



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.

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 limitations of thought and observation, must be taken for the time as the ultimate of analysis, and the exact significance of the word.

Thus the thought outlined in the heading of this article, has had, and still has every shade of meaning from nothingness 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 scientist 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 consequences of this error, however, did not, and does not end here, for in one form or another, it has prompted the apology for, if it has not authorized much of the persecution and cruelty common to all partial and sectional religions.

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 accepted 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 monstrous errors of the ages; and whether its significance is contemplated from the eclectic standpoint, where science, philosophy, and history surround it like guardian angels, or from the more natural of fact plane of our own time, its authority is equally potent in vindication of the unity of nature and the universality of providence.

All ages are but parts of one stupendous whole, Whose voice, nature's echoing sea, and God the soul. This sectionalism in time, which comes from a reluctant acknowledgment of the universality of God's government, is not exclusively confined to the bigot in theology and the materialist in science, for it lives in many forms among the creeds and isms of the age.

think progress cannot be respected or sufficiently dignified, without the past is sacrificed to its honor and glory.

With this class, the Bible in particular is a stumbling block, and Christ a stone of offence. Thanks, however, to a better spirit and a more genial philosophy, a change is coming to all this, and men are commencing to judge with a "righteous judgment" the course of events, and understand the method of progress.

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

SPIRITUALISM IN THE NINETEENTH CENTURY.

Not long since, we had occasion to review the reviewer of The Church Review, and correct some of his misconceptions as to the true nature and obvious tendency of Spiritualism.

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 PRESBYTER."

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 form.

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

With this explanation, we give the larger part of the article, hoping the reader will correct all excesses Spiritual and temporal, that the religion of 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 manifestations of the day. It appears from a pamphlet that has lately fallen into my hands, from the pen of Judge Edmonds, that the Bishop of Vermont has been delivering a course of lectures in St. Louis, two of which he 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.

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 same mind."

"Through this Spiritual power, be it what it may," says the writer of this reply to the Bishop of Vermont, "the sick are healed, the blind are made to see, the lame walk, and devils are cast out of those who are possessed."

With regard to the Spiritual manifestations in which Judge Edmonds is a prominent believer, we can only state, in sincerity of conviction, their supernatural origin. After leaving a wide margin for cases of imposture and self-delusion, there remains a mass of phenomena utterly inexplicable on any

natural principles. They reveal powers not within the sphere of nature—intelligent powers, who are labouring for an end unseen by men. There is no rational ground for any denial of the facts, and no possibility of summing them up under natural laws; and all who have tried it have failed.

RADICAL ISSUES.

We wish occasionally to remind the reformer that Spiritualism has a constructive as well as a destructive side to it, for some of the advocates of progress seem to lose sight of this fact and substitute criticism for a harmonic philosophy.

DEATH.—We heard Mr. Finney's lecture last evening on Death. From the account given of his lecture the Sabbath evening previous, we expected a very able and lucid discourse, but our anticipations were not realized.

It is not fair, however to judge Mr. Finney from one address. The Hall was crowded with listeners and he evidently made an impression upon a class 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 the opponents of Spiritualism, before we can give up our belief in Spiritual intercourse.

A Mr. Mix, now living in this place, visited Boston last winter, and one evening while there, asked a friend if he would like to go and see some of the spirit manifestations. Being answered in the affirmative, accordingly they, together with two other gentlemen, were soon seated around a medium's table.

On receiving this, Mr. M. stated to those present that there must be some mistake about this, for he was at his friend's house on that day, and when he left (it being about 3 o'clock, P. M.) he was well and getting in a load of hay.

Mr. Mix immediately wrote to the sister of this purported Spirit, inquiring after the health and welfare of his old friend Charles. In due course of mail he received an answer to his inquiries, corroborating the statements made to him at the medium's table, by saying that "on the day he (Mr. Mix) left his place, Charles fell from a load of hay on a pitchfork and was killed!"

A FREE LECTURE ON SHAKERISM.

A lecture on the above subject will be delivered on Thursday evening in the Broadway Tabernacle, by Brother F. W. Evans, an Elder of the New Lebanon Society. Commencing at half-past 7 o'clock.

We make this notice for the benefit of those of our subscribers who may get the paper before that time, as we think the subject matter, as well as the man, are both worthy an attentive hearing.

And why not? Let us have light. Let the moral and religious principles of these industrious, peace-loving and prosperous people be better known. Shaker products are in daily use and approval in this city, but whether the articles are foreign or domestic, we doubt if one-half the users know. Let the people know who, what and where are the Shakers."

To all of this say Amen! for nothing can come of ignorance be the subject what it may—but misunderstanding, perhaps misrepresentation. Let us have the facts, the age is prepared for them.

HOW SOME FOLKS UNDERSTAND THE SCRIPTURES.

Those of our theological controversialists, who charge Spiritualists with making an improper use of the facts of the Bible, would do well to turn their thoughts nearer home, as there is strong probability for the belief that many of those who are most constant and frequent at their church observances, are the least likely to understand the true meaning of the Bible.

"The less knowledge you take for granted among 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 will not take it for granted that your hearers know what Pharisees are, for I met a person once, who was quite a Bible reader, who described the Pharisees as "little people, not positively wicked, but inclined to mischief. I could not imagine what the woman meant, till at last the truth flashed upon me. She took them for fairies!"

SPIRITUALISM AND ITS EXPONENTS.

As a matter of course, as Spiritualism becomes known and appreciated, many will feel moved to vindicate its character and explain its philosophy, and thereby multiply the phases of its developments. This is doubtless the order of nature, and so obviously is the tendency of the religious, social and other forces that move men to the adoption and vindication of new or unpopular truths.

So far, however, the published reports and notices of lectures we have seen, are friendly to and warrant the assumption, that in this particular, as in others connected with the advent of Spiritualism, "there is a divinity" shaping its ends—let opposition rough hew them as it may.

The lecturer is a lumber merchant, doing business in Waukegan. He had made a long and thorough investigation of modern Spirit manifestations, 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 of so. There were minds in the Spirit world of all degrees of development, the same as in this.

But for want of space we are unable to follow the lecturer at any length. His manner was candid, logical and impressive, and he was listened to, apparently, with much attention, notwithstanding there may have been, and undoubtedly was, exceptions taken in the minds of many, to some of the views submitted. He advised all, however, not to receive what he said as truth, unless their own convictions would sustain or investigations confirm it.

At the close of the lecture, a Rev. William Bradley arose and said, he should reply to a portion of the discourse on the following Sunday, in order "to show that Christ was the mediator between God and man, and that angels and human spirits were not the same." Thus a controversy is developed, because the lecturer became an exclusionist, in ignoring the aids and agencies of Providence in the regeneration of mankind.

CONSISTENCY.

BY JAMES K. NEWTON.

A backslider from Spiritism is a rara avis, and too much of a novelty to be passed over silently by the expectants of Spiritual delusion. "Drowning men catch at straws," and accordingly as soon as it was known that one individual had turned back from the light of the New Dispensation, his name went the rounds of the secular press, coupled with the prediction that Spiritualism was used up at last.

Such developments and confessions from so high a source in Spiritual humbuggery, must tell disastrously upon the "establishments," "circles," and other machinery employed in carrying forward this destructive delusion.

While reading this comment my thoughts involuntarily wandered back to the advent of the Millerite delusion. I was intimately acquainted with that imposture from its outset. Its founder, then a resident of Hampton, Washington County, N. Y., was guilty of gross impositions, which were matters of public notoriety in the adjacent towns.

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.

The propagation of such sentiments as Millerism taught, begat a morbid appetite for misery that still supports the Herald in a lingering, starvation existence. Now in view of these facts, I would enquire upon what grounds the Herald bases his prediction that "Such developments and confessions, from so high a source in Spiritual humbuggery, must tell disastrously for the 'establishments,' circles, and other machinery employed in carrying on this destruc-

tive delusion." If Spiritualism is a humbug, the existence of the Herald, and the experience of its editors, are living proofs of the fact, that humbugs, in our days and generation, are exceedingly tenacious of life. "People who live in glass houses should not throw stones." Aside from all its facts, philosophy, and unexplodable phenomena; Spiritualism can grow fat in any country, where Adventism can find a "local habitation, and a name."

The Herald is evidently of the sanguineous bilious temperament, and not very well posted up in general causes, and effects, or its hopes of a decline in any cause would find a weak foundation in the apostasy of a solitary individual. Julian apostatized from Christianity, and Christianity is still alive.

Benedict Arnold turned traitor, and the revolution went on to a successful result without him. General Bennet seceded from the Mormons, and published a book against Mormonism, with his full 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 acquainted with perhaps fifty adventists, and I know of but one of the number who retains his faith, and the reason of that is, that he never knew with any degree of positiveness what he believed. Does the Herald know that clergymen become converts to Spiritualism nearly every week? If so will it please to notice a case of the kind, and comment upon it? 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 deaths, but the most marked case of modern date, occurs in the person of Rev. ASA MAHAN, who continues to suffer from the effects of his "Odylic" mania. It needs must be a severe attack when the many applications of faint praise, cutting criticism, dogmatic denunciation, and justly-administered reproof, which he has received from the press, have failed to subdue the symptoms, which ultimately ulcerated in Pres. Mahan's "Expose."

In order to have the reader understand the nature of our surprise, we premise that Brother Britton delivered three lectures at Jackson, which had so marked an effect on Pres. Mahan, (who was present) that during the delivery of two of them, he (the Pres) was so uneasy in body, restless in mind (bad symptoms) that he had to change his seat, and make other manifestations of a nervous character; to soothe his friends proposed another discussion, hoping, by that means, to minister to his Spiritual needs.

To report progress further, we make the following extract from Brother B.'s letter in the last week's Telegraph. He says:

"On the succeeding Monday morning, two gentlemen from President Mahan's society, called, and desired to know if the undersigned would hold a public discussion with the President. The writer inquired if they came at the solicitation of the Rev. gentleman, and was informed that they came with his knowledge and approval; that they had already called on the President, and obtained his consent to engage in a public oral discussion. Our answer was—Gentlemen, the time I have to remain in Jackson is very limited, owing to other engagements which cannot well be neglected or postponed; but as the controversy is sought by the worthy President and his friends, you may say, if you please, that I am ready."

"In the course of the day the preliminaries were 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 professional gentleman who resides in Jackson, and who has never, as the writer was informed, given to Spiritualism the sanction of his name.

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 reader.

Doubtless we shall need many such before the mystery of clairvoyance is fully and satisfactorily 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 Psychology; and in the third volume of A. J. Davis Harmonia. The subject needs to be studied, however, from the anthropological standpoint, for clearness and exactness; for nothing short of a scientific explanation will harmonize with or account for the many phases of the clairvoyant's manifestations.—Ed. Christian Spiritualist.

"I have investigated this power for years, and have not lost any opportunity for observation, in all its phases, and I never yet met two that were alike 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 that she terms the earth sphere, 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 only goes into the first state, unaware that there is a second—like skeptics, who, before they are placed in the first state, are not aware that there is a clairvoyant state at all: develop her Spiritual organs more, then her attractions will soon learn her to reach up higher, and see Spirits out of the body as well as in them.

The facts of clairvoyance are clear enough to any one that has experimented with any tolerable share of perseverance; and such, I opine, has each a theory of his own to explain it. I will give mine, whether worth much or little.

I will premise that speaking or writing mediums are nothing more than mesmerized subjects. I can mesmerize subjects and influence their thoughts in any desired channel, but how do I do this? It is not my body that does it, but the spirit that is within my body; hence, why can not I or any other as well or better do it when out of the body.

Now we know that the optic nerve is the most delicately sensitive part of us, and very perfect must be to carry impressions from the retina to the inner or spiritual eye; then mesmerize those nerves, make them more highly susceptible, and we have the explanation—the Spiritual eye receives impressions without the aid of the retina, but directly from the objects themselves. Hence no good clairvoyant that I have ever met with can see material objects as we see them, but the interior or spiritual of them, which assumes the form of the second, or objective, which alone we see.

Respectfully, A. MULTEENBERG, St. Louis, Nov. 26.

CORRECTIONS.—In the article from our Philadelphia correspondent, headed A. J. Davis and We, and published in the preceding number, we are called upon to make the following corrections:—please read, instead of rapid stuff, rapid stuff; for able cause, able cause.

WHAT NEXT?

Immortality revealed! What next? Shall the chapter end here? A harmonious brotherhood numbered by millions. Are these but a useless army of "dead heads," spectators of a "third tier," who with astonished gaze, have seen "a table move" or are they men?—men of hearts, to desire a better state of society, of understanding, to appreciate the wants of the age, and of nerve to act out their divine 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, born in bigotry, and baptized in blood. But yesterday, and death was "a leap in the dark," an annihilation of all that was good and great, as the result of untiring effort and time. But yesterday, and a dismal cloud loomed down upon the horizon of man's hopes—the grace was the soul's resting place, and the tribes of crawling reptiles of underground, his future companions. But yesterday, and Heaven was a bye-word playing for priests and impossible bigots—God, a monster more dreadful than that of Patmos, the "ne plus ultra" of whose constructive locus was a hell of torment, and a world annoying devil. And oh! how dark was this to the thoughtful mind! How crushing to the aspiration of the good man! Yesterday—"Ood Force" makes the Pres. act. "Tis strange—'tis passing strange," but that's the way the mania works with some people.

To-day, the prospect is changed! The sun of immortality has arisen! all around the scene is changed! A new song is sung! Heaven is opened—God is revealed!

See an angel, one of the redeemed of death—not a mysterious stranger—but a sacred love! A friend of the old time, with whom we had parted forever! An angel inhabitant of the future love bends down to kiss again the brow of the loved of earth!—to embrace again the neck of severed affection! and to whisper in our astonished ear the ecstatic tidings—

There is no death! What next? Shall this glorious chapter be the first and last? There is work for all. "Why stand ye here idle?"

Humanity groans for redemption from evils and oppressions unnumbered. There is a slavery of self-destroying customs. There is a slavery of the family, which love implores you to abolish—there is a slavery to the senseless customs of society, which you must, if consistent, be speedily redeemed from. There are evils of the state—evils of the church, which though you despise politics and papal religion, you are nevertheless nourishing and perpetuating.

A profane Spiritualist is a strange anomaly. I gaze in upon the glorious prospect of a new era of Spirit-world—or receive once more the blessed communion of the dead departed—to recognize the cheering presence of angels around us, and express our gratification with an oath!—there are such.

The same may be said of intemperance, the great enemy of Spirit; of avarice which "begs more riches than Priam did children;" of inharmonious friendships; foremost foe, and childhood's most dreaded devil; of idleness, the mother of all evils; of pride, the heart's court fool; of pretension, and all the foreign train that in ignorance usurp the human constitution's best interests, and consign humanity to the unfeeling thralldom of a hopeless pandemonium.

Self-should present the first field of reform. It would be glorious to behold on earth, and smiling up into other spheres, a brotherhood of true reformers. This should be a temple truly worthy of the new era. Self-culture is the alpha of every 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 self-reform is in the end general, so general reform is the best of all schools for the reform of self. Every effort for the relief of humanity is a practical cultivation of the Divine in self.

The true Spiritualist should be the ever active model politician, model religionist, model tradesman. Not a party man, not a bigot, not a knave. He should, as a politician, be a terror to the ruling faction, an enemy to the accursed spirit of corruption, that breeds burdensome taxation, and defiles all the head waters of power. He should seek the legislative halls, not for spoils, but to secure the enactment of wise and progressive laws, and shield from the grasp of a growing empire, 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 present divinity. As a tradesman, honest, discriminating, generous, industrious, punctual, honorable, as useful.

PHILADELPHIA, Jan. 28th, 1856.

THE SINGING SISTERS.

It has been my pleasure to be present at the last concert given by the Misses Hall, at the Singsons Institute. To say their performance was a pleasing impression upon the mind, would be rendering them a sufficient meed of praise. Indeed, it must have required a great amount of practice and culture to so have modified and balanced their voices, making them blend so perfectly as to find it difficult to distinguish one from the rest, while due expression of sentiment is observed throughout with a little careful attention to pronunciation and rhetorical use of language together with the advantages they are reaping from constant practice, there is nothing to prevent their attaining to that perfection in art, which is the privilege in this age of but a favored few. They possess much of the Spiritual element so necessary to success in all that has to do with our real existence. They have left an impression upon the hearts of all who have listened to them, never to be erased. I would say then, to the Sisters, persevere in your beautiful mission, trusting in God and a true life! And to the lovers of music, should it come in your way, go and hear the Singing Sisters. S. T. M.



"The years of man's life are three score and ten."

BY S. P. WILLIS.

Oh, weary heart! thou art half-way home! We stand on life's meridian height—

Who goes with Hope and Passion back? Who comes with me and Memory on?

Why will not men throw off the masks That hide their faces from view, And let the false be all unseen,

Why should we seek to shadow forth Emotions that we do not feel?

Full well I honor every friend Who frankly chides me if I err;

And I would rather hear the truth, Although it censure you or me;

QUEEN VICTORIA HETEROSEX—RELIGIOUS 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.

"For some weeks past the ecclesiastical circles of England have been thrown into great excitement by some delicate rumors affecting the orthodoxy of the visible head of the Protestant Church, as by law established.

It may be remembered that this good Bishop had, within the last few years, brought a cohort of troubles around him by his conjunctings with Romanism.

To him, then, as to many others of the same strict sticklers for church authority, a rumor for some time prevalent that the queen's consort was, in religious belief, a Unitarian or perhaps even a Deist, had given much anxiety.

The Queen of England is a very good-hearted and noble-minded woman, who has ever taken the deepest concern in the truly cruel and wretched condition of some millions of her subjects, who had not the advantage of being the offspring of either of the Westminster or Manchester Lords, or either rich prelates, or clever lawyers; and she has consequently on many occasions expressed great sympathy, without much regard to form, with all those incultations of religious truth which rather tend to exact a more practical illustration of brotherly love.

It seems that while the Queen was at her Highland home in Scotland, catching the mountain breeze, and climbing up bank and brae with her bonnie bairns, it was her practice, in the words of the Court Chronicle, to honor with her attendance, accompanied by Prince Albert and the rest of the Royal Family, the neighboring Church of Balmoral.

Christianity to make them obnoxious to all those of his colleagues of lower thought and colder heart.

It appears that the Queen took occasion to express, without reserve, her opinion of the practical and beneficial character of Mr. Caird's sermons.

The Queen has expressed, through Prince Albert, to Mr. Caird, her admiration of his discourses, and commanded the publication of one, in particular, entitled, The Religion of Common Life.

The revenue of the Bishopric of London is immense, and including lease fines cannot be less than £100,000 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.

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 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.

Two beautiful youths appeared beside me; each was winged; but the wings were hanging down, and seemed ill adapted to flight.

"This feather never awakens any one," replied he, rather petulantly; "but it brings more of confident security, and more of cherished dreams, than you, without me, are capable of imparting."

"Odd enough that we," O Sleep! should be thought so much alike!" said Love, contemptuously. "Yonder is he who bears a stronger resemblance to you; the dustless has observed it."

Love glared at him, less harmonious, less composed. Love glanced at him, unsteadily, with a countenance in which there was somewhat of anxiety, somewhat of disdain; and cried, "Go away! go away! Nothing that thou touchest lives!"

Love pouted, and rumbled and bent down with his forefinger the stiff, short feathers on his arrow head; but replied not. Although he frowned worse than ever, and at me, I dreaded him less and less, and scarcely looked toward him.

"And Love," said I, "whether has he departed? If not too late, I would propitiate and appease him." "He who cannot follow me, he who cannot overtake and pass," said the Genius, "is unworthy of the name, the most glorious in earth or heaven. Look up! Love is yonder; and ready to receive you."

I looked; the earth was under me: I saw only the clear blue sky, and something brighter above it.

THE SOUL OF MAN.

The animals below man are all obviously made to fill some useful sphere in the great scale of animated being. Interesting investigations have been made concerning their mental powers.

But we are wandering 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."

But has man a soul? a soul immortal, too? When we consider the intellectual powers with which he is endowed, do we not see in him the adaptedness to be immortal?

The Scriptures dissipate every cloud, and all the mists of doubtfulness on this great question. Did not Christ exhort his disciples, when he sent them forth to preach the glad tidings of salvation to the lost sheep of the house of Israel, not to fear those who kill the body but are not able to kill the soul?

O, we are not like the beasts that perish.—Our souls will never cease their existence—never, 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 equal with that of the Being of whom it is said, "from everlasting to everlasting, thou art God."

THE BROTHERHOOD OF MAN.

The cardinal principle of our republican institutions is the equality of man. That there should be no distinctions of rank, that rich and poor should be the same before the law, and that the law itself should be enacted by representatives chosen by the whole community, are paramount principles with the free communities of this American Union.

preached, centuries before, among the hills and valleys of Judea; for it is to the teachings of Christianity, as recorded at first hand, in the four Gospels, that we owe this recognition of the rights of man. Nowhere is the brotherhood of our race—the essential equality of all humanity in sufferings, in duties, in destiny, and in a common claim for sympathy—so fully or so eloquently set forth, as in the parables and sermons of the Great Teacher.

But of Christianity, so far at least as it refers to the affairs of this world, it is the very corner-stone. No man can read the Four Gospels with an impartial mind—no man, especially, can read them as he would a new book of philosophy strangely discovered, without feeling that, in no volume extant, is it so emphatically taught, that man's duty is, as a brother to all men, to visit the sick, to feed the hungry, to clothe the naked, to succor the widow and fatherless, to comfort the prisoner, and even to have sympathy for the outcast.

A century ago, the French atheists, stealing this noble idea from the religion they renounced, put it forth to the world as original with themselves. Even now, there are those who are victims of the cheat, and who look upon Rousseau, Voltaire, and D'Alembert as the first assertors of the rights of man.

BEAUTIFUL IN DEATH.

The following passage is taken from a volume of lectures by C. R. Leslie, an English painter of distinction. The facts stated are remarkable, differing as they do so widely from our every day experience.

I knew a man of the highest order of mind, a man of fine feelings, but of great simplicity, and far above all affectation, who standing before the corpse of his wife, said, "It gives me very pleasurable sensations!" And yet he truly loved her.

The lines to "The Giaour," in which the present aspect of Greece is compared to a beautiful corpse, are familiar to every reader. Lord Byron, in a note to the passage, remarks that "this peculiar beauty remains but a few hours after death."

"Good night!" A loud, clear voice from the stairs said that it was Tommy's. "Good 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 hearts.

THE HOUSEHOLD "GOOD NIGHT."

RELIGIOUS DISSENSIONS AMONG THE JEWS.

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, frivolous and unscriptural.

The advantages of this compromise are decidedly in favor of the Orthodox party, for, although they surrender the assertion of the inspiration of the Bible, the Reform party are compelled to admit that it is a binding and legal commentary upon the Bible.

GREAT EVENTS FROM SLIGHT CAUSES.

How momentous are the results of apparently trivial circumstances. When Mohammed was flying 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.

When Louis VII., to obey the injunctions of the bishops, cropped his head and shaved his beard, Eleanor, his consort, found him looking very ridiculous.

THE MURDER OF CAESAR.

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

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A WONDERFUL MIRROR.—Among the curiosities to be met with in the Paris Exposition, was a huge concave mirror, the instrument of a startling species of optical magic.

In the private schools for girls—seminaries, they call them—all manner of arts and sciences, including the Latin and Greek languages, are taught or said to be taught. When I asked what was the reply was, that they might more easily learn the languages derived from them—Italian, French, &c.; and one might therefore suppose that the education of America would be especial proficiency in the latter; but this was very far from being the case.

They might begin, one would suppose, by emancipating themselves in their own houses. Domestic occupations must, after all, be attended to by men than the men. It is not necessary that they should perform the offices of servant; but if they do not understand how work of the domestic kind, long become the masters. The girls in my own country also study foreign languages, music, history, and so forth; but they find time, too, to make themselves acquainted with womanly duties.

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

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

There is, however, one domestic duty, as it is called, to mention, which is more generally neglected by American women than by mothers in the continental countries of Europe, namely, that suckling their infants themselves. Except in the slave States, this office is scarcely ever entrusted to a hired nurse, and may Heaven grant that never may be.

In the exceptional cases where girls have the same time an aversion to feminine occupations, and a strong vocation towards some science, and are likely to carry it to perfection, they should be allowed to pursue it; but they should not do so by halves, but if they desire to become doctors and professors, receive all thoughts of being wives also; for it is difficult, if not impossible, to perform at the same time the duties of man and woman; and let the shades of this kind of emancipation not forget, that there is no sphere of action more beautiful as that than the one they have turned away from. In the hands of every mother lies one of the most precious treasures of every state. It is the mother who must inspire her child in its tenderness with the love of duty and of virtue, and first in the way by which it may become a worthy perhaps a great and important member of the social body. A wise and thoughtful housewife, a rational and loving mother, will, after all, be the ideal of feminine perfection.

There are in the United States such extraordinary numbers of poetesses, authoresses, composers, and so forth, that, if I were to list the names of all who have been introduced to me as such, I should fill whole pages with names; but whoever has only written a few lines, or a little essay, or composed a waltz or a polka, immediately assumes the high-sounding title of poetess, composer, &c.; thinking, I suppose, to make up for the insignificance of the work by the grandeur of the name—and names certainly do every far in the United States.—Madame Pfeiffer's Second Journey Round the World.

MULTUM IN PARVO.—A sophist writing to Thales the Milesian, one of the wise men of Greece, proposed to him in quick succession the following questions, and with how much propriety and discretion our readers can judge for themselves: What is the oldest of all things? What is the newest? What is the most beautiful? What is the most terrible? What 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 and from the universe.

WAYS OF COMMITTING SUICIDE.—Wearing shoes on damp nights in rainy weather. Building on the "air-tight" principle. Leading a life of enfeebling stupid laziness, keeping the mind in a round of unnatural excitement by reading trashy novels.

Following an unhealthy occupation because made by it. Tempting the appetite with niceties when it is 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 when a simple disease first appears.