout all the editions even from the very beginning. The revised copy printed by the Bible Society in 1851, and called the Octavo Reference Bible, is now the standard to which all future editions published by that Society will be conformed.

The American Bible Society, which was formed in 1816, had, from the first, given more or less attention and aid to translations of the Scriptures into other languages, though its chief object was the circulation of a pure English version. Previous to 1835, donations had been contributed in behalf of translations into several of the Asiatic tongues, by Baptist missionaries, in which the various renderings recognized by their creed were retained. N. Y. Daily Times, as it outlines the history of the But in that year other counsels prevailed, and an translations made of the Bible-and points out the application for assistance in printing the Bengali changes proposed, and yet to be made in texts of New Testament was declined, except on condition the Testaments. It is necessary that the Christian that the text should be conformed to the King Spiritualist keep himself informed of these changes | James' version. The Greek word baptizo was the magnitudinous bone of contention in the present for "light, more light still." It will be perceived instance, and has continued to be such up to the present time

CHANGES INTRODUCED.

Buptizo will doubtless be rendered by the word comparing "six copies" of the Bible-is rather employs it in this sense. There are no circumhis apostles had established it, was universally pre-

To pascha, as found in Acts 12: 4, will be trans-

Episcopos will be rendered overseer in place of

The words used to designate the third person of the Trinity, will read Holy Spirit, instead of Holy 'Ghost,"

The names of persons occurring both in the Old chiefly prepared by Jerome under the supervision of and New Testaments will be spelt uniformly, thus: a Bishop of Rome, about the close of the Fourth Hosea, Jeremiah, Isaiah, for "Ozee," "Jeremy,"

Ta Zoa, in the fourth and fifth chapters of Revelation, will be rendered living creatures, instead of

The Geneva Bible thus construes a part of Matthew 5; 29: "If thy right eye cause thee to offend;" but the common version has: "If thy right

"In two places, Acts 7: 45, and Hebrews 4: 8,

In Matthew 23: 24, it is alleged that "a typoas Matthews' Bible, and Channer's Great Bible, tained and republished in almost every edition of published in 1530 and 1537 respectively, the Geneva the authorized version. No other version has it. Bible (prepared by English reformers while living Wyckliff, Tyndale, Coverdale, Matthew, the up into verses. The Bishops' Bible appeared in by the Greek, of straining or cleansing out not

In 1604; King James I. of England, in obedience distinct Greek words, and thus confounds the difcare of good men and to guard and guide the steps have all seen it, and felt it, and, in bitterness of

subject to the royal sanction. Seven eminent di- very different words in the original, making no disvines were afterwards added-making fifty-four in tinction between the Arch Deceiver, the 'Prince of keeping a vigil over our most helpless hours? that

In Luke 18: 16, the common version says:-Suffer the little children to come unto me."

whether there be any Holy Ghost;" on this pas- addressed to a "Widowed Friend," I found the retained the taint of earth-born passions, where which the gosped at the present day is proclaimed

been regarded as a standard, and most subsequent conveys a false sense, and does not express the editions have been conformed to it down to the mind of God in the original. The meaning is, we have not so much as heard whether the Holy Spirit is yet given. They had heard of the promise of To persons not conversant with the subject it the gifts of the Spirit, but had not heard of its acwould appear at first thought that all the editions complishment; the transactions of the Day of Pen-

In Genesis, we read as follows: "And God said, let the waters bring forth abundantly moving creabut are even unlike the standard. The variations earth, in the open firmament of Heaven." The Bible Unionists say: "From this reading, it would appear that the fowls, as well as the fishes were formed out of the water; but in chap. 2: 19, it is said, "out of the ground the Lord God formed every beast of the earth and every fowl of the air." land, in order to obtain as perfect a copy as the The true rendering undoubtedly is: "And let the

Again, our present version has it, "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all the work which he had made." Now the new verdevoted to rest. It should, therefore, have been work.' In like manner there are hundreds of passages where the imperfect should be rendered by

Once more, in Gen. 4: 15: "And the Lord set a mark upon Cain." It is claimed that "the true a sign to Cain." The original signifies a sign, token, memorial; never anything like a visible brand mark or stigma affixed to the person. The meaning is, the Lord notified or certified Cain that he shuld not be injured."

Besides the foregoing, many other changes will be introduced in the new version, such as not italicizing words, and substituting modern words and phrases for those which have become obsolete:thus, plowing for "earing," living for "quick," servant maid for "wench," pursue for "ensue." Also, more current terms will be used for such as, "God forbid," "would to God," "he wist not," "most straitest," "very strictest," &c.

SPIRIT-INTERCOURSE AND GUARDIAN-SHIP.

A writer in the Christian Freeman, makes selection of the following statements, favoring Spirit intercourse, that he may the better state his objections to the theory. We thank him for the selections, and will be equally prompt to thank him for his "objections," should this amount to a "point."

The first statement is from the Rev. Mr. Barrett. "According to Swedenborg, there is a most intimate connection between the inhabitants of the Spiritual and those of the natural world. He tells us that the Spiritual world is not so far removed from the natural, as to space, but is within it, as the soul is within the body. Consequently there is a reciprocal influence and mutual dependence of the two worlds upon each other, like that existing between the soul and the body; and again the natural re-acts upon the soul. While men are living in this world, they are all, as to their Spirits, intimately associated with Spirits in the other world. If this were not the case, we should have no power to will or think. Swedenborg says that man can-preparing such a beautiful world for us to dwell not think the least thing without Spirits adjoined to him, and that his Spirit life depends on it.

"We are aware that the mass of professing Christians at the present day would look upon such a sentiment as this, as something fanciful, visionary, or even superstitious; for the prevalent notions respecting the Spiritual world are extremely vague and ill-defined. Most persons seem to regard it as a shadowy and unreal world, and to think of the soul itself as a kind of formless, etherial, the companion of the maiden saw that it was true unsubstantial vapor. Indeed, we find almost everyeration. This is inevitable, since the admission, that immerse. The new versionists allege that "every clas- where throughout Christendom a deep-rooted skep that she had not believed it more fully while she "twenty four thousand variations" were found in sic Greek work extant, in which the term is found, ticism in regard to the reality of a Spiritual world, lived in the outer world. or the existence of angels or Spirits. It has come to be regarded by the multitude as a mark of wisdom to deny the REALITY of everything not cognisable by the natural senses, and to treat the belief in the existence of Spirits, and of their influence tion." At the same time, a knowledge of the pati- word nor in its cognates, whether in classic or upon men, as a silly superstition. Such is the ent labors of these men now correcting the text, &c. Scripture Greek, is to be found the semblance of gross sensualism in which the minds of men in Christendom are immersed, that they have but sincerity and truthfulness. We bespeak for the of immersion, for many centuries after Christ and little faith in the reality and existence of anything above the sphere of nature. As it is written,-When the Son of Man cometh, shall he find faith

on earth?' "But there ever have been persons in all ages of the world who have believed that there are Spirits invisible to the natural eye, yet intimately present with men, and exerting an influence upon them for good or evil. Thus the belief in the presence of the Spiritual world, and its intimate connection and sympathy with the natural world has never at any time completely died out. And it is worthy of remark that those with whom this belief has been the strongest, have usually been among the purest and best of men. Such was evidently the belief of the great Milton; for he says:

Millions of Spiritual creatures walk the earth inseen, both when we wake and when we sleep.

And the poet Spencer says: And is there care in heaven? And is there lo In heavenly Spirits to these creatures base That my compassion of their evils move?

There is, else much more wretched were the case Of men than beasts. But oh! the exceeding grace Of highest God! that loves his creatures so, And all His work with mercy doth embrace, That blessed angels He sends to and fro,

To serve to wicked man—to serve his wicked foe." "Sir Walter Scott also says, in his work on Demonology and Witchcrast, that there are many millions of Spirits who have become invisible to mortals, but who "are not, it may be supposed, indifferent to the affairs of mortality, perhaps not incapable of influencing them."

"Our own Washington Irving, too, though he regards the belief as a superstition, says: "It is a soul cries out: "Who will show us any good?" It is said that in the common New Testament early fathers, that there are guardian angels apversion, "the word 'hell" is used to translate two pointed to watch over cities and nations, to take grave, cold and dreary, opens before them. We could be more consoling than the idea that the souls existence. Also, "the word 'devil' is made to represent two of those whom we once loved were permitted to belief of this kind would, I think, be a new incentive to virtue, rendering us circumspect even amined with the aid of all the critical learning of The New Version has it: "of our God and Savior in our most secret moments, from the idea that

> "I opened a little volume of poems the other In Acts 19: 12, the twelve disciples are repre- from the pen of a lady of more than ordinary ele-

liever in it.'

Oh! not alone! Oh! not alone! Her Spirit hovers near, With all its deep, undying love, Thy darkest hours to cheer.

An angel clothed in garments white, She moved at thy side; Youthful, and beautiful as when She first became thy bride. Angels around our daily paths

Their blessed influence shed; These angels are our dearly loved, Our ne'er forgotten dead. "I cut from a newspaper not long ago some lines

written by a gentleman who had lately been called o mourn the loss of a wife and two children .-They were addressed to his wife in the Spirit land, were remarkable for the cheerful, faithful faith, and pious trust, which they indicated in the writer's mind. The following are among them:

'And now with both the children dear. Thou'rt dwelling in the Spirit land-And often times I almost hear Sweet music from that happy band.

And sometimes, too I know I feel Thy heavenly influence round me thrown Such thoughts will o'er my Spirit steal, And tell me then I'm not alone."

From the New Jerusalem Messenger. RECEPTION OF A NEW-COMER INTO THE SPIRITUAL WORLD.

Extract of a Letter from Mrs. D. N. Burnham, of Chicago, after the Removal of her Sister to the Spiritual World.

At first, when I arrived at my sister's home, and found that she had already gone to the Spiritual world, it seemed dark and sad that I should never see her again in this world; but this morning all us the sun pours its flood of light, and the stars the darkness and sadness is dispelled, the beautiful truths of the New Church faith have risen in the heaven of my mind, and dissipated the earth-clouds that had gathered over it. This morning all is bright and clear. I felt, on first awaking, that she had put on a new robe of white this morning, because she had received in her understanding a new truth of inner spiritual life; and as she looked out of the great east window of the new home she occupied, she saw a bright and beautiful maiden approach her, and present to her a cluster of roses and flowers-such flowers as bloom only in the Spiritual world. And she asked her why she brought to her such sweet flowers. And the maiden looked up into her face with a sweet, truthful smile, and said: "First, because I perceived that you had recently come to this beautiful world we live in; and secondly, I was told by one who has been here much longer than I have, that you were a relative, even a sister, of my mother on earth: for I came when I was a young infant to live in this world; and if I had not been instructed by the angels who had the care of me in my youthful days. I should never have known that I had parents and friends, or even that I had been born in the outward world; for when very young children come to live and grow up in this world, they know not otherwise than that they had always lived here, until informed by their good angels, who love them and take care of them. And now that I know you are newly come here to reside with us, I wish to introduce you to others that were members of the same family on earth, and we will talk together of the goodness of the Lord, our Heavenly Father, in

As they stepped out lightly into the glorious sun shine, they perceived a large lawn stretching away in the distance, lined with noble trees laden with rich, heavenly fruit. Under some of them children played and lambs grazed; on the boughs were singing birds, while a bright river rolled beside it. Altogether it was the most beautiful scene that the eyes of the new-born spirit ever rested upon; and and pleasant to be so, and wondered within herself

> From the Chicopee Journal. EARTH AND HEAVEN. BY MISS E. E. LANCKTON.

hood, and gone forth into the world's broad arena, wise and good persons in every civilized country, full of hope, of ambition and enthusiasm, feeling strong and courageous to do battle with opposing influences, has not found his steps faltering, his ardor abating, long ere he has reached the noon-tide of life. He may have taken as his motto the soulinspiring words of one of our gifted poets, in his noble "Psalm of Life:"

"Life is real, life is earnest, And the grave is not its goal: Dust thou art, to dust returnest Was not spoken of the soul.'

And girding himself for the contest, eagerly started in the race, only to find himself baffled at every point, disappointed in every project. Pleasure lures her votaries with winning words and beautiful visions; but a woe remains for him who obeys her bidding, in defiance of the voice of God and the whisperings of conscience.

Wealth, if gained, must be obtained at the sacrifice of home influence and fire-side pleasures, of intellectual culture, and, in many instances, of moral rectitude-by days of toil and nights of sleeplessness, by a slavish devotion at the shrine of Mammon. The laurels of fame are never won by indolence and inactivity. There is, indeed, " no royal road to science," and he who would reach the highest round of the ladder, must also be content to burn the midnight oil, to struggle with adverse circumstances, and it may be, at the last, to suffer chagrin of defeat, while some more fortunate competitor gains the prize.

Go where we will, in this strange world of ours, among the high or low, the rich or poor, learned or unlearned, and we shall find within the heart, and ilmost see it written upon the brow, an undefined longing for something unattained, until the poor sublime and beautiful doctrine, inculcated by the Ever following a phantom, which ever eludes the grasp, they still pursue it, only resting when the

return and watch over our pillows when we slept, is it? where is it? and who shall tell us? To the fore, words sound well, but it is not with sounds principles. Whatever interpretation he makes the sound well, but it is not with sounds principles. follower of the false prophet, it is a paradise of unall—to confer with the rest, a d supervise their the power of the air,' and his emissaries, evil Spi- beauty and innocence, which had languished into limited luxury and voluptuous beauty; to the poor the tomb, yet smiled unseen around us, revealing savage, a vast hunting ground, where he may significance. In the first verse of the first chapter of Second themselves in those blest dreams wherein we live range at will. Are we not laboring under a misceived the approbation of the King. Although the Peter, the following words occur: Tou theou hemou over again the hours of past endearments? A take, when we look upon it as a locality some-Jesus Christ." If the latter reading be correct, it those we once loved and honored were invisible be far more enchanting than an excited imagina- so as to work harmoniously. To this end huge necessarily implied an absolute obligation Our present version of the Holy Writ is materially seems to be of considerable importance as furnishwitnesses of all our actions. Place the superstition tion ever conceived, and the glowing revelations volumes have been compiled and the libraries of such a management of such as the superstition in the s of the exiled seer on lonely Patmos may be more the world ransacked. day, published about two years ago in Boston, and upon the "mount of God," the heavenly Zion, and in this particular the Church is at war with the end you will have gained his respect and any published about two years ago in Boston, and upon the "mount of God," the heavenly Zion, and in this particular the Church is at war with the end you will have gained his respect any of the property of the heavenly Zion, and in this particular the Church is at war with the end you will have gained his respect any of the heavenly Zion, and in this particular the Church is at war with the end you will have gained his respect any of the heavenly Zion, and in this particular the Church is at war with the end you will have gained his respect any of the heavenly Zion, and in this particular the Church is at war with the end you will have gained his respect any of the heavenly Zion, and in this particular the Church is at war with the end you will have gained his respect any of the heavenly Zion, and in this particular the Church is at war with the end you will have gained his respect any of the heavenly zion. sented as saying, "We have not so much as heard vation of thought, and in some consoling stanzas the golden streets and pearly gates, while our hearts magnificent temples are the great fountains from will be done.' 'A good name,' says the were our heaven?

Turning back again to earth, our aching eyes ing to the strict rules of rhetoric and better cale look out upon the busy, restless mass of human lated to captivate the taste than to convince the look out upon the busy, reason, are delivered weekly from sacred desks beings, to see if we can discover any deals lineaments which speak to the beholder of aught. The congregations recline on cushioned seats and lineaments which speak to the beholder of aught. save earthliness. Nor is our search wholly in vain, criticize the sermon. The man of wealth has he save earthliness. Nor is our search like good seed over pew fitted up with all the modern improvements to the search seed over pew fitted up with all the modern improvements to the search seed over pew fitted up with all the modern improvements to the search seed over pew fitted up with all the modern improvements to the search seed over pew fitted up with all the modern improvements to the search seed over pew fitted up with all the modern improvements to the search seed over pew fitted up with all the modern improvements to the search seed over pew fitted up with all the modern improvements to the search seed over pew fitted up with all the modern improvements to the search seed over pew fitted up with all the modern improvements to the search seed over pew fitted up with all the modern improvements to the search seed over pew fitted up with all the modern improvements to the search seed over pew fitted up with all the modern improvements to the search seed over pew fitted up with all the modern improvements to the search seed over pew fitted up with all the modern improvements to the search seed over pew fitted up with all the modern improvements to the search seed over pew fitted up with all the modern improvements to the search seed over pew fitted up with all the modern improvements to the search seed over pew fitted up with all the modern improvements to the search seed over pew fitted up with all the modern improvements to the search seed over pew fitted up with all the modern improvements to the search seed over pew fitted up with all the modern improvements the search seed over pew fitted up with all the modern improvements the search seed over pew fitted up with all the modern improvements the search seed over pew fitted up with all the modern improvements the search seed over pew fitted up with all the search seed over pew fitted up with all the search seed over pew fitted up with all the search seed over pew fitted up with all the search seed over pew fitted up with all the search seed over pew fit for here and there, scattered has begreat aim is make attendancy easy. Selected music opens the surface, we find those whose one great aim is make attendancy easy. Selected music opens the to bring their own wills into subjection to that of service and the rich peals rolling in soft music hap their great. Exemplar, and to toil for poor suffering from the organ at its close.—Wordly splender pare their great Exemplar, and to too for post and the "narrow path" to heaven and dresses the humanity. Confined to no sect, contending for no creed, save that which embraces the great princi- Christianity of the church in inviting robes ples of love to God and man, the real Christian is ples of love to God and man, the real Christianity, might perhaps be doubted. The formed the only true representative of the inhabitants of Christianity, might perhaps be doubted. The formed that land toward which he journeys. The springs er of Christianity was born in poverty while in of life are poisoned, and where peace and love were earth. designed to hold undisputed sway, all is darkness and chaos. Man goes out in deadly warfare to sat on the naked ground, and his sermons were at and chaos. Man goes out in deadly warrant to dressed to the poor. So great was his porerty that slay his brother man; robbery and oppression, injustice and cruelty, have stalked forth at noon-day, he had no where to lay his head. His mission we for thousands of years. Honor to him who, with a one of charity and mercy. He sought the poor, the for thousands of years. Honor to him who, with a single state poor, the firm and fearless adherence to the cause of right, ignorant, and lame and the blind. He delivered by stands alone, if need be, unmoved by threat or elaborate sermons on doctrinal points, from high stands alone, if need be, unmoved by threat or ornamented desks, to gentlemen in broadcloth, at scorn. Conscious that if the stream of the bows in ladies in silks and satin. When the rich sough penitence before an insulted Deity, and finds in it him they did not seek him in splendid temples and pentience before an insured Delly, and strength, and gorgeous palaces, but sought him in the midst of peace. Then, and only then, is he prepared to his labors among the poor and the humble. stem successfully the tide of ignorance and sin. Then it is that the gold of earth seems worth possessing, for with it the widow's heart is gladdened, the former is founded on wordly splendor, the la and the orphans' tears are dried, the cause of ter in poverty.—Would it not be well, among the human freedom and the world's redemption ad- reforms of the age to introduce a reform in Chris vanced.

Reader, it is for you, for me, to create within and around us our own dwelling-place of rest. For their milder radiance -for us the flowers bloom and bird-notes echo-for us there are spirit voices waiting to whisper words of gladness and encourage-

By making our every day life pure and lofty, by kind words, and self denying deeds of love and charity, by hushing the tones of calumny and slander, and cherishing no feeling of envy or of malice, may we not have a pleasant and safe passage over that ocean, and find heaven here and yonder?

Chicopee, January, 1856.

From the London Reasoner. VARYING ASPECTS OF PERSECUTION. BY HARRIET MARTINEAU.

Cardinal Wiseman has been replying to Lord John Russell's lecture, which included instances in which Progress had been retarded by Persecution. The reply of persecuting Catholicism to persecuting Protestantism is-"You're another." Yet Protestantism has this merit-its persecution is inconsistent with its principle, while it is justified by Catholicism. If Catholicism does repudiate persecution, let it say so? We have looked through the Daily News report of his Eminence's lecture, but found no repudiation there.

Mr. William Freakley, of Longton, who has lately read: "How to Observe-Morals and Manners," by Harriet Martineau, trusts we will quote, for the benefit of readers who may not have had the pleasure and advantage of reading the works, the following impressive passage on the modern forms of persecution:

"One great subject of observation and speculation remains-the objects and form of persecution for opinion in each country. Persecution for opinion is always going on among a people enlightened enough to entertain any opinions at all. There must always be, in such a nation, some who have gone further in research than others, and who, in making such an advance, have overstepped the boundaries of popular sympathy. The existence and sufferings of such are not to be denied because there are no fires at the stake, and no organized and authorized inquisition, and because formal excommunication is gone out of fashion. Persecution puts on other forms as ages elapse; but it is not extinct. It can be inflicted out of the province get rid of importunity, together with cards of law, as well as through it; by a neighborhood and indifference as to what constitutes and as well as from the Vatican. A wise and honest man may be wounded through his social affections, and in his domestic relations, as effectually as by have discovered they had no real intention of Who that has outlived the sunny days of child- flames, fetters, and public ignominy. There are

> who are undergoing persecution in one form or another every day. "Is it for precocity in science? or for certain opinions in politics? or for a peculiar mode of belief in the Christian religion, or unbelief of it; or for championship of an oppressed class? or for new views in morals? or for fresh inventions in position. Unwilling however, to avow his many the arts, apparently interfering with old established timents, or to appear disobliging, he extra interests? or for bold philosophical speculation? Who suffers arbitrary infliction, in short, and how, for any mode of thinking, and of faithful action upon thought? An observer would reject whatever he might be told of the paternal government of a Prince, if he saw upon a height a fortress in which men were suffering carcere duro for political opinions.

"In like manner whatever a nation may tell him of its love of liberty, should go for little if he sees a virtuous man's children taken from him on the ground of his holding an unusual religious belief; or citizens mobbed for asserting the rights of negroes; or moralists treated with public scorn for carrying out allowed principles to their ultimate issues; or scholars oppressed for throwing new light into the sacred text; or philosophers denounced for bringing fresh facts to the surface of human knowledge, whether they seem to agree or not with long established superstitions.

"The kind and degree of infliction for opinion which is possible, and is practised in the time and has been pledged, and if he has failed to place, will indicate to the observer the degree of once, he may fail again. The victim of his imperfection in the popular idea of liberty. This is a kind of fact easy to ascertain, and worthy of put himself in the way of future disappe all attention.

From the Lockport Telegraph. ARISTOCRATIC CHRISTIANITY.

Reform is a word that sounds well.-Banners are incribed with it and people toss up their hands and shout "reform." The temperance lecturer and the statesman; the reader of smooth and varnished esto general request, commissioned forty-seven learn- ference between the grave, or the place of depart- of helpless infancy." And he further adds: "What spirit, sigh for Heaven, for a purer, loftier state of says, and the stump orator in his grand-eloquent extemporaneous harangues to the people, delight in And this heaven for which we are panting, what displaying the beauties of reform. As we said bealone we have to deal. Many content themselves upon his language, and however he may established with the sound, and go no further to inquire into its

Reform may be applied to religion as to nations Ever since the days of Martin Luther, religious rewhere, far, far away, among the skies?—dreaming form has been actively at work. But it has mostly that the soul's rest is only there. For aught we toiled in one direction. Its object seems to have know, the future home of the pure in heart may been to adjust the wheels in the great machinery preted, perhaps, your language may he

than realized. Yet, is not the real heaven to be But there is one part of the great principle of recommenced here? Were our feet placed to-day form that has been gladly consigned to oblivion, the time, to please a customer or friend, could we hear the music of the harpers, and behold true spirit of Christianity. Costly palaces and this a good thing to have men significantly the palaces and the control of the harpers, and behold true spirit of Christianity. I to the people. Sermons carefully prepared accord- ian Advocate and Journal,

Whether such a state of things indicates true His pulpit was the mountain rock, his audience

Here then lies the difference between the Chris. ianity of the Church and the Christianity of Christisnity, and preach as they did of old-to poors well as to rich.

> From the Stars and Strips A DREAM OF HEAVEN. BY MIRIAM WOODBURN.

"There are beautiful dreams of the spirit life That come to the stricken heart, Like zephyrs that flit o'er the waters of strift To bid the wild tumult depart'

I know not how or when it came, whether quiet slumber or waking reverie, but it remains delibly impressed upon the tablet of memory Mysteriously, time and space were annihilated, with an ever present, yet unseen, unknown gold wandered through the streets of the "New Je salem." The golden, dazzling splendor, which other visions was too brilliant for human gaze b given place to a calm, lovely radiance. There a the "green pastures," and the "still water, bathed in the pure, holy light, which process from the throne of God.

As I passed along the narrow path by the of the "river of life," I saw groups of happy or walking in lovely vales or reclining upon some tle hillock. Passing round an elevation project into the path, almost down to the water's edge came upon a group well known to me. My he beat with a quicker throb, as I gazed upon the They were all there-not one missing.

Clad in white, shining robes, with golden has in their hands, how beautiful and glorious there peared to my mortal vision. Ever and anon the came the sound of heavenly music, borne along balmy breezes—then would ring out from harps of these sinless ones, answering note praise, sweet and thrilling. How I longed to pose with them in that bright, celestial has They seemed so near, and yet afar off. But unseen guide whispered, "Come, they have a of thee on earth!" and with a willing her obeyed, hoping, that when my life-labors n ended, I might find rest and joy, and put Heaven.

'No sorrow yonder—all light and song, Each day I wonder, and say, 'how long Shall Time, me sunder from that dear throat Milton, December, 1855.

KEEP YOUR PROMISES.

The man in the Bible, who said, 'I go, sir's went not, has his counterpart at the present in every department of life. Nothing is more mon than for persons to make promises or a expectations which are never realized. It is easy thing to give one's word, but a harder to keep it. An unwillingness to disoblige, at sition to keep on good terms with all, a desi tion, lead many to say they will do a th things which are never done, and which, in if they had looked into their hearts, they Some amiable people seem to lack the nem moral courage to say No, even when the coninvolves them in an untruth. One is asked? present at a public meeting, where imported ures are to be discussed, and his counsels a operation are regarded as important. Hei cordially in favor of the object, or is pressed other engagements, or prefers enjoying hise with his own family circle, or over his books his own heart has no purpose to accede to the his word to be present, or so frames his spe riend. Virtually he has given his promise

o leave that impression upon the mind of the occasion comes and passes without his having harbored a serious thought of cheer with his presence. A mechanic is engaged piece of work. It is important that it shall b tended to promptly; arrangements involving convenience and comfort of the family depend t, and except for the positive assurance t should be done at the appointed time, some person would have been engaged. But the app ed day comes and goes; notwithstanding ref applications and new promises, weeks pass of fore the first blow of the hammer is struck, first nail driven. The result of this looseness of speech and science is, first, great vexation and diapper

The party to whom such promises were mad upon them. But the faithlessness of the party has deranged all his plans, and subjects to much inconvenience. He is impatient and ed, gives way to unpleasant temper, says hard things, and perhaps commits much sta Then, also, confidence is destroyed in the who made the promise. The word of the

tion, having discovered that he is not to be upon fixes a mark upon him, and takes care and advises his friends in like manner. Hence, too, the man who makes and best mises is a loser in the end, so far as meres est is concerned. In order to keep his bush

not disoblige customers or friends, he plain self for what he knew, or might have known, not be done. Instead of promoting his end by deception, he has frustrated it. The less of tomers, and their adverse advice and influence, him a hundredfold more harm than frankly to told the truth at the outset. The worst result of all, however, is the done by the faithless promiser to his own

to excuse himself, he has uttered a falsehood repetition of such obliquities, deaders his sonse, so that, after long practice, he think ing of giving and breaking his word. can tell an untruth every day of his even be conscious of impropriety. The lessons to be drawn from this are

we should weigh well our words. Strict And, 2, That in all transactions it is best sense of the term, to be honest. If a req You ma not be complied with, say so. 'His word is as true as steel. If he has s is rather to be chosen than great riches