Spiritualist, Christian

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For the Christian Spiritualist, HUMAN LIFE.

W. A. M. PETERS, S. R. Realt, ly you live in the country? Do you the whore the air is pure, and the water clear, with the bir's to sing your matin, and vesper song atle Spring and Summer, and the golden tints of trans to dress up the dying year as the spirit o tederated is dressed, as it passes away to the -on world? Do you, when the toll of the day sen take the old Bible from the stand, and as easten it, and think of your sainted mother long inmitively feel her ballowed presence over riamend you? And at such times do you not

Athat life is sweet, and God and heaven very

Dear reader, you may be in possession of a comexer of this world's goods, you may erjoy the reis of religion as you understand it, but com mairely, you know nothing of human life. You smostly the bright side of the picture, and oh, I sh there was no other side, but life in the counmand life in the city, are opposite ends of exisare in this sphere. What a stream of life is uring down Broadway, and whither does it tend? La great torrent of humanity is rushing along. emilless of any thing, and every thing beyond e present life. Its hopes, its heaven, its all, have mabiling place on Broadway, or on the streets illanes leading therefrom. And what a motley assis that stream of human life, silks and satins, radeloths, and velvets, rags and tatters, mix and in dry goods may become a millionaire. And he, But what if Dr. Dodds has become a Spiritual-

poor house wages, in order that a New York dealer grand science of the soul. tigs. Don't believe any such thing. That Irish-

ployment. These ladies are delicately and inteled in the lap of opulence, and never knew want.he pursuit of an unpopular object. Ah, there hangs a tale. Ye, princely nabobs, who dwell in marble palaces; ye, interested hirelings, who reail the word of God for annual thousands, ye cancannot conceal the almighty fact from the public mind, that a revolution is going on in the world, days." that has no parallel in the annals of human life.-The Spirit of God is moving over the waters, and for its reception. These ladies have felt the "leadings of the Spirit." They are beginning to unfold Spiritually, and to perceive that Christianity must reach out its long arms and encircle all humanity in its loving embrace. Perhaps they are a little selfish; perhaps they expect to gain popularity, and notoriety in the work of benevolence. Well, what of it. This is the sphere of self-love, and i selfishness in any shape can be productive of good, for humanity's sake, let it stick out. But who are hood by plying their needles in back garrets from sunrise to sunset for two or three shilling a day? Does it know that these women are frequently out from the same village and a Spiritual writer and infamy? Knowing this, can the world wonder that New York contains twenty-six hundred brothels, inhabited by ten times that number of women, they lost beyond redemption? I don't believe he says about it, when answering the chief priests a practical sense to all the requirements of Temand elders. "Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you." The case is not hopeless then, they crime, poverty, and nearly all human ills, are unmay be saved.

izet. What does she want in this world? was congratulated by certain members of the her might dress in costiy appared, and wear jew. over to the other side. I went to the Institute to dingashes so suddenly, and gaze wistfully into with Spirits fifty years. Yet, the bright visions stand: A passing table dropped a penny on that passed before him, were dissipated by the at cold polin. True as the gasped I saw him do it. materialism of the world, and by his own researchof now he hunder on, believe that he has squared es, and discoveries in physical and mental sciences. Secount with heaven for the Lext (wenty four Revelation after revelation has been made to him, man holding two infints of perhaps a year old. the mysterious laws of mind, and finding someher book enough alike to be tains, and they are thing always to explain, as he supposed, by munby and ragged enough to be be children, but dane causes the appearance of the celesticl visions that all they may have been borrowed for the oc- he relapsed again to the materiality of earth. Rehere than it is for the man who gave away a floor, chair and all. This manifestation in contrathe speculation in dry 206ds? In the first no explanation for, in his philosophy. Again, he assimonan who knew no possible way to en- was informed by a Spirit that his daughter at the The ann honest calling; practices deception to South was alive and well, although her death had table ympathy, and export a few pennies from been reported in the papers. The Spirit appeared Exemple the newdence. In the second case, a thou- in a human form, and assured him that the report and have have been overcooked to grow the cot- was false, and his daughter alive which proved to 60; a thougand factory girls have labored on star- be correct. He seems to have no fear of losing his ration allowance to spin and weave the cloth; and faith again, inasmuch as all his investigations in filty calls printers have toiled early and late for mental and physical sciences, have ultimated in the

or the methon of a magnificent church edifice, lionaires and paupers? Must the preacher effethe with staked window glass to shut out the sunlight Gospel "dress in purple and fine linen, and fare and coshined seats where fashionable worshippers sumptuously every day," while little girls and womay get religion easy, and have their souls saved men with infants in their arms, stand along Broadlisting staggering under a barrel of flour, strap- papers and candy till ten o'clock at night, to avoid sities. Which hack. He is a porter for a provision starvation. Does Spiritualism propose to remedy and is carrying it to a customer. He waddles the monstrous evils that curse human life, and make Christianity a mockery hardly worth laugh-Spiritualism is true, cannot be refuted; the oppohas a warm heart, and plenty of mother wit. sition is powerless. All that is said against it now,

during meals by the side of a Shaker lady, from and in the same strain, the clergy say "my hearentering into every carthly tabernacle, that is fitted New Labanon. Her extremely unfashionable dress ers, when you go to heaven, don't go any where and white lace cap would cut a sorry figure in the for you always go to the wrong place. estimation of a modern dandy. But some men have unless there is a woman inside of it. I belong to left to theory or speculation. Where does the that class, and it required but a brief space to dis- journey of life end? Does it ever end? Are we cover a living woman inside of the unfashionable not Spirits now? If we are, we must live on garb of a Shaker. There was a calm dignity in through a life that knows no abrupt termination or her demeanor, a firm selfhood in her deportment, a cessation. The intuitive knowledge of this excites flashing intelligence in her eyes, a conscious virtue that excruciating curiosity to know the future, that beaming over and around the whole, that towered priestcraft could never entirely subdue. We have these seamstresses, whose wants have called out in its unassuming grandeur above, the pomp, pride, looked into the future of existence, and we find this expression of sympathy, where sympathy for and circumstance of a vain world. She seemed the avenues of Spirit-life at the very outvulgar suffering was not supposed to have an abid- not to regard the external affairs of the world, and set, swarming with lying Spirits. But still we ing place. Does the world outside of Gotham yet she was posted up in all the machinery of hu- are pushing on undeterred by obstacles of overy know that hundreds of women obtain their liveli- man life. She conversed readily and fluently on kind. If the clergy had gone into the investigaevery topic, that I could introduce.

At the same table sits brother Evans, a Shaker

of work entirely, with no choice but starvation or philosopher. I feel drawn to him as to an indulgent father, for he makes a world of allowance, for my ignorance and materiality, and leads me along gently to the unfolding realities of the journey of who are degraded below the brute creation? Are life. What strange people these Shakers are, and how little they are known to the world. Since they are. Let us go to Jesus now, and see what their first existence as a sect, they have lived up in perance, Chastity, Industry, Economy, and all the essential duties of Christianity. Consequently, known among them, and themselves are unknown. Turn now to human life in another aspect. John or nearly so, even in the immediate vicinities of cide in that undulating tide. There go two girls B. Dodds, the great exploder of Spiritualism, lec- their several localities. If known at all, it is merethe large feet upon the lev walk, and another tured last night (Jan. 20,) in the Stuyvesant Insti- ly as mad fanatics, who "play fantastic tricks beand aged and bent, and scarcely covered with tute, in favor of the reality of angel ministration. fore high heaven in the way of religious worship. is poking among the ashes in the barrels that Two years ago, I listened to him in the Tabernacle Mr. Evans informs me, that they kept their Meeton the curb stone before the stores for some at Troy. Then, he spoke, or was supposed to ing House closed at Lebanon, and discontinued outsarbles of coal and half burnt cinders, to warm speak, on the other side. He treated the Spirit- ward worship, for the space of four years, lest ar slivering frame in some miserable hole that she | unlists of Troy respectfully, but he warned them | they should be arrested and confined as lunatics. all hims. Poor old thing, how she struggles to to beware of the delusion, by which they were At our boarding house, we were entertained one especiated body together, as if his was worth captivated. At the close of his lecture in Troy, he evening this week by two singers of the Shaker society. One was the lady referred to above, the Why distributed is, and go to a better place or else clergy, as the successful demolisher of the arch-other a sister who accompanies her. Their songs But time, the tester of all things, in the are given to them by the inspiration of Spirits that in transment have they to be hone-t and poor? short space of two years, has rolled Dr. Dodds through media. The songs sang and the tunes come together, and are committed to memory. One of stabline a short butterfly life, and die, if they hear him again, and lo, what a change. It seems the songs was exquisitely sweet, and by request of th would. But what makes that old woman stop by his story, that Dr. Dodds has held converse the company, was repeated. All the songs were good but this one had a liquid melody in its combinations and modulations, that poured upon the heart like honey on a hot rock. At a late hour we retired, and in the morning, the chair by my side at the table was vacant. My Shaker friend had On the base state of the path fence sits a yet they only stimulated him to dive deeper into left for home at a very early hour. My blessing go with you, dear child of innocence, we shall meet again somewhere, perhaps not before we have passed the border. Such is human life-my life. I have found friends and been separated from them. Fin from two different mothers. What if they cently, however, he was lifted while sitting in his to go out alone again and form new attachments to her. Sit any worse for that woman to live by chair, by an unseen power to a distance from the be sundered again until I have learned to suffer and be patient. "All whom I ever loved, are Figure how, to clear fifty thousand dollars on vention of the law of gravitation, the Doctor had loved still," all that I ever admired is daguereotyped on my memory. The friends of former days revealed to me, in visions of the past, as the wild roses of blooming among the thorns that have bordered the pathway of my pilgrimage.

Broadway again. There it goes, that some everlasting stream of human life, bound for eternity by the way of Wall street. On both sides of the way it pours along from seven in the morning till ten at night. If all the black and white slaves in Europe and America, should cut their life lines tonight, and drift over Jordan, that stream of human poor man, lives a life of disquietude, of anxious list? and what if Professor Mattison and every life would stop. The merchant princes of New days, and sheepless heads, for his "victuals and clergyman in this country follows suit, what good York stand between the producer and consumer of hes." Death will tap him on the shoulder one will it add? That is the question now. Is relid these days, and then he will prepare for his passigion to become a practical thing? or is the world and purchase. Who can estimate the evils that re sage over Jardan, by bequeathing a handsome sum to go on as it goes now? Must we still have mil- sult from this mercantile tyranny. An endless eternity will be hardly long enough to redress the wrongs inflicted upon humanity by a combined system of stupendous speculation, that in every possible way filches the last farthing from the poct a there and dollars a year. Here comes an way in this piercing cold winter, and vend news- ket of the needy by taking advantage of his neces-

But where is this stream of human life going, to square up the great book of eternity? The latitude and longitude of the "house of correction," Francial observer might suppose he was con- ing at, or is the religious farce to be played over known under the various names of Tophet, Hades, with his coarse dirty clothing and meagre again, on a new stage with new scenery? That Purgatory, &c., has long been a matter of mere conjecture to theologians, commentators, and the one for the other, and persist in their error, others, whose wants and inclinations led them in le khows that craft and cunning, have deprived comes from a few drowsy individuals, but just that direction. But of late an extensive circulation in of his God-given rights in the world; he sees started up from a Rip Van Winkle sleep, to echo of the writings of Swedenborg, together with the historian. We say of this class, for his opposition Tay to obtain them, and he turns to his religion the stereotyped egotistical nothingness of their revelations of Spiritualism, assisted again by the and dislike of the Quakers, abundantly proves his es on faith. He believes the time is coming in our own way? Are we working for humanity, nium lies directly above us. To this proposition, the N. Y. Tricune.—Ed. Ch. Spt. when he shall occupy a high seat in the kingdom, or for self? I would not be a croaker, neither there is but one dissenting voice. Father Walworth oppress him. Don't disturb his faith, it is all co, that is now able to dispute with the "doctors miles below the surface of the earth. It should be Penn, which has since, however, found able dehere may be a great truth embodied in this passoner the living waters of eternal life into mer
ge of Sories.

The continues the same has told us that one of his fenders in various quarters. He continues the same has told us that one of his fenders in various quarters. He continues the same has told us that one of his fenders in various quarters. He continues the same has told us that one of his fenders in various quarters. He continues the same has told us that one of his fenders in various quarters. He continues the same has told us that one of his fenders in various quarters. He continues the same has told us that one of his fenders in various quarters. He continues the same has told us that one of his fenders in various quarters. He continues the same has told us that one of his fenders in various quarters. He continues the same has told us that one of his fenders in various quarters. He continues the same has told us that one of his fenders in various quarters. He continues the same has told us that one of his fenders in various quarters. He continues the same has told us that one of his fenders in various quarters. He continues the same has told us that one of his fenders in various quarters. He continues the same has told us that one of his fenders in various quarters. He continues the same has told us that one of his fenders in various quarters. He continues the same has told us that one of his fenders in various quarters. age of Scripture, "The first shall be last, and the chandise. Look to it, my brethren, be careful that water, and every thing else. His educational proyou do not use the gifts of God to pile up gold.— clivities may have turned his inspiration upside of scandalous hypocrisy and direct falsehood. In-

knowledge may be perverted to unholy purposes, There is no alternative therefore, but to pass thro' What moved them on this cold winter's day to known to the public, who are driving a lucrative mysterious road that leads from this world to a bet-sit for his portrait than to sit in the pillory. leave their pianos, and brave the cold refusal of trade on the basis of Spiritualism. But there are ter. As often as they set out on the journey, they some, and the illy concealed contempt of others in others, unknown to the outside world, whose burnt their noses, and seeing no prospect of opennames are never seen in print, in connection with ing a northwest passage leading around the diffithis movement, who annually give thousands to eulty, they concluded not to go any where, but to spread the light of the Spiritual sun upon the be- preach of a theoretical heaven, that had no real exnighted inhabitants of earth. "Cast thy bread up-listence. In this respect, their preaching is much on the waters, and thou shalt find it after many like the advice of the old woman, who said to her boys, "my children, when you go a fishing, don' Another phase of human life. I sit at the table go near the water, for you always get drowned.'

> Human life is a theme that poetry can never exvery little affection for a female dress of any kind, haust, and human life is a fact too important to be tion with us years ago, if the press had treated the subject with that respect which every subject demands, we might have been far in advance of where we are. But they all opposed it, and having exhausted all imaginable and unimaginable theories, they have settled down at last on what constituted one of our first discoveries, namely, that the earth is surrounded by ignorant unprogressed, and mischievous Spirits, who have about as many absurd and incontistent theories of a future life as are found in the dogmas of sectarian theology. We hear this admission almost daily from the press, almost weekly from the pulpit. Having admitted this, we can ask nothing more at present from that quarter. The admission made by the opposition, amounts in fact to a virtual abandonment of the whole case on their part. That the first sphere of the invisible world should abound with ignorant and lying Spirits, is no marvel to any man who is well posted up in the conditions, wants, and evils of human life on earth, or in christendom at least. cause we know there are bad ones, is just as unreasonable as it would be to say, there are no honest men in the world, because we know there are dishonest ones.

We know that good men and women go into the most infamous dens of New York on missions of love, and not only preserve their own integrity amid the most tempting and debasing influences. but more, they bring away with them some of the degraded beings who inhabit those dens, and restore them to society and to themselves, and start them on the road to heaven. Knowing this, shall we say that pure Spirits cannot force their way to us through those hordes of false Spirits who have laid up treasures on earth, and by a dissolution from their bodies, are enabled to rise scarcely one degree above the atmosphere of the earth life.

With the Rev. Mr. Hough of the New Church Herald, I repudiate the practice of going to the Spirits for commentaries on the Bible, and for the same reason, I would keep away from the clergy, for their commentaries are equally contradictory and inconsistent. We have seen two conventions of late years, assembled to compare notes and correct the Bible. One composed of Spiritualists and other reformers, met at Hartford, Ct., the other made up of sectarian elergymen met at St. Louis. Mo., and the remarks made upon the Bible by the speakers at both conventions, were the same in substance, and nearly so in phraseology. The warning then, to avoid Spirits out of the form, holds good with Spirits in the form. The only way I can see, is to "try the Spirits" in all cases. And I believe the time is not far distant, when all will regret, that they did not "let that old Bible be."-The new version demanded by the Baptish Church on one hand, and by the Episcopal Church on the other, may meet the narrow minds of a few priest ridden bigots; but instead of strengthening those denominations, it will weaken their already tottering walls. Mark me, ye gospel hirelings, ye may save your salaries for a few years longer, but the very means of your temporal salvation destroys the infallibility of the Bible forever. How consistent it is to hear a church call for a new version of the Bible, and pronounce the Spirits diabolical and devilish for doing the same.

[To be continued.] MACAULAY AND THE QUAKERS.

As there are two sides to most things, very naturally it comes to pass that "some folks" mistake even when said error is pointed out.

Of this class is Thomas B. Macaulay, the English

Two ladies pass along now from door to door, so
| Spiritualism in its worst form, is a step in advance | down. The overwhelming majority settles the | deed, his prejudice against Penn seems to extend to | of gentlemen and clergymen. Fox complains bit| Spiritualism in its worst form, is a step in advance | down. The overwhelming majority settles the | deed, his prejudice against Penn seems to extend to | of gentlemen and clergymen. Fox complains bit| Spiritualism in its worst form, is a step in advance | down. The overwhelming majority settles the | deed, his prejudice against Penn seems to extend to | of gentlemen and clergymen. | Spiritualism in its worst form, is a step in advance | down. | The overwhelming majority settles | deed, his prejudice against Penn seems to extend to | of gentlemen and clergymen. | Spiritualism in its worst form, is a step in advance | down. | down. | down to door, sosubscriptions for the establishment of a of theology, for theology has nothing but faith to question for the present, that the place of Spiritual the Quakers in general. With an utter obtuseness terly that these pious acts, prompted by the Holy over with hints which speak to the intelligent.

store to provide poor seamstresses with steady em offer, and Spiritualism is positive knowledge. But punishment is above us, and heaven still higher up. to the noble ethical ideas which were involved in Spirit, were requited by an untoward generation that movement which led George Fox "to make with hooting, pelting, coachwhipping and horselectually beautiful. Evidently, they have been rear- and rendered worse than useless. It cannot be dis- hell to get to heaven. This seems to be the reason to himself a complete suit of leather," he regards whipping. But, though he applauded the zeal of puted, that there are Spiritualists, prominently why the clergy are so fearful of investigating the him as a mere vulgar fanatic, who has less title to the sufferers, he did not go quite to their lengths.

While London was agitated by the news that a plot had been discovered, George Fox, the founder of the sect of Quakers, died. More than forty years had elapsed since Fox had

begun to see visions and to cast out devils. He was then a youth of pure morals and grave deportment, with a perverse temper, with the education of a laboring man, and with an intellect in the most unhappy of all states—thut is to say, too much disordered for liberty, and not sufficiently disordered for Bedlam. The circumstances in which he was placed were such as could scarcely fail to bring out in the strongest form the constitutional disease of his mind. At the time when his faculties were ipening, Episcopalians, Presbyterians, Indepenlents, Baptists, were striving for mastery, and were n every corner of the realm, refuting and reviling each other. He wandered from congregation to congregation; he heard priests harangue against Puritans; he heard Puritans harangue against priests; and he in vain applied for spiritual direc- Where, however, opinions offset one another, nothtion and consolation to doctors of both parties. One ing but the facts of nature and the revolutions of jolly old clergyman of the Anglican communion told him to smoke tobacco and sing psalms, another advised him to go and lose some blood. The young inquirer turned in disgust from these advisers to the Dissenters, and found them also blind guides. After some time he came to the conclusion that no human being was competent to instruct him in divine things, and that the truth had been communicated to him by direct inspiration from Heaven. He argued that, as the division of languages began at Babel, and as the persecutors of Christ put on the cross an inscription in Latin, Greek and Hebrew, the knowledge of languages, and more especially of Latin, Greek and Hebrew, must be useless to a Christian minister. Indeed, he was so far from knowing many languages, that he knew none; nor can the most corrupt passage in Hebrew be more unintelligible to the unlearned than his English often is to the most acute and attentive

One of the precious truths which were divinely revealed to this new apostle was, that it was falsehood and adulation to use the second person plural instead of the second person singular. Another was, that to talk of the month of March was to worship the bloodthirsty god Mars, and that to talk of which may appear offensive to the Orthodox, or Monday was to pay idolatrous homage to the moon To say Good morning or Good evening, was highly reprehensible, for those phrases evidently imported that God had made bad days and bad nights. A Christian was bound to face death itself rather

than touch his hat to the greatest of mankind. When Fox was challenged to produce any Scriptural authority for this dogma, he cited the passage in which it is written that Shadrach, Meschech and Abednego were thrown into the fiery furnace with their hats on; and, if his own narrative may be trusted, the Chief Justice of England was altogether unable to answer this argument except by crying out, "Take him away, jailor." Fox insisted much on the not less weighty argument that the Turks never show their bare heads to their superiors; and he asked, with great animation, whether those who bore the noble name of Christians ought not to surpass Turks in virtue. Bowing he strictly prohibited, and, indeed, seemed to consider it as the effect of Satanical influence; for, as he observed, the woman in the Gospel, while she had a spirit of infirmity, was bowed together, and ceased to bow as soon as Divine power had liberated her from the tyranny of the Evil to be collected and handed down in a more or less

His expositions of the sacred writings were of a very peculiar kind. Passages which had been, in such as they were, of earlier times, existed in the the apprehensions of all the readers of the Gospels time of Moses, as in every other period since there during sixteen centuries, figurative, he construed was anything to record or report. The actual exliterally. Passages, which no human being before listence of such notices before Moses' time is referhim had ever understood in any other than a lit- red to on the face of the record. Different parts of eral sense, he construed figuratively. Thus, from the composition are marked by varieties of style those rhetorical expressions in which the duty of and language, effectually distinguishing them from patience under injuries is enjoined, he deduced the one another, and indicating that they had several doctrine that self-defense against pirates and as sources. The contents of such parts are sometimes sassins is unlawful. On the other hand the plain of a nature to show that they not only had not a commands to baptize with water, and to partake of common origin, but that they were not elaborated bread and wine in commemoration of the redemption of mankind, he pronounced to be allegorical. He long wandered from place to place teaching this strange theology, shaking like an aspen leaf in his paroxysms of fanatical excitement, forcing his way nto churches, which he nicknamed steeple-houses, interrupting prayers and sermons with clamor and scurrility, and pestering rectors and justices with epistles much resembling burlesques of those sub- Progress and Corruptions of Christianity, gives it lime odes in which the Hebrew prophets foretold the calamities of Babylon and Tyre. He soon and of some of the earliest events recorded in Genacquired great notoriety by these feats. His esis, "was committed to writing long before the strange face, his strange chant, his immovable hat and his leather breeches were known all over the revelation. country; and he boasts that, as soon as the rnmor was heard, "The Man in Leather Breeches is coming," terror seized hypocritical professors, and All things are engaged in writing her history. The hireling priests made haste to get out of his way. plant goes attended by its shadow. The rolling comfort, when his physical energies are exhaust- predecessors of seven years ago. They have never theories of the pulpit and the press, seem to esta- liability to human weakness. In illustration of He was repeatedly imprisoned and set in the and his children sking for more bread. He been in our way; they are not now, but are we not blish the fact beyond contradiction, that Pandemo-which we quote the following from a late review in stocks, sometimes justly, for disturbing the publish the fact beyond contradiction, that Pandemo-which we quote the following from a late review in stocks, sometimes justly, for disturbing the publish the fact beyond contradiction, that Pandemo-which we quote the following from a late review in stocks, sometimes justly, for disturbing the publish the fact beyond contradiction, that Pandemo-which we quote the following from a late review in stocks, sometimes justly, for disturbing the publish the fact beyond contradiction, that Pandemo-which we quote the following from a late review in stocks, sometimes justly, for disturbing the publish the fact beyond contradiction, that Pandemo-which we quote the following from a late review in stocks, sometimes justly, for disturbing the publish the fact beyond contradiction, that Pandemo-which we quote the following from a late review in stocks, sometimes justly, for disturbing the publish the fact beyond contradiction, that Pandemo-which we quote the following from a late review in stocks, sometimes justly, for disturbing the publish the fact beyond contradiction. lic worship of congregations, and sometime un- the stratum; the fern and the leaf leave their "In his previous volumes Mr. Macaulay made a justly, for merely talking nonsense. He soon modest epitaph in the coal. The falling drop "In his previous volumes Mr. Macaulay made a justy, for metery taking and not be a croaker, neither there is but one dissenting voice. Father Walworth and lock down on the whole heretical crew, who would I stand idly by, and see this child of heav
Says, that the first suburb of hell lies twenty-one vehement attempt to blacken the fame of William gathered round him a body of disciples, some of makes its sculpture in sand or stone; not a footstep vehement attempt to blacken the fame of William gathered round him a body of disciples, some of in the ground but prints whom went beyond himself in absurdity. He in the snow or along the ground but prints in charthe comfort he has. And after all he may be right, in the temple," assume the garb of priestcraft, and remembered, however, that father Wolworth hails fenders in various quarters. He continues the same has told us that one of his friends walked naked acters more or less lasting, a map of its march; has told us that one of his friends walked naked acters more or less lasting, a map of its march; has told us that one of his friends walked naked acters more or less lasting, a map of its march; has told us that one of his friends walked naked acters more or less lasting, a map of its march; has told us that one of his friends walked naked acters more or less lasting, a map of its march; has told us that one of his friends walked naked acters more or less lasting, a map of its march; has told us that one of his friends walked naked naked acters more or less lasting, a map of its march; has told us that one of his friends walked naked naked

He sometimes, indeed, was impelled to strip himself partially. Thus he pulled off his shoes and walked barefoot through Litchfield, crying: "Woe to the bloody city." But it does not appear that he ever thought it his duty to appear before the public without that decent garment from which his popular appelation was derived."

GENESIS AND GEOLOGY.

The following letter, from the San Francisco Chronicle, is well worthy the attention of the thoughtful reader; both for the subject matter discussed, and the authorities quoted. The issues made by theologians on the advocates of science, must give way before the light and knowledge of respectful criticism; for truth is not only consistent with itself, but harmonious in all its relations. And in few departments of inquiry will this kind of criticism be so effectual, as in that physico-theology, which for centuries has quarreled with science, and trampeled on the rights of honest investigation. science, can end the antagonisms and harmonize

YREKA, Nov. 28, 1855.

Editors Chronicle: - I read with much interest in your paper a short report of a lecture delivered by Dr. W. O. Ayres, in your city, on the subject of "Geology in connection with Scripture." Permit me to draw the attention of your readers to the theory advanced by J. G. Palfrey: and when I mention his name I must speak a word of him. J. G. Palfrey, L. L. D., is a Unitarian clergyman of Massachusetts. He was for some years Professor of the Hebrew language and literature in Harvard College, and subsequently a member of Congress. He is the author of a work on the Hebrew Literature and Antiquities, and of another on the Evidences of Christianity; and, although he is little spoken of, yet he is really one of the best writers on the American continent; far superior in ability to those ordinarily referred to as confering the most honor on our country. The position which he held at Harvard is security that he taught no doctrine peculiarly offensive to the Unitarian community.

Thus much as a preface to Palfrey's theory, the even to Unitarians, who have given the subject a hearing. Palfrey says that Genesis is not inspired, and was not given as inspired by Moses. He (Moses) obtained the information from tradition, and he gave it for what it was worth as a proper introduction to the inspired books of the law, and to the history of Israel. He (Palfrey) says: "If we assume Moses to have been divinely instructed in what he has recorded in Genesis, we do it altogether without authority from him. Communication received from the Deity and recorded in the later books of the Pentateuch, he announces as such, saying repeatedly, 'the Lord spoke unto Moses, and 'the Lord said unto me.' But neither this language nor any equivalent anywhere occurs in Genesis. The reasons of the case would not justify the supposition.

"The introduction of a pure religious system into an idolatrous world is very proper matter for a direct revelation, nor without such revelation could Moses or any other man become possessed of it. Not so with historical materials. On the one hand, the need of them is not so urgent; and on the other, it is the common course of things for them pure and trustworthy state. Each age instructs its successor; nor is it to be doubted that notices, by Moses when they came into his hands, so as to make one consecutive and consistent narrative. I think we shall have occasion to own that different portions, distinguished by the diversities of style referred to, sometimes repeat and sometimes, which is of yet more consequence, contradict one an-

Archbishop Whately, in a late work on the Rise, as his opinion that the account of the Creation, time of Moses," and was a tradition of an ancient

A GOLDEN THOUGHT .- Nature will be reported rock leaves its scratches on the mountain, the river NEW YORK, SATURDAY, FEB. 2, 1856.

GOD IN PROVIDENCE AND HISTORY. No true Reformer should be insensible to the study of, and the correct use of language, since it is the media through which he is to make his idea manifest to the age, perchance the ages, and bring them into rapport with pure reason and harmonious thought. This has been a favorite thought with many of our old thinkers-for their own labors convinced them that an understanding of terms are the necessary conditions for a rational agreement. Indeed, John Locke and Voltaire insisted on exactness in the use of language as of the first importance; and most Catholic reasoners, since their time

cism of the other.

One thing, however, makes it almost a matter of impossibility for any amount of wisdom in the use of language, to save us from apparent contradiction in terms and antagonism in argument, for the the exact significancy of the word. This is inevitable, both from the nature of the human mind, and the bias it gets from education, as all history and experience prove. Naturally enough, therefore, the putting of "new wine into old bottles," or new facts into old definitions, must for a time cause mystification if not confusion. An understanding of this truth will explain both the concessions of the old, and many of the controversies of the new schools of philosophy, and enable the student to construct a method which enriches, while it simplifies other departments of thought and inquiry. Thus the thought outlined in the heading of thi

article, has had, and still has every shade of meaning from nothingarianism and virtual atheism, to the most vague and indefinite generalisms in the mysteries of special providence; all of which have been most natural to the schools from which they emanated. It may be safely affirmed, however, that there has been, as yet, little fixed thought on the subject, as confusion still lives and reigns in our popular schools both of science and theology. Still, the presence of God in history has attracted the attention of some of our best thinkers, and with them is becoming an article of faith and philosophy, because progression comprehends the manifestations of all time, and the developments of the Ages. The formal religionist may appropriate the activities of the All Father to the past, and the equally formal scientificist may dispense with God in nature as an unnecessary force, but if there is any meaning in the words,-God and government-the former is as necessary to providence and history as the latter is needed to harmonize the advent of the Ages. The DOCTRINE of Providence therefore cannot become generally accepted thought until the intelligence of the age is brought to understand that it comprehends the developments of science, and that history is the common treasure house of both, as it contains the manifestations of God to the Ages. This definition of God in history is capable of harmonization with every department of knowledge, because it is unitary in character and consistent with the acknowledged attributes of God Himself. All theories, therefore, that do not thus define the relations of the All Father to the unfoldings of life's drama, cither tend to or ultimate in virtual atheism for God by speciality, or limitation, is removed from the goverment of the world and the ministrations of His providence. The theory, therefore, that made God an appendage of some family, age or nation, though natural to the infancy of the race, was imperfect, and long since has been done away in the life labors and teaching of Christ and his Apostles; for th philosophy that predicates the falling of a sparrow, or the numbering the hairs of the head, as characteristic of that government, and that intelligence that ministers to the wants of life, cannot in safety to the teachings of Jesus, be made partial or of none effect. The limitations of this truth in our old theologies, for the purpose of making and keeping the Mahomedan's, Hindoos, Chinese, and other nations "heathers," have not only disgraced the teachings of popular Christianity, but contradicted the plain language of the Bible, which declare that "Of one blood, God had created all the Nations to dwell upon the face of the Earth," for "He hath created us, and not we ourselves."

The consequences of this error, however, did not, and does not end here, for in one form or an- barren understanding, satisfy no longer; there is other, it has prompted the apology for, if it has not a longing for something better than dry negations, common to all partial and sectional religions. This er. Thus we are told that "it enables us to know in part, however, is done away, but only in part, the thoughts and purposes, the secret intentions for the theology that makes the advent of Spiritualpresence of discord and inharmony in the government of the world, as to make antagonism and contradiction inevitable. It seems so ridiculous in iton paper not only the preposterous but blasphemous of Vermont, "the sick are healed, the blind are idea, that marks the nineteenth century as cursed above its fellows, by the advent of the "devil and of those who are possessed." And farther on, his angels." Could reason, however, stoop from when briefly summing up the argument, he says her high sphere to recognize such a monstrous violation of the great unitary conception, which in from crime; it reclaims the infidel; it proves the prayer and praise makes God the author of all life immortality of the soul; it recognizes one God, and progress; there are many questions to be and man's responsibility to Him; it enforces the disposed of, which have special reference to the sphere of conjecture and doubt, all of which destroy the unity of language, the harmony of thought. and the exercise of that faith, which has ever made

The Father of all! in every age, In every clime adored. By saint, by savage, and by sage,

Jehovah, Jove and Lord. Spiritualism, when understood, must be accept ed as the end of all analysis and the ultimate as well as the origin of all refinement, for it comes as a corrective to these monster errors of the ages; and whether its significance is contemplated from the eclective stand-point, where science, philosophy, surrection, and kingdom of the Lord; for every and history surround it like guardian angels, or from the more matter of fact plane of our own time, Were it otherwise, progress, which is but another word for Redemption, and which has got to be the watch word and soul utterance of the age, would be a sweet delusion, calculated to charm the enthusiast and the dreamer, rather than the solid basis of eternal growth, on and by virtue of which

All ages are but parts of one stupendous whole, Whose voices, nature's echoing are and God the soul

This sectionalism in time, which comes from a reluctant acknowledgment of the universals of God's government, is not exclusively confined to the bigoted in theology and the materialistic in science, for it lives in many forms among the creeds and isms of the age. Indeed, there are those, who profess to be of the Spiritual family, who seem to a mass of phenomena utterly inexplicable on any She took them for fairies!"

think of the metaphysics of the one, or the Skeptibuilder of the ages, for there can be no longer con- faith in their very existence." flict or antagonism between the conception of God in history and God in science, since the progress of taken for the time as the ultimate of analysis, and his wisdom and handiwork.

Of a truth, may it then be said, "that day unto knowledge, since there is no speech nor language, where their voice is not heard."

CENTURY.

Not long since, we had occasion to review the reviewer of The Church Review, and correct and obvious tendency of Spiritualism. Whether a very able and lucid discourse, but our anticipawe are indebted to the logic and the respectful tone. which characterized the article, for the sudden appearance of The Churchman in our sanctum, or to tencies, and the inconsistencies of Theologians gencannot say, but certain it is, we now have a weekly tic. And right welcome he is to come, so long as clear, and some misty and doubtful, to us at least. it may please him, although he still persists in assoclean communion." Well, we will not retaliate, "for pared to throw away the record of the Scriptures art is long, and time is fleeting," and "calling for a new revelation, unless it comes to us better But for want of space we are unable to follow names," and "making faces" is neither explana- authenticated than any we have yet seen. tory nor instructive. Beside one might spend his days in bearing protest against misrepresentation and one address. The Hall was crowded with listeners his ways.

But what we wish to do on this occasion, is to make the reader acquainted with some remarkable acknowledgments and concessions, which we find in a late issue of The Churchman, (Jan. 24,) over the signature of a "CATHOLIC PRESENTER." The which to try the Spirits and judge the pretensions of "Spiritnalism in the NINETEENTH CENTURY.-This he thinks he has found in the language of Paul. "Wherefore, I give you to understand, that circle. no man speaking by the Spirit of God calleth Jesus accursed, and that no man can say Jesus is the Lord. but by the Holy Ghost."—(1 Cor. xii—S.)

It is hardly necessary that we remind the intelligent reader or Christian Spiritualist, that this passage from the Testament is applied to all irreligion, whether manifested by Spirits in or out of the

Spiritualism, therefore, if discussed from this stand point, must be judged of according to the character of its issues and the communication of the Spirits, for, however defective men may be in practising the highest good, there seems to be but one opinion of elevating and sustaining the standard of social moralism and Spiritual purity.

of the article, hoping the reader will correct all ex-Spiritualism may be as chaste in ideal, and as practical in daily life as the most exalted conception of Christianity. The writer says:

" And this leads me to speak of the Spiritual ma-

nifestations of the day. It appears from a pamphlet that has lately fallen nto my hands, from the pen of Judge Edmonds, that the Bishop of Vermont has been delivering a devoted to the subject of Modern Spiritualism .-The rapidity with which these manifestations have spread over the world is one of the marvels of the age. Rationalistic systems, the cold products of and character, of those who are living around us." ism a manifestation of evil, so far recognizes the The proof of the immortality of the soul comes now with a "direct appeal to the senses," and with a force that "leaves no room for cavil in the sane made to see, the lame walk, and devils are cast out that this power "prevents hypocrisy; it deters life; it teaches that charity which rather mourns over than rejoices at the fall of our fellow-beings; and it reveals to us our own nature, and what is the existence into which we are to pass when this a reverend divine, holding a high rank in what he calls THE CHURCH OF GOD, is of the Devil! Alas! them. if it be, by what sign shall we know the work of God?" By what sign, indeed, but by this, that

Spirit that confesseth Jesus Christ came in flesh is its authority is equally potent in vindication of the but every Spirit that confesseth not that Jesus thoughts nearer home, as there is strong probabilof God, and hereby know we the Spirit of God; of the facts of the Bible, would do well to turn their Christ is come in the flesh is not of God, and is ity for the belief that many of those who are most precise period of the final exit of the world from that Spirit of Antichrist whereof we have heard constant and frequent at their church observances. that it should come, and even now already is in the are the least likely to understand the true meaning world. We should, therefore, be far from believe of the Bible. In illustration of this thought we give ing every Spirit, but, on the contrary, should try the following: Mr. Wesley being authority for its the Spirits whether they be of God; but this is truth. He says:

> now. The Bishop himself may recollect the case of one of his presbyters. which Judge Edmonds is a prominent believer, we what Pharisces are; for I met a person once, who can only state, in sincerity of conviction, their su- was quite a Bible reader, who described the Pharpernatural origin. After leaving a wide margin for inclined to mischief. I could not imagine what the cases of imposture and self-delusion, there remains woman meant, till at last the truth flashed upon me.

very far from ignoring them, and contemptuously

think progress cannot be respected or sufficiently natural principles. They reveal powers not within SPIRITUALISM AND ITS EXPOUNDERS. dignified, without the past is sacrificed to its honor the sphere of nature—intelligent powers, who are and glory. With this class, the Bible in particular labouring for an end unseen by men. There is no is a stumbling block, and Christ a stone of offence, rational ground for any denial of the facts, and no Thanks, however, to a better spirit and a more possibility of summing them up under natural laws; and thereby multiply the phases of its develop- cious of life. "People who live in glass houses genial philosophy, a change is coming to all this, and all who have tried it have failed. The only ments. This is doubtless the order of nature, as it and men are commencing to judge with a "right- wise or honest course is to admit the reality of the obviously is the tendency of the religious, social eous judgment" the course of events, and under-phenomena when well attested, and at once ascribe stand the method of progress. And when under- them to Spirits of devils working miracles, because stood, life will be rounded by the reflected harmo- their witness is not to the Incarnation of the Lord, only thing therefore to hope for is, that persons will nies, which makes knowledge in other departments and its corollaries, the Resurrection and the King- not go until they are thoroughly prepared, or under of universal history so instructive; for the pre- dom. They are seducing Spirits, angels of the direction of some good and wise spirit, as zeal is eral causes, and effects, or its hopes of a decline in or objective, which alone we see. sence of God will be recognized, not only in the Devil, not of mankind; and men are beginning to not knowledge any more than doubt at all times is various stages of its development, but in the wise be taken by them in the snare of that "deceivableadaptations, which makes activity pleasant, labor ness of unrighteousness" which is coming up, in desirable, and suffering redemptive in its nature supernatural brightness, from the pit. The visible and tendency. A tender tolerance for every thing and invisible worlds are being brought into unclean warrant the assumption, that in this particular, as went on to a successful result without him. Genof human kind, will go hand in hand with a knowl- communion, and the hearts of those who do not in others connected with the advent of Spiritual- eral Bennet seceded from the Mormons, and pubedge of God in history, for a divine philosophy "receive the love of truth, that they might be savwill translate the myths hieroglyphs of the past, ed," are being stolen with promises of a Paradise, and find inspiration and beauty in their use, as into which the unholy may enter. The Spirits of respect their wisdom in this, whatever they may they outline the method of nature and prefidarkness are getting the ears of men, and mingling gure the advent of higher and better times. Civi- themselves openly with the affairs of this life, as lization may then be studied as a science, as God never before; and the Church, so far from casting will be practically recognized as the great master them out in the Name of Jesus, has almost lost all

RADICAL ISSUES.

We wish occasionally to remind the reformer the heavens declare His glory, and give proof of that Spiritualism has a constructive as well as deprogress seem to lose sight of this fact and substiday uttereth speech, and night unto night showeth tute criticism for a harmonic philosophy. Both may be needed at times, but construction should be most prominent, in order to meet the changes which occur in the experience of all. We are reminded of SPIRITUALISM IN THE NINETEENTH thoughts like these by reading the following, which we clip from the Wisconsin County Free Democrat.

DEATH.—We heard Mr. Finney's lecture last evening on Death. From the account given of his some of his misconceptions as to the true nature lecture the Sabbath evening previous, we expected tions were not realized. He reviewed Prof. Hitchcock's theory at some length, exposed his inconsissome other-genial and more Spiritual influence, we erally, exploded the dead records of a past Godby which we understood him to mean the Old -We are always ready to give the old for the new, ciating us with devil worshipers and lovers of "un- when the new is better, but we are not yet pre-

> It is not fair, however to judge Mr. Finner from of hearers who are not often seen at church.

WHENCE THE INTELLIGENCE?

A correspondent writing to the N. E. Spiritualist from Fort Plain, N. Y., gives the following fact, which is one of a class that must be disposed of by writer's intention is to institute a Scriptural test by the opponents of Spiritualism, before we can give up our belief in Spiritual intercourse. Clairvoyance may account for much, but this manifestation seems to be independent of every mind in the

A Mr. Mix, now living in this place, visited Bosa friend if he would like to go and see some of the spirit manifestations. Being answered in the affirgentlemen, were soon seated around a medium's table. But a few moments clapsed before sounds and ignores the revelations of the age. were distinctly heard upon the table. The question was put, Have you anything you would like to communicate? Answer, yes; and the medium's hand wrote something, and handed it to the friend of Mr. Mix. Then a different sound from the first he supposed, then living in Carthage, in this State, he never having learned of his departure from earth. Mr. Mix then asked when he passed into the spirit replied, "On the fourth of of the matter in this vein:

| Arranged, and that evening the discussion was commenced. The results of this will hereafter appear, as we shall probably publish a report of the same, from the copious notes taken at the time, chiefly by a disinterested process.

| Arranged, and that evening the discussion was commenced. The results of this will hereafter appear, as we shall probably publish a report of the same, from the copious notes taken at the time, chiefly by a disinterested process.

that there must be some mistake about this, for he disastrously upon the "establishments," "circles," was at his friend's house on that day, and when he left (it being about 3 o'clock, P. M.) he was well course of lectures in St. Louis, two of which he and getting in a load of may. The specific course of lectures in St. Louis, two of which he him that it was even so, and, on being interrogated further by Mr. Mix, how he came to his death, informed him through raps, that he fell from a load of hav on a pitchfork.

welfare of his old friend Charles. In due course of mail he received an answer to his inquiries, corauthorized much of the persecution and cruelty and the want is met with this gift of Spiritual pow- roborating the statements made to him at the meters of public notoriety in the adjacent towns. In on a pitchfork and was killed!

A FREE LECTURE ON SHAKERISM.

A lecture on the above subject will be delivered mind." "Through this Spiritual power, be it what by Brother F. W. Evans, an Elder of the New his theory has called to his aid nine extracts from on Thursday evening in the Broadway Tabernacle, self, that sober sense turns from the task of putting it may," says the writer of this reply to the Bishop Lebanon Society. Commencing at hair-past 7

> our subscribers who may get the paper before that time, as we think the subject matter, as well as the to refute them. man, are both worthy an attentive hearing.

The Tribune, in noticing the proposed lecture,

"And why not? Let us have light. Let the great law of the Creator by inducements hitherto moral and religious principles of these industriunknown to man; it heals the sick; it gives sight ous, peace-loving and prosperous people be betto the blind; it cures the lame; it comforts the ter known. Shaker products are in daily use and users know. Let the people know who, what and where are the Shakers.

To all of this we say Amen! for nothing can come of ignorance be the subject what it maylife shall have ended. And this we are taught by but misunderstanding, perhaps misrepresentation. Let us have the facts, the age is prepared for

SCRIPTURES.

Those of our theological controves rialists, who charge Spiritualists with making an improper use

"The less knowledge you take for granted among refusing to try, as the majority of the Church does uneducated people the better. Suppose you preach on the text, "Unless your righteousness exceed that of the Scribes and Pharisees, ye shall in no wise enter the kingdom of heaven."—I beg you With regard to the Spiritual manifestations in will not take it for granted that your hearers know isces as a" little people, not positively wicked, but

vindicate its character and explain its philosophy. and other forces that move men to the adoption and vindication of new or unpopular truths. The

So far, however, the published reports and notices of lectures we have seen, are friendly to and Benedict Arnold turned traitor, and the revolution in others connected with the advent of Spirituals claim before, we are issued of a spiritual content of spirituals of the spiritual connected with the advent of Spirituals connected with the advent of Spiri opposition rough hew them as it may.

In illustration of this, we quote the following from the Belvidere Standard, of Jan. 15:

"Ira Porter, Esq., of Waukegan, delivered a lecture on Spiritualism at Union Hall, on Sunday evening last. Notwithstanding the limited notice, ed with perhaps fifty adventists, and I know of but the hall was well filled, there being present, we should judge, between three and four hundred.

The lecturer is a lumber merchant, doing busithorough investigation of modern Spirit manifestastructive side to it, for some of the advocates of tions, and had become convinced that such do now occur, and that they are similar to those of a former age, of which our Bible furnishes such an ample record. The general drift of his lecture was to show this correspondence, which he fortified with ample quotations from the Scriptures themselves. The gifts of healing, speaking in unknown tongues, seeing visions, &c., known in the Apostolic age, he had witnessed himself in the course of his investigations. The inhabitants of the next world were more anxious than we to open up a communication, and hence, as the medium of communication was imperfect and a thing of conditions, which for harmony requires a very nice adjustment of qualities, it necessarily followed that many of the communications were crude and disorderly; but all were nof so. There were minds in the Spirit world minded of his past mental obliquity and impaired than that of Patmos, the "ne plus ultru" of whose visit from this dignified and solemn faced ecclesias. Testament—and said a great many things true and of all degrees of development, the same as in this. Spiritual and mental health, on reading of the late constructive locus was a hell of torment, and, God's moral government, like that which pervades the physical, was one of rewards and punishments: the penalty followed the violation, and kept an even pace with it. Man was his own Redeemer.

the lecturer at any length. His manner was can- works with some people. did, logical and impressive, and he was listened to, apparently, with much attention, notwithstanding ture of our surprise, we premise that Brother Britabuse, without turning the sinner from the error of and he evidently made an impression upon a class there may have been, and undoubtedly was, ex- tan delivered three lectures at Jackson, which had ceptions taken in the minds of many, to some of so marked an effect on Pres Mahan, (who was the views submitted. He advised all, however, not present) that during the delivery of two of them, he to receive what he said as truth, unless their own (the Pres) was so uneasy in body, restless in mind convictions would sustain or investigations con-

> arose and said, he should reply to a portion of the cussion, hoping, by that means, to minister to his discourse on the following Sunday, in order "to Spiritual needs. show that Christ was the mediator between God To report progress further, we make the followand man, and that angels and human spirits were ing extract from Brother B.'s letter in the last not the same." Thus a controversy is developed, week's Telegraph. He says: because the lecturer became an exclusionist, in igton last winter, and one evening while there, asked noring the aids and agencies of Providence in the tlemen from President Mahan's society, called, and regeneration of mankind. We say an exclusionist. for any person who attempts to get rid of the moral mative, accordingly they, together with two other spiritual and historic relations of Christ, is as much an exclusionist as the bigot, who denounces science

> > For the Christian Spiritnalist,

CONSISTENCY. BY JAMES K. NEWTON.

A backslider from Spiritism is a rara axis, and was heard, and Mr. M. putting the question, was too much of a novelty to be passed over silently by as the controversy is sought by the worthy Presiassured that a spirit friend was present, and would the expectants of Spiritual declension. "Drowning dent and his friends, you may say, if you please, like to communicate. The spirit was asked to give men catch at straws," and accordingly as soon as that I am ready. With this explanation, we give the larger part his name which he did, and to Mr. Mix's surprise, it was known that one individual had turned back cesses Spiritual and temporal, that the religion of he supposed, then living in Carthage, in this State, went the rounds of the secular press, coupled with menced. The results of this will hereafter appear,

> "Such developments and confessions from so On receiving this, Mr. M. stated to those present high a source in Spiritual humbuggery, must tell and other machinery employed in carrying forward this destructive delusion."

While reading this comment my thoughts invol untarily wandered back to the advent of the Millerite delusion. I was intimately acquainted with Mr. Mix immediately wrote to the sister of this that imposture from its outset. Its founder, then a purported Spirit, inquiring after the health and resident of Hampton, Washington County, N. Y. was guilty of gross impositions, which were matdium's table, by saying that on the day he (Mr. the year preceding the one in which the world was Mix) left their place, Charles fell from a load of hay positively to end its earthly career, men were engaged on his farm in the construction of stone fence, and also board fence, with cedar posts. At the same time a book appeared entitled: "Miller Overthrown!" which discloses the important fact to the Prophecy of Daniel, which has no actual existence in the Bible. Nevertheless his false theory We make this notice for the benefit of those of found converts in Washington County, even among people who knew these facts, and made no attempt

On the morning of the "last day," "the saints," clad in their "ascension robes" took post in the graveyards where their friends lay sleeping, expecting momentarily to see the gravel fly, and their dead friends appear with every bone in its place. But the day passed over and still the earth kept rolling mourner; it enjoins upon all the utmost purity of approval in this city, but whether the articles on. Did they admit that they had been humare foreign or domestic, we doubt if one-half the bugged? Not one of them. Their faith, or their obstinacy at least was stronger than ever. They were sure that Miller had made a mistake in the figures, or else that the earth had kicked over the traces, and refused to obey orders. They were sure that this dirty planet would be brought to order in a short time, and knocked into pi. Another day was advertised for the dissolution of all HOW SOME FOLKS UNDERSTAND THE things, with a definiteness that admitted of "no postponement on account of the weather." But another failure followed, which had no other effect upon the saints than to infuse a certain cautious indefiniteness into their calculations for the future. In their programme for the next performance the the stage of the universe was not laid down. They admitted that their arithmetic was disarranged in some way, but they still insisted upon the extreme probability of coming in contact with the latter nd of the world at any time.

The propagation of such sentiments as Milierism supports the Herald in a lingering, starvation exis-

tive delusion." If Spiritualism is a humbug, the As a matter of course, as Spiritualism becomes existence of the Herald, and the experience of its known and appreciated, many will feel moved to editors, are living proofs of the fact, that humbugs, in our days and generation, are exceedingly tenashould not throw stones." Aside from all its facts. should not throw stones. Aside nomena; Spirit sions without the aid of the retina, but directly from ism can find a 'local habitation, and a name.'"

The Herald is evidently of the sanguinous states of them, which assumes the form of the optional temperament, and not very well posted up in genany cause would find a weak foundation in the apostacy of a solitary individual. Julian apostatized from Christianity, and Christianity is still alive. length portrait for frontispiece dressed in regimentals, and mormonism survives. If the position assumed by the Herald is a good one, the Second Advent must be almost ready for the summons of a coroner's jury. I have been personally acquaintone of the number who retains his faith, and the reason of that is, that he never knew with any debered by millions. Are these but a uscless army gree of positiveness what he believed. Does the of "dead heads" spectators of a "third tier," who The lecturer is a lumber merchant, doing busi- gree of positional states and the lecturer is a lumber merchant, doing busi- gree of positional states are stated with astonished gaze, have seen "a table more?" If so will it please are the more? Spiritualism nearly every week? If so will it please or are they men?—men of hearts, to desire a better to notice a case of the kind, and comment upon it? state of society, of understanding, to appreciate the TROY, JAN. 1856.

A LINGERING DEATH-LONG DRAWN

OUT. We have heard of "dying hard," "dying game," and various other kinds of lingering and torturous born in bigotry, and baptised in blood. But ve deaths, but the most marked case of modern date, terday, and death was "a leap in the dark", occurs in the person of Rev. Asa Mahan, who con- annihilation of all that was good and great, as the tinues to suffer from the effects of his "Odylic" mania. It needs must be a severe attack when and a dismal cloud loomed down upon the horizon the many applications of faint praise, cutting criticism. dogmatic denunciation, and justly-administered place, and the tribes of crawling reptiles of under reproof, which he has received from the press, have ground, his future companions. But yesterday, and failed to subdue the symptoms, which ultimated and Heaven was a bye-word plaything for priests and ulcerated in Pres. Mahan's "Expose." We were re- impressible bigots—God, a monster more dreaded manifestations that came through the Pres. while Brother Brittan was delivering his lectures in Jack- this to the thoughtful mind! How crushing to the son, and we exclaimed it is odd—how odd—this aspiration of the good man! Yesterday— "Od Force" makes the Pres. act. "'Tis strange-'tis passing strange," but that's the way the mania

In order to have the reader understand the na (bad symptoms) that he had to change his seat, and make other manifestations of a nervous character; At the close of the lecture, a Rev. William Bradey to soothe which his friends proposed another dis-

"On the succeeding Monday morning, two gendesired to know if the undersigned would hold a oppressions unnumbered. There is a slavery public discussion with the President. The writer self to destroying customs. There is a slaver inquired if they came at the solicitation of the Rev. the family, which love implores you to abilish gentleman, and was informed that they came with there is a slavery to the senseless customs of selections of selec his knowledge and approval; that they had already which you must, if consistent, be speedily redeem called on the President, and obtained his consent ed from. There are evils of the state—evils of the to engage in a public oral discussion. Our answer church, which though you despise politics and was-Gentlemen, the time I have to remain in Jack- pular religion, you are nevertheless nourishing a son is very limited, owing to other engagements perpetuating. which cannot well be neglected or postponed; but A profane Spiritualist is a strange anomaly.

"In the course of the day the preliminaries were sides in Jackson, and who has never, as the writer dreaded devil; of idleness, the mother of many was informed, given to Spiritualism the sanction of evils; of pride, the heart's court fool; of prompt

CLAIRVOYANCE AND IMMORTALITY.

We extract the following from the January issue of Buchanan's Journal of Man-as the case stated, as well as the explanation offered, may interest the

Doubtless we shall need many such before the mystery of clairvoyance is fully and satisfactorily the new era. Self-culture is the alpha of sentary explained, as the subject is complex in character, and preternatural in manifestation. Those who may wish to prosecute the subject further, will find some useful hints and suggestive statements in Dr. Dods' Philosophy of Mesmerism and Psy- the best of all schools for the reform of self. Every chology; and in the third volume of A. J. Davis effort for the relief of humanity is a practical cult-Harmonia. The subject needs to be studied, however, from the anthropological stand-point, for clearness and exactness; for nothing short of a scientific explanation will harmonize with or ac- man. Not a party man, not a bigot, not a knave count for the many phases of the clairvoyant's He should, as a politician, be a terror to the wife manifestations.—Ed. Christian Spiritualist.

"I have investigated this power for years, and have not lost any opportunity for observation, in all defiles all the head waters of power. He should its phases, and I never yet met two that were alike seek the legislative halls, not for spoik, but to seek in all respects—yet have found one like Mrs. Cook, as related by A. W. Sprague, in your No. 11.

The best clairvoyant that I have ever found I can place in the first state in five seconds, by simply placing my hand on her head. She is then in what she terms the earth zphere, and can go anywhere on the earth, find your friends, describe and name them-and read their thoughts if you desire it. From this she can, without any assistance, proceed to the second state, wherein she sees and converses with Spirits, gives names, facts and tests innumerable. But if I desire her to visit a planet, she proceeds to a third state; in this her whole body becomes rigid—she is unconscious externally—you might mutilate her whole body, yet she would not feel it; and has to return to the first or second to narrate what she has seen in the third. Here we have the explanation of Mrs. Cook's state. She be rendering them a sufficient meed of praise. only goes into the first state, unaware that there is deed, it must have required a great amount d a second—like skeptics, who, before they are placed practice and culture to so have modified and balance in the first state, are not aware that there is a clair- ed their voices, making them blend so perfectly a voyant state at all: develope her Spiritual organs more, then her attractions will soon learn her to while due expression of sentiment is observed reach up higher, and see Spirits out of the body as throughout With a little careful attention to well as in them.

The facts of clairvoyance are clear enough to any one that has experimented with any tolerable share constant practice, there is nothing to prevent their taught, begat a morbid appetite for misery that still ry of his own to explain it. I will give mine, of perseverance; and such, I opine, has each a theo- attaining to that perfection in art, which is the priwhether worth much or little.

Now in view of these facts, I would enquire upon are nothing more than mesmerized subjects. I can They have left an impression upon the hearts of all what grounds the Herald bases his prediction that mesmerize subjects and influence their thoughts in "Such developments and confessions, from so high any desired channel, but how do I do this? It is would say then, to the Sisters, persevere in your a source in Spiritual humbuggery, must tell disas- not my body that does it, but the spirit that is with- beautiful mission, trusting in God and a true life. trously for the 'establishments,' circles, and other in my body; hence, why can not I or any other as And to the lovers of music, should it come in your machinery employed in carrying on this destruc- well or better do it when out of the body.

Now we know that the optic nerve is the more delicately sensitive part of us, and very perfect it must be to carry impressions from the retina to the inner or spiritual eye; then mesmerize those nerres make them more highly susceptible, and we have the explanation—the Spiritual eye receives impra philosophy, and unexplodable photoeness, are the objects themselves. Hence no good clairfor. ant that I have ever met with can see material of The Herald is evidently of the sanguineous bilious jects as we see them, but the interior or spinitual ob-

> A. MILTENBERGE Respectfully, St. Louis, Nov. 26.

Corrections.—In the article from our Philadel phia correspondent, headed A. J. Davis and With and published in the preceding number, we are please read, instead of rapid stuff, vapid stuff; fer able cause, able course.

For the Christian Spiritualist WHAT NEXT?

Immortality revealed! What next? Shall the chapter end here? A harmonial brotherhood num. wants of the age, and of nerve to act out their div ine impulses to hasten "the good time coming ?"

But yesterday, and the future spoke no cheering words of promise to these. The prophecies of the past were as the idle howlings of a dying storm result of untiring effort and time. But yesterday of man's hopes—the grave was the soul's resting world annoying devil. And oh! how dark was a

No Hope! no God! no Future!

To-day, the prospect is changed! The sun of in mortality has arisen! all around the scene changed! A new song is sung! Hearen is open ed—God is revealed l

See an angel, one of the redeemed of deathnot a mysterious stranger—but a severed love! friend of the old time, with whom we had price forever! An angel inhabitant of the future home bends down to kiss again the brow of the loved of earth!—to embrace again the neck of sever'd affection! and to whisper in our astonished ear the exstatic tidings-

There is no death!

What next? Shall this glorious chapter be the first and last? There is work for all. "Why shad ye here idle?

Humanity groans for redemption from evils and

gaze in upon the glorious prospect of a never end Spirit-world-or receive once more the blessed con Spirit-world—or receive once more the blessed cor-munion of the dear departed—to recognize the cheering presence of angels around us, and ex

tion, and all the foreign train that in ignorans usurp the human constitution's best interests, and consign humanity to the unfeeling thraldom di

hopeless pandemonium. Self should present the first field of reform h would be glorious to behold on earth, and smiting up into other spheres, a brotherhood of true ? reformers. This would be a temple truly worthy d reform. Let each remove the snow from his own front, and the public progress will be facilitated. General reform is an ample field for all, as elfreform is in the end general, so general reform is

vation of the Divine in self. The true Spiritualist should be the ever active model politician, model religionist, model males pulling faction, an enemy to the accursed Spirit of corruption, that breeds burdensome turation, and cure the enactment of wise and progressive laws and shield from the grasp of a growing capill the best interests of the people. As a religionist truth should be his weapon, reason his guide, and good his aim. Consistency and prudence should be his only jewels, and independence his ever presu divinity. As a tradesman, honest, discriminating generous, industrious, punctual, honorable, & A. C. McC.

PHILADELPHIA, Jan. 28th, 1856.

For the Christian Spiritus's THE SINGING SISTERS.

It has been my pleasure to be present at thete last concerts given by the Misses Hall, at the Ser veysant Institute. To say their performances is a pleasing impression upon the mind, would not to find it difficult to distinguish one from the rest, pronunciation and rhetorical use of language together with the advantages they are reaping from vilege in this age of but a favored few. They possess much of the Spiritual element so necessary to I will premise that speaking or writing mediums success in all that has to do with our real existence. who have listened to them, never to be erased. way, go and hear the Singing Sisters. S. T. M.

From the Marion Commonwealth. THE MARINER'S DREAM OF HOME. BY HAPPY FAIRY. oms of my childhood's home, sweet dreams

ams of my conducted a name, sweet dreams the rose-covered cot far away, the rose-covered cot far away, the rose of the decision of the decisio inght sunny mas, or meadows and streat and the farewell smiles of the day.

3ther, who always was gentle and kind; wher, with ever a sweet word for me, of Mother blue skies, oh, grant I may find dathe one said, and a may and home in the Heavens with the loved ones and

and of the spot 'neath the old willow tree, the Truth brother I've played, shely nook, where, sister with me wild flowers, both strayed. aream of the old churchyard, I dream Katie are sleeping, in they have gone to their God, creet watch are keeping.

o more by the old hearth-stone, min smooths my brow, all whispers-" thou art not alon sede thee, love, now." mee more to the songs of the past, jaraken—am still on the sea, were too beautiful always to last ade the wand'rer to the loved ones

the him safe in sadness or joy. the first in darkness of night; in at last, the poor mariner boy, aren of rest, that home of delight. rhis coming in Heaven above, rer far out on the sea; mat has to those he doth love. dm. kind Father, to Heaven and Thee.

For the Christian Spiritualist. THE SPIRITUAL MUSE.

and test of every man's Spiritual calling, to teriorms. Gossip may busy herself short-coming of great and earnest natures, aly their works that they must be tried. saired moments are the true criteria they should be judged. In their outmen ate, nearly alike; all being subject tances that mar and pervert. But as a , to the inner sanctuary of his being, he the and more in obedience to that higher re's in harmonic spheres. He manifests and that divine ideal, after whose type and temostly formed.

terry one who can distinguish the true as the deep harmonic life from the hipseutterances that assail the ear on It is not a little annoying to observe astrae in cetemporary literature is filled msly effusions of poets, whose song is no by from the hidden springs of nature, but stains adapted to eatch the fancy of the

very one has in himself the germinal eleof forms of beauty. If he will but return own high nature, he will perceive the imle distance between genuine poetic inspi-I the most perfect imitation. And when containes the true, the false is forever No one who has ever heard the lark sidifficiale, can possibly mistake the croakthe marsh or the cawings of the rookery for and silvery notes. As love is forever

true the seventh volume of the Telegraph It gives us also pleasure to call attention book, which contains nearly all of those crosses dictated by T. L. Harris, and pubthe State of Telegropph, under the general softhe Liner Life." Let the reader, e, com; are the cifusions of the daily press

VOICES FROM ABOVE.

- hearts of all men in my handraconious, in the Spirit-land. art I breathe a blessing thereg grows to music in the air. to the earth I bid descend, sman to each a more than friend-We i with Love's inamortal breath. siv from the shades of death, broken heart with life divine, in sweet peace, the immortal wine, prevailed! the clusters of the living tree-Servenly immortality, season fill the skies, and scatter down

of hope earth's weary brow to crown. Resurrection and the Life! to man in centuries dark and old, errored o'er the blood-wet fields of strife

the of the future age—the $\Lambda {
m ge}$ of Gold.

muchinal as Morning wakes the world. from his throne despotic Night is hurled. Prairs and darkness, with delivering might and love, and boliness, and right, children free. I fill the air ereign beauty. Souls divinely fair stars, earth's mental dome above. he and sing, and tell my boundless love

-than ich hearts where all the graces reign, count steaks. The stately Angel train the hely utterance to mankind are the r from thy slumber, rise and find angels whispering at thy gate. er, attended by the Spirits great, pure and heavenly sons of time. a beart-inspired by Love Divine.

shaps the reader would rather hear the definition of Impiration, than any ree in now other. If so, we can answer e the same volume.

esting then calm and still the part of a thought Never yet in words outwrought; And a such with free uplifted, And it answered, a What is man? What is man; A spirit gifted A is of also also attend thoughts to scan. When soe'er the world are drifted the the town tides of space, "a Savit, I fis his face the humortal splendor burning diemai Father turning, a from the Father's mind to deathless, unconfined.

To the what is Inspiration?"

all and clear the echo rang

I the Father, drawing near, the soul's calm atmosphere, the diamond orb of mind, ithe breathings of a wind, out of harmonies, the man with costasies v.t.-st love, that thrill

: bliden founts of will, Spepiration's child to Faith, the undefiled, the twain in Eden dwell. thing there Truth's living well.

. Strustinos.—At the execution of Hubfew days ago, in Wabash County, in this ely dead, the enclosure was taken down, three five handred persons went in and thin, giving their reason for so doing, that is the future protect them from the witch saving help in a very sore trouble. Therope that he was hung with, the crowd "ads took, cut it up in small pieces, and diit among them, to act as a charm in protectm in the future from ague and all other dis-Study this is the quintessense of supersti-Tere Heate (Ind.) Express.

Correspondence of the Christian Spiritualist. THE WORD KILLS-THE SPIRIT GIV-

LONDON, Jan. 4, 1856.

To the Editor of the Christian Spiritualist :-My DEAR TOOREY: Those of the Spiritualists who, its purity, know that it is founded upon the Gospel. unduly exalt the minister, and so lose sight of the could be penetrated—"the dark places made light," reason out of the scale, and when their wondrous on its pages, so confusing and contradictory, that Bible which makes it a treasure, and exalts it above all other books; and in that sense it is received man within. and understood by the Spiritualist. So interprettext can be solved by reason, and every seeming accordance with the truth to say, mystery receive a sensible solution.

The offering up of the person of Jesus Christ, has received various interpretations, by the several yesterday, so and so." Every day the angel of sects who rank themselves as Christian. Until death, the most beautiful, and tender, and loving lately I had seen no Spiritual solution of the great of all the angelic host, visits the earth in search of mystery. I send you a Spiritual communication flowers and fruit for Paradise. Every day a flower upon this very point, which I hope may prove ac- is gently withdrawn from the earthly mould, resceptable to the Brethren:-

ed himself unto him, even to his material senses; clime of heaven. A new link is added to the bright riety of opinions expressed by Spirits on what is but he, by reason of his sensuous perceptions, has circle of some heavenly society—a jewel separated been unwilling to see Him, choosing to walk in the from the earthly impurities which concealed its me that the beautiful evangelical teachings which in churches, who fain would cast a stigma on us for darkness of the external will, rather than by the beauty, and safely deposited in the rich treasury of come when we fervently desire them, and live so glory imparted.

exemplifying himself in the flesh: taking unto him- hour some patient, weary watcher is relieved from the great exemplar of peace, purity and goodness self a human form, with human infirmities, and his post, and is gently lifted from the stormy passubduing them by the power of the Spirit. It was sions and the fierce combats of this life, to the the great manifestation, the great symbol, the glory peace, the delightful activities, and the serene blessof offering; for if man had discerned the spirit of edness of heaven. the teaching, no more had he to pass the vale of death to realize a blissful eternity.

in the letter, and in the letter interpreted; for in of its life, -no stain of sin spot its white robe of seeker after truth." mystery man has delight. So death continued, and innocence,—no discord of error ever mar the sweet the external thought triumphed.

"When God manifested himself to man by the soms are born from the cold, dark, and formless them asserting but his human origin, and many ensymbol. The symbol, in its external dress, was earth, at the call of the sun and the gentle airs of deavoring to snow now much better they could public of the return of Miss Fox from her summer have done had they have lived when he did, and public of the return of Miss Fox from her summer have done had they have done had they have lived when he did, and they have done had they have lived when he did, and tour in Canada and the West, as she resumes her symbol. The symbol, in its external dress, was earth, at the call of the sun and the gentle airs of deavoring to show how much better they could faith; and although some, who discerned the truth, the attractions of angelic love, from the cold, dark, how much he erred when he might have pursued tour in Canada and the West, as she resumes hergave it in its simplicity to their fellows, yet was it and dead elements of this world, to the warmth and rejected by human pride, because it was not clothed brightness, and genuine life of the spirit. Or mayin mystery; but when presented in its shroud of hap it was a youth, hopeful and generous, but time enough for all classes of Spiritualists, whether as in her former engagements, sit, without charge mystery, it was received, and the vicarious atone- whose path led through temptation and conflict, Christians or not, to forsake him and his teachings to the public, for the benefit of Skeptics or such ment was presented in its words to the astonished and unsatisfying pleasures and disappointed hopes, when we have one among us who will demonstrate sense of man as an article of faith, and infidelity -whose steps must be weary and his heart faint, powers superior to his, who can, in the face of per- of Spirit-intercourse, and know not the consolations

but the triumph of the external, and yet in the ex- mixture of bitterness, whose purest joys will have ternal triumph the casket was pierced. It was the spots of earthly stain, and whose highest attainoutpouring of love for the purification of the things ments must be the conquest over natural evils, of sense. The agony of Christ was the conflict of submission and resignation to the Divine Will. the spirit and the externals. The after-coming of Yesterday he was taken out of this conflict. He Christ, the exemplification to mankind of the birth was born into a world where hope and fruition go the dead can be restored to life by his fervent deof the inmost. It was the principle offered on the hand in hand; where all attractions are towards sire and wish. Oh! surely he was more than any cross personified and presented to man. It was the centre of all good; where temptation cannot the Spiritual life of essence.

symbol, to be discerned in the Spirit-the Word keenest and most delicate perception of all joys kills, the Spirit is life. The blood which was to be without struggle. Oh, happy youth! called from shed, and which was shed, was but the type of the the spring of this life to the spring of heaven! dissemination of God's love, and that He gave it to man without stint—the blood was His human life, that clasped her forehead had faded," while her and therefore His human love. It flowed not to heart was brimming with the sweetest nectar of wash away man's sins by the assumption of their earthly love, before one drop of bitterness had been burden, but by the exemplification of love to purify and rescue humanity in its abomination and |-before neglect or changed affection had thrown earnest, that they believed he was the promised filth. That, by the influence of love, the external their shadows over the sunny fountain of her love, nature of man might be subdued; that the interior or suspicion and unkind words sent their poisoned might be awakened, and man be enabled to live in arrows into her soul; from the serene heights of monstrating his principles. the inmost.

said, 'Take drink, this is my blood.' The wine ing feet the flinty path of real life, she is born into typified the strength of humanity to be subdued a world where false vows are not known,-where by the healing power of love. When HE gave the no suspicion poisons the cup of life,-where there bread, and said, 'Take eat, this is my body.' The are no shadows of doubt, no deception, no wearibread was by emblem that which man lives by, ness, no change of affections; where every chord and thus was truth personified. For by truth of love finds an answering chord to vibrate in alone man can know God, as by bread alone he unison with it. "From the dim aisles of the temcan live. And when HE said, 'Do this in remem- ple" she is borne to the sunny paths of Paradisc. brance of me, it was symbolical of the acceptance "The tall brown man, 'who had fought the good of the power of love. For when man accepts love, fight," was crowned with unfading laurels, and he exempliges his obedience. He who desireth rose to a nobler victory, even when he fell, than God, loveth his fellow-man, and is in charity with was ever won by the greatest of earthly monarchs.

but to obscurity. God should be sought in the the early morning of their love. They have borne earnestness of the spirit, and HE, even HE, the life's burdens together patiently,—they have shared do we see peace and happiness at the fireside, or Infinite, by reason of his affinity with the spirit each other's sorrows, they have given freely of each of man, will answer."

I have extracted the above out of a long commury. It is possible there may be those who will

I am yours, in haste,

From the New Jerusalem Messenger. "BORN YESTERDAY!"

Mesars, Elitors:--I can never read an article like

in common with yourself, advocate Spiritualism in and the unbroken silence of the grave here, but the Text for text we can use with the professing Christ- of every spiritual power there. Viewed from the of love. Every moment some infant, or child, or the mansions of the blest, we are ready to follow verbal meaning. We dive beneath the surface, and give a Spiritual power and significance to the words of the Gospel. We revere the founder of the Christian religion, even as they do; our reverence sees the Almighty in the wisdom of his minister—

NEW TESTAMENT MIRACLES AND MODERN MIRAC the very Spiritual incarnation of the Deity. They from the eye, and no voice can penetrate the closed which we are now laying the foundations. portals of the ear. The heart, like a frozen foun-Great I AM; and so confound both in unintelligible tain, can no longer send forth the waters of life, to mystery, that the wondrous character of the mis- re-awaken and re-animate the wonderful forms sion of Christ cannot bear the test of reason; and which are now so still and cold. Viewed from the thus its great power and benefit is shrouded, and spiritual world, the native home of the spirit, there at length lost to a reflecting mind. If mysteries has been no loss, but only gain. Every part of the were necessary to bring man to his Maker, then He, organism, to the minutest cell or fibril, within and who is the very principle of Justice, would have so without, that composed the human form, remains enfeebled it. Its sensations are a thousand-fold the hidden stores found." The sectarian casts more exquisite; all its movements are inconceivably quicker, freer, stronger; and more precise,-it has fables are rehearsed, the earnest and sincere enqui- become the perfect instrument of love. The spiritual rer is stopped at the very threshold, and to all body is woven of spiritual tissues, which are more his enquiries, receives the one answer: You must free to vibrate to all the motion of a spiritual athave faith! Faith in what? If faith were the mosphere-to gather them up, and convey them in only necessity, then Buddism, Mahomedanism, and the fullest measure and perfect harmony to the soul other dark faiths, founded on mysteries, could as within, making the whole organism one exquisite easily be believed. If faith is the panacea for all, and infinitely modulated sensation. The tongue no how then is the true creed to be discovered? how longer stammers in crude and arbitrary sounds, but is it to be judged? The Bible, if it is to be received every thought is the perfect form and embodiment ed in an external sense, is a dead letter; many of affection, and flows from it in sounds that exactparts utterly repugnant to reason; and others, even ly correspond to the emotion within. The lips play when a splendid philosophy appears to be gleaming in eloquent unisoon with it. The eye is soft and pulpits. Verily, it seems to me, friend Toohey, that lustrous, and the whole face is radiant with the life little can be made of it. The sacred books, then, of the soul. The heart, like a perennial fountain, instead of being, as they were designed to be, the sends forth in peaceful but exhaustless measure the great lamps of Progression, are nothing but an un- quickening life of love. There is no weight, no recitals. It is the Spiritual significance of the the clay that obstructed the vision, deadened the persecuted Christ, even as the Jews of old. Sorry sensations, and fettered the movements of the living am I to record the fact-for so I believe it to be-

Looking at this event in man's life from the spired, it becomes a treasure of knowledge; for every itual world, instead of "died," it would be more in

"BORN YESTERDAY!" Every day is written this little instance, "Born cued from the blight of evil and the frosts of cold "God has for ever instructed man and manifest- and selfish passion, and transplanted to the genial

"Born yesterday!" Who was born? Perhaps do you maintain his more than human nature? it was a gentle babe, born into a world of angelic "The teaching thus given was accepted by mon purity, where no shadow will dim the brightness harmonies of its life. As the delicate spring blos-

- the goal of whose hope will fly ever before him. "The offering up of the person of Christ was and whose sweetest pleasures will have some ad-"The mystery of the Lord's Supper was but a where there is victory without conflict, and the and making him more than man.

"Born yesterday!" "Ere the orange flowers mingled in it,-before one young dream had faded, her first affection, before she had descended into "When at the table of the Supper: when HE the valley of doubt, or trod with weary and bleed-

"Born Yesterday!" The aged husband and wife. "Why should man seek for mystery? It leads They have trod all life's pathway together, from other's joys. Their lives had become all memory the foot was feeble, the hand palsied, the eye dim, nication, selecting only so much as pertains to the the face furrowed with many a care, the head mystery of the atonement and Lord's Supper. I white with the frosts of many a winter, and bowed cause it appeared to me a reasonable solution of in the shadows of evening, they waited patiently that which the church has ever involved in myster for the Master's call. It came yesterday. They were born into all their memories, into all the fresh dissent from this interpretation; to them I would ness, and beauty, and vigor of their youth-into say, receive it in charity, as the teachings of the all their affection, into all their knowledge, into all the murder of the French family, after he Spirit. It was given to one who was in sore per-their hopes. Their treasures were in Heaven. plexity on this very subject. Him it greatly bene. They have entered into their possession. They left fited; and, even if erroneous, to him it has been a all their feebleness and dinness of perception behind them. They have been born into a new infancy, the innocence of wisdom, and henceforth forever their path leads towards the freshness, and

cession, without thinking of the different aspects homes are prepared for some new guest. Every kind and to die so serenely with a living faith of a death presents, when viewed from the natural and morning we find new flowers blooming in Paradise; life beyond the grave. spiritual worlds. That which is departure and abland daily, as we engage in our delightful employsence in this world, is arrival and presence in the ments, we find some new hand to help, some new spiritual. The weakening of natural ties is the con- heart to give and receive the sweet blessedness of that man now lives who can teach us better things, junction of spiritual ones. It is coldness, darkness, heavenly affection; some new link to bind us faster who can demonstrate the truth as he did who can junction of spiritual ones. It is coldness, darkness, heavenly affection; some new link to bind us faster who can demonstrate the truth as he did who can and the unbroken silence of the grave here, but the warmth of love, the light of truth, and the free play activities—a new note in the everlasting harmonies of every spiritual power there. Viewed from the of love. Every moment some infant, or child, or the mansions of the blest, we are ready to follow earth, it is the loss of every faculty. The hand can youth—some matron or maid—some father or him, let him come forth! but if we, sensible of our ACLES. The comparative amount of avidence matron or maid—some father or him, let him come forth!

[For the Christian Spiritualist.] A VOICE FROM THE CHURCH.

To the Editor of the Christian Spiritualist: DEAR have it placed before them

For over three years now have I quietly and with a fond and trusting wife been examining into the teachings of this glorious subject, and though his followers who heard him so teach, died mainwe both have been for many years members of the taining this as a truth, giving a vitality to it from seeking for truth or trusting in God to enlighten and happiness in another condition when our outus, or His spirit to guide us.

How strange is it that religious people affect conempt for Spiritualism. How strange is it that they, as a general rule, in the world frown it down, whatever they may do at home quietly,) and then expect deists and materialists to come to their churches and believe all that is preached from their the people who believe now in our day in Spiritualism, are the very ones who would have believed in Christ's day, on him and his teachings, and those who now disbelieve, and would fain persecute and each day confirms me in my opinion.

I have just said we were Presbyterians-meaning we were attached and brought up to believe in the doctrines of that denomination of Christians: for that which is necessary for life and strength. but need I here also say that Spiritualism has driven out of us the narrow, corrupted ideas of sectarianism, and led us to see and feel that it is a delusion, tending to make the hearts of all selfish and bigoted.

But what is there in Spiritualism some reader in our paper may ask, that could attract you to it? Do not Spiritualists teach all sorts of dogmas? True it is we have varied manifestations, and a vatermed cardinal points in religion, but it seems to love. Each day some weary laborer is released as to obtain them, all point to one great fountain of "When Jesus Christ came on earth, it was God from the exhausting toil of earthly life; yes, every love, viz.: the father of all and Christ the mediator, among us here on earth.

> But what think you of Christ? another reader may ask. Whose son is he? Do you denounce, as many do, the idea of the divinity of Christ, or

Here, friend Toohey, I ask to be heard. I am in humble contributor to your paper, and an ardent

There is no point on which Spiritualists are more divided than this. Many of the best lights among better plan and promulgated better doctrines.

secution—practical persecution—live above the world, though in it; and who by the simple word can restore health to the paralytic, eyesight to the blind, and make him that is ready to perish leap with joy and gladness through faith in his name. When the hungry can be fed in multitudes by food sufficient naturally for but a small number—when man in our day; surely, he had, as he asserted, come; where the foot never wearies nor wanders; the Spirit of his Father in heaven in dwelling in him

That these things, and more than these, happened followed him were plain, practical men, and it took them years te believe and understand his teachings, and when they did understand and believed them they evinced their love of truth by sacrificing liberty, pleasure, comfort, and life itself, to show and prove to those around them that they were in Messiah, and that through faith in his name they too should live though their bodies perished, de-

But did not Mahomet's followers suffer and die in defending his doctrines also? some may ask Aye, they did, but we have no evidence of any sacrifice of sensual gratification, no conquering of the animal passions in his followers, as a gross sensual heaven was to be obtained if death overtook them, wherein their grosser appetites were to be increased, and their powers of satisfying them yes more so, and this would, and doubtless did, alone THE NATIONS, and other Spiritual works and pubers of Mahomet. But become a follower of Christ was persons, who are authorized to receive subscripto surrender self ever for thy fellowman, to subdue tions: carnal desires, and love thy neighbor as thyself, and Dexter & Brother, 14 and 16 Ann-st., New in this his primitive followers exemplified his York. teachings, and demonstrated the vitality of the re-

ligion they were taught. Go where we will to any part of the world, where under what form of government do we see the most serene happiness and love for mankind? Is it to be found in Asia or South America?-in Africa or in many parts of Europe? Is it not confined to those nations, and those only where the teachsend it to you for the benefit of the Brethren, be- with the weight of years. Their work done, sitting ings of Christ are exemplified, and as a general rule adopted? and wherever we find the real inherent spirit of his teachings clearly taught and openly Houston and Sullivan sts. confessed, there we plainly see the beauty, the moral grandeur of what we term the Christian re-

ligion. Go to the cottage of the most humble tiller of the that in the Messenger of the 12th inst., under the up from the depths and darkness of the lower round you, where shall I go to find a teacher who make examinations daily from 10 to 12, and from 2 to 4. title of "Died Yesterday!" nor see a funeral pro- earth. Hourly, garlands are woven, and bright will enable me to live thus at p. ze with all man-

If that man now lives who would judge the meek and lowly man of Nazareth let him come forth! if

Christian religion, even as they do; our reverence set the Almighty in the wisdom of his minister—

Christian religion, even as they do; our reverence sees the Almighty in the wisdom of his minister—

Christian religion, even as they do; our reverence sees the Almighty in the wisdom of his minister—

Christian religion, even as they do; our reverence sations, will vibrate no more. The tongue is palsied; ineffable love, will come for us, in the fulness of teach us, oh! it behoves us to ponder ere we join tual Intercourse, and Inquiries Eelating to the Manifestations of the lips white and silent. No light of love beams our time, and we shall all be born into the life for in the cry, "not this man but some other man,"—

Christian religion, even as they do; our reverence sations, will vibrate no more. The tongue is palsied; ineffable love, will come for us, in the fulness of teach us, oh! it behoves us to ponder ere we join that it is a line to the man intercourse, and Inquiries Eelating to the Manifestations of the lips white and silent. No light of love beams our time, and we shall all be born into the life for in the cry, "not this man but some other man,"—

Christian religion, even as they do; our reverence sations, will vibrate no more. The tongue is palsied; ineffable love, will come for us, in the fulness of teach us, oh! it behoves us to ponder ere we join that the lips white and silent. No light of love beams our time, and we shall all be born into the life for in the cry, "not this man but some other man,"—

Christian religion, even as they do; our reverence sations, will vibrate no more. The tongue is palsied; ineffable love, will come for us, in the fulness of teach us, oh! it behoves us to ponder ere we join the cry, "not this man but some other man,"—

Christian religion, even as they do; our reverence the complete the full that the cry is the complete the comp who would gladly place a more glorious crown around the head of Plato or Socrates or some modern philosopher! "To whom shall we go if not unto thee?" asked

once a disciple of Jesus, "for thou hast the words of Sin-The writer wishes to thank you for your ar- | eternal life!" How much is there expressed in ticle on the review of a certain Episcopal clergy- this short sentence? where shall Spiritualists go man's opinion of Spiritualism. I have just read it for light, on whose arm shall they lean when and re-read it at home, and feel its truthfulness, about to make the plunge into the unknown world? Sphere, constructed the mind of man that the mystery perfect. The hand is freed from every weight that and could wish all the ministers of Christ could if Christ was but a man, and if he was only a better man than us, for if there is any truth in his teachings at all, he intended to show that through him. we can attain a blessed condition after this life, and Presbyterian church, yet that has not kept us from whence has sprung all the modern ideas of peace ward bodies perish.

If Spiritualism is truth—it must eventually lead all men to Christ. I mean here to say if it was the truth that he taught, and Christians believe it or profess to at least—then that the beautiful higher

THE PHILOSOPHY OF TREATION. Unfolding the Laws of the Progressive Development of Nature, and embracing the Philosophy of Man, Spirit and the Spirit-World, by Thos. Palne. Through the hand of Horace G. Wood, medium. all men to Christ. I mean here to say if it was the teachings and unfoldings through our manifestations should lead us so to live and act that we might and may receive from him that influx of his spirit, that we may inhale the Divine essence and be elevated in our spirits to a brighter source and more celestial joys.

Why then is it not more evinced? I for one meaning history, of exciting legends, and confused weariness, no exhaustion, no loss of anything but Spiritualists, are the very people who would have should like to know from Christian Spiritualists, if the most beautiful and cheering communications the following publications by Messrs. Fowlers and Wells. In order to accommodate those residing at a distance, we give the order to accommodate those residing at a distance, we give the present of the seeker is powered out with the postage added. The postage will be pre-paid at the New-York Post-Office. By pre-paying post-and when the heart of the seeker is powered out with and when the heart of the seeker is poured out with

> ence of Christian Spiritualists who have been developed as mediums since these outward manifestations have been known, and learn from them whether I assert the truth here or not, whether Christ was man or not or whether he was more than man

May I ask for some light from them through your columns, may I hope to see some records of their faith in Spiritualism showing that the dead do live and that these unfoldings have tended to draw them nearer and yet nearer to the great exemplar of peace and purity, the man CHRIST JESUS? If so, then we can demonstrate to the world, and to bigots believing that there is a vitality in his teachings that can be demonstrated now in our day; that the day of miracle, so called, has not passed away, but that faith is dead, and we all may be inspired: we will only seek for it from the great FATHER OF SPIRITS, whom we term God.

Come then friends who have for years professed to be followers of Christ, whether Catholics or Presbyterians, whether Baptists or Episcopalians, or by whatever designation known in the world come all of you who have dared to seek for truth, and tell us what think you of Christ?

MISS KATE FOX.

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DIFFUSION OF SPIRITUAL KNOWLEDGE," informs the labors at the Rooms of the Society, subject to the In the opinion of the writer I think it will be direction and pay of the same. She will in this, ENQUIRERS as are not yet convinced of the reality of Spirit Mediation.

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This change is warranted not only by the experience of the past year and a half, but suggested by the consideration, that those who may wish communications from their Spirit friends can, and in his day, we feel to be true, because those who should, avail themselves of the services of other

THE HEALING OF THE NATIONS.

latter has written an elaborate introduction and

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for testing the Clairvoyant powers of MRS. CAROLINE soil, who having barely subsistence it may be to E. DORMAN, and feel it my duty to recommend her to feed for the day while it lasts the family gathered about him, and witness the fervour with which he about him, and witness the fervour with which he knowledge or consent. I have seen MANY examinations, pours out his heart unto the Father in Christ's some in company with other medical men, and they have name, witness the faith with which that man lives ALL been satisfactory. At my request, she has consented day by day; witness the calmness and serenity of to make examinations for a single dollar for the present, ness of perpetual youth. They were born yesterhis life and the peacefulness of his departure from
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this world, and then turn and ask yourself or those
up from the depths and darkness of the lower round you, where shall I up to find a teacher when O. H. WELLINGTON, M. D. unell 4 P. M.

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Oh, weary heart! thou art half-way home! We stand on life's meridian height-As far from childhood's morning come, As to the grave's forgetful night, Give Youth and Hope a parting tear-Youth started with us at the prow,-Hope promised but to bring us here, And reason takes the guidance now-One backward look-the last-the last! One silent tear—for youth is past!

Who goes with Hope and Passion back? Who comes with me and Memory on? Oh, lonely looks the downward track-Joy's music hush'd-Hope's roses gone! To Pleasure and her giddy troupe Farewell, without a sigh or tear! But heart gives way, and spirits droop, To think that Love may leave us here! Have we no charm when Youth is flown-Midway to death left sad and lone?

Yet, stay!-as 'twere a twilight star That sends its thread across the wave, I see a brightning light from far, Steal down a path beyond the grave! And now-bless God !- its golden line Comes o'er and lights my shadowy way, And shows the dear hand clasp'd in mine But, list! what those sweet voices say ;-The better land's in sight,

And by its chastening light, All love from life's midway is driven, Save her whose clasped hand will bring thee on to Heaven!

From the Portland Transcript and Eclectic.

BE TRUE. Why will not men throw off the masks That hide their better selves from view, And let the false be all unseen, The visible be true?

Why should we seek to shadow forth Emotions that we do not feel? By cunning frown, or hollow smile Our real thoughts conceal?

Full well I honor every friend Who frankly chides me if I err: I cannot love the man who lies-The heartless flatterer.

And I would rather hear the truth, Although it censure you or me: Though praise is sweet, let it be just, Or let it never be.

QUEEN VICTORIA HETERODOX-RELI-GIOUS EXCITEMENT.

We copy the following from the Daily Times of this city, as it may aid the reader in translating the liberalism of the lecture lately delivered by lord John Russell, which was published in a late issue of this paper. These phases of life although they may appear of secondary importance in themselves, are nevertheless of that class of influences which aid progress and develop revolutions. The constructive Spiritualist, therefore, should watch the progress of events, as they outline the genius of the age, and point out the defects of our governments, social systems, religious forms, and conventional usages, all of which bespeak the advent of a ness shall reign.—Ed. Ch. Spt.

"For some weeks past the ecclesiastical circles of England have been thrown into great excitement by some delicate rumors affecting the orthoas by law established. Owing to the exalted posiguage of the Bishop of London, "to let the matter ery, by the last accounts, almost hopeless.

It may be remembered that this good Bishop will entitle him to theological immortality.

strict sticklers for church authority, a rumor for Two beautiful youths appeared beside me; each whole safe. Rumors which however have flitted more than a palm's length of it; the rest of the spirit-world. across its vision now and then for some years past, shaft (and the whole of the barb) was behind his have rather disturbed this confidence. It has been ancles. whispered that not only is Prince Albert a Unita- "This feather never awakens any one," replied Some very recent circumstances have given you, without me, are capable of imparting." strength to the doubts and almost carried the matter to a crisis. We desire simply to state the facts inclined to quarrel or dispute than I am. Many as they have come to our knowledge.

and noble-minded woman, who has ever taken the you, it is seldom I venture to do more for them deepest concern in the truly cruel and wretched than to whisper a few words of comfort in passing. condition of some millions of her subjects, who How many reproaches, on these occasions, have had not the advantage of being the offspring of been cast upon me for indifference and infidelity either of the Westminster or Manchester Lords, or Nearly as many, and nearly in the same terms, as either rich prelates, or clever lawyers; and she has upon you." consequently on many occasions expressed great "Odd enough that we, O Sleep! should be those inculcations of religious truth which rather ly. "Yonder is he who bears a stronger resemtend to exact a more practical illustration of broth- blance to you; the dullest have observed it." erly love. Not that she ever slipped the faintest I fancied I turned my eyes to where he was shane.

press, without reserve, her opinion of the practical touchest lives." the Church of England, and roused every languid it." parson in the land,

"Like quills upon the fretful porcupine."

The Queen has expressed, through Prince Albert, to Mr. Caird, her admiration of his discourses, and commanded the publication of one, in particuthis sermon, not a word is uttered about the rubric, genuflexion, bowings towards the East. candles, confession, and things of that class, but simply that which Christ commanded, "to love our Established Clergy of the Church of England? Indeed of this class the Bishop of London was a mansion in St. James' Square was fitted up wit's a the Thames, is known to most Americans as among revenue of the Bishopric of London is immense, 000 a year. It is daily increasing in value, too, as the portion of London in which the property is placed, running along Hyde Park Terrace and Gardens and the squares around, is scarcely second to any other in fashionable prestige. It can scarcely be wondered that men living in such luxurious affluence should have an objection to the "Christianity of common life," and should feel uneasy at unpleasant inquiries into how far the present gorged and pampered State Church is consistent with you." the Divine foundation. In this case, at least, the country, which is decidedly strong Low Church in the clear blue sky, and something brighter above it. its feelings, will sustain the opinion of the Queen, as expressed through Prince Albert. The feeling against all State establishment is growing both in the country and the House of Commons stronger an institution, and the fear that in destroying one, a spirit may be raised which will not be satisfied some and useless.

THE DREAM OF PUETRARCA. BY WALTER SAVAGE LANDOR.

When I was younger, I was fond of wandering in solitary places, and never was afraid of slumbering in woods and grottos. Among the chief pleasures of my life, and among the commonest of my higher civilization, in which peace and righteous- occupations, was the bringing before me such heroes and heroines of antiquity, such poets and sages, such of the prosperous and of the unfortunate, as most interested me, by their courage, their wisdom, their eloquence, or their adventures. Engaging doxy of the visible head of the Protestant Church, them in the conversation best suited to their characters, I knew perfectly their manners, their steps, tion of the lady implicated, as well as the extreme their voices; and often did I moisten with my tears delicacy of the subject, every effort has been used the models I had been forming of the less happy. delicacy of the subject, every effort has been used the models I had been forming of the less happy. doing us service, we might, at the same time, treat far above all affectation, who standing before the to preserve the utmost secrecy, and, to use the lan- Great is the privilege of entering into the studies of the intellectual; great is that of conversing with selves? sleep." But such things will steal out. Indeed, the guides of nations, the movers of the mass, the pression as to have preyed upon a constitution allegant sympathize with, apportion me the sufferings to his moral faculties, which capacitate him for the assuage. Allegory had few attractions for me: lieving it to be the delight, in general, of idle, frivolous, inexcursive minds, in whose mansions there had, within the last few years, brought a cohort of is neither hall nor portal to receive the loftier of the troubles around him by his connectings with Ro- Passions. A stranger to the affections she holds a manism. He was what is called a Puseyite, which, low station among the handmaidens of Poetry, becompared with Roman Catholicism, is as mock tur- ing fit for little but an apparition in a mask. I had tle is to the genuine soup. The elaborate thesis in reflected for some time on this subject, when, which he decided that it was lawful to place can- wearied with the length of my walk over the moundles upon the altars in Protestant Churches, but tains, and finding a soft old molehill, covered with not to light them, can hardly be forgotten yet, and gray grass by the wayside, I laid my head upon it. and slept. I cannot tell how long it was before a To him, then, as to many others of the same species of dream, or vision, came over me.

some time prevalent that the queen's consort was, was winged; but the wings were hanging down in religious belief, a Unitarian or perhaps even a and seemed ill adapted to flight. One of them

rian, or at best, a low Churchman, but that he has he, rather petulantly; "but it brings more of coninoculated the Queen with his dangerous doctrines. I fident security, and more of cherished dreams, than

"Be it so!" answered the gentler; "none is less whom you have wounded grievously, call upon me The Queen of England is a very good hearted for succor; but so little am I disposed to thwart

sympathy, without much regard to form, with all thought so much alike!" said Love, contemptuous-

word that might be deemed heterodox by the most pointing, and saw, at a distance, the figure he deultra-Anglican, but the sympathies she expressed signated. Meanwhile, the contention went on unwith generous liberal humanitarian ideas in general interruptedly. Sleep was slow in asserting his were quite sufficient to throw in the eyes of the power or his benefits. Love recapitulated them; Anglican prelacy a sort of cloud around her. She but only that he might assert his own above them. loved the forms of Christianity too little—its prac- Suddenly he called on me to decide, and choose tice too well. All this feeling has at last assumed my patron. Under the influence, first of the one, then of the other, I sprang from repose to rapture, It seems that while the Queen was at her High- I alighted from rapture on repose, and knew not It seems that while the Queen was at her High- I alighted from rapture on repose, and knew not land home in Scotland, catching the mountain which was sweetest. Love was very angry with no distinctions of rank, that rich and poor should dox, who regard the Talmud, a collection of the that men of the strongest nerves will shrink involun: breeze, and climbing up bank and brae with her me, and declared he would cross me throughout be the same before the law, and that the law itself writings and opinions of some sixteen or seventeen bonnie bairns, it was her practice, in the words of the whole of my existence. Whatever I might on should be enacted by representatives chosen by hundred Rabbins, compiled between the second the Court Chronicle, to honor with her attendance, other occasions have thought of his veracity, I now the whole community, are paramount principles and sixth centuries of the Christian era, as "a leaccompanied by Prince Albert and the rest of the felt too surely the conviction that he would keep with the free comm wealths of this American gal and obligatory commentary of the Bible." The Royal Family, the neighboring Church of Balmo- his word. At last, before the close of the alterca- Union. ral. The pastor of this Church was Mr. Caird, tion, the third Genius had advanced, and stood near one of those clergymen who are organically fitted us. I cannot tell how I knew him, but I knew him gin of these doctrines. It is neither to Jefferson, of most biblical scholars, are of great service in for their high calling by high mental and generous- to be the Genius of Death. Breathless as I was at nor to the war of independence, nor to the town illustrating and explaining the obscure texts of the The king did so; but seeing the point of a sword ly developed emotional faculties; and his sermons, beholding him, I soon became familiar with his government of New England, nor even to our An-Old Testament. By the Orthodox Jews, it is re-directed to his own breast, threw down his weapon although without the remotest taint of an attack features. First they seemed only calm: presently glo-Saxon blood, as different theorists have asupon existing formal Church rubrics, yet breathed they grew contemplative; and lastly beautiful: serted, that we owe this general acknowledgment ing, as is said, that portion of the laws delivered

It appears that the Queen took occasion to ex- cried, "Go away! go away! Nothing that thou lianity, as recorded at first hand, in the four Gos

Love pouted, and rumpled and bent down with his forefinger the stiff, short feathers on his arrow posure allayed all the throbbings of my bosom, the brotherhood of man taught or recognized. royal magnificence, and the Episcopal seat at Ful- coolness of freshest morning breathed around, the ham, looking for half a mile along its banks upon heavens seemed to open above me, while the beauferocious one.'

"And Love," said I, "whither has he departed? If not too late, I would propitiate and appease him." overtake and pass," said the Genius, "is unworthy the propagation of doctrines which may lead to of the name, the most glorious in earth or heaven. Look up! Love is yonder; and ready to receive

I looked; the earth was under me: I saw only

From the Portland Transcript and Eclectic. THE SOUL OF MAN.

The animals below man are all obviously made every day, and nothing really saves the Established to fill some useful sphere in the great scale of ani-Church but the indisposition of the people to touch mated being. Interesting investigations have been made concerning their mental powers. Among certain grades of them, a close approximation to cheat, and who look upon Rousseau, Voltaire, and but in the destruction of others equally burden- the possession of the endowment of reason has been D'Alembert as the first assertors of the rights of observed. This has been the case in respect of some of the domesticated animals, and very espe. sorrow, and acquainted with grief," had not taught cially of the elephant, both in his tamed and un the brotherhood of man, centuries before we may tamed state. As a consequence, that whole class of be certain that these modern philosophers would sion, "the half-reasoning elephant."

But we are wanting evidence from the nature and fitness of things, that any order of creatures below the human race, are the possessors of that which we usually denominate "the soul." The sacred them, shall survive them when they shall have behave a soul which will exist in a disembodied state dead: and even forever, why should not the Infinite One them as the destined heirs of immortality with our- corpse of his wife, said, "It gives me very pleas- affairs of the world would have been different."

mode of being.

forth to preach the glad tidings of salvation to the sitated to descend into the abode of the dead. We lost sheep of the house of Israel, not to fear those all went down, carrying a lighted taper, and such Deist, had given much anxiety. At the period of whose voice was the softest I ever heard, looking at who kill the body but are not able to kill the soul? Prince Albert's marriage, the question of his sup- me frequently, said to the other, "He is under my Is it not most clearly affirmed concerning him, as lingered in it for some time. The air was perfectly and the small bundle in the trundle-bed has dropped our Lord and Saviour, that he hath brought life and pure, and we seemed to be in another world, with off to sleep, but an angel will finish the broken almost every religion in the Empire claimed him with that feather." Methought, on hearing the immortality to light by his gospel? In harmony its own eternal interests. It seems to us a mistake prayer, and it will go up sooner than many longas a disciple, the peculiar versatility of the family, whisper, I saw something like the feather of an with this, do we not have glimpses and assurances that death should be represented by poets or by winded petitions that set out a great while before it throughout the volume of inspiration, particularly painters as a hideous phantom. We could not conity of conclusion, still the Church of England on even to the point; although he carried it in such a the New Testament, of the future and everlasting template those withered faces of old men—for they calm review made up its mind that he was on the manner that it was difficult, at first, to discover awards of mankind, within the boundaries of the

> O, we are not like the beasts that perish .-Our souls will never cease their existence-never. no, never. Thou, who art now dwelling on the earth, in a tenement of clay, with all thine inability to comprehend eternal duration, still thou art immortal-thy continuance of future being will be co-

from everlasting to everlasting, thou art God.'

Is this true of us all-of the whole human race? Why then do we and thousands besides ourselves, think so much pertaining merely to our clay-form, which must commingle again with the elements of which this terrestrial ball is composed, and so little concerning our souls? O, what are temporal interests compared with the vast benefit of having the kingdom of heaven set up within our souls! com. pared with eternal concerns and welfare! What that expression of selfish determination which the -0, what so important as the religious culture, the moral wealth, and the spiritual adorning of the imperishable souls which our Creator has given us? feetly beautiful profile of a man I ever saw .-What so important as to seek first the kingdom of Brunswick Telegraph. God and his righteousness, and to live upon the principle that Godliness is profitable unto all things,

THE BROTHERHOOD OF MAN. The cardinal principle of our republican institu-

having the promise of the life that now is, and of

that which is to come?

somewhat of anxiety, somewhat of disdain; and leys of Judea: for it is to the teachings of Christin the parables and sermons of the Great Teacher-

head; but replied not. Although he frowned worse establish its divine origin. Neither the sacred books principles: than ever, and at me, I dreaded him less and less, of the Hindoos, nor the theology of Egypt, taught and scarcely looked toward him. The milder and this brotherhood of man; but, on the contrary, lar, entitled, The Religion of Common Life. In calmer Genius, the third, in proportion as I took Brahminism is the faith which, of all others, draws courage to contemplate him, regarded me with the line of caste most strictly. The intellectual more and mere complacency. He held neither Greeks and the law-abiding Romans were equally more and more complacency. He held neither Greeks and the law-abiding Romans were equally and together exposition of the Biological Control of the Characterizes Age.

flower nor arrow, as the others did; but throwing oblivious of this vitalizing principle. The great completed and expounded according to the Call emancipation that characterizes Age. back the clusters of dark curls that overshadowed philosophers of antiquity, amid all their speculahis countenance, he presented to me his hand, open- tions, never realized that the beggar and the slave whence would come the caparisoned steeds and ly and benignly. I shrank on looking at him so were as fully men as the orator, the statesman or ly in favor of the Orthodox party, for, although splendid mansions, and purple and fine linen of the near; and yet I sighed to love him. He smiled, the king. That belief in the essential brotherhood near; and yet I sighed to love him. He smiled, the king. That belief in the essential protinerhood they suffer and yet I sighed to love him. He smiled, the king. That belief in the essential protinerhood they suffer and yet I sighed to love him. He smiled, the king. That belief in the essential protinerhood they suffer and yet I sighed to love him. He smiled, the king. That belief in the essential protinerhood they suffer and yet I sighed to love him. He smiled, the king. That belief in the essential protinerhood they suffer and yet I sighed to love him. He smiled, the king. That belief in the essential protinerhood they suffer and yet I sighed to love him. He smiled, the king. That belief in the essential protinerhood they suffer and yet I sighed to love him. He smiled, the king. That belief in the essential protinerhood they suffer and yet I sighed to love him. He smiled, the king. That belief in the essential protinerhood they suffer and yet I sightly and yet I sight not without an expression of pity, at perceiving my of the race, which characterizes the best-developed the latinus, the testor party and one than the men. It is not necessary that the Rible. This settlement has apparently healed should perform the offices of second that the race is not necessary that the Rible. This settlement has apparently healed should perform the offices of second that the race is not necessary that the Rible. This settlement has apparently healed should perform the offices of second that the race is not necessary that the race is deed of this class the Bishop of London was a diffidence, my timidity; for I remembered now Commonwealths of the American Chion, was utter the Bible. This settlement has apparently healed should perform the offices of servant; but the splendid type. Of noble presence and haughty soft was the hand of Sleep, how warm and entrance by unknown to the acute Athenian, or to his sucsoft was the hand of Sleep, how warm and entranc- ly unknown to the acute Athenian, or to his suc- the Bible. This section and the second to have servent; but if they ing was Love's. By degrees, I grew ashamed of cessor in dominion, the Roman. Neither in the divisions in the Jewish church in this country, do not understand how work of the domestic line domestic line. This section is the Jewish church in this country, do not understand how work of the domestic line. carriage, Wolsey in his palmiest day could not have ing was Love's. By degrees, I grew asnamed of the domestic kind borne himself with more insupportable church my ingratitude; and, turning my face away, I held laws, the literature, nor the religion of any people, but one society (in Baltimore) having protested ought to be done, the screams of the house will expense to the church my ingratitude; and, turning my face away, I held laws, the literature, nor the religion of any people, but one society (in Baltimore) having protested long, become the masters of the house will expense to the church long, become the masters of the house will expense to the church long, become the masters of the house will expense to the church long, become the masters of the house will expense to the church long. pomp and pride than did Bishop Bloomfield. His out my arms, and felt my neck within his. Com- prior to the Christian dispensation, do we find the against it.—Advent Herald.

But of Christianity, so far at least as it refers to the affairs of this world, it is the very corner-stone. tiful cheek of my deliverer rested on my head. I No man can read the Four Gospels with an imparthe most beautiful of the many beautiful seats of would now have looked for those others; but tial mind—no man, especially, can read them as he the lords spiritual and temporal of England. The knowing my intention by my gesture, he said con- would a new book of philosophy strangely discovsolatorily, "Sleep is on his way to the earth, where ered, without feeling that, in no volume extant, is it and including lease fines cannot be less than £100, many are calling him; but it is not to them he so emphatically taught, that man's duty is, as a Sedately and gravely as he looks, he is nearly as hungry, to clothe the naked, to succor the widow capricious and volatile as the more arrogant and and fatherless, to comfort the prisoner, and even to have sympathy for the outcast. The fundamental principle which underlies all the teachings of Him. "He who cannot follow me, he who cannot do unto others as we would that others should do per, and the poor shaved king obtained a divorce. unto us, and this because the Creator held rich and She then married the Count of Anjou, afterwards poor, great and small, equal before his eyes, be- Henry II., of England. She had for her marriage trouble of housekeeping, and the men haveng cause he had made all nations of "one kindred, and dower the rich provinces of Judder and Guienne, our free institutions accord, is an attempt, after three hundred years ravaged France, and cost the own, that married people get into the abound eighteen centuries, to organize this divine senti- French three millions of money. All this had prothe herald of future progress.

A century ago, the French atheists, stealing this noble idea frpm the religion they renounced, put it forth to the world as original with themselves. Even now, there are those who are victims of the man. But if the Great Teacher, that "man of the greater sages of antiquity.-Phila. Ledger.

BEAUTIFUL IN DEATH.

The following passage is taken from a volume of lectures by C. R. Leslie, an English painter of diswritings give not the slightest indications that any tinction. The facts stated are remarkable, differ-I knew a man of the highest order of mind, a

urable sensations!" And yet he truly loved her. But has man a soul? a soul immortal, too? The lines to 'The Giaour,' in which the present asbeauty remains but a few hours after death." But worship of such a Being as Jehovah has de- I have been told by those who are in the habit of clared himself to be, shall we not say he is fitted to making casts, that on the second the expression is exist through unending ages? How strong in man generally improved, and even on the third day, it might have continued to be a rude shepherd boy, if to be, either in the memory of his race, or in the been asked to make drawings of the dead; and reality of life itself, in perpetual existence? It is though in every case I have entered the room no wonder that numerous minds, and especially the where the body lay somewhat reluctantly, yet I great minds of the heathen world, should have fav- have invariably felt reluctant to quit it. At Kretzored the idea that the human soul will never die, borg, near Bonn, there is a Church under the pavebut will live on in ceaseless expansion, in another ment of which lie, in one vault, the bodies of twenty-five monks in open coffins. The dryness of the The Scriptures dissipate every cloud, and all the air has preserved them from decay, though the last mists of doubtfulness on this great question. Did buried had lain more than a century. I visited seemed old—and think of death otherwise than as the twilight, and very pleasant melody it makes a gentle friend. Their attitudes were varied, and now, as we think of it, for it was not yesterday, all had a kind of grace which, though we knew it to be arranged by their friends, seemed perfectly that Tommy is Thomas Somebody, Esq., and has natural. One, the gardener, had a chaplet of with- forgotten that he ever was a boy, and wore what ered leaves round his head. All were clothed in the bravest and richest of us can never wear but the dress of their order; and their clothes, as well once if we try—the first pair of boots; so long ago as their bodies, though the last were dried to mum- that Willie must stoop when he crosses the thresequal with that of the Being of whom it is said, mies, appeared to be little decayed. The cast, very hold; so long ago that Jenny has gone the way of imperfectly taken, by Dr. Antomarchi, from the the old prayer she was saying-for saying another face of Napoleon, is more handsome than any she did as before, fell asleep when she said it and bust or portrait of him, and, indeed, has the look never waked more. Good night to thee, Jennyof a much younger man than he appears in the good night. latest portraits. This is easily accounted for .-Illness had reduced the superabundant fleshiness of the condition of an early period; and death, by leaving the mouth slightly open, had destroyed thin, compressed lips, give to every portrait of Napoleon. The profile of the cast is the most per-

RELIGIOUS DISSENSIONS AMONG THE JEWS.

From an article in the New York Evening Post disputes which agitate the Jewish religious world. which is divided into two parties. The first and Talmud contains a vast miscellany of commenta-Too many persons, however, ignore the true ori- ries, doctrines and parables, which in the opinion enough of a deep, soul-stirring spirit of practical those of the Graces themselves are less regular, less of the equality of man. The fathers of our liberty on Mount Sinai which Moses did not record, and that he would never again look at the mirror or its Christianity to make them obnoxious to all those harmonious, less composed. Love glanced at him only re-asserted a great principle which, for hundred of years, were preserved only owner,—Portland Transcript,

of his colleagues of lower thought and colder unsteadily, with a countenance in which there was preached, centuries before, among the hills and val- by oral traditions. It is therefore esteemed as of equal authority with the written laws, although much of it, to the common mind, appears absurd. pels, that we owe this recognition of the rights of frivolous and unscriptural. The Reformed Jews pels, that we owe this recognition of the rights of and beneficial character of Mr. Caird's sermons.—

"Say rather, child," replied the advancing form, man. Nowhere is the brotherhood of our race—

As long as this was but a private sentiment, it was and advancing, grew loftier and statelier, "say, the essential equality of all humanity in sufferings, blical exegesis, deny its divine and binding authouse of teasing the girls with these disalest the sential equality of all humanity in sufferings, blical exegesis, deny its divine and binding authouse of teasing the girls with these disalest the sential equality of all humanity in sufferings, blical exegesis, deny its divine and binding authopassed by; but a mark of public recognition, rather, that nothing of beautiful or of glorious lives in duties, in destiny, and in a common claim for blical exegesis, deny its divine and binding authopassed by; but a mark of public recognition, rather, that nothing of beautiful or of glorious lives in duties, and in a common claim for blical exegesis, deay is divined at the reply was, that they might more easily been given, has suddenly struck in its own true life until my wing hath passed over sympathy—so fully or so eloquently set forth, as convention of the two parties was held at the reply was, that they might more easily been given, has suddenly struck in its own true life until my wing hath passed over sympathy—so fully or so eloquently set forth, as convention of the purpose of recontiled and the reply was, that they might more easily be an arrive of the Great Teacher. Cincinnati last October, for the purpose of recontiled and the reply was, that they might more easily be a convention of the two parties was held at the reply was, that they might more easily be a convention of the two parties was held at the reply was, that they might more easily be a convention of the two parties was held at the reply was, that they might more easily be a convention of the two parties was held at the reply was, that they might more easily be a convention of the two parties was held at the reply was, that they might more easily be a convention of the two parties was held at the reply was, that they might more easily be a convention of the two parties was held at the reply was, that they might more easily be a convention of the two parties was held at the reply was, that they might more easily be a convention of the two parties was held at the reply was, that they might more easily be a convention of the two parties was held at the reply was, the convention of the two parties was held at the reply was, the convention of the two parties was held at the reply was, the convention of the two parties was held at the reply was, the convention of the two parties was held at the reply was, the convention of the two parties was held at the reply was a convention of the two parties was held at the reply was a convention of the t Cincinnati last October, for the purpose of reconthe languages derived from the languages derived from In the parables and sermons of the Great Teacher- Cincinnati last October, 101 to particular, Christianity holds a pre-emiciling their religious differences, when the matter &c.; and one might therefore suppose that the adoption of the following of America would be especial professor. In this particular, Christianity holds a pre-eminence over all other religions, which alone ought to
nence over all other religions, which alone ought to

"1. The Bible, as delivered to us by our fathers, and as now in our possession, is of immediate Divine origin, and the standard of our religion.

"2. The Talmud contains the traditional, legal, and logical exposition of the Biblical laws, which comments of the Talmud.'

The advantages of this compromise are decidedly in favor of the Orthodox party, 10r, attnough they surrender the assertion of the inspiration of tic occupations must, after all, be attended to

GREAT EVENTS FROM SLIGHT CAUSES. How momentous are the results of apparently trivial circumstances. When Mohammed was fly ing from his enemies, he took refuge in a cave, which his pursuers would have entered had they not seen a spider's web at the entrance. knowing that it was freshly woven, they passed hastens; for every call makes him fly further off. brother to all men, to visit the sick, to feed the by the cave—thus a spider's web changed the entire history of the world.

When Louis VII., to obey the injunctions of the bishops, cropped his head and shaved his beard, Eleanor, his consort, found him looking very ridi-"who went about doing good," is, that we should culous. She revenged herself as she thought prolineage and blood." The political equality which and this wes the origin of those wars which for ment on earth. It falls far short, indeed, of the bably never occurred had Louis not been so rash draws all kinds of evil consequences after original idea; but it is a movement towards it, and as to crop his head and shave his beard, by which he became so disgustful in the eyes of Eleanor.

Warton mentions, in his "Notes on Pope," that the treaty of Utrecht was occasioned by a quarrel between the Dutchess of Marlborough and Queen Annie about a pair of gloves.

The frailty of the daughter of Count Julian introduced the Saracens into Spain.

"What can be imagined more trivial," remarks Hnme, in one of his essays, "than the difference between one color livery and another in horse races? Yet this difference begat two most imbeasts has been described by the emphatic expres- have been no wiser or better in this respect than portant factions in the Greek empire, the Prasini and Veneti, who never suspended their animosities till they ruined that unhappy government.

The murder of Casar in the Capitol was chiefly owing to his not rising in his seat when the Senate tendered him some particular honors.

The negotiations with the Pope for dissolving Henry the VIII.'s marriage (which brought on the part of the mental constitution which appertains to ing as they do so widely from our every day expe- Reformation) are said to have been interrupted by the Earl of Wiltshire's dog biting his Holiness on rience. Few artists have felt the emotions descome disorganized in death. If each or any of them cribed by the writer when in the presence of the ambassador; and the Dutchess of Marlborough's spilling a basin of water on Mrs. Mashham's gown. n Queen Anne's reign, brought in the tory minisry, and gave a new turn to the affairs of Europe. If the nose of Cleopatra had been shorter," said Pascal, inhis epigramatic and brilliant manner, "the

Luther might have been a lawyer, had his friend though the Bishop did not think proper to have the regulators of the unruly will, stiff in its impurity, When we consider the intellectual powers with pect of Greece is compared to a beautiful corpse, of the preacher had not startled him in the chapel facts let loose on the world, they are said to have and rash against the finger of the Almighty Power which he is endowed, do we not see in him the are familiar to every reader. Lord Byron, in a of St. Andrew's castle, and if Mr. Greenville had not produced upon his pastoral mind so painful an imthat formed it; but give me rather the creature to adaptedness to be immortal? When we consider note to the passage, remarks that "this peculiar carried, in 1764, his memorable resolution as to the carried, in 1764, his memorable resolution as to the carried of the passage, remarks that "this peculiar carried, in 1764, his memorable resolution as to the carried of the passage, remarks that "this peculiar carried, in 1764, his memorable resolution as to the carried of the passage, remarks that "this peculiar carried, in 1764, his memorable resolution as to the carried of the passage, remarks that "this peculiar carried in 1764, his memorable resolution as to the passage, remarks that "this peculiar carried, in 1764, his memorable resolution as to the passage, remarks that "this peculiar carried, in 1764, his memorable resolution as to the passage, remarks that "this peculiar carried, in 1764, his memorable resolution as to the passage, remarks that "this peculiar carried, in 1764, his memorable resolution as to the passage, remarks that "this peculiar carried, in 1764, his memorable resolution as to the passage, remarks that "this peculiar carried, in 1764, his memorable resolution as to the passage, remarks that "this peculiar carried, in 1764, his memorable resolution as to the passage, remarks that "this peculiar carried, in 1764, his memorable resolution as to the passage, remarks that "this peculiar carried, in 1764, his memorable resolution as to the passage, remarks that "this peculiar carried, in 1764, his memorable resolution as to the passage, remarks that "this peculiar carried, in 1764, his memorable resolution as the passage, remarks that "this peculiar carried, in 1764, his memorable resolution as the passage, remarks that "this peculiar carried, in 1764, his memorable resolution as the passage, remarks that "this peculiar carried, in 1764, his memorable resolution as the passage, remarks that "this peculiar carried, in 1764, his memorable resolutio plantations in America, the Western world might have still bowed to the British sceptre. Giotto, one of the early Florentine painters, perhaps a great and important member of the

the dread of annihilation! How great the desire is often still finer. I have, in several instances, a sheep, drawn by him upon a stone had not accidentally attracted the notice of Ciambue. - Ex.

> THE HOUSEHOLD "GOOD NIGHT." "Good night!" A loud, clear voice from the stairs said that it was Tommy's. "Dood night!" murmurs a little something from the trundle-bed-

a little something that we call Jenny, that filled a large place in the centre of one or two pretty large Doubtless there are among these many his hearts. "Good night!" lisps a little fellow in a gifted; but whoever has only written a few renot Christ exhort his disciples, when he sent them this church with a party of ladies, who at first hesix years ago.

"Now I lay me down to sleep,
I pray the Lord my soul to keep,

And so it was "Good night" all around the homestead: and very sweet music it made, too, in nor the day before, but a long time ago-so long

And so it was good night all around the house and the children had gone through the ivory gate. the lower part of his face, and brought it back to always left a little ajar for them-through into the land of Dreams, or the golden one they call "Beautiful," into the land of Angels.

A Wonderful Mirror .- Among the curiosities to be met with in the Paris Exposition, was a huge concave mirror, the instrument of a startling spe-cies of optical magic. On standing close to it, it presents nothing but a magnificently monstrous dissection of your physiognomy. On retiring a couple of feet, it gives your own face and figure in true proportion but reversed, the head downwards. But retire still further, standing at the distance of five or slx feet from the mirror, and behold, you dinners. we gather some information in regard to certain see yourself, not a reflection—it does not strike you as a reflection-but your veritable self, standing in the middle part beyond you and the mirror. The effect Is almost appalling, from the idea it suggests tarily at the first view. If you raise your cane to thrust at your other self, you will see it pass clean through the body, and appear on the other side, the figure thrusting at you at the same instant. The artist who first succeeded in fashioning a mirror of this description, brought it to one of the French kings-if we recollect aright, it was Louis XV. placing his Majesty on the right spot and bade him draw his sword, and thrust at the figure he saw. tor the king's patronage and favor; his Majesty being afterwards so ashamed of his own cowardice,

MADAME PFEIFFER ON AMERICAN WOMEN. In the private schools for girls—seminane In the private schools they call them—all manner of arts and science they call them—all manner of arts and science they call them.

use of teasing the girls with these dead language that they might more and ter; but this was very far from being the age I think I have in no country found fewer to familiar with foreign languages.

This one-sided education, in which all that its peculiarly feminine is entirely neglected, is, I di one great cause of that uneasy longing for what! romen.

They might begin, one would suppose, by emp cipating themselves in their own houses. Don long, become the masters. The girls in my on country also study foreign languages, music, hi tory, and so forth; but they find time, too, to make themselves acquainted with womanly dulies.

I remember once going to visit a lady in K. York, and, finding her from home, was informed the servant that they were going to move, and the the mistress had gone into the country ill it m over, and the new house put in order.

And who in the world, I thought is to superinter the moving? Doubtless the husband, thought had his business to attend to. I should not be s prised to hear that the ladies here required the lords and masters to teach their nursery-maids to wash and dress the children.

It is, I imagine, because the American was are fond of emancipating themselves from sometimes too much to do, or are not incline perform the duties of their wives as well as the custom of living in boarding houses-a custom f young and handsome woman is thus often box into the society of people whose character i from the best, and this must be so much ther dangerous as she has no household duties to co her mind, and her children are sent when only vears old to school. It is by no means uncome even for unmarried girls who find the life in parents' houses too quiet, or otherwise not to taste, to leave them and go into boarding how

There is, however, one domestic duty, as his fair to mention, which is more generally for by American women than by mothers in th tinental countries of Europe, namely, the suckling their infants themselves. Except is slave States, this office is scarcely ever entre to a hired nurse, and may Heaven grant ;

never may be. In the exceptional cases where girls h the same time an aversion to feminine e ments and a strong vocation towards some a science, and are likely to carry it to perken they should be allowed to pursue it; but it they should not do so by halves, but, if the sire to become doctors and professors, rea all thoughts of being wives also; for it is diff if not impossible, to perform at the same time duties of man and woman; and let the alrea of this kind of emancipation not forget, that he is no sphere of action more beautiful and mid than the one they have turned away from h hands of every mother lies one of the met cious treasures of every state. It is the man who must inspire her child in its tenderes with the love of duty and of virtue, and first it in the way by which it may become a worth

the ideal of feminine perfection. There are in the United States such exter nary numbers of poetesses, authoresses and composers, and so forth, that, if I were to z tion the names of all who have been introduced me as such. I should fill whole pages with or a little essay, or composed a waltz or a polka mediately assumes the high-sounding title poetess, composer, &c.; thinking, I suppose make up for the insignificance of the work by grandeur of the name-and names certainly do very far in the United States.—Madame Profile Second Journey Round the World.

cial body. A wise and thoughtful housewitt

a rational and loving mother, will, after all, rational

MULTUM IN PARVO. - A sophist writing to pur Thales the Milesian, one of the wise men of Garage proposed to him in quick succession the follows: questions, and with how much propriety and dis retion our readers can judge for themselves:

What is the oldest of all things? God; because he has always existed. What is the most beautiful? The world: because it is the work of God. What is the greatest of all things? Space; because it contains all that is created.

What is the quickest? Thought; because in a moment it can fly to end of the universe. Necessity; because it makes men face all

dangers of life. What is the most difficult? To know thyself. What is the most constant of all things? Hope; because it still remains with man after

has lost everything else.

WAYS OF COMMITTING SUICIDE. - Wearing: shoes on damp nights in rainy weather. Building on the "air-tight" principle.

Leading a life of enfecbling stupid laziness keeping the mind in a round of unnatural effects. ment by reading trashy novels. Going to balls in all sorts of weather in the

nest possible dress. Dancing till in a comp perspiration, and then going home through Sleeping on feather beds in seven by nime

Surfeiting on hot and very highly

Beginning in childhood on tea, and going on in one step to another, through coffee, chewing tobs co, smoking and drinking.

Marrying in haste, getting an uncongenial

panion, and living the rest of life in mental dissi Keeping children quiet by teaching them to candy.

Eating without time to masticate the food

Allowing love of gain to so absorb our minds to leave no time to attend to our health. Following an unhealthy occupation because r can be made by it. Tempting the appetite with niceties when

stomach says no. Contriving to keep in a continual worry something or nothing.
Retiring at midnight and rising at noon.

Gormandizing between meals. Giving way to fits of anger. Neglecting to take proper care of ourselves who a simple disease first appears.